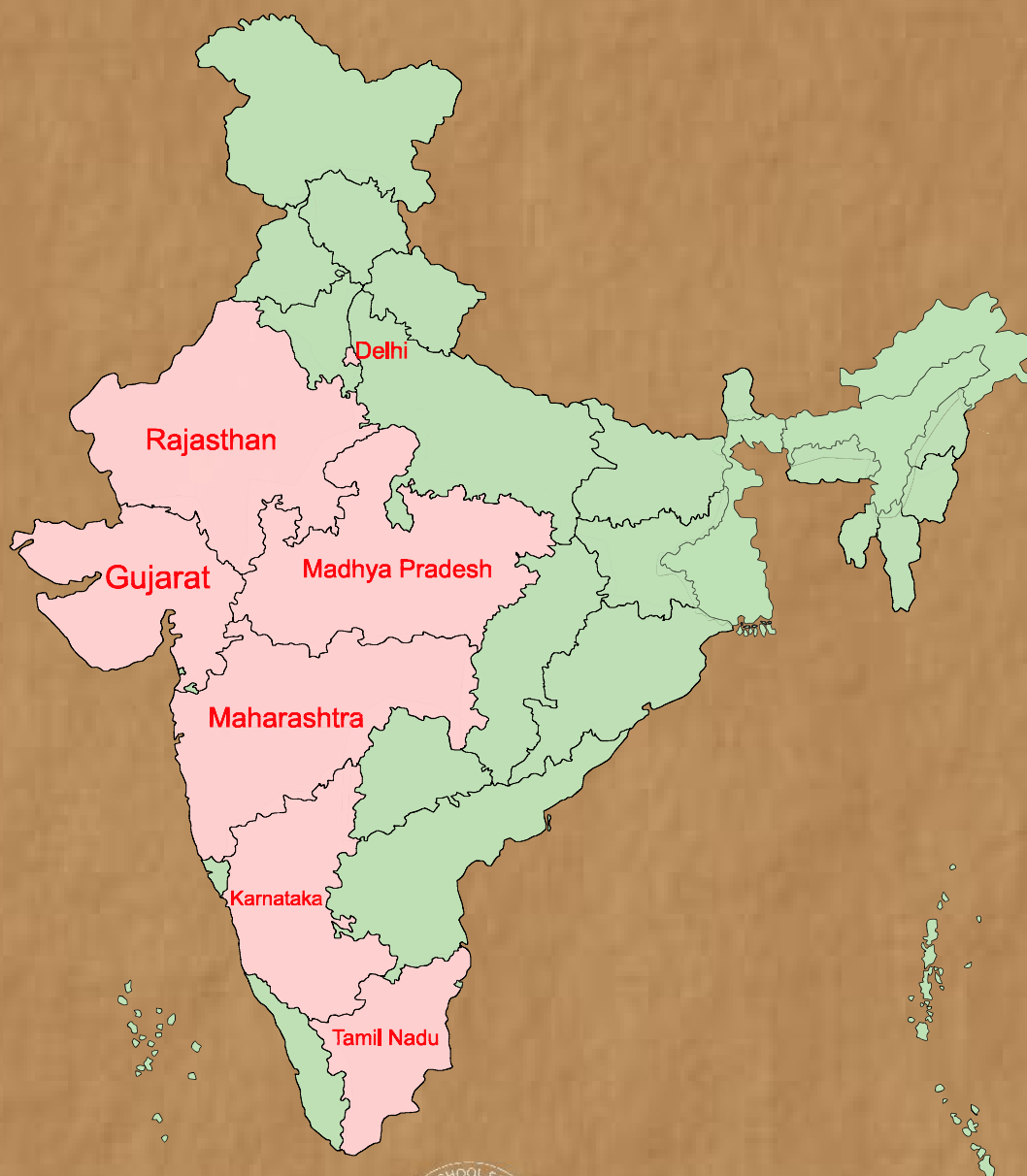


National Report

A Sociological Study of Jain Community

(SURVEY 2017-2019)



International School for Jain Studies

JAIN POPULATION STUDY IN INDIA

(SURVEY 2017-2019)

NATIONAL REPORT

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PREFACE

International School for Jain Studies (ISJS), since its inception in 2005, has been mainly involved in promoting academic studies of Jainism amongst the overseas students and scholars through its Summer School programmes. So far 666 participants have benefited from these programmes. ISJS also conducts research on Jain religion and philosophy and the Jain community, besides organizing national and international seminars, publishing books and an online journal “ISJS-Transactions”.

ISJS in 2017 - 2019 executed a series of population-related studies in order to find out the population dynamics of the Jain community which have been showing some trends regarding population growth rate, fertility rate, sex and child sex ratios etc. In this series the first survey was done in Hauz Khas tehsil of South Delhi district and the second one was conducted in New Delhi district in 2017-2018 primarily for determining the level at which Jain population was under-enumerated in Census 2011. Encouraged by the findings that in the two areas, the Jain population was under-enumerated by a range of 60 to 90%, ISJS continued the field survey primarily for Sociological Study of Jain Community in those states where majority of Jains live. The states selected were Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka and Tamil Nadu. The districts/cities that were selected in these states for the survey were:

Maharashtra:	Kolhapur, Solapur, Pune and Mumbai
Rajasthan:	Jaipur and Udaipur
Gujarat:	Ahmedabad
Madhya Pradesh:	Sagar, Jabalpur, Indore and Bhopal
Karnataka:	Belgaum, Bengaluru, Mysore
Tamil Nadu:	Chennai

We wished to cover more areas but expert manpower and financial resources and time constraints did not allow us to do so.

Separate detailed reports were prepared for each town/city/district to understand the Jain community dynamics there. These reports were consolidated state wise to give an overall state sociological profile of Jain community.

The present report is a compilation of all the state level reports and Delhi reports to present a National picture of Jain Population and Sociological dynamics. The sociological profile includes select population characteristics like education, occupation and income levels, aspects of family and marriage, Jain way of life and identity in terms of daily visit to temple, day dining, marriage within the community and the problem of drift away from Jain values by Jain youth, etc. The survey also addressed the emerging trends like late marriage and marrying outside the community or not marrying at all, migration from rural to metro areas or going abroad for better economic opportunities.

A total of 4075 Jain respondents representing 19160 Jain family members (or 0.45% Jain population) were contacted in a structured manner by our staff and educated local Jains mostly involved in social and academic engagements, to talk and fill a set of questions given in Appendix 1, 2 and 3. A separate questionnaire was also used to contact Jain youth to find their own views on issues like choice of profession, education, marriage, drift from Jainism and suggestions to stop this drift. A total of 2168 Jain youth were also contacted during the survey to fill the questionnaires.

Our findings from these surveys coupled with our own interactions with Jain community members, and library research were also used in interpreting the survey finding and reporting. It is hoped that the present report supported by our detailed state wise and area wise reports would be useful to the Jain community leaders and academicians alike in order to initiate discussions and take suitable constructive measures to address the issues discussed in the report to keep the Jain community arrest the issues identified and maintain the Jain identity and values for which Jain community is known.

ISJS takes pride in undertaking this pioneering nation-wide field survey-based study of Jain community to continue its mission of promoting academic studies of Jainism in the university system globally as well as provide the expertise so built for enhancing the wellness of Jain community.

I thank Dr. Abhay Firodia and Shri Firodia Trust, Pune; Dr. Sulekh Jain and Mahavir Vision Inc., USA for their continued financial and moral support to undertake these surveys. I thank Shri N. Sugarchand Jain, Chennai for his encouragement and providing initial funds to undertake these studies. I thank Shri Shantilal Muttha and Shri Prafulla Parekh of Bharatiya Jain Sanghatana, Pune to provide support of their field units for undertaking field surveys in a number of geographical areas. I thank my team members, particularly Prof. Prakash C Jain for his deep engagement as project director in the beginning and then as adviser, Mr. Dheeraj Jain a serving officer in the office of Registrar General and Census, Dr. Akhilesh K Jain for assistance in compiling some state reports and Mr. Shivam Saxena for word processing and tabulating support for their tireless efforts in completing these studies. Without their help and support, this survey would not have been completed.

In the end, I take responsibility for errors in the report and invite your comments and suggestions to correct the same. ISJS shall be happy to organize discussion meetings to present the findings of these reports and assist Jain community leaders to implement suggestions as well as academia to undertake further research on Jain Sociology which had been scant so far.

Jai Jinendra!

New Delhi
May 15th, 2019

Dr. Shugan C Jain
Chairman
International School for Jain Studies

EXECUTIVE SUMMARY

This report is the comprehensive sociological report on Jain community in India, along with its concomitant attributes, field survey-based study of Jain community conducted during 2017-18 primarily. This report is expected to provide an insight into the distinctive features of Jain population in India compiled on the basis of seven different reports prepared by ISJS for Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Chennai and Delhi. Another highlight of this study is the survey of Jain youth population, which was carried out to understand their hopes, aspirations and views on Jainism.

The present sample survey report highlights the sociological profile of the Jain community in India in terms of population characteristics, education, occupation and income levels, continuity and change in the community life, status of women and youth, and the Jain way of life. Major findings of the survey are based on two sets of questionnaires. The work on data collection began in September, 2017 and continued till the end of February, 2019. Data collection was done by volunteers of ISJS and some philanthropic organization devoted to social cause to improve the status of Jain community in India. Report is based on the data so collected. In all 4,075 respondents were interviewed and requested to fill the questionnaires (representing 19,160 Jains as family members). Additionally, 2,168 Jain youth also participated in the survey.

Summary of our Findings is Given Below:

➤ **Enumeration:**

- There are 44.51 lakh Jains as per Census 2011. Our survey finds that Jains are under enumerated by an average of 89%.

➤ **Socio-Economic Background of Respondents:**

- Only 28.8 % of the respondents use Jain as their surnames, while 65.7 % of them use other surnames.
- 58.4 % male & 59.2 % female Jain respondents are at least graduate. Still 2.7% male and 1.7% female adults are illiterate.
- Running own Business is the dominant occupation for 54.3 % male & 22.1 % female Jains.
- 31.8 % male & 26.9 % female respondents reported their monthly income less than Rs. 25,000.
- The average per capita income of Jain comes to Rs. 4.92 lakhs which is approximately 2.4 times of the per capita GDP for the country (Rs. 2.04 lakh GDP per capita March 2019).

➤ **Population Profile:**

Gender distribution represented as Sex ratio at 951 compared to 958 as per Census 2011 imply decreasing females per thousand males. Similarly, child sex ratio (0-6 years) at 815 compared to 889 as per Census 2011 show the continuation of the lesser number of girls

being added to the Jain population pool. Majority of Jains are aware of this problem and the reasons for the same.

- Average family Size: 4.7 (or say 5 members)
- 66.0% male and 67.5% females are in the age group of 15-59 compared to 66.5% as per Census 2011.
- Young dependency ratio 266 compared to 311 in Census 2011 means lesser number of children are being added by the community. On the other hand, old dependency ratio at 245 compared to 187 as per Census 2011 mean the community is getting older and members are enjoying longer life.

➤ **Educational, Occupational Characteristics:**

- 96.2 % male and 95.9 % female Jains are literate.
- 60.1 % male & 59.2 % female Jains hold at least graduate degree, while 33.4 % male 35.5 % female are educated from Secondary to Senior Secondary level.
- 66.1% male Jain youth and 70.4% female Jain youth have at least graduate degree.
- Own business (33.7 % male and 39.2 % female) continue to be the preference followed by professional jobs (31.5 % male and 30.3 % female), followed by government/private service moving up to 21.3 % male and 31.1 % female indicating a significant shift in occupational choices.
- 36.8 % Jains having commercial property above 20 Lakhs.
- 83.7 % Jains live in their own homes.

➤ **Community Profile:**

- 45.9 % of the families were reported to be joint with decreasing trend, while 44.9 % families show the emerging trend towards nuclear families.
- 55.6 % males and 52.2 % female reported as being married, while 28.6 % males & 25.1% females reported unmarried.
- 72.6 % Jains were aware of the growing trend of Inter-caste/inter-religion marriage, yet 75.2 % are not in favour of such marriages. Reasons for this trend is co-education and co-working (53.4% Jains), not finding suitable match (17.8%) and others not reporting.
- 64.0% feel that arranged marriages are being replaced by marriage by choice with 44.8% opting for late marriage.
- 55.8 % responded that they prefer late marriage compared to early marriages.
- 77.9 % support remarriage of widows /divorcees.

➤ **Jain Way of Life :**

- 51.7 % males and 49.3 % female adults visit temples/sthanakas daily.
- 78.4 % male and 31.6 % female Jain youth visit temples/sthanakas frequently, though not necessarily daily. Almost all visit during Jain *parvas*.
- 48.1 % Jain adults and 70.4 % Jain Youth take food after Sunset.
- 85.3% Adult Jains are vegetarian while 91.8% Jain youth are vegetarians. 78% Adult Jains abstain from drinking while 88.9% Jain youth do not drink.

- 69.2% Jains believed that Jain youths are drifting away from Jain philosophy and way of life.
- 68.1 % Jain youth admitted that Jain youth in general are drifting away from Jainism.
- 87.9 % believed that religious education should be made mandatory.
- 23.5% Jains incorrectly Jain as their caste. About 41% Jains understood the meaning of caste and reported accordingly.

➤ **Other Factors of Significance:**

- Jains are essentially urban dwellers with growing preference for the same due to higher economic benefits. This creates a situation demanding greater effort by the Jain community to initiate appropriate actions like providing formal and informal Jain Value education to young children for minimizing drift away from Jainism. Also, steps have to be initiated to ensure young male and female are prepared with Jain Way of life (like Smart Girl program by BJS) and encouraging active formation of Young Jain boys and girls associations (like YJA in USA) where the Jain youth meet without parents and socially interact with each other and have some religious talks/discussions periodically or through articles published by them

➤ **Analysis and Review:**

- We have added this chapter combining the above quantitative analysis with ours as well as others qualitative views based on their earlier similar studies, on similar subjects and interactions with community members. We feel this can form the basis to arouse discussions amongst the community leaders to discuss the problems threadbare and agree to an implementation strategy. Similarly the present work will encourage academic community to undertake similar studies on Jain community.

Way Forward: There is a strong need to validate these findings in details and form Action plans and groups at state and local levels to implement the findings and recommendation along with a dialogue in the community to prepare Jains for 2021 Census.

ISJS will be happy to lead such Jain community initiatives.

Chapter – 1

INTRODUCTION

The need for Population and Sociological Studies Research Project undertaken by International School for Jain Studies emerged against the background of the 2011 Census data on religion which were released for the first time by the Government of India during 2016. In 2017 the International School for Jain Studies (ISJS) put together these data on the Jain community in the form of a book titled “Population of Jains in India – a Perspective from the Census 2011”. The book, written by Shri Dheeraj Jain, is an authentic source of data on Jain population in India. The work includes the population of Jains in last 50 years, major demographic indicators namely Sex-Ratio, Child Sex-Ratio (0-6), Literacy, Educational Level, Work Participation Rate, Occupation, Age-group-wise distribution of the Jain population, Age at Marriage and Fertility etc. The data show both positive as well as negative aspects about the Jain community. The positive ones include highest literacy among the Jains, better educational level, longevity of life and most urbanized population. On the negative side, the data clearly point out a declining Jain population, lowest fertility, 20-25% poor and illiterate Jains, lesser number of daughters etc. In the context of the low growth of the Jain population, the following issues seemed to require an immediate detailed study and serious attention of the Jain community as well scholars. A brief analysis of the population dynamics of the Jain community, based on Census 2011, is given below:

I. Low Growth in Jain Population

- a. Jains have recorded only 5.4% growth from 2001 to 2011. This is lowest amongst the six major religious communities of the country, namely Hindu, Muslim, Christian, Sikh, Buddhist and Jains.
- b. The younger population age category (0-24 years) has shown a negative growth of -12.5% between the census years 2001 to 2011. In terms of number, Jains in this age group have been reduced by more than 200,000. This would have serious implications for the overall growth in Jain population, which would be clearly visible after 20-30 years.

II. Lesser Number of Daughters (a low child sex-ratio)

- a. Jains have only 889 girls of age 0-6 years as compared to 1000 boys of same age group.
- b. In case of States with substantial Jain population, the child sex ratio is very low: Rajasthan (859), Gujarat (872), Uttar Pradesh (882), Delhi (853), and Punjab (831).
- c. The ten districts (with Jain population > 5000) having the lowest child sex-ratio are: North Delhi (752), Beed (763), Dehradun (764), Buldana (768), Dungarpur (771), Sangli (778), Muzaffaranagar (779), Dewas (787), Central Delhi (796) and Jalor (800).

III. Lowest Fertility Rate (lesser number of children per couple)

- a. Jains have a fertility rate of only 1.46, the lowest amongst all major communities.
- b. Considering the fact that fertility rate of 2.1 is considered as replacement level of population, Jains have reached at a dangerously low level.
- c. Taking lowest fertility rate with lesser number of daughters, the Jains have a clear and present danger towards extinction.

IV. Growing Imbalance in the Population

- a. Jains are having least number of children (20.7% in 0-14 year age group).
- b. Jains have the highest longevity of life as compared to others, (senior age groups (12.78%)).
- c. This is in reverse as compared to other communities. This also suggests a declining trend of Jain community.

V. Drifting of Young Jains from the Principles of Jainism

- a. It is being observed that young Jains are not adhering to the values imbibed in Jainism. Factors like lack of knowledge about Jainism, disappearing Jain community groups as dispersed now in more prosperous towns and cities in India and abroad have been impacting Jains to be adopting majority values and life style, normative Jainism and induction of wasteful, exhibitionist religious rituals and rise of newer subdivisions in the community itself.
- b. Young population needs to be made aware of Jain doctrines based on facts, logic, scientific research using modern audio-visual techniques and social media.

VI. Problems of Marriage and its Sustainability

- a. Excessive display of wealth for prestige in weddings and demands of dowry are also alienating prospective Jain brides resulting in their union in non-Jain families
- b. With good literacy & educational qualifications and better prosperity, a problem of finding suitable match is increasing in Jain community, particularly for the girls who are better educated.
- c. This is also resulting in Jain trading community in villages/smaller towns in not getting matches for Jain boys.
- d. Issues of divorce and widows that are rising also need to be considered.

VII. Other Issues

- a. As per Government data, Jains are the smallest minority with only 0.37% of the total population of India. Some Jain leaders discard these numbers saying that this is not the true picture.
- b. There are many descendants of Jains in various parts of India and particularly Saraks in Bihar, Jharkhand, Orissa and Kasaks in Pune particularly. We feel more such cases are likely in South India as well who do not presently identify themselves as Jains. Among these the Saraks figure prominently. The Saraks (from Sanskrit Śrāvaka) is a community in Bihar, Bengal, Orissa and Jharkhand. They are considered to be followers of Jainism since ancient times. They have continued to remain

vegetarian even though this practice is uncommon among other communities in the region. The Saraks regard Lord Parshvanath as their favoured patron, and also recite the Namōkāra Mantra. They revere both Hindu and some Jain idols. It is very likely that there are other similar groups in South India and elsewhere.

The Jain population dynamics is also related with the Jain identity and the way of life issues and the on-going changes in them as highlighted below:

Defining Jain Identity

Who is a Jain? Is birth in a Jain family or practice of certain religious rituals as per a specific group criterion to be a Jain? Identify key points/values to be used for identifying a Jain. Differentiate between to be arrogant and proud Jain against humble Jain with pride in the faith?

Is it necessary to identify as Svetambarmooritipujak tapa-khartargachha.../ sthankavasi / terahpanthi- Oswal- Porwal- Sirmal, etc. or Digambarterapanthi / bispanthi / kanjipanth- Agrawal-Khandelwal etc. / Smd. Rajchandpanthi, or just as a Jain?

Education to Identify Oneself as Jain or Believer and Propagation of Jain Identity

Knowledge of Jain philosophy and way of life etc imparted to youngsters, educated youth and new entrants to Jain fold; introducing Jain education in schools/colleges/universities for propagation and appreciation of Jain values. Use mechanism to impart education using Information and Communication Technologies (ICT) and social media.

Prevailing Socio-religious Practices Leading to Decline of Jain Population

Nuclear family and its size, particularly amongst rich educated Jains; movement away from normative religions (growth in percentage of non-believers) thus demanding logic and scientific explanations of religious doctrine/practices; small groups of one religion community living together now interspersed in large cities, getting global village promoting inter-cast / inter-religion and inter-racial marriages, friendships and life style practices. Poor and low income groups getting deprived of education, opportunities for decent livelihood, have high fertility rate and live in ghettos; prone to conversion.

Impact of Jain Sociological Practices & Trends

Besides non-Jain sociological practices prevalent amongst Jains, there are some peculiarities amongst Jains which lead to further decline of Jain population, namely: identification as a member of a specific Jain sect, inter-sect considerations, glamorizing detachment, glamorizing riches (both in society and places of religion), dowry, religious practices used to identify a Jain, conduct of Sadhus and Sadhvis.

These problems get extremely magnified due to the entire population of Jains being very small, resulting in almost extinction of erstwhile Jain communities (mohallas like Sadar Bazar in Delhi with Jain schools, temples, dharmashalas and a prosperous community of Jains lived as neighbours), Jain villagers from Jain centres like Bundelkhand, Belgaum-

Kolhapur etc. migrating to ghettos in metros or getting influenced by other dominating communities.

Others

To bring ignorant, marginal and fringe individuals/communities to Jain fold (like Sarak and Kasak ignorant Jains). To develop ways and means of asserting Jain identity by preparing Jains for government administration and policy making positions, politics and business.

The question is ‘can something be done to retrieve the situation? The solution is not easy since it requires gaining knowledge and then developing a multi-pronged strategy and action over a long period of time to set things right.

To sum up, it is important to undertake a detailed study of the Jain community to identify the causes and likely solutions to arrest the decline in Jain population and develop a system of inculcating pride to be a Jain before it becomes too late.

Objectives of the Study

Against the above discussed background, the following were the major objectives of the survey:

1. To undertake a separate exercise to validate the total Jain population data as reported in Census 2011 on sample basis in Hauz Khas Tehsil and New Delhi district. This is reported as Chapter II.
2. To validate 2011 census population characteristics of the Jain community across India.
3. To generate data on socio-economic status of the Jain community in different parts of the country.
4. To identify the extent and reasons of drift among the Jain youth in India.
5. To understand the emerging occupational structure of the Jain community in response to the growing trends of the professional education.
6. To assess the changing status of Jain women on account of education and employment.
7. To understand the changing Jain way of life due to higher education, urbanization and overall socio-economic change and modernization.
8. All other objectives mentioned above from point 2 to 7 will be discussed in chapters 3 to 7 and summarised in Chapter 8 with conclusions.

Survey of the Literature

A vast number of books, research papers and articles are available on Jain philosophy, religion, literature and languages. In Jain Studies, this corpus of work is mostly written in Prakrit, Sanskrit, Kannada, Tamil, Hindi and other regional languages, and some of it also in English language. Jain literature is generally classified into four categories, namely Prathmanuyoga (Exposition of Biographies), Karananuyoga (Exposition of Cosmology and Sciences), Charananuyoga (Exposition of the code of Conduct) and Dravyanuyoga (Exposition of Reals and Realities or Metaphysics). (Ganani Jnanamati, 2007).

Besides the published literature, a large number of Jain manuscripts are unpublished. Some of these are not even catalogued, and continue to remain stored in Jain temples all over the country.

In contrast to this situation, Jain communities in India and abroad have scarcely been researched from the perspectives of social science disciplines such as Anthropology, Sociology, Economics, Political Science, History, Demography, etc. Not surprisingly, very little research work has been done on such themes/topics as Jain caste system, family and marriage, social stratification and change, status of women, youth and elderly, etc. (see Sanghavi 1980; Jain, Prakash C.2011; Jain J.P. 2003; Sethi 2011; Cort 2003; Laidlaw 1995). History of the Jains in general and their regional and or city histories are also few and far between (Desai 1957; Jain, Shalin 2017; Shah 1932).

In the field of population and demography the situation is even more dismal. The only source of data about Jains has been the Census of India which includes the Jains as a separate religious community since the first systematic census in 1881. Ironically however the census data about Jains have always been the bone of contention for about a century now. Knowledgeable Jains and the community leaders maintain that in the census enumerations the Jains are under-estimated mainly because of the fact that the census enumerators often categorise Jains as Hindus.

Apart from few census reports there is no independent work on Jain population and demography. The works on analysis of census data are also limited and cover only recent censuses (Jain, Dheeraj, 2017; Jain, M. K. 1975, 1986; Jain, Prakash C 2011, 2019; Sangave 1980; Jain, Shugan C. and Prakash C. Jain 2019).

Survey Methodology

1. Enumeration of Jain Population:

The accuracy of census data on the Jain community has long been a subject of debate, and even doubt. The release of 2011 census data in 2016 putting Jain population at 44,51,753 intensified this debate. International School for Jain Studies, New Delhi that put together the 2011 census data in a book form (Jain, Dheeraj 2017) therefore decided to check the veracity of some of these data, particularly, the total number of Jains in India and thereby, the authenticity of census taking exercise.

Difficulties in Jain population enumeration of the Jain Community across India is an extremely difficult proposition, which is beyond the scope of any single agency or ISJS. Therefore it was decided to conduct a pilot study by ISJS in few areas of Delhi NCR where verifiable data on Jain population from Census bureau and other government agencies against the survey to be conducted is available. Accordingly and eventually, it was decided to conduct surveys in Hauz Khas tehsil and New Delhi district. Hauz Khas tehsil and New Delhi district were identified based on these considerations and our significant knowledge of Jain community in these two areas. Apart from these, secondary

sources including relevant books, articles, newspaper reports, local Jain temple/sthanak directories as well as the ward-wise voting lists of the Hauz Khas tehsil were also used .

It was also decided to conduct some sociological studies of Jain community in these two areas as well while enumeration by ISJS staff was going on. A questionnaire for the field survey was designed (See Appendix-I). The questionnaire was designed in such a way that it could be filled by respondents as well as enumerators/volunteers. About two-thirds fieldwork was done outside temples, sthanaks during the Paryushan Parv (August 18th-September 5th, 2017) by trained volunteers and ISJS staff. Rest of the field work was assigned to a survey agency which completed the survey by 25th November, 2017. For surveyors' convenience, most of the fields were designed to be filled in numeric only. Attempts were made to ensure 100% coverage of the area allotted to the survey agency. While visiting the family, it was instructed to contact the head of the family as the main respondent. Training of enumerators/volunteers was conducted with a sample-filling of questionnaires. For final field-work, along with questionnaire forms, questionnaire-filling manuals, board pads, pens, clips etc. were provided to the volunteers. The resulting data were tabulated and analysed by the expert team of ISJS. Based on the results of these two areas, projections of number of Jains at national level vis a vis census 2011 are made. Estimation methodology of Jain population and the results are given in Part I Chapter 2.

2. Sociological Studies at National Level:

Contemporary Jain community in India has been undergoing a number of changes with far reaching implications. The changes are multi-dimensional and can be seen in the following areas.

1. **Population and Demography:** Low growth rate, low fertility rate, skewed sex and child sex ratios, increase in elderly population, etc.
2. **Economic changes:** Trends of moving away from trade and commerce to professions and service-related jobs; heavy migration to towns and cities.
3. **Drift of Youth from Jainism:** due to co-education, co-working, inter-marriage, and decline of interest in Jain values and rituals.
4. **Change in Status of women:** Better literacy, education and occupational opportunities; preference for metropolitan life style; and problems in marriage.
5. **Rise of ascetics:** Emphasis on orthodoxy, religious fundamentalism; exposure and preaching through media.
6. **Lack of education of Jain values:** Need to provide education of Jain values and way of life; Jainism's scientific basis and relevance in today's world and development of pride in Jain identity need to be expounded.

The nature and extent of these changes are not clear and would not be so until and unless we make systematic surveys and studies about them across the country against this background, International School for Jain School planned to carry out a number of Jain population and/or sociological survey projects all over India.

These studies are being organized/ supervised by International School for Jain Studies, New Delhi using latest electronic survey techniques and conducted in association with prominent local NGOs, Jain Institutions/Originations with the help of their own experts and human resources as well as some professional survey agencies.

Since, India is a country of many cultures and different languages and local cultures, Jains do have a tendency to merge with local customs in all aspects except their religious beliefs and practices. Even though Jains form a small percentage of total population, yet it becomes difficult to conduct a sizable survey all over the country. Accordingly it was decided to conduct the survey in selected districts or cities in the states of Maharashtra (31.4%), Rajasthan (13.9%), Madhya Pradesh (12.74%), Gujarat (13.01%), Karnataka (9.88%), Tamil Nadu (2.00%) which together with Delhi (3.73%) account for 86.66% of Jain population. From these states, top one or more cities or districts were selected for sample survey of a small percentage of Jains (say 0.1 to 0.2%) or limited to 250 to 350 respondents in each category in each selected area for detailed data collection. The two categories for respondents were, namely; one for the age group 35+ and the other for up to 35 years of age for Jains. The areas selected were as follows:

- **Maharashtra:** Mumbai, Pune, Kolhapur and Solapur accounting for 34% of total Jain population in the state.
- **Madhya Pradesh:** Indore, Bhopal, Sagar and Jabalpur accounting for 34.2% of total Jain population in the state
- **Karnataka:** Belgaum, Bengaluru and Mysore accounting for 62.9% of total Jain population in the state
- **Rajasthan:** Jaipur and Udaipur accounting for 25.5% of total Jain population in the state
- **Gujarat:** Ahmedabad and Surat accounting for 55.5% of total Jain population in the state
- **Tamil Nadu:** Chennai accounting for 57.9 % of total Jain population in the state
- **Delhi:** Hauz Khas tehsil and New Delhi district accounting for 3.68% of total Jain population in the state.

Apart from the field survey, abundant use was made of relevant books, articles, newspaper reports, local Jain temple/sthanak and Jain Social organizations and their directories were used. Each area surveyed were reported separately with detailed analysis, followed by each state level report. The comprehensive report at national level is now being presented.

Limitations of the Study Conducted by ISJS

As the field survey progressed, it was realized that the resources, in terms of finances, expert manpower and time to complete the work for meaningful impact before 2021 Census has affected the course of the study. Even though all efforts were made, it must be admitted that these constraints did impact the field survey as we had to leave out Surat in Gujarat and parts of Mumbai and Ahmednagar in Maharashtra, North Delhi from the field survey. ISJS could manage additional expert manpower resources to complete the study; however the field survey was constrained at places due to lack of experience of staff there as well as selection

of sample respondents which was observed inadequate in some cases like Ahmedabad and Mumbai.

To overcome the field survey issues, ISJS did try an Online survey also but the same did not succeed due to poor publicity to arouse interest amongst Jains to respond.

Another aspect of field survey was the absence of rich Jains as respondents due to the limitations of field survey staff's access to them. In Delhi, it was not such a big issue as ISJS staff who conducted major part of the study were very familiar with the Jain community at all levels.

In spite of all these issues, the study became very significant due to large number of respondents contacted by the field staff who were mostly local Jains well aware of the local conditions.

Significance of the Study

On completion, these studies would go a long way in strengthening the genre of Jain Studies in social sciences. They would not only highlight the local profile of the respective Jain community in its regional-linguistic context, but also provide a comparative framework on inter-regional similarities and differences and provide a guide for concerned Jain community leaders to initiate appropriate action.

We have prepared separate report for each town or area surveyed, followed by compilation of the reports at state level. The present report is a compilation of all state level reports to present the national report (the present report). As and when details for implementation are required, ISJS will be happy to provide state level or district/area level reports as well. This report shall also try to make some recommendations for Jain community leaders to consider for their consideration and action to resolve the problems identified. It is also important to mention here that such an exercise has not been undertaken so far at such a large scale.

Concepts, Definitions and Algorithms Used

Efforts have been made to keep the concepts and definitions used in this project in line with those used by Census department.

Household: A 'household' is usually a group of persons who normally live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. Persons in a household may be related, unrelated or a mix of both.

Literates: A person aged 7 years and above who can both read and write with understanding in any language has been taken as literate. It is not necessary for a person to have received any formal education or passed any minimum educational standard for being treated as literate.

A person, who can neither read nor write or can only read but cannot write in any language, is treated as illiterate. All children of age 6 years or less, even if going to school and have picked up reading and writing, are treated as illiterate.

Literacy Rate: Literacy rate of population is defined as the percentage of literates to the total population age 7 years and above.

$$\text{Literacy rate} = \frac{\text{Number of Literates}}{\text{Population aged 7+}} \times 100$$

Sex Ratio: Sex ratio has been defined as the number of females per 1000 males in the population. It is expressed as 'number of females per 1000 males'.

$$\text{Sex -ratio} = \frac{\text{Number of females}}{\text{Number of males}} \times 1000$$

Child Sex Ratio (0-6 years): Child Sex-ratio (0-6 years) has been defined as the number of females in age-group 0-6 years per 1000 males in the same age-group in the population. It is expressed as 'number of female children age (0-6) years per 1000 male children age (0-6) years'.

$$\text{Child Sex-ratio (0-6 years)} = \frac{\text{Number of female children (0-6)}}{\text{Number of male children (0-6)}} \times 1000$$

Work and Worker: Work is defined as participation in any economically productive activity with or without compensation, wages or profit. Such participation may be physical and/or mental in nature. All persons engaged in work as defined above are workers.

Main Worker: Any person who had participated in any economically productive activity for six months or more during the last one year preceding of enumeration is defined as main worker.

Marginal Worker: If a person has participated in any economic productive activity for less than six months during the last one year preceding of enumeration is defined as marginal worker.

Work Participation Rate: Work participation rate is defined as the percentage of total workers (main and marginal) to total population and is computed as:

$$\text{Work participation rate} = \frac{\text{Total Workers (Main+Marginal)}}{\text{Total Population}} \times 100$$

Occupation: The Census 2011 has also provided the data in terms of four broad work participation categories namely Cultivators, Agricultural Labourers, Household Industry Workers and Other Workers. **The main and marginal workers have been added to have a broader picture of occupation.**

Cultivator: A person is classified as cultivator if he or she is engaged in cultivation of land owned or held from Government or held from private persons or institutions for payment in money, kind or share. Cultivation includes effective supervision or direction in cultivation. A person who has given out her/his land to another person or persons or institution(s) for cultivation for money, kind or share of crop and who does not even supervise or direct cultivate on land, is not treated as cultivator. Similarly, a person working on another person's land for wages in cash or kind or a combination of both (agricultural labourer) is not treated as cultivator.

Agricultural Labourers: A person who works on another person's land for wages in money or kind or share is regarded as an agricultural labourer. She or he has no risk in the cultivation, but merely works on another person's land for wages. Agricultural labourer has no right of lease or contract on land on which she/he works.

Household Industry Workers: Household Industry is defined as an industry conducted by one or more members of the household at home or within the village in rural areas and only within the precincts of the house where the household lives in urban areas. The larger proportion of workers in the household industry consists of members of the household. The industry is not run on the scale of a registered factory where more than 10 persons with power or 20 persons without power is in use as it would qualify or has to be registered under the Indian Factories Act. The main criterion of a Household industry even in urban areas is the participation of one or more members of a household. Even if the industry is not actually located at home in rural areas there is a greater possibility of the members of the household participating even if it is located anywhere within the village limits. In the urban areas, where organized industry takes greater prominence, the Household Industry should be confined to the precincts of the house where the participants live.

Other Workers: Workers other than cultivators or agricultural labourers or workers in Household Industry, as defined above are termed as 'Other Workers (OW)'. Examples of such type of workers are government servants, municipal employees, teachers, factory workers, plantation workers, those engaged in trade, commerce, business, transport, banking, mining, construction, political or social work, priests, entertainment artists, etc.

Non-workers: A person who did not at all work during the reference period was treated as non-worker. The non-workers broadly constitute students who did not participate in any economic activity paid or unpaid, household duties who were attending to daily household chores like cooking, cleaning utensils, looking after children, fetching water etc. and are not even helping in the unpaid work in the family farm or cultivation or mulching, dependant such as infants or very elderly people not included in the category of worker, pensioners those who are drawing pension after retirement and are not engaged in any economic activity. Beggars, vagrants, prostitutes and persons having unidentified source of income and with unspecified sources of subsistence and not engaged in any economically productive work during the reference period. Others, this category includes all Non-workers who may not come under the above categories such as rentiers, persons living on remittances, agricultural

or non-agricultural royalty, convicts in jails or inmates of penal, mental or charitable institutions doing no paid or unpaid work and persons who are seeking/available for work.

Dependency Ratio: It gives the proportion of persons whom the persons in economically active age group need to support. Dependency ratio can be divided into two parts: (i) young dependency ratio, and (ii) old dependency ratio.

Dependency ratio can be calculated as the number of persons in age group 0-14 plus the number of persons in age group 60 years or more divided by number of persons in age group 15-59 years and multiplied by 1,000.

Dependency Ratio= Number of persons in 0–14 years + Number of Persons above 60 years divided by Number of Persons in 15–59 age group X 1,000.

Young dependency ratio can be calculated by number of persons in age group 0-14 years divided by number of persons in age group 15-59 and multiplied by 1,000.

Young Dependency Ratio= Number of Persons in 0–14 years divided by number of Persons in 15–59 age group X 1,000.

Similarly, old dependency ratio can be calculated by number of persons in age group 60+ years divided by number of persons in age group 15-59 years and multiplied by 1,000.

Old Dependency Ratio = Number of Persons above 60 years divided by number of Persons in 15–59 age group X 1,000.

Calculating National Averages

The method to arrive at state averages from the survey data for four regions is follows:

National average (**say for surname**) = (% of Jains using Jain as surname in Maharashtra * Population of Jains in Maharashtra + % Jains using Jain as surname in Rajasthan * Population of Jains in Rajasthan + % Jains using Jain as surname in Gujarat * Population of Jains using Jain as surname in Gujarat + % Jains using Jain as surname in Madhya Pradesh * Population of Jains in Madhya Pradesh + % of Jains using Jain as surname in Karnataka * Population of Jains in Karnataka + % of Jains using Jain as surname in Tamil Nadu * Population of Jains in Tamil Nadu + % of Jains using Jain as surname in Delhi * Population of Jains in Delhi)/ Population of Jains in the seven states indicated above , where % is % of Jains reported as using Jains as surname from the survey data.

Mathematically, it can be represented as national Average of factor ‘f’. = Summation of (ai* pi)/ P where ‘a’ is % of factor ‘f’ and ‘p’ represents the population of Jains in region ‘i’ and ‘i’ ranges from 1 to 7 for Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Tamil Nadu and Delhi. P is the total population of Jains in the seven states or values of ‘i’.

Chapter 2

ENUMERATION IN DELHI AND COMPARISON WITH CENSUS 2011 DATA

In our studies, Jains are under-enumerated in the range of 60% to 93% for an average of 89% in Census 2011. In view of this, such studies need to be replicated at a number of places in India with a sizeable Jain population.

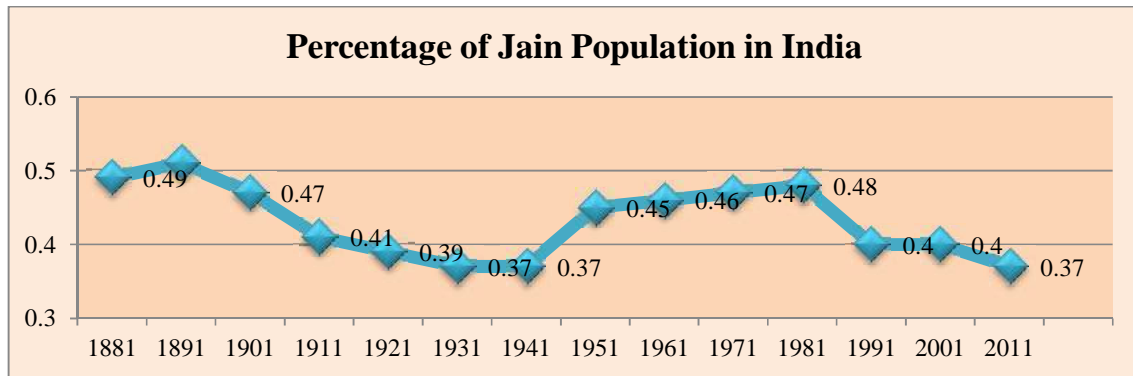
Under-enumeration of Jain population in Indian census has been a major issue in the minds of Jain leaders and opinion-makers for over a century now. In 1881 the total Jain population as per census records was only 12 lakhs which after 130 years has now increased to about 4.5 million (Table 10.1). Many Jains believe that their population presently is not less than 10 million. Some even claim it to be Twenty million.¹ They believe that a considerable number of Jains are enumerated as Hindus in each census, resulting in consistently low population enumeration of the Jains.

Table 2.1: Jain Population in India Since 1881

Census	Number of Jains (in 000s)	Percentage of total population	Decadal percent change in the number of Jains	Urbanization	Sex-Ratio
1881	1,222	0.49	-	-	-
1891	1,417	0.51	15.94	-	-
1901	1,334	0.47	-5.83	30.0	929
1911	1,248	0.41	-6.47	29.6	940
1921	1,177	0.39	-5.26	33.9	931
1931	1,251	0.37	6.28	34.6	940
1941	1,440	0.37	15.81	41.4	930
1951	1,618	0.45	11.67	-	927
1961	2,027	0.46	25.17	53.9	924
1971	2,605	0.47	28.48	59.8	940
1981	3,193	0.48	23.17	64.0	941
1991	3,352	0.40	4.42	71.0	946
2001	4,225	0.40	26.0	75.0	940
2011	4,451	0.37	5.41	80.0	954

Source: Prakash C Jain, Studies in Jain Population and Demography, Rawat Publications, Jaipur, 2019, Chapter 7.

¹ A brief discussion on the subject is also there in the introductory chapter of this report.



It is against this background that the Jain population study in India project were conceived by International School for Jain Studies, New Delhi. The foremost idea was to check the veracity of census data, to begin with, in specific administrative areas of Delhi NCR, namely Hauz Khas tehsil of South Delhi and New Delhi district.



Map: Location Map of Hauz Khas Tehsil and New Delhi District, 2011. With two more districts, Shahdara and South East Delhi now has 11 districts since September 2012.

Two Delhi Surveys²

As per Census 2012, the union territory of Delhi is divided into 9 districts. Hauz Khas is one of the 3 sub-districts of South Delhi district which is widely spread and whose population is

² For full details of the two surveys, see (i) *Jain Population Study in India: Hauz Khas tehsil, Delhi*. International School for Jain Studies, New Delhi, 2017 (ii) *Jain Population Study in India: New Delhi district, Delhi*. International School for Jain Studies, New Delhi, 2018. In fact, much of this chapter is extracted from the two reports which were written by the authors.

heterogeneous in terms of occupational structure, Income groups and Religious affiliation. Centrally located New Delhi district consisting of Connaught Place, Parliament Street and Chanakypuri, is dominated by central government employees residential quarters, Parliamentarian and Ministerial bungalows and private houses of Delhi business and commercial elites. The total Jain population of South Delhi district in 2011 was 11,020 and that of Hauz Khas tehsil was 5,448. The Jain Population of New Delhi district was comparatively miniscule at 960 in 2001 and 679 in 2011. Besides the population size, the two districts also widely differ in terms of Jain population growth rate. During the 2001-2011 the growth rate of Delhi Jain population was 7.16% and that of the South Delhi district was 3.32%. On the contrary, the New Delhi district registered the decadal growth rate during the same period at -25.06%.

The idea of conducting these surveys was mooted during the middle of 2017. The Hauz Khas tehsil survey was taken up first. With the help of an steering committee consisting of scholars and community leaders, a questionnaire was finalized and about two dozen volunteers, mostly Jains were given an instant training for conducting field work during the *Paryushan Parv* (August 18-September 5, 2017). This resulted in about 60% of the data collection. Subsequently, a market survey agency was hired for the collection of the remaining data. A total of 1,123 Jain families were interviewed with the help of a questionnaire. The data thus collected until November, 2017 were subjected to tabulation and further analysis. The final report was out in December 2017.

New Delhi district survey was taken up next for which field work was mostly conducted in January, 2018 by the same market survey agency which had collected the Hauz Khas tehsil data. In all, 253 Jain families in the area were contacted. Of these, 138 heads of the household were interviewed using a slightly modified questionnaire used in Hauz Khas survey.

The field work in both areas was not without pitfalls. A considerable number of people who took the questionnaire to fill in at home did not return them. Some others were reluctant to give mobile number, or at times information about income, or about family members. A few respondents even refused to provide any information whatsoever about them or their families. Of course, these are the usual problems associated with the questionnaire as a technique of data collection. The other problem in field work was to identify the potential respondents belonging to the Jain community, particularly in Hauz Khas tehsil due to the following reasons:

- a. A large number of Jains, particularly those who have migrated from Rajasthan do not write Jains as their surname. To counter this problem, we had collected lists of members of Chhoti Dadabari; Green Park, Lodhi Road, Vasant Kunj and R. K. Puram temples and Acharya Sushilmuni Ashram, all in Hauz Khas tehsil. We also made a list of approximately 250 surnames, which we came across as being used by Jains, though this list was not comprehensive. However searching for these surnames in Voters list was very cumbersome as most of the people we talked to with such names turned out to be non-Jains.

- b. Because of the issue indicated above, it was not possible to exactly determine the total number and details of addresses of Jains for complete field survey. Therefore we restricted the field survey to a large extent to those Jains who used Jain as surname. Exceptions to this were Jains who met us during Paryushan Parva as well as some from Directory for Chhoti Dadabari available with us.
- c. The spatial spread of Hauz Khas tehsil is very large. Most of the far flung areas have scanty Jain population as most of the Jains are concentrated in few colonies. Therefore 100% survey, though aimed at in the beginning, became a difficult exercise. We, however, tried to cover at least 50-60% of Jain households to determine their actual numbers with a confidence level of 95% or above along with the socio-demographic data associated with Jains.
- d. A small number of Jains were hesitant to respond to our survey out of fear of being seen as drifting from Jainism or loss of privacy of family information in spite of our assurance for strict adherence to confidentiality and non-disclosure of personal information even in writing.

I. HAUZ KHAS TEHSIL SURVEY

Methodology Adopted: A two-pronged strategy was used to collect data for analysis and estimation as follows:

a. Collection of Secondary Data:

- 1) Voters list: Comprehensive and almost complete up to date data of adult Jains could be extracted from available voters list for all India available with Government of India by district, tehsils and ward. Even before starting this work, it was ensured that the list of wards used in Census 2011 for Hauz Khas tehsil was retained in our field survey as well as Voter's list analysis.
- 2) Census of India data for 2011.
- 3) Directories of Jain temples/sthanaks and Jain residents welfare associations where large Jain population is estimated.
- 4) Other surveys of Jains conducted earlier.

b. Field Survey/Primary Data:

- 1) A field survey form was designed, based on the survey form used by Government of India for census but tailored for our study. Initially four teams were formed with senior staff members as team leaders. An external survey agency (ASUME) was hired to conduct field survey later on. We used multi-pronged strategy for this purpose, namely:
- 2) Data collected from Jain temples in Hauz Khas tehsil (by ISJS staff): Normally Jains do visit temples during Paryushan Parva. So this trait was used by us to collect data from select temples in Hauz Khas tehsil (Chhoti Dadabari SE-II, Green Park, Sarojini Nagar, Acharya Sushilmuni Ashram, Defence Colony, Chirag Delhi, Ahimsa Sthal, Badi Dadabari, Mehrauli, Sangam Vihar, R.K. Puram, Vasant Kunj, New Friends colony Sthanak, Bhogal, Kalkaji, Govindpuri and Tughlakabad). The ISJS teams mentioned above were spread to different

temples to collect information from Jains visiting the temples for eighteen days (Paryushan and Daslakshan).

- 3) Personal meetings and telephone calls by ISJS staff with Jains known to them as well.
- 4) Field survey by outsourced agency by home visits and telephone interviews.

Approximately 50% complete data (Jain households listed in Voters list) was collected by the above methods to cover as many families as possible.

Data Collected for Hauz Khas Tehsil:

- 1) Jains (with Jain surnames) in Voters list by wards:
Number of Jain Household addresses : **2,218**
Number of Jains : **6,629**
- 2) Number of Jains as per Census 2011 : **5,448** Jains (2,735 males, 2,713 females)
Ratio of non-adult Jains to adult Jains : 0.37:1.00 (as per Census 2011)
- 3) Actual field survey by ISJS and external survey agency

Survey agency	Jain addresses	No of Jains
ISJS	706	3,180
Contractor	417	1,702
Total HK	1,123	4,882 (2,464 male, 2,418 female)

Number of households, as per voter's list, visited by the survey agency but did not get data due to the following reasons:

Premises locked	3
Refused to give data	57
Shifted	72
Deaths	110
Incomplete	26

Similarly we gave survey forms to Jains who were unable to fill the form on the spot but did not return the filled forms for a total of 227 as No response. Thus the total households visited/contacted for data collection is $1,123+3+57+110+26+227 = 1,546$ or 69.7% of total Jain house-holds as per Voters list.

Data Analysis:

1) Secondary Data Collected

a. Census data 2011:

All India factors like

Urban to rural Jain population : 76.11%

Decadal growth of Jain population : 5.37%

Jain population in Hauz Khas Tehsil : 5,448 Jains (2,735 male
and 2,713 female)

b. Voters list:

The list contains data of adult Jains (over the age of 18) who are eligible to vote (updated data for Delhi assembly in 2015 elections, published by government).

Jain population in Hauz Khas Tehsil : 6,629 Jains

Jain Households in Hauz Khas Tehsil : 2,218

Average number of adult Jains per household : $6,629/2,218 = 2.99$

Average number of Jains including non-adults per household : $2.99 * 1.37 = 4.09$

(Census 2011 gives 21% below 15 and our survey gives 6% between 15-19 age group) for a total of 27% giving a factor of $100/73$ or 1.37 to come up with total population).

c. Directories:

These sources were used to contact potential Jains for survey as their telephone numbers were available. Also these directories were used to establish a factor for adjusting the number of Jains in voters list to include Jains who do not use Jain as their surname as Delhi has a sizable population of Jains from Rajasthan. Generally they belong to Shwetambar Jain sub-sects Murtipujak and Terapanth. They use non-Jain as surnames, like Nahata, Singhvi etc. more often. It becomes difficult to identify such Jains as surnames like Shah, Mehta etc are used more by non-Jains than Jains. Our analysis of these directories indicated result for Hauz Khas tehsil as tabulated below:

Table 2.2: Persons/Families using Jains and other Surnames as per Jain Directories

Temple	Number of Jain households using Jain as surname	Number of Jain households not using Jain as surname	Total
Green Park	296	4	300
Lodhi Road	145	22	167
Chhoti Dadabari	160	154	314
Grand Total	601	180	781

Based on the above, the %age of Jains using Jain as their surname comes 77%.

2) Field Survey:

Analysis of survey data collected reveal Jains who participated in the survey.

Total Jains Households	1,123
Total Jains	4,882 (2,464 male, 2,418 female)

Jains who were contacted but did not participate in the survey

Premises locked	3
Refused to give data	32
Shifted	64
Number of households given	227

Survey forms but did not respond

Total households visited for data collection: $1,123 + 3 + 32 + 64 + 227 = 1449$
out of a total of 2,218 as per Voters list (55%)

Analysis of Data Shows that:

- 506 Jains used non-Jain surnames while 3,489 used Jain as their surname. This gives us a ratio of total Jains to those using Jain as their surname as $3,595/3,489$ or **1.145**
- 64 households out of a total 167 surveyed did not appear in Voters list for Green Park, Safdarjung Enclave and Arjun Nagar (all adjoining areas in Ward 163).
- 64 households who shifted from the Hauz Khas tehsils as per survey
- Average Household size as $4,884/1,123 = 4.35$ as against 4.09 as per Voters list.

Estimation of Jain Population in Hauz Khas Tehsil

Three different methods were used to estimate the likely total number of Jains in Hauz Khas tehsil. These are discussed below:

1) As per Census 2011:

Census figure of 5,448 * 1.0537 (decadal growth in Hauz Khas for 2001 to 2015) = **5,740**

2) As per Voters List:

Total number of Jains as per voter's list $6,629 * 1.15$ factor for non-Jain surnames (1.145 as per survey and 1.3 as per directories) * 1.37 (to include non-adult Jains) = **10,444**

3) As per Survey:

- Mean or average family size / household = $AVG = 4884/1123 = 4.35$ with standard deviation of 1.843.
- The mean /average size limits for a confidence level of 95% = 4.35 ± 0.108 or 4.24 to 4.46.
- Estimated likely Jain population $AVG * 2218 * 1.15 = 11,095$
- Estimated number of Jains for 95% confidence interval

- ✓ Lower limit = Number of households as per voters list *AVGL* factor for including non-Jain surnames = $4.24 * 2218 * 1.15 = \mathbf{10,815}$
- ✓ Upper limit = Number of households as per voters list *AVGH* factor for including non-Jain surnames = $4.46 * 2218 * 1.15 = \mathbf{11,376}$

Table 2.3: Actual and Estimated Population of Jains in Hauz Khas Tehsil

Basis	Actual	Estimated (2017)	Estimate limits @ 95% Confidence
Census 2011	5,448	5,740	
Voters list	6,629	10,444	
Field Survey		11,095	10,815-11,376

*Summing up, total number of Jains estimated as per survey is **96% more than the census 2011 number**. Even total number of Jains as per the Voters list is 82% more than Census 2011 number and is only 8.2% less than the estimate based on our field survey. So census 2011 data of Jains appears to be under-enumerated.*

Comments:

- a. It can easily be observed from the above table that there is a very large difference in Jain population data even from the two government sources, namely Census 2011 (5,740 adjusted for decadal growth) and Voters list (10,444 adjusted for non-adult population and Jains with non-Jain surnames). The estimates based on our field survey and Voters list data are almost similar. The difference can be assigned to the use of average household size and assumption for non-adult Jain population.
- b. The above estimates of Jain population is in contrast to South Delhi of which Huaz Khas tehsil is part, shows only 3.32% decadal growth only.
- c. It came to our notice that in 2001 the census field staff was asked to get the forms signed by the respondents to ensure that proper recording is made along with ethical revival amongst in Jains. That year saw a spurt of 27% Jain population from 1991 figures that is almost in line with the average decadal growth for the period 1941-2001 as per Census figures.
- d. Delhi has a sizable population of Jains from Rajasthan. Generally they belong to Shwetambar Jain sub sects Murtipujak and Terapanth. They generally use non Jain as surnames, like Nahata, Singhvi etc. It becomes difficult to identify them as surnames like Shah, Mehta are more non Jains than Jains. However the Jains of the same sects from Punjab Haryana and UP use Jain as their surname. This seems to be the trend. As an example directory of members of Green Park Jain Mandir belonging to Digambar Jain sect shows just 4 out of a total of 300 members (households) use non-Jain surnames.
- e. Immigration: our survey shows a large number of Jains from areas like Bundelkhand and South India are migrating to Delhi. Most of such immigrants live in low cost city villages, like Jia Sarai, Gautam Nagar, Arjun Nagar, Sangam Vihar and

Tughlakabad. On the other hand we also found a number of new comers (professionals) living in guest houses/paying guest accommodation in Green Park etc i.e. where temples and large Jain population exists. We also feel that more Jains migrants are coming to Hauz Khas tehsil per the trend in recent two decades (urban Jains 76.11% in 2001 versus 79.08 in 2011)

- f. Emigration: The emerging trend in Jain community is the large number of Jain youth opting for profession than family business. This results in large number of Jains migrating to other cities and even overseas. This becomes difficult to estimate in our survey except the discussions we had during survey when we have some respondents (when specifically asked for such reasons) identified education and jobs and in some cases shortage of space and deaths.
- g. Voter list data was selected only for those voters who use Jain as their surname. This factor will become more significant in Maharashtra, Karnataka, Rajasthan, Gujarat and Tamil Nadu with substantial Jain population do not normally use Jain as their surname. Chances of such people not being reported as Jains are significant
- h. Due to economic trend and opportunities, it is likely that more and more Jains are migrating from rural or semi urban areas to metros. This fact becomes evident from large number of Jains living in Sangam Vihar, Tughlakabad and city villages. This is substantiated by Census data for 2001 and 2011 (76.11% Jains in urban areas growing to 79.08%)
- i. Jains using Jain as surname and not reporting religion as Jain during Census survey.
- j. Jains using non Jain surnames and not reporting religion as Jain during Census survey.
- k. Census Surveyors not visiting Jains and hence not reported. (It is highly likely. Census Surveyors visiting Jains and reporting Hindu as religion (likely for those using non Jain surnames).

II. NEW DELHI DISTRICT SURVEY

As in the case of Hauz Khas tehsil, in the New Delhi district case too, primary and secondary sources of data were used. The primary sources mainly included the field survey of Jain population in the district, whereas the secondary sources used included voters list as well as Census 2011 data. A questionnaire consisting of 25 items/questions was used for data collection. The data were collected by a survey agency by home visits. About 50% of the Jain household-heads were contacted for interviews. The extrapolation of Jain population was done on the basis of this source.

Data Collected

- 1) Number of Jains as per Voters list.

Number of Jain Household addresses	:	253
Number of Jains	:	805
- 2) Actual field survey by ISJS and external agency

Jain addresses	:	138
Number of Jains	:	514

Other details of data that could not be procured or not applicable in Jain population estimation are given below:

Reason	Numbers of Addresses	Numbers of Jains
Premises locked	3	
Refused to give data	15	
Shifted (no one there)	83	
Shift reported		22
Deaths		16
Migrated		9
Not traceable	7	

Total households visited/contacted for data collection is $138+3+15+83+7+7 = 253$

Data Analysis

1) Census Data 2011:

Jain population in New Delhi district : 679 Jains (318 males and 361 females)

2) Voters List:

The list contains data of adult Jains (over the age of 18) who are eligible to vote (updated data for elections for Delhi assembly in 2015 published by government).

Jain population in New Delhi district : 805

Jain Households in New Delhi district : 253

Average number of adult Jains per household: $805/253 : 3.18$

Average number of Jains including non-adults per household : $3.18 \times 1.37 = 4.35$

(Census 2011 gives 27% below 18 years of age giving a factor 1.37 to come up with total population)

3) Directories:

Only the Lodhi Road Jain temple directory was available which listed 167 Jain families as its members. Of these 145 members were using Jain as their surnames. Based on the above, the ratio of total number of Jains to Jains using Jain as their surname comes to $167/145$ or 1.15 (same as Hauz Khas)

4) Field Survey:

- Analysis of data collected reveal:

Jains who participated in the survey and provided data

Total Jain Households 138

Total Jains (258 male, 256 female) 514

Total households visited for data collection: $138+3+15+83+7+7 = 253$

Actual data collected % of total $138/253$ (as per Voters list) = 54%

- All Jains surveyed use Jain surnames except two heads. This is so as we surveyed on the basis of Voters list having Jain surnames. We shall use the same ratio as in Hauz Khas (a ratio of total Jains to those using Jain as their surname as **1.145**)
- 72 Jains were not listed in Voters list, so these are new immigrants in New Delhi district.
- Jain population in New Delhi estimated for surveyed households = 514
- Average Household size: $514 / 138 = 3.72$ as against 4.33 as per Voters list.

Estimation of Jain Population

Three different methods were used to estimate the likely total number of Jains in New Delhi district. These are discussed below.

1) **As per Census 2011:**

Census figure of 679 * 1.0 (even though in New Delhi is decrease of 25% for 2001 to 2017) = **679**

2) **As per Voters List:**

Total number of Jains as per voter's list 805 * 1.15 factor for Non-Jain surnames * 100/82(to include non-adult Jains) = 1,127

3) **As per Survey:**

- Mean or average family / household size = AVG =3.72 with standard deviation of 1.64
- The mean /average size limits for a confidence level of 95% = 3.72+/- 0.14 or 3.86 to 3.54.
- Estimated likely Jain population AVG*1.15*253= 1,082
- Estimated number of Jains for 95% confidence interval
 - ✓ Lower limit = Number of households as per voters list *AVGL* factor for including non-Jain surnames = 3.54 * 253*1.15 = **1,041**
 - ✓ Upper limit= Number of households as per voters list *AVGH* factor for including non-Jain surnames = 3.86*253*1.15 = **1123**

Table 2.4: Actual and estimated population of Jains in New Delhi district

Basis	Actual	Estimate (2017)	Estimate limits @ 95% Confidence
Census 2011	679	679	
Voters list		1,127	
Field survey		1,082	1041-1123

Summing up, total number of Jain estimated as per our survey is 60% more than the census 2011 number adjusted for 2017 with no decadal growth even though a decline of 25% was reported during 2001-2011. Even total number of Jains as per the Voters list is 54% more than Census 2011 number and is 17% less than estimate based on our field survey. So census 2011 estimate of Jains appears to be too low.

As in the case of Hauz Khas tehsil, in New Delhi district too there is a large difference in Jain population data between the Census 2011 figure (730 adjusted for decadal growth) and Voters list figure (1,127 adjusted for non-adult Jains and Jains with non-Jain surname). The estimates based on our field survey and Voters list data are almost similar. The above estimate of Jain population also contradicts the 2001-2011 decadal growth rate of -25.7% for New Delhi district. Comments made on the estimation of Jain population in Hauz Khas tehsil also generally apply on the New Delhi district.

Sociological Issues:

Both the surveys also attempted to seek opinions on a number of socio-religious issues such as inter-faith marriage, remarries of widows/divorcees, young generation of Jains moving away from the religious values and the way of life, daily routine of life and the nature of Jain identity. It was important for us to raise such issues as they have serious repercussions on the Jain population dynamics. It was hypothesized that the lower rate of growth of Jain population and consequently the unavailability of suitable life partners within the community not only increases the possibility of inter-religious marriage and drift, but also dilutes the key elements of the typical orthodox Jain identity primarily based on Ahimsa.

In both the surveys it was found that the Jain population was very well educated, with about 58.4% to 82.10% of them having graduate or post-graduate educational qualifications. The Jain women too happened to be almost equally qualified. About 22% of the total Jain population in New Delhi district engaged in their own businesses, and another 14% in numerous professions and service. About 38% of the Jain population is that of students. Unfortunately, a significant number of Jains (6%) were also found to be illiterate, which should be a matter of great concern for the community (See Table 1.5).

Co-education and co-working have been suggested by the majority of respondents (51.4%) to be the main cause of inter-religious marriage. In Hauz Khas study about one-third of our respondents further admit the non-availability of suitable match within the community as the second important cause of inter-marriage. These two causes underline the acceptability of “love marriage” or marriage by choice as the preferred mode of marriage which leads us to conclude that the majority of Jains are not very rigid about their Jain values and the way of life. Similarly, **the great majority of respondents (99.2%) are supportive of widow/divorcee remarriage.** Again, a good majority of respondents are flexible about temple/sthanak visit, eating before sunset, and occasionally having a drink (Table 2.5).

Table 2.5: Two Delhi Surveys: Summary of Major Findings

Indicators	Hauz Khas Tehsil	New Delhi District	State Average
Estimated Population (2017)	11,095	1,082	
Census 2011 population	5,448	679	
% under - estimation in 2011 census figure	93%	60%	90.0 %
Education			
Graduate +	58.4%	82.10%	61.2%
Illiterate	8.4%	5.64%	8.1%
Occupation			
Own Business	25.4%	21.98%	25.0%
Professional	5.0%	0.39	4.5%
Services	6.4	13.89	7.2%
Students	23.5%	37.94	25.1%
Income			
Rs. 50,000+	20.6%	23.15%	18.6%
Major Cause of Interfaith Marriage			
Co-education & Co-working	50.4%	51.45%	50.5%
Support for Widow and Divorcee re-marriage	80.8%	99.28%	82.8%
Temple Visit			
Visit occasionally	61.8%	50.72%	60.6%
Eating Before Sunset			
Not relevant in present times	15.5%	35.51%	17.7%

Estimation of Jain Population and Difference to Census 2011 Data

% difference Projected for Total Jain population = **89.0 more than Census 2011**

Area	Census 2011	Projection of Census 2011	Estimate survey		
			Average	Conf. limits	% diff
Hauz Khas	5,448	5,740 (5.4%)	11,095	+/- 4.33%	93
New Delhi	679	679 (-25% recorded)	1082	+/- 5.45%	58

Analysis & Concluding Remarks:

Delhi population surveys are truly the path-breaking studies. Their major objective was to check the veracity of census data regarding the total population of Jains and their characteristics in a small census areas, i.e., a tehsil, and a district. While our surveys positively validate some major population characteristics of the Jain community such as age and gender structure, family size, sex and child sex ratios, literacy and educational levels, occupational structure etc., they raise serious doubts about the correct head-count of the members of the community. For a number of reasons, some Jains, particularly those who write other than “Jain” surnames, are often registered as Hindus by census enumerators resulting in under-enumeration of the Jain community in census figures. **In our studies, this under-enumeration is in the range of 60% to 96% for an average of 89%.** In view of this, such studies need to be replicated at a number of places in India with a sizeable Jain population. The studies also require a wider publicity through media as well as extension lectures.

Chapter – 3

SOCIO-ECONOMIC BACKGROUND OF THE RESPONDENTS

This chapter presents data on socio-economic background of the Jain respondents in terms of age and gender, marital status, education, occupational status, and income.

Total Number of Respondents:

The field survey was conducted in two stages, namely 1st in two regions of Delhi, namely New Delhi district and Hauz Khas tehsil primarily for enumeration verification on a sample basis; and 16 other districts/cities of the 6 states accounting for almost 90% Jain population. We wanted to conduct the field survey in more cities, like Surat in Gujarat and Ahmednagar in Maharashtra but could not get it completed due to time and manpower resource constraints. The primary survey was aimed as respondents who are adults so that we could collect data about their families as well and be able to use the data so collected for the overall Jain population in Chapters 4 - 7. Table 3.0 below shows the total number of respondents we interacted to complete the field survey.

We also surveyed Jain youth (below 35 years of age) separately to find out their views on various sociological factors. The number of youth surveyed is shown in Table 3.0.B

Table 3.0-A: Number of Respondents

State	Population (Census- 2011)			Respondents to our Survey		
	Total	Male	Female	Total	Male	Female
Maharashtra	14,00,349	7,13,157	6,87,192	952	716	236
Rajasthan	6,22,023	3,17,614	3,04,409	390	281	109
Gujarat	5,79,654	2,94,911	2,84,743	225	211	14
Madhya Pradesh	5,67,028	2,91,937	2,75,091	514	447	67
Karnataka	4,40,280	2,25,544	2,14,736	583	476	107
Tamil Nadu	89,265	45,605	43,660	150	89	61
Delhi	1,66,231	85,605	80,626	1,261	1,049	212
Total	38,64,830	19,74,373	18,90,457	4,075	3,269	806

Table. 3.0.B: Youth Respondents

State	Youth Respondents of our Survey		
	Total	Male	Female
Maharashtra	656	438	218
Rajasthan	343	213	130
Gujarat	104	69	35
Madhya Pradesh	296	205	91
Karnataka	598	411	187
Tamil Nadu	171	109	62
Delhi	-	-	-
National Average	2,168	1,445	723

Surname:

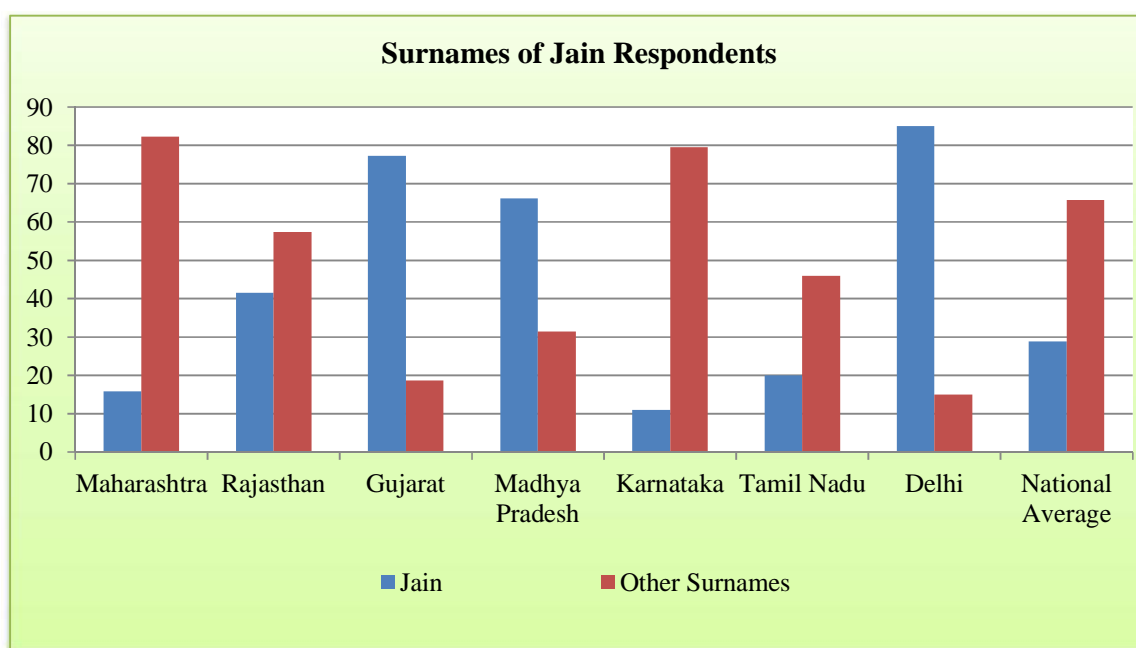
In Indian society, surnames often follow caste/sub-caste, gotra, (father's name, place of birth, or family names in Western and Southern India). This is generally true about the Jains as well. However, due to several campaigns in last two hundred years or so pattern appears in which a majority of Jains (Digambar particularly) in north Indian States/UTs of Delhi, Madhya Pradesh and Uttar Pradesh generally use "Jain" as surname to identify their religious roots. Our observations (though not surveyed) in the case of Haryana, Western Uttar Pradesh and Uttarakhand, leads us to believe that majority of Jains use Jain as the surname. Even when Jains from these states migrate to western and Southern Indian states, they continue to use Jains as their surname. On the other hand, a vast majority of Jains in other States like Maharashtra, Gujarat, Rajasthan and Madhya Pradesh bordering Gujarat and Maharashtra, Karnataka and Tamil Nadu use other than "Jain" surname depending on the local custom. Some surnames are commonly used by Jains and Hindus (even by Muslims), namely Agrawal, Oswal, Chaudhary, Patel, Chopra and Shah. In such cases, census enumerators presumptuously often report such Jains as Hindus.

The trends of "Naming" can clearly be seen in Table 3.1. Approximately 28.9% Jains use Jain as the surname in India. However we can see the differences, which are substantial in different parts of the country. Northern region comprising Delhi, Madhya Pradesh and Rajasthan have 85%, 66.1% and 41.5% respectively Jains use Jain as their surname compared to under 20% Jains in Southern and Western states using Jain as their surname. This trend of adopting local practices, even in the use of surnames by Jains in Western and Southern states is an indication of known Jain characteristic of merging their customs to meet the local trends as long as they do not affect their religious beliefs.

Gujarat is an exception as our survey which was done in Ahmedabad only and perhaps in the areas which have a large Jain population of first time immigrants from Bundelkhand in particular and Madhya Pradesh and Uttar Pradesh in general. So the survey result from Gujarat was not included while calculating the National average.

Table 3.1: Surnames of Jain Respondents

State	Jain%	Other Surnames%	No Response%
Maharashtra	15.9	82.3	1.8
Rajasthan	41.5	57.4	1.1
Gujarat	77.3*	18.7	4.0
Madhya Pradesh	66.1	31.5	2.4
Karnataka	11.0	79.5	9.5
Tamil Nadu	20.0	46.0	34.0
Delhi	85.0	15.0	0.0
National Average	28.9	65.7	5.4



*Seems to be erroneous response (or skewed sample of migrant Jains in Ahmedabad) as it should be less than Madhya Pradesh and Rajasthan and more likely to be like Maharashtra (15.9%). Therefore it is not included in calculating the national average.

While analysing the data for surnames, we came across an interesting survey to review the percentage of Jains using Jain as surname by an international organization shown below.³ It indicates approximately 22.5% Jains use Jain as their surname as against 28.9% as per our survey along with the similarity of figures for different parts of India.

³ www.Forebears.io in their world report on surnames give the following information on Jain as surname (2014 census).

Global Rank	State	Ratio (total population)	No of incidences found
7	Delhi	1 in 67	183,975
23	Rajasthan	1 in 236	90,282
25	Haryana	1 in 270	47,193
35	Madhya Pradesh	1 in 471	24,448
42	Maharashtra	1 in 429	227,933
45	Uttar Pradesh	1 in 495	164,106
1199	Gujarat	1 in 429	5,069
..			
TOTAL in India			993,568
Rank in world of popular surnames: 540			

Age and Gender

The respondents selected were primarily adults having families. So we find 64.5% male and 68.7% female respondents were in the age group of 14-59 (working or economically active) group. The rest of the respondents were Senior citizens in 60+ age group, as they are generally readily available for interviews and are the head of families. The age distribution can be divided in three groups as follows will be interpreted later for their impact on sociological factors like widows/widowers, almost all married and so on.

Southern India (Tamil Nadu and Karnataka)	approx. 75% in the age group 14-59
Rajasthan and Madhya Pradesh	approx. 52% in the age group 14-59
Gujarat, Maharashtra and Delhi	approx. 62% in the age group 14-59

Table 3.2: Age and Gender Distribution by States/Districts in %age

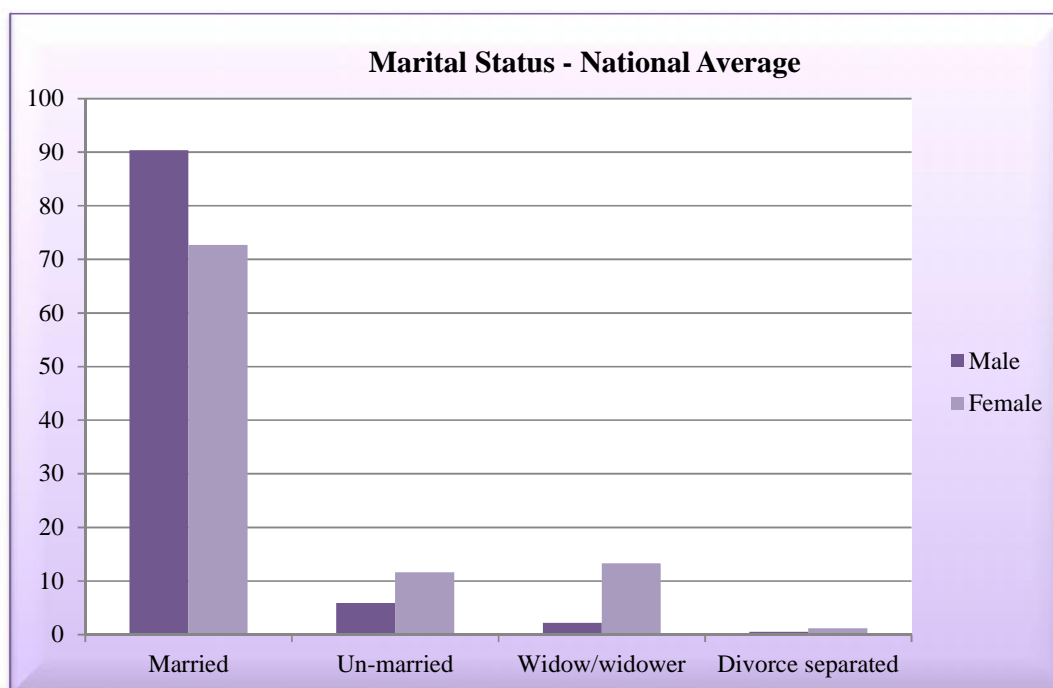
State	14-59		60+		No Response	
	M	F	M	F	M	F
Maharashtra	65.8	72.1	33.2	26.9	1.0	1.0
Rajasthan	54.4	75.3	44.8	22.9	0.8	1.8
Gujarat	64.9	64.3	32.7	28.6	2.4	7.1
Madhya Pradesh	52.6	29.8	45.6	62.7	1.8	7.5
Karnataka	75.0	87.8	22.5	10.3	2.5	1.9
Tamil Nadu	74.2	96.8	25.8	1.6	0.0	1.6
Delhi	65.7	56.2	32.8	41.5	1.5	2.3
National Average	64.5	68.7	34.0	29.1	1.5	2.2

Marital Status:

An overwhelming majority of respondents i.e. 90.4% males and 72.7% females are married. The distribution for males is almost even throughout India. The case of females is different as Gujarat shows a large percentage (50%) along with Delhi (33.3%) as widows. Similarly the percentage of unmarried females are high in Karnataka (13.1%) and Tamil Nadu (9.8%). Belgaum in Karnataka has 15.3% females as unmarried and 20% females as widows.

Table 3.3 Marital Status

State	Maharashtra		Rajasthan		Gujarat		Madhya Pradesh		Karnataka		Tamil Nadu		Delhi		National Average	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Married	94.8	79.2	94.6	82.5	96.2	50.0	94.6	74.6	92.9	82.1	94.4	90.2	89.6	57.6	90.4	72.7
Un-married	2.5	3.4	3.3	4.7	0.0	0.0	3.7	6.7	4.8	13.1	4.5	9.8	4.1	3.3	5.9	11.6
Widow/ Widower	1.6	16.1	1.7	11.0	2.4	50.0	1.4	14.8	1.3	3.8	1.1	0.0	3.7	33.0	2.2	13.3
Divorce separated	0.1	0.0	0.4	1.8	0.0	0.0	0.1	1.3	0.0	0.0	0.0	0.0	1.3	2.8	0.5	1.2
No Response	1.0	1.3	0.0	0.0	1.4	0.0	0.2	2.5	1.0	1.0	0.0	0.0	1.3	3.3	0.9	1.2



Education:

Table 3.4 shows the results pertaining to education level of respondents. The results can be divided in three categories based on National average of 58.4% males and 59.2% females with education up to graduate level as follows (Basis: Graduates and above):

Highly Educated:	Delhi (72.1% male, 81.2% female), Rajasthan (77.6% male and 77.1% female) and Tamil Nadu (69.2% male and 63.8% female)
Average Educated:	Maharashtra (47.6% male and 38.6% female) and Madhya Pradesh (57.9% male and 70.1% female)
Below Average:	Karnataka (38.7% male and 36.4% female) and Gujarat (42.7% male and 35.7% female)

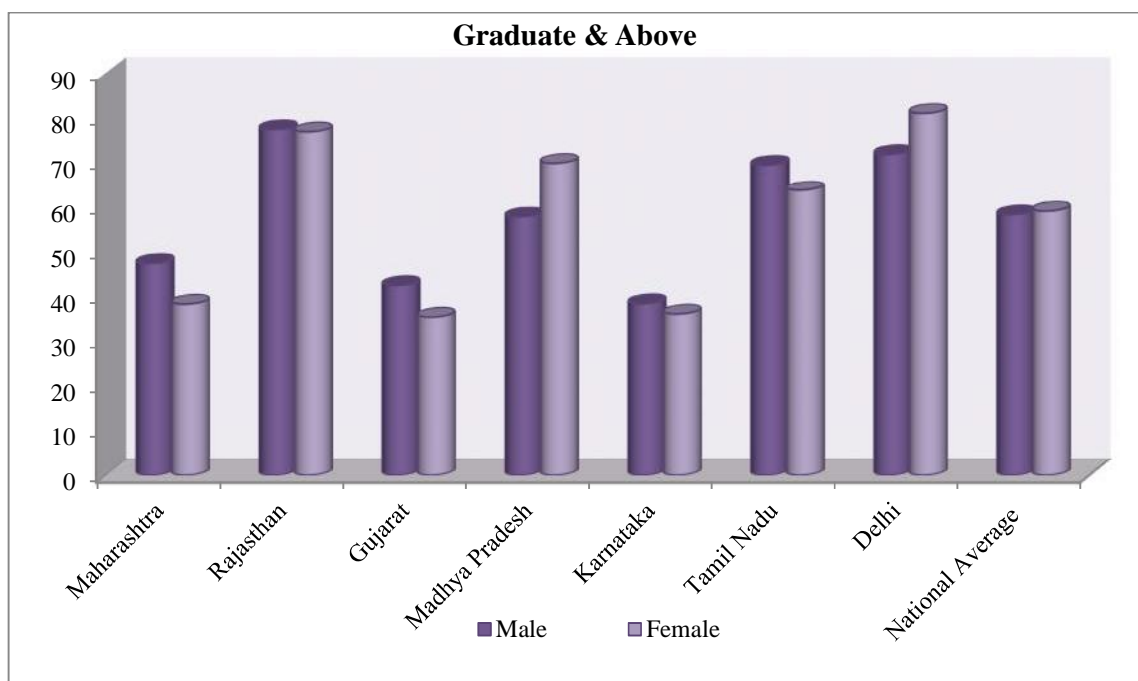
Micro level analysis of education show a dismal picture of education amongst Jains in the following areas:

Maharashtra:	Illiterate: 3.2% female in Mumbai. Up to middle school: Kolhapur female 40.6% and Solapur female 34.2%.
Karnataka:	Illiterate: 3.1% male and 3.5% female. Up to middle school: Belgaum 26.8% male and 22.5% female.
Madhya Pradesh:	Illiterate: Sagar 30% male as no female were not represented as respondent, Jabalpur 20.0% female. Up to middle school: Sagar up to 35% male and no female respondent. The situation in Bundelkhand is likely to be similar to Sagar.

It was also observed that metropolitan cities like Delhi, Mumbai, Ahmedabad, Bangalore also have large migrant Jains from villages and small towns whose education level is of concern.

Table 3.4: Education (%)

State	Illiterate		Up to Middle		up to S. Sec		Graduate & Above		No Response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	0.8	2.1	22.1	30.9	27.8	28.0	47.6	38.6	1.7	0.4
Rajasthan	1.1	0.0	7.1	7.3	14.2	15.6	77.6	77.1	0.0	0.0
Gujarat	0.5	0.0	28.0	28.6	26.1	35.7	42.7	35.7	2.8	0.0
Madhya Pradesh	6.3	1.5	12.8	10.4	22.8	16.4	57.9	70.1	0.2	1.5
Karnataka	2.5	2.8	21.8	21.5	33.8	39.3	38.7	36.4	3.2	0
Tamil Nadu	1.1	0.0	6.7	11.5	22.5	21.3	69.7	63.9	0.0	3.3
Delhi	3.7	2.3	9.9	8.9	13.3	6.1	72.1	81.2	1.1	1.4
National Average	2.7	1.7	15.5	17.5	21.9	20.7	58.4	59.2	1.5	0.9



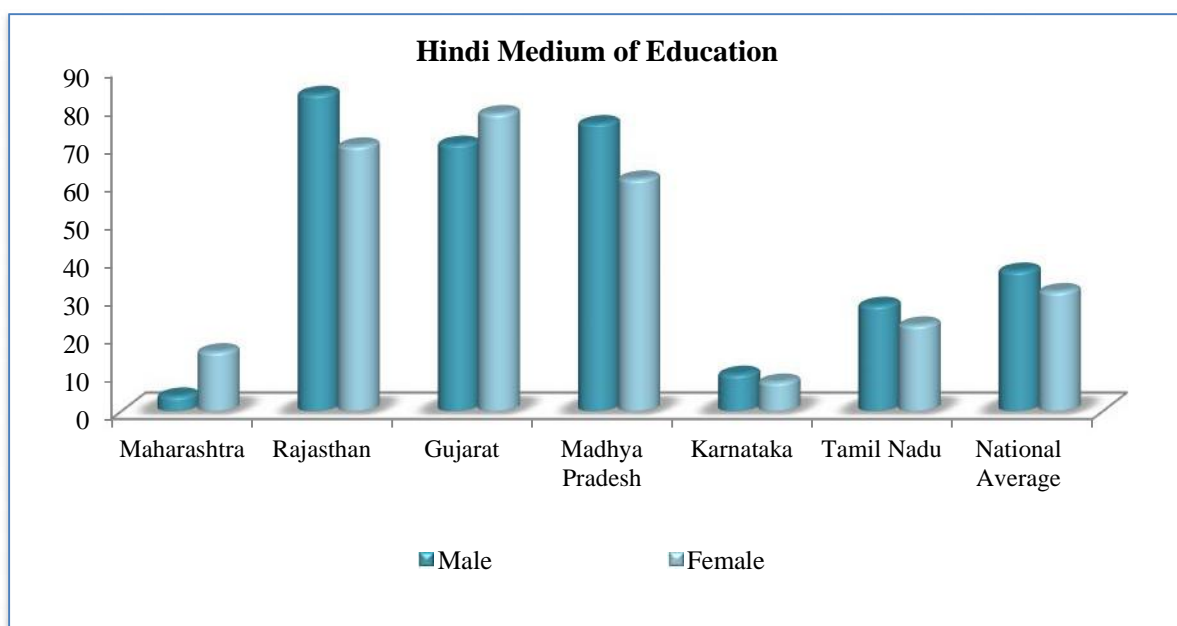
Medium of Education:

Medium of education has significant repercussions on life style, economic level, choice of occupation later in life. Since Jains are said to be financially well off, we find in most of the metropolitan cities, they send their children to English medium schools. Only average or below average Jains (financially) send their children to non-English i.e. Hindi medium or Regional language medium schools. Table 3.5 below gives the situation of respondents on an all India bases as surveyed.

Surprisingly more girls (34.2% females) go to English medium schools than boys (22.7%). Another interesting fact emerging from the survey is large % of Jains in Tamil Nadu going to Hindi medium schools with no one going to Tamil medium schools. Gujarat had very few Jains attending English medium schools (11.6% male and 0% female) which again shows perhaps poor migrant Jains from villages form Gujarat or other states being the respondents.

Table 3.5: Medium of Education (%)

State	English		Hindi		Other		No Response	
	M	F	M	F	M	F	M	F
Maharashtra	17.5	30.9	3.9	16.1	74.7	46.9	3.9	6.1
Rajasthan	15.7	27.5	83.6	69.7	0.4	0.9	0.3	1.9
Gujarat	11.6	0.0	70.2	78.6	11.1	14.3	7.1	7.1
Madhya Pradesh	20.1	32.8	76.0	61.2	1.0	1.5	2.9	4.5
Karnataka	33.0	29.9	9.5	7.5	55	56.1	2.5	6.5
Tamil Nadu	71.9	75.4	28.1	23.0	0.0	0.0	0.0	1.6
Delhi	-	-	-	-	-	-	-	-
National Average	22.7	34.2	37	31.7	37.2	29.4	3.1	4.8

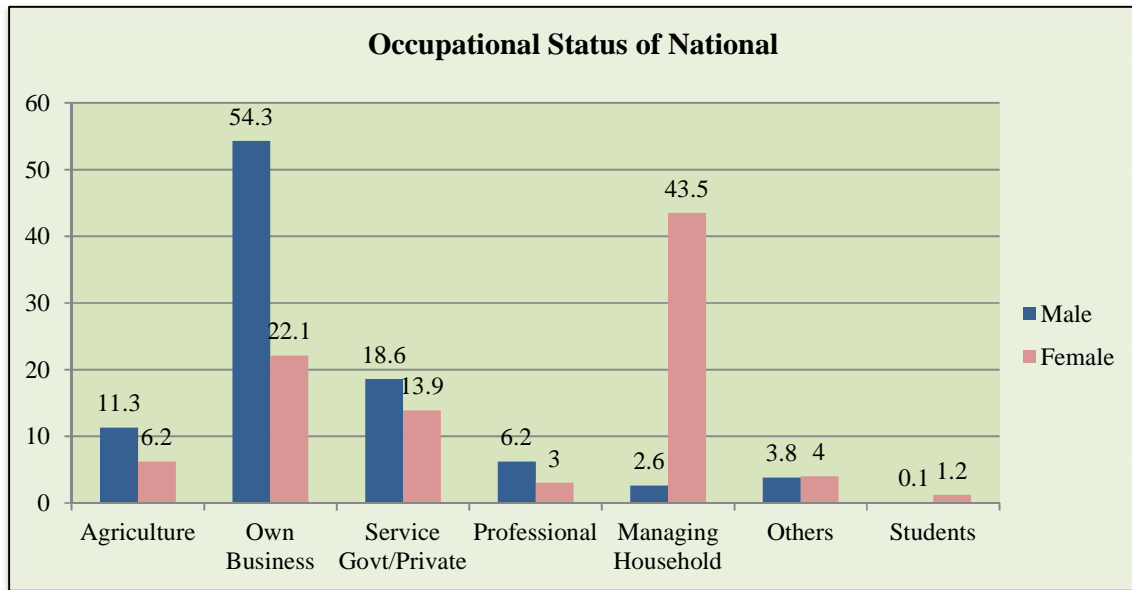


Occupation:

Jain community is traditionally identified as community of traders and businessmen. The survey also shows that 54.3% male Jains opt for own business as occupation closely followed by 27.1% females. The 27.1% female business persons may substantiate the large Jain food and household/ handicraft items used in religious rituals produced and marketed by female business persons. 43.5% Jain females, in spite of their education, reported household affairs as their main occupation. Agriculture, mainly in Maharashtra (16.8 % males), Karnataka (35.1% males) and Madhya Pradesh (14.3% males) is the next occupation of Jains. 18.6% male Jains and 13.9% female Jains have government or privates service with few in professional services.

Table 3.6: Occupational Status

State	Maharashtra		Rajasthan		Gujarat		Madhya Pradesh		Karnataka		Tamil Nadu		Delhi		National Average	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Agriculture	16.8	4.2	4.6	0.0	1.4	0.0	14.6	4.5	35.1	33.6	0.0	1.6	0.0	0.0	11.3	6.2
Own Business	44.7	18.6	47.3	29.4	49.8	35.7	45.6	31.3	43.3	22.4	76.4	41.0	70.6	12.8	54.3	22.1
Service Govt/Private	23.6	14.5	38.4	22.0	13.7	7.1	23.9	23.9	13.8	17.7	15.7	13.1	11.0	4.7	18.6	13.9
Professional	7.4	1.2	3.6	5.5	3.3	7.1	5.9	3.0	3.2	1.9	4.5	6.6	8.2	2.8	6.2	3.0
Managing Household	3.9	56.8	3.6	32.1	8.5	14.3	2.4	19.4	1.0	14.1	3.4	29.5	0.9	62.8	2.6	43.5
Others	1.7	0.4	0.0	0.0	2.4	0.0	1.8	0.0	2.7	7.5	0.0	0.0	8.6	10.8	3.8	4.0
Students	0.0	0.4	0.0	0.0	0.0	0.0	0.0	0.0	0.5	0	0.0	0.0	0.0	4.2	0.1	1.2
No response	1.9	3.9	2.5	11.0	20.9	35.7	5.8	17.9	0.4	2.8	0.0	8.2	0.7	1.9	3.1	6.1



Income:

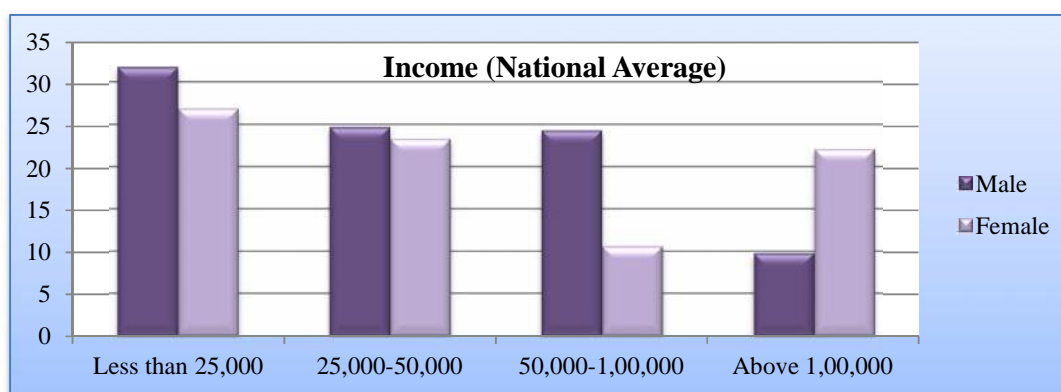
The survey analysis show that 31.8% male Jains and 26.9% female Jains have income below Rs. 25,000 per month (as respondents) with Karnataka at the bottom (46.6% male and 61.7% female), followed by Madhya Pradesh (38.5% male and 25.4% females) and Maharashtra (33.8% male and 33.9% female) primarily implying agriculturalists and small business persons.

The data shows that the respondents came mostly from below average economic level Jain families with very few coming from average and above average Jain families. Rich Jains seem to be almost left out by our surveyors (exception Delhi where ISJS had social network and contacted some such persons as well). Tamil Nadu also seems to be an exception as our surveyors either came from good families or had strong connections with upper class Jains as well. The following factors are likely to have adversely affected these estimates:

1. 34.9% male Jains and 29.1% female Jain respondents are above the age of 60, which is the level of retirement or handing over the charge of business to youngsters.
2. 43.5% females Jains respondents reported household as their main occupation.
3. Those in business, also perhaps belong to small trading shops or similar businesses.
4. Absence of rich and high income professionals and service persons.

Table 3.7: Income

State	Income (Rs.)									
	Less than 25,000		25,000-50,000		50,000-1,00,000		Above 1,00,000		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	33.8	33.9	36.3	39.0	10.1	9.8	5.7	11.6	14.1	5.7
Rajasthan	27.8	20.2	40.2	32.1	12.1	7.4	8.5	6.4	11.4	33.9
Gujarat	27.5	21.4	18.5	28.6	10.9	0.0	10.0	0.0	33.2	50.0
Madhya Pradesh	38.5	25.4	29.3	26.9	13.0	11.9	13.2	6.0	6.0	29.8
Karnataka	46.6	61.7	20.2	12.1	12.6	6.6	13.6	1.9	7	17.7
Tamil Nadu	4.5	24.6	36.0	19.7	22.5	18.0	27.0	11.5	10.1	26.2
Delhi	25.1	6.6	13.1	6.6	50.1	13.2	8.3	61.8	3.5	11.8
National Average	31.8	26.9	24.7	23.3	24.3	10.6	9.8	22.1	9.4	17.1



Per Capita Income:

Table 3.8 shows the calculated per capita income of the Jain respondents for India, which is estimated at Rs 4,92,252 as compared to Rs 1,25,000 per capita income for India as whole. This means per capita income of Jains is four times that of per capita income of India as a whole. Even though this appears to present Jains as above average financially than other Indians, yet the figures do not really reflect the truth as rich Jains (perhaps accounting for 10-15% of total Jains) seem to be not covered by the survey as well as the monthly income above Rs 100,000 is the upper limit, while it is the average or below average income of an Indian in service of profession.

Table 3.8 Per Capita Income of Jains Estimated

State	Per Capita (Monthly) Rs.	Per Capita (Annually) Rs.
Maharashtra	33,007	3,96,088
Rajasthan	71,264	8,55,174
Gujarat	27,448	3,29,373
Madhya Pradesh	39,464	4,73,565
Karnataka	33,886	4,06,632
Tamil Nadu	46,312	5,55,750
Delhi	-	-
National Average	41,021	4,92,252

Analysis & Concluding Remarks:

The sample size of respondents (4,075) is 0.01% adult Jains of total Jain population of 38,64,830 in the seven states selected for survey. However, these respondents represent 19,169 sample population (Table 4.1) or represent 0.05% Jain population. Further both our survey and Census 2011 data shows 51.2% and 51.8% male Jain population respectively thereby making the sample representative.

Practice of using Jain as a surname seems to be common in North India (Delhi, Uttar Pradesh, Haryana). Areas of Rajasthan and Madhya Pradesh adjacent to these states also show Jains using Jain as their surname. However Jains in Maharashtra, Gujarat and Southern India follow local customs of using caste, family, place, gotra, names as surnames. There are pros and cons for using Jain as the surname. Jain community leaders promote the practice of using Jain as surname to create a community identity and brotherhood which have an impact in enumeration. However the considerations like Jains being prone to attack by miscreants or young Jains being identified with strong abstinence practices of Jainism make their socialising difficult. During our survey we did come across a large number of rich educated Jain girls and boys changing their surname from Jain to their gotra. My own experience of being approached by some syndicates in Netherlands to get my details and making a directory of Jains in The Netherlands and Benelux countries (diamond trade controlled by Jains) appeared to me to be of dubious objectives.

Our respondents are highly educated (over 58% have at least graduate degree) with a few (less than 3.0%) even illiterate. However the medium of getting educated, relevant to choice of occupation seems to be an areas of concern as evidenced by majority of Jain males (54.3%) opting for small trading business and 43.8% female opting for household work only resulting in lower than expected income level (31.8% male with income of less than Rs. 25,000 per month). Even though the figure of income is significantly higher than the poverty level (Rs. 47 per day per person in urban areas as established by Rangarajan Committee established by government that comes to Rs. 7,000 approximately for a family of five), yet for a community known for its riches, this seems to be an area of concern.

An interesting and positive finding is that Jains are living longer than average Indian with 34% male and 29.4% female respondents being above the age of 60.

Chapter – 4

POPULATION PROFILE

This chapter presents the survey results of the Jain population of the seven states, namely Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Tamil Nadu and Delhi surveyed in terms of the family size, age structure, sex and child sex ratios, etc. Table 4.1 shows the Jain population in the seven states surveyed (4,075 respondents accounting for 19,160 Jains).

Jain Population Covered by Field Survey:

Table 4.1 presents the population profile of the Jain community in the seven states along with estimated average as National average for the country as a whole. As per our survey, 4,075 respondents and their family members took part in the survey giving a total Jain population of 19,169 individuals (9,823 males, and 9,346 females). The sex ratio was found to be 951 females per 1,000 males. The percentage of children in 0-6 years age group was found to be at 5.2% with a child sex ratio of 906 compared to 889 as per Census 2011.

In answer to a question to our respondents in Delhi Hauz Khas and Belgaum, '*whether they were enumerated in the 2011 census*', 78.7% of the respondents replied in the affirmative, 9.3% in the negative and 12% of the respondents did not reply to this question.

Table 4.1: Total Sample Population

State	Number	Male	%	Female	%	0-6 Age Group	%	0-6 Age % male	0-6 Age % female
Maharashtra	4,407	2,288	51.9	2,119	48.1	178	4.0	4.4	3.7
Rajasthan	1831	928	50.7	903	49.3	85	5.1	4.5	4.8
Gujarat	1,137	595	52.3	542	47.7	66	5.8	6.4	5.2
Madhya Pradesh	2,570	1,323	51.5	1,247	48.5	108	4.2	5.1	3.2
Karnataka	3,078	1,592	51.7	1,486	48.3	154	5.0	5.7	4.2
Tamil Nadu	750	375	50.0	375	50.0	35	4.7	5.1	4.3
Delhi	5,396	2,722	50.5	2,674	49.5	337	6.2	6.3	6.2
National Average	19,169	9,823	51.2	9,346	48.8	963	5.2	5.1	4.6

Family Size:

Table 4.2 presents survey data about Jain family size in the seven states. The range of the family size was chosen between single and 10+ members. It is clear from the table that the largest number of families (27.8 %) is a 4-member unit followed by 5-member units (17.8%), 3-member (15.2%) and 6-member families (13.8%). These four categories of families account for over 74% of the Jain families in the country. The upper limit (with 10+ members) of the family size was a meagre 1.7% of the total sample size, while 1-member constituted 3.1%. The average family size comes to 4.7 members.

The family size trend shows movement towards nuclear families increasing (2-4 members accounting for 51.3%) while large joint families decreasing (5 and 6 members accounting for 31.6% and above the rest or 11.8% only.

Table 4.2: Family Size (%)

Family Size	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	Delhi	National Average
1 Member	3.1	8.4	2.2	0.7	1.2	2.7	3.4	3.1
2 Members	7.5	11.4	5.3	5.6	4.8	4.0	12.4	8.5
3 Members	15.8	11.9	15.1	12.8	10.5	18.7	18.2	15.2
4 Members	30.3	17.7	25.8	30.0	29.7	26.7	27.8	27.8
5 Members	18.0	14.9	18.2	20.6	20.8	16.7	16.2	17.8
6 Members	11.3	18.5	16.9	14.6	14.9	12.7	12.7	13.8
7 Members	4.5	5.9	3.6	3.9	4.3	7.3	4.4	4.7
8 Members	3.3	3.7	3.6	2.8	3.6	3.3	1.9	2.9
9 Members	1.1	2.9	4.0	2.9	2.8	1.3	0.9	1.8
10 Members	1.7	3.2	2.7	6.0	3.6	2.7	1.2	2.7
10+ Members	1.8	1.5	2.7	0.0	4.0	4.0	0.9	1.7



Age Structure and Dependency Ratios:

Tables 4.3 and, 4.4 present data on Jain population in terms of age, age group categories and dependency ratios respectively. Table 4.3 summarizes the age-structure of the Jain community surveyed. Jain adults (15-59 age group), that is economically active, constitute 65.7% male and 67.5% females of population i.e. with male and female at par with each other. Comparative figures for this age group as per Census 2011 is 66.6% which is almost similar to our survey results.

The figure for Jains in the age group 0-14 is also similar with 13.9% male and 13.5% females. However at the state level, we find Maharashtra has almost double the female compared to male (19.5% female and 10.4% male) and Delhi 15.4% female compared to 14.8% males). Gujarat and Rajasthan have almost equal representation with the rest of the states have lower percentage of females compared to males. Compared to Census 2011 figures, 20.6% below 15 years of age, we see less and less number of Jains are being added by the community.

Jains in the age group 60+ show a national average of 16.9% male and 15.7% female. Even though these figures support the gender ratio of 951, yet it is contrary to the general belief that women live longer than men. It may also be that men who come in this group have younger wives or widowers are remarrying younger females (ratio in 15-59 age group). At the state level, we see Maharashtra and Delhi have higher percentages of Jains in 60+ group while Karnataka and Tamil Nadu has the least (range 10-12%). Census 2011 data shows about 12.8% Jains over 60 years of age which implies that Jains enjoy longer life span and the community is greying (See Jain, Dheeraj 2017:7).

Dependency ratio gives the proportion of persons whom the persons in economically active age group need to support. Dependency ratio can be divided into two parts: (i) young dependency ratio, and (ii) old dependency ratio.

Table 4.4 presents the overall dependency ratio as 451 compared to Census 2011 data showing it as 498. On the one hand it shows that more and more Jains are now becoming providers, i.e. in the age group 15-59. Rajasthan Gujarat and Delhi show above average dependency ratio implying younger Jains are either migrating out from these places elsewhere for livelihood leaving their parents behind or lesser number of children are being added in these state.

The young dependency ratio as per our survey is 206 compared to Census data of 2011 showing this as 311. This implies ageing Jain population in the state with lesser number of children being added by Jain community. Further analysis shows that the young dependency ratio is even lower in Maharashtra, Tamil Nadu and Karnataka and higher in Gujarat Rajasthan and Delhi.

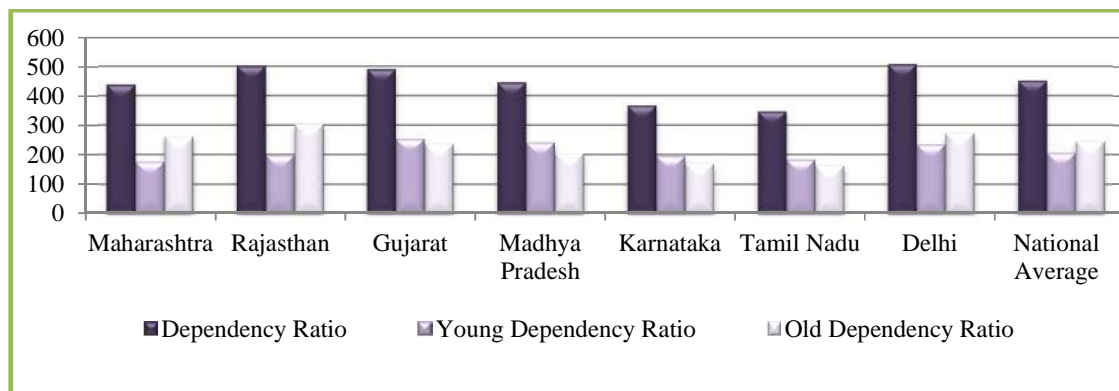
The old dependency ratio at the national level is 245 compared to 187 as per Census 2011. It is high in Maharashtra, Rajasthan and Delhi and low in Karnataka and Tamil Nadu. This again shows larger number of Jains growing old or higher life expectancy.

Table 4.3: Age and Gender Distribution by States/Districts

State	0-14		15-59		60+		No Response	
	M	F	M	F	M	F	M	F
Maharashtra	10.4	19.5	65.9	68.3	18.3	16.8	3.4	3.4
Rajasthan	12.8	12.5	62.8	64.3	20.1	18.5	4.3	4.7
Gujarat	16.3	16.2	63.2	65.1	15.6	14.6	4.9	4.1
Madhya Pradesh	14.0	12.7	64.0	68.3	17.6	15.1	4.4	3.9
Karnataka	14.3	13.5	70.1	71.4	12.3	11.8	3.3	3.3
Tamil Nadu	14.4	11.5	67.5	73.1	12.3	10.7	5.9	4.8
Delhi	14.8	15.5	64.5	65.1	18.1	17.2	2.6	2.2
National Average	13.9	13.5	65.7	67.5	16.9	15.7	3.5	3.3

Table 4.4: Dependency Ratio

State	Dependency Ratio	Young Dependency Ratio	Old Dependency Ratio
Maharashtra	438	177	261
Rajasthan	502	199	303
Gujarat	490	254	236
Madhya Pradesh	445	241	204
Karnataka	367	196	171
Tamil Nadu	347	184	163
Delhi	507	235	273
National Average	451	206	245



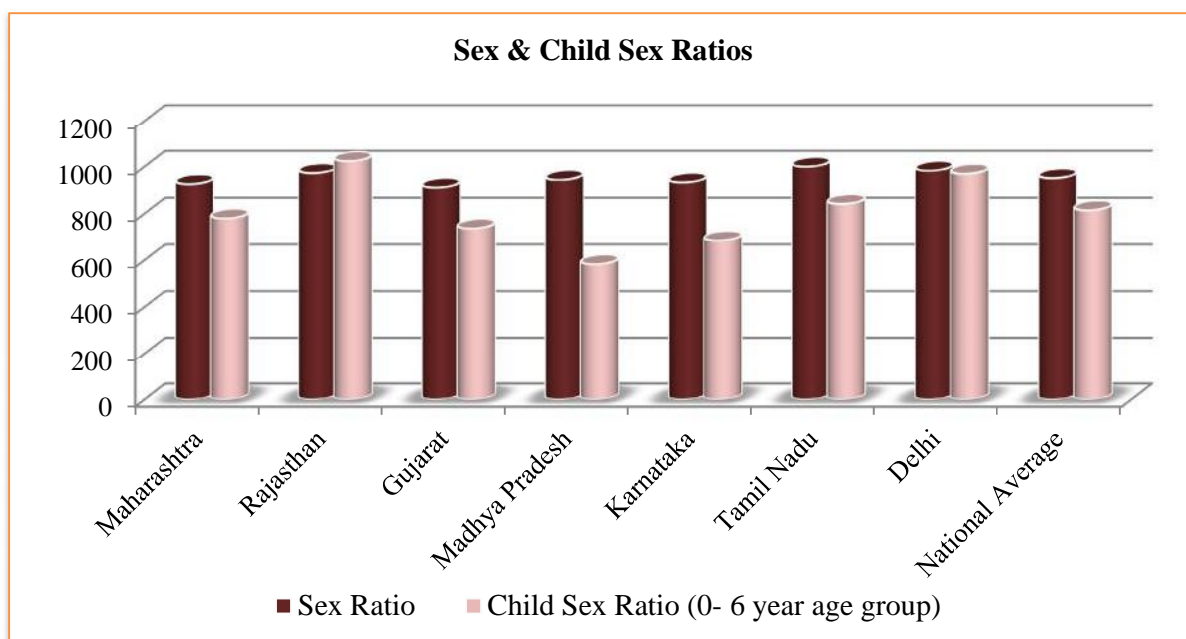
Sex Ratio and Child Sex Ratios:

The sex ratio (number of females per 1,000 males) as per our survey was found to be 951 which is a little less than Census 2011 figure of 954. At the state level, we find that Maharashtra, Gujarat, Karnataka and Madhya Pradesh have lower sex ratio while other states have it better i.e. parity amongst male and female is decreasing.

The child sex ratio is significantly lower at 815 compared to the national ratio of 889 as per Census 2011. This is a serious matter as it means lesser number of girls are being added by Jains. The problem states which have significantly lower child sex ratio are Madhya Pradesh, Karnataka, Maharashtra and Gujarat.

Table 4.5: Sex Ratio and Child Sex Ratios

State	Sex Ratio	Child Sex Ratio (0- 6 year age group)
Maharashtra	926	780
Rajasthan	973	1024
Gujarat	911	737
Madhya Pradesh	944	583
Karnataka	933	685
Tamil Nadu	1000	842
Delhi	983	970
National Average	951	815



Awareness About Shortage of Girls:

As seen in Table 4.6, 82.4 % of the respondents said yes to the question about shortage of girls in the Jain community; about 14.7 % said no and 2.9 % had no response. These figures imply that majority of Jains are aware of the acute shortage of girls in the community.

Table 4.6: Awareness about shortage of girls

State	Question: Are you aware that there is shortage of girls against boys in the Jain community?		
	Yes	No	No Response
Maharashtra	77.1	18.3	4.6
Rajasthan	43.3	51.3	5.4
Gujarat	63.6	14.7	21.7
Madhya Pradesh	82.4	14.7	2.9
Karnataka	67.1	27.4	5.5
Tamil Nadu	73.4	25.3	1.3
Delhi	-	-	-
National Average	70.0	24.2	5.8

Awareness About Feticide:

Female feticide is considered as the prime suspect in declining child sex ratio among the young Jains. Our sample data suggests that 21.1% of respondents replied in the affirmative about female feticide and about 70.9 % in negative. It is even surprising that states like Maharashtra (26.3%) and Madhya Pradesh (23.9%) with highest awareness of this problem has the child sex ratio of 780 and 583 respectively. On the other hand Karnataka (18.0%) and Gujarat (16.0%) only are aware of feticide and have child sex ratio of 685 and 737 respectively

Table 4.7: Knowledge about feticide among Jains

State	Question: Have you heard of any case of feticide among Jains in your area?		
	Yes	No	No Response
Maharashtra	26.3	68.5	5.2
Rajasthan	18.2	73.6	8.2
Gujarat	16.0	58.7	25.3
Madhya Pradesh	23.9	70.2	6.6
Karnataka	18.0	74.5	7.5
Tamil Nadu	9.3	85.3	5.3
Delhi	-	-	-
National Average	21.1	70.9	8.0

Discrimination Against Girls:

Although Jain families are more egalitarian than those in other communities in India, yet due to patriarchy some discrimination is also seen in the Jain families. Accordingly, 8.8 % of the respondents replied in the affirmative, while 87.8 % replied in the negative. About 3.4 % of the respondents had no response (Table 4.8).

Youth perception about discrimination against girls in the Jain community is slightly at variance from the general public in that about 16.9 % of the youth believe that girls are discriminated against and 80.4 % and 2.7 % do not believe so (Table 4.9).

Table 4.8: Opinion About Discrimination Against Girls

State	Question: Do you believe that in Jain families, girls are discriminated against in regard to food, education and health provisions		
	Yes	No	No Response
Maharashtra	12.9	81.6	5.5
Rajasthan	5.5	90.0	4.5
Gujarat	4.0	73.3	22.7
Madhya Pradesh	8.8	87.8	3.40
Karnataka	14.2	80.4	5.4
Tamil Nadu	12.7	86.7	0.7
Delhi	-	-	-
National Average	10.6	83.3	6.1

Table 4.9: Opinion About Discrimination Against Girls (Youth)

State	Question: Do you believe that in Jain family's girls are discriminated against in regard to food, education and health provisions		
	Yes	No	No Response
Maharashtra	14.5	81.9	3.6
Rajasthan	3.0	93.7	3.3
Gujarat	5.8	85.6	8.7
Madhya Pradesh	16.9	80.4	2.7
Karnataka	58.1	32.6	9.3
Tamil Nadu	22.2	75.4	2.3
Delhi	-	-	-
National Average	25.2	69.7	5.1

Table below gives a comparative statement of four problem states about child sex ratio and various social factors discussed.

State	Child sex ratio	Awareness for gender issue %	Awareness about girl feticide %	Discrimination (General) %	Discrimination (youth) %
Madhya Pradesh	583	82.4	23.9	8.8	16.9
Karnataka	685	67.1	18.0	14.2	58.1
Gujarat	737	63.6	16.0	4.0	5.8
Maharashtra	780	77.1	26.3	12.9	14.5

Even though Madhya Pradesh is aware about lowest child sex ratio and yet the Jain community does not take any action to improve it. Jain community in Karnataka is also in the similar situation.

Analysis & Concluding Remarks:

The demography of Jain population seems to be undergoing a change as evident from the analysis above. Major areas of concern which are becoming more acute compared to Census 2011 data are:

- Lesser number of children being added: 5.2% Jains under the age of 0-6 as per survey compared to 5.96% for age group 0-4 as per Census 2011. Child sex ratio as per our survey is 815 compared to Census 2011 data of 889 which is a cause of serious concern as well.
- However Jains are enjoying longer life as 16.4% male and 15.7% female Jains are 60+ years of age.
- Movement towards nuclear family as 51.5% Jain family units consist of 2 to 4 members only.
- Survey shows that Jains are aware of the issues associated with further decline in number of girls, female feticide and discrimination against girls in day to day life. Yet no constructive steps are being taken by the community to rectify this problem; particularly by the community which takes pride in being nonviolent, educated, prosperous and preaches equality towards to all.

To sum up, even though our survey data more or less corroborate the 2011 census data, yet a trend towards decreasing Jain community with greater scarcity of females are serious issues that require to be addressed by the stake-holders in the Jain communities. Exceptions however can be seen with regard to sex and child sex ratios in the case of some states like Delhi.

Chapter – 5

EDUCATION, OCCUPATION STRUCTURE

This chapter analyses the survey data on Jain families, their educational and occupational structure, income levels, employment, unemployment, land holding, ownership of commercial and residential property, scale of their businesses and house ownership in the country.

Education:

The 2011 census data on Jain community indicates that of all the religious communities, the Jains were the most literate and highly educated community. Our survey also substantiates that finding with 96.2% males and 95.9 % females as literate.

33.0% male and 35.5% female have education up to senior secondary school. Of these 16.2% male and 15.7% % female are in the age group 6-18 meaning these are students of either the middle schools or the senior secondary schools. There are more such Jains in the age group 18-21 who are studying in colleges and may have been reported in this category. These figures need modification with very little (3-5%) adult Jains with education below graduate degrees.

66.1% male and 70.4% female having graduate and higher degrees. This indicated that most of the Jains have at least graduate (BA or equivalent degrees) and hence are equipped to undertake education based occupations. This seems to be supported by the figures for Youth with 69.7% male and 79.0% female having graduate and higher degrees. Such high level of education in a community is likely to have a major impact on their world view, occupation and family life, lifestyle choices and food, socialising and approach to the meaning and practice of their religion based on logic rather than superstitions.

Overall Jain females are getting better qualified and comparable to their male counterparts. This is substantiated with results of our survey for Jain youth (Table 5.2) which show that 66.1% Jain male youth and 70.4% Jain female youth have at least graduate degree and professional service as their occupational choice (31.5% male and 30.3% female. Table 5.3)

At the state level, Rajasthan and Delhi have the highest percentage of graduates with Madhya Pradesh lowest. States which need attention concerning education for Jains are Madhya Pradesh, Gujarat and Karnataka.

Table 5.1: Education-wise distribution of Jain population (%)

State	0-6 Age Group *		6-18 Age Group *		Illiterate		Up to Middle		Up to Senior Secondary		Graduate & Above		No response	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Maharashtra	4.4	3.7	26.5	26.0	0.7	0.3	24.5	30.7	18	15.8	45.2	38.6	7.2	10.9
Rajasthan	3.7	4.8	15.3	12.1	0.3	0.0	12.5	15.2	8.1	7.0	53.8	49.1	20.8	24.0
Gujarat	6.4	5.2	20.8	21.4	0.3	0.0	20.2	23.2	13.8	11.4	37.5	34.5	21.8	25.6
Madhya Pradesh	5.1	3.2	14.7	16.0	1.2	1.2	21.6	23	14.1	10.1	52	51.3	6.0	11.2
Karnataka	5.7	4.2	16.0	16.0	1	1.1	26.4	33.9	18.9	16.3	42	33.9	6.0	10.6
Tamil Nadu	4.4	5.1	16.5	14.7	1.1	0.0	11.7	16.0	10.9	11.2	52.5	48.5	19.2	19.2
Delhi	5.1	4.3	16.9	15.9	8.7	7.5	12.0	14.0	12.3	11.9	61.5	59.8	0.3	2.6
National Average	4.7	3.2	16.2	15.7	3.2	3.5	19.1	22.9	14.6	12.6	50.7	46.8	7.7	11

*Though treated illiterate but not taken in consideration while calculating literates along with no response. Similarly 6 to 18 years age group is tabulated to show their likely impact on education and hence need not be considered separately from different education levels

Table 5.2: Educational Status of Jain youth (%)

State	Illiterate		Up to Middle		Up to Senior Secondary		Graduate & Above		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	0.2	0.5	9.8	6.9	24.0	22.5	63.5	67.9	2.5	2.3
Rajasthan	0.0	0.0	3.8	5.4	14.0	13.0	82.2	81.6	0.0	0.0
Gujarat	1.4	0.0	2.9	5.7	17.4	20.0	75.4	68.6	2.9	5.7
Madhya Pradesh	0.5	0	3.9	3.3	37.2	47.2	55.6	47.2	2.0	2.2
Karnataka	1.9	0.0	5.6	5.9	27.7	18.7	63.3	74.3	1.5	1.1
Tamil Nadu	0.0	0.0	0.9	6.5	28.4	14.5	69.7	79.0	0.9	0.0
National Average	0.7	0.2	5.9	5.8	25.5	22.1	66.1	70.4	1.8	1.5

Vocational Preference for Next Generation:

Table 5.3 reveals the preferences of occupation by respondents for their young ones. In line with expectations from the characteristics of Jain community, the elders provide education to their youngsters to prepare them better for family business (37.7% male and 39.2% female) followed by professions based on education (31.5% male and 30.3% female) followed by service (government or private (21.3% male and 21.1% female). If implemented, these will have repercussions on work participation and income of Jain women particularly along with family structure.

The above figures also indicate a growing urge of Jains to have their youngsters move away from their small businesses to professional or government/private services as these are becoming very lucrative economically.

Table 5.3: Vocation Based Education Preference for Next Generation (%)

State	Occupation Line							
	Family Business or New Business		Government Services		Professional service (Engineering, Medicine, Law, Accountancy etc.)		No Response	
	M	F	M	F	M	F	M	F
Maharashtra	41.9	39.8	14.8	24.2	34.8	27.2	8.5	8.8
Rajasthan	41.8	44.7	24.8	22.5	26.2	20.5	7.2	12.3
Gujarat	26.5	42.9	21.8	14.3	27.5	21.4	24.2	21.4
Madhya Pradesh	36.0	28.8	29.6	22.4	25.3	37.3	9.1	11.4
Karnataka	33.2	29.9	23.5	22.5	36.1	39.3	7.2	8.3
Tamil Nadu	49.4	54.1	7.9	3.3	38.2	37.7	4.5	4.9
National Average	37.7	39.2	21.3	21	31.5	30.3	9.5	9.5

Occupation:

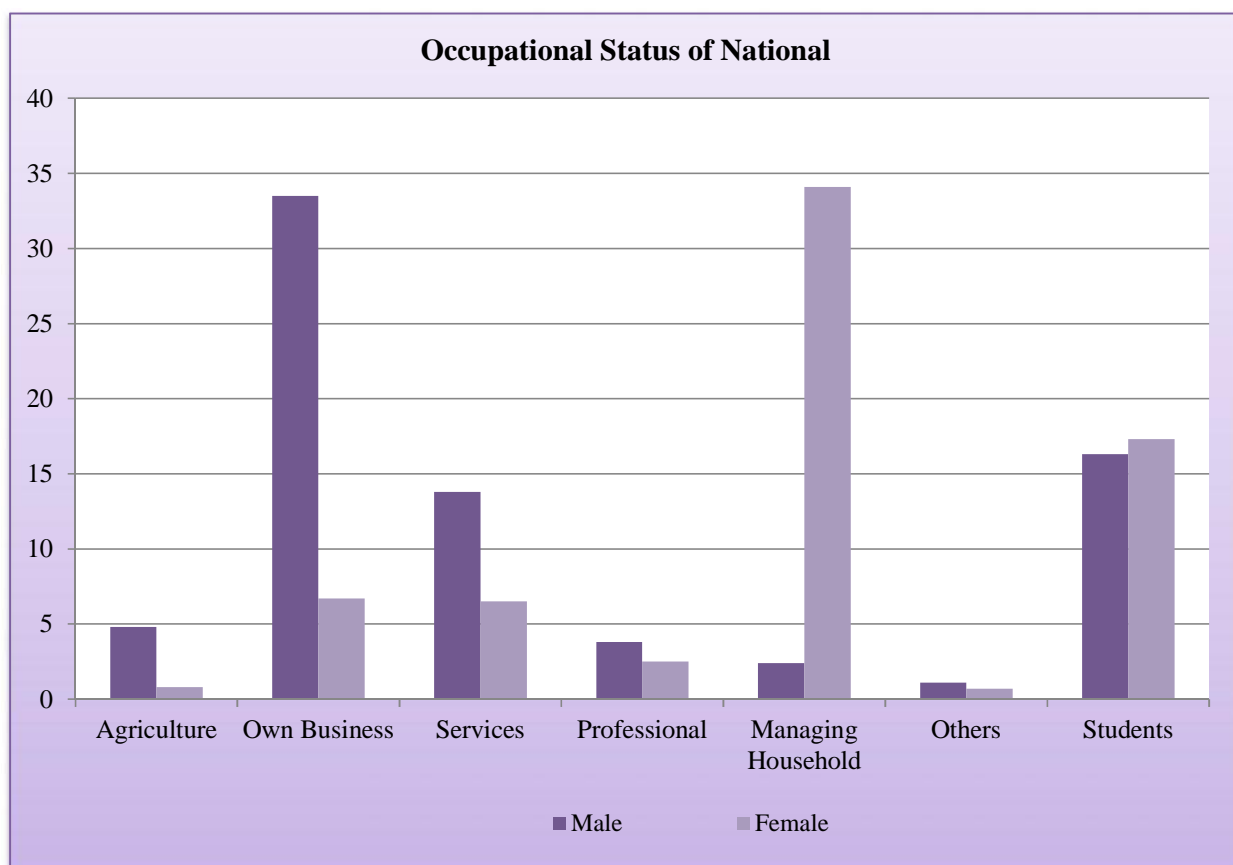
Here we analyse the actual occupation of respondents and their families (Table 5.4) along with the occupational expectations of the youth (Table 5.5) as expressed by the youth themselves.

To begin with, we analysed the reason for high percentage of No Response (24.2% male and 31.5% female). As per our analysis, Jains up to the age of 6 accounting for 5.4% male and 4.6% female along with a part of male (16.2% male and 15.7% female) in the age group 6-18 appear to have been included in the category of No Response. Still the picture in Gujarat and Madhya Pradesh suggest that the query was either not understood properly or the respondents in fact did not want to say anything as they might be leading a retired life or working in small trades at home.

Of the balance, own business for male (33.5%) and household work for female (34.1%) occupy the first place. Service comes at second place (13.8% male) and professions a distant third (3.8% male) with a strong desire for their youth in the reverse direction i.e. maximum for professional service. These percentages need to be seen in the light of only economically active persons i.e. 65.7% male and 67.5% female (Table 4.3).

Table 5.4: Occupational status by Gender distribution

Occupation Type	Gender	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	Delhi	National Average
Agriculture	M	6.5	1.3	0.5	3.9	16.2	0.0	0.0	4.8
	F	0.8	0.0	0.0	0.6	3.3	0.3	0.0	0.8
Own Business	M	27.7	29.2	23.5	28.0	32.1	38.4	44.8	33.5
	F	5.0	8.3	1.8	4.2	6.7	9.1	9.3	6.7
Services (Govt/Private)	M	19.2	19.2	10.3	17.4	12.2	5.1	8.5	13.8
	F	7.8	7.9	2.0	6.8	6	2.9	6.6	6.5
Professional	M	3.5	2.0	1.3	3.5	3.3	2.4	5.9	3.8
	F	1.6	2.0	0.6	1.8	4.5	1.6	3.0	2.5
Managing Household	M	3.7	1.8	4.0	2.4	1.3	4.5	1.5	2.4
	F	41.8	27.1	22.7	25.4	33.7	30.7	37.3	34.1
Others	M	2.1	0.0	0.8	1.1	1.8	0.0	0.6	1.1
	F	1.1	0.0	0.0	0.2	1	0.0	0.8	0.7
Students	M	15.7	7.4	4.9	6.5	21.9	8.8	25	16.3
	F	14.9	5.5	5.7	7.8	30.1	6.9	24.2	17.3
No Response	M	21.6	39.0	54.6	37.1	11.2	40.8	13.7	24.2
	F	27.0	49.2	67.2	53.2	14.7	48.5	18.8	31.5



Occupational Status of Youth by Gender:

Jains youth (66.1% male and 70.4% female) have graduate and above degrees (Table 5.2). This should get reflected in their occupation. However review of the Table 5.5 shows different results as 34.3% male and 15.6% female are engaged in their own/family business.

Service accounts for 23.0% male and 15.4% female. Engagement in a profession accounts for 8.3% male and 12.2% female. Both these factors show the impact of education particularly on female Jains perhaps influenced by their husband and his family. However, 12.4% male and 20.2% female indicated their occupation as other, meaning either looking for a job or engaged in household work.

Similarly students at 19.2% female is high. We feel it is because of high percentage in Tamil Nadu (perhaps the impact of University of Madras where large number of female Jains are studying Jainology and constituted a large part of Jain youth respondents). Also, Jains in Chennai (likely to be being migrants from villages due to rehabilitation efforts by Jain philanthropists) may be sending their children for studies more than reported as students. Rajasthan and Maharashtra also has a high percentage of female students. No response, particularly in Gujarat and Karnataka is a likely indicators of household work in the case of females.

Occupation appears to be an area needing high attention of Jain community leaders to rehabilitate these educated youngsters in suitable occupations with or without skill development.

Table 5.5: Occupational Status by Gender Distribution for Youth (%)

Occupation Type	Gender	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Agriculture	M	5.5	1.1	31.9	5.9	19.6	0.0	9.8
	F	0.9	0.0	11.4	2.2	4.3	0.0	2.2
Own Business	M	42.2	43.2	23.2	32.7	21.2	45.0	34.3
	F	17.4	23.9	14.3	16.5	8.0	14.5	15.6
Services (Govt/Private)	M	23.3	31.7	7.2	26.3	24.4	3.7	23
	F	13.3	13.4	11.4	39.6	11.7	4.8	15.4
Professional	M	4.8	11.9	17.4	13.2	7.1	5.5	8.3
	F	6.4	25.5	14.3	16.5	8.1	9.7	12.2
Others	M	11.6	4.8	1.4	11.2	23.1	0.0	12.4
	F	21.1	7.6	11.4	6.6	42.2	0.0	20.2
Students	M	5.5	1.7	0.0	5.8	0.7	42.2	6.1
	F	24.8	20.8	0.0	8.8	5.9	62.9	19.2
No Response	M	7.1	5.6	18.8	4.9	3.9	3.7	6.1
	F	16.1	8.8	37.1	9.9	19.8	8.1	15.2

Land Holding:

Land holding pattern by Jains show 5.4% without any land holding, 15.0 % holding 5 acres or less, 5.4% holding 5-10 acres and 3.8% holding more than 10 acres. These figures are to be viewed in the light of income as those with 5 acres or less land in states like Karnataka (33.1%), Maharashtra (17.8%) and Rajasthan (15.3%) represent small and marginal farmers with associated economic problems.

However the high figure of. 66.6% no response suggest that all land holdings are in the name of the head of the family and for the remaining members of the family included as No response (family size of 5 seems to support this statement).

Table 5.6: Size of land holding (%)

How much agricultural land you own?	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
None	11.1	0.0	0.0	0.0	8.1	0.0	5.4
Up to 5 acres	17.8	15.3	14.3	10.7	33.1	13.1	18.8
5 to 10 acres	4.9	6.1	0	4.9	8.4	4.9	5.4
Above 10 acres	4.5	0.3	0	4.9	6.0	0	3.8
No response	61.6	78.3	85.7	79.5	44.4	82.0	66.6

Commercial Property Valuation:

Amongst those who responded; 11.2 % owned commercial property up to Rs. 5 lakhs, 11.2 % mentioned their property value between Rs. 5 to 20 lakhs, and 13.5% mentioned the value of their such property to be above Rs. 20 lakhs implying Jains run small or medium sized shops.

Further Jains by nature tend to either not talk about their property or give low valuations due to various reasons. The pattern here indicates this as 64.1% Jains did not respond to the query. However this high figure of 64.1% no response may be as only a few members in the household (mostly male adults) own all commercial property in their names and balance indicated as No response (family size of 5 seems to support this statement). The figures for commercial property ownership may need to be adjusted accordingly as shown in the last column of Table 5.7.

Table 5.7: Commercial property value (%)

Market Value Rs. lakhs	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average	National average adjusted
Up to 5	14.8	5.3	2.7	6.1	16.6	12.7	11.2	31.6
5 - 20	13.5	11.4	3.6	6.6	14.2	11.3	11.2	31.6
>Rs. 20	13.0	10.8	9.3	11.1	19.9	14.0	13.5	36.8
No response	58.7	72.5	84.4	76.2	49.3	62.0	64.1	0

Residential Property:

Only 63.6% respondents were forthcoming in sharing the value of their residential property. Surprising 42.4% claimed their property value above Rs. 20 lakhs implying they have medium to large residential facilities. 14.4% declared the same between Rs. 5-20 lakhs and 6.6% declaring the same at less than Rs. 5 lakhs implying either medium to small residences or belonging to smaller cities where the values are lower compared to bigger cities. The high figure of 37.6 % no response suggest that all residential property holdings are in the name of the adult members of the family and balance indicated as No response (children below the age of 18 which account for 20.3% male and 20.4 %female or the householder is living in rented premises which is 7.8% as per Table 5.10).

Table 5.8: Residential Property Value (%)

Market Value (Rs. Lakhs)	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Up to 5	12.2	7.8	2.2	6.6	21.5	12.7	11.7
5-20	19.3	14.6	9.3	14.6	17.2	10.7	16.1
>20	33.5	32.8	32.0	42.4	31.8	34.0	34.6
No response	35.0	44.8	56.4	36.4	29.6	42.7	37.6

Scale of the Business:

To start with only 33.5% Jain males and 6.7% Jain females indicated own business as their occupation (Table 5.4). The figures indicated in Table 5.9 thus need to be moderated with a factor of 1/3 and indicated in the last column as Moderated National averages for those who are engaged in their own business.

Table 5.9: Scale of the Business (%)

	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average	Moderated national averages
Small	26.2	20.7	28.9	26.1	42.7	32.7	29.4	8.5
Medium	34.7	24.8	25.8	35.8	31.7	40.7	32.5	10.8
Large	3.4	8.3	2.7	6.2	3.6	4.7	4.6	1.5
No response	35.8	46.2	42.7	31.9	21.9	22.0	33.5	11.2

House Ownership:

An overwhelming majority of Jain respondents (83.7%) have their own house instead of living in a rented house. Those living in rented accommodation formed a meagre 7.8 % of the respondents while 8.5 % did not reveal the status of their residence. This implies a majority of Jains do own their residential property, a natural trend amongst Jains to own a house for providing emotional stability and financial security to the family. Situation in Tamil Nadu seems to be different as just 69.3% own their homes while 25.3% rent as a large number of Tamil Jains are migrating to Chennai from villages for occupation and education etc.

Table 5.10: House Ownership (%)

	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Own	88.4	86.6	79.6	87.0	76.6	69.3	83.7
Rented	6.1	6.0	3.1	7.6	9.3	25.3	7.8
No response	5.6	7.4	17.3	5.4	14.1	5.3	8.5

Analysis & Concluding Remarks:

We have analysed education of Jain respondents and youth, their present occupations and aspiration for the youth along with ownership of land and built up property.

Jain religion and community gives a very high importance to education. This is even indicated as a key component of their path of spiritual purification.⁴ Accordingly, Jain community is the most literate and highly educated community (96.2% males and 95.9 % females as per our survey). Further 60.1% male and 55.2% female have at least a graduate degree (B.A.) or higher. 33.0% male and 35.5% female have education up to senior secondary school which includes students (16.2% male and 15.7% % female in the age group 6-18) as well. Figures for Youth with 69.7% male and 79.0% female having graduate and higher degrees are still better. Overall Jain females are getting better qualified compared to their male counterparts.

⁴ Samyak Darsan-Jnana-Caritrani Moksmargah (TS.I.1)

When these figures are viewed in relation to occupation, we get concerned as to the quality of education of Jains and its relevance to the Jain community is selection of occupation as per their aspirations.

The present occupational status of the Jains as follows:

- Own business including agriculture: 45 - 50% as occupation
- Government and private service: 23.0% male and 15.7% females
- Professional services: mere 8.3% male and 12.2% female .

However, the occupational aspirations as expressed by respondents for their youth are different and are as follows:

- Own business including agriculture: 37.0 - 40.0% as occupation
- Government and private service: 21.3% male and 21.1% females as occupation
- Professional occupational services: 31.5% male and 21.1% female as occupation.

The above figures indicate that education being imparted is not in tune with the occupational aspirations of Jains. This needs to be analysed with respect to the nature of schools being attended (almost equal percentages in English, Hindi and regional languages medium schools as per Table 3.5 for respondents). However states like Madhya Pradesh, Gujarat, Karnataka and Tamil Nadu need attention, especially in areas where Jains still live in small to medium cities or villages, attend Hindi or regional language schools and may need better education and more skills development training.

When we analyse the occupation 'Own business' which accounts for 45-50% Jains, we find that 60% Jains (perhaps small traders or agriculturists) in the states of Madhya Pradesh, Karnataka and Tamil Nadu have small and medium businesses.

Micro level analysis of the above states is available in individual state reports with further details of each area separately. The states needing urgent attention of Jain community were analysed for direction with results as follows:

Madhya Pradesh (State report chapter 4) shows that in Sagar and Jabalpur, 100% Jain children attend Hindi medium schools, more than 50% Jains have own business as occupation with income less than Rs. 25,000 per month. Our earlier project (P. C. Jain, 2015) presents a more dismal picture in Bundelkhand area in Madhya Pradesh.

Karnataka shows that in Belgaum district, more than 80% Jain students attend Kannada medium schools, 70% male Jains have own business as occupation and income less than Rs. 25,000 per month.

The situation in Kolhapur and Solapur in Maharashtra also is similar with 68% Jain students attending Marathi language schools, about 50% male Jains employed in own business with income less than Rs. 25,000 per month.

We also found that new migrant Jains in Delhi (living in Sangam Vihar), Ahmedabad, Mumbai and Chennai are going through a phase of rehabilitation needing better skill development and occupational selection.

Concerning housing, commercial property and land ownership etc, the situation seems to be heartening as 83% Jains own the homes they live in with similar figures for commercial property owned for their business.

Chapter – 6

COMMUNITY PROFILE

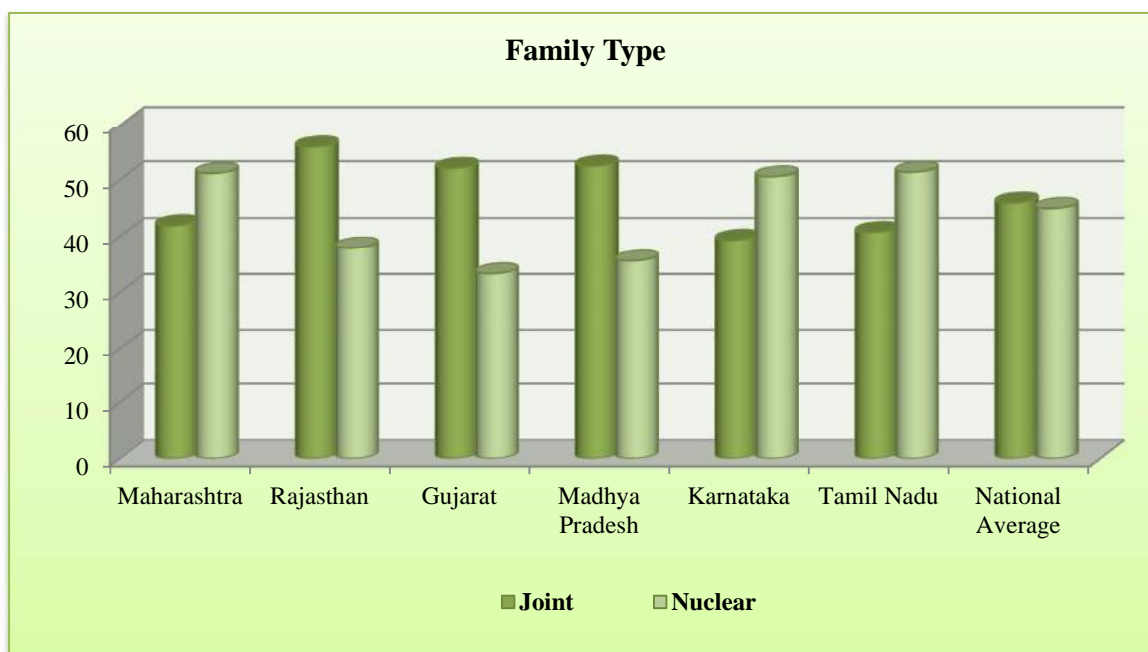
This chapter analyses some of the macro and micro social structural and religious practices of Jain community in India. It gives a glimpse of Jains' sectarian distribution, marital status, vocational preferences, emigration, inter-sect marriage, inter-caste marriage preference, marriage age, religious rituals, prevalence of dowry, remarriage and the perception of Jainism as a separate religion, independent of Hinduism.

Family:

The sample survey of Jain population corroborated the decreasing trend of Joint families (45.9%) and increasing nuclear families (44.9%). This trend is expected to change in favour of nuclear families due to migration to cities, higher education levels and youth chasing opportunities in India and abroad leaving their parents back.

Table 6.1: Family type (%)

Family type	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Joint	41.9	55.8	52.0	52.4	39.3	40.7	45.9
Nuclear	51.1	37.9	33.3	35.6	50.5	51.3	44.9
No response	7.0	6.3	14.7	12.0	10.2	8.0	9.1



Caste/ Sub-Caste:

Caste based Jain population is presented in Table 6.2. The data reveals some important facts:

- 23.5% indicated Jain as their caste, meaning they indicated Hindu as their religion.
- 36.2% did not respond meaning they are not sure about their caste.
- The rest seem to know their caste and indicated so.

Maharashtra and Tamil Nadu and Karnataka need special attention so that they can respond properly about their religion and caste at the time of enumeration.

Table 6.2: Caste Distribution of Respondents (%)

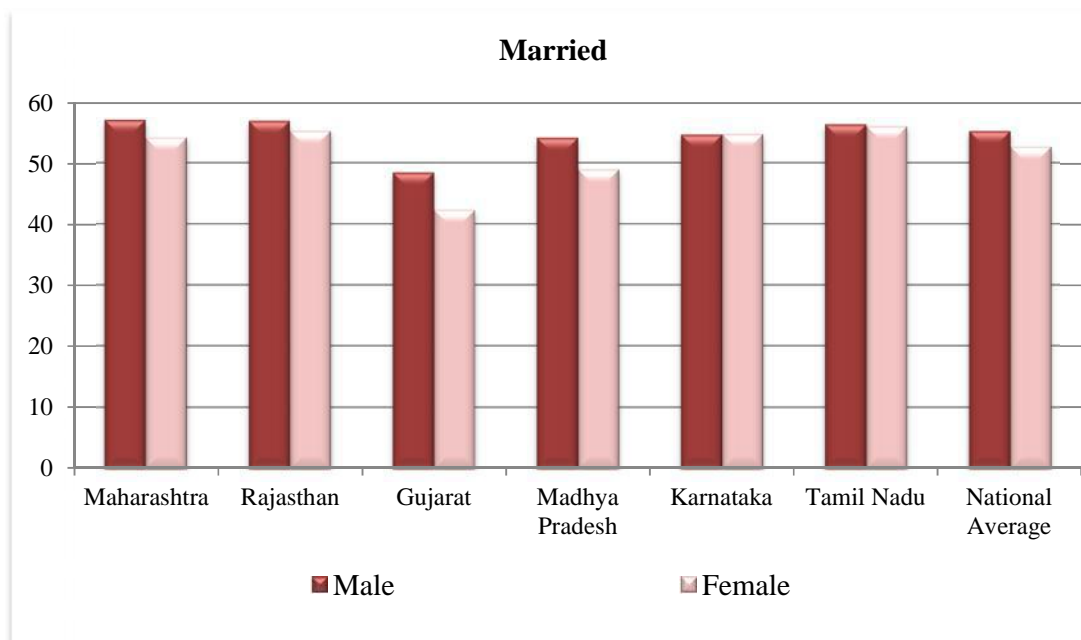
Caste/Sub-Caste	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Jain	19.5	37.4	65.3	36.5	7.4	20.7	23.5
Kasar	0.6	0	0	0	0	0	0.2
Chaturth	7.6	0	0	0	8.4	0	4.6
Khandelwal	0.0	6.2	0	13	0	0	2.8
Parvar	0.0	0	0	10.6	0	0	1.4
Golapurav	0.0	0	0	2.2	0	0	0.3
Pancham	5.2	0	0	0	6.9	0	3.5
Katariya	0.0	0	0	0	0	2.7	0.2
Kothari	0	3.6	0	0	0	0	0.6
Bakliwal	0	1	0	0	0	0	0.2
Shaitwal	2	0	0	0	0	0	0.6
Pancha	1.6	0	0	0	0	0	0.5
Bissa	1.1	0	0	0	0	0	0.3
Oswal	1.7	0	0	0	0	0	0.5
Dashaumbad	0	0	3.6	0	0	0	0.2
Others	11.5	36.4	10.2	16.8	37.3	26	24.4
No response	49.2	15.4	20.9	20.9	40.1	50.6	36.2

Marital Status:

The survey data reveal that 55.6% male & 52.2% female as married. However, the percentages of unmarried at 34.1% male & 28.6% female include members under 18 years of age and students in colleges primarily. The population of widowers/widows was 1% male & 3.1% female. About 15.0% male & 18.4% female did not reveal their marital status raising a question about the reasons (social stigma of being unable to get married or being separated/divorced) for the same. Only 0.1% male & 0.4% female reported themselves as divorced or separated. Surprisingly a small percentage of male and more so female said that they have accepted the vow of celibacy.

Table 6.3: Marital Status (%)

State	Unmarried		Married		Widow/ Widower		Divorce / separated		Vowed to Celibacy		No Response	
	M	F	M	F	M	F	M	F	M	F	M	F
Maharashtra	27.4	23.7	57	54.1	0.9	3.7	0.2	0.1	0.1	0.8	14.4	17.6
Rajasthan	21	17.2	56.9	55.2	1	3.2	0.1	0.6	0	0.4	21	23.4
Gujarat	20.8	21.4	48.4	42.3	1.7	3.1	0	0	0	0	29.1	33.2
Madhya Pradesh	34.4	31.8	54.1	48.9	1	2.2	0.1	0.2	0.1	0.3	10.3	16.6
Karnataka	34.1	28.6	54.6	54.7	1.0	4.0	0.1	1.0	0.0	0.0	10.1	11.7
Tamil Nadu	22.9	21.1	56.3	56	1.1	1.3	0	0	0	0	19.7	21.6
National Average	28.6	25.1	55.2	52.6	1	3.1	0.1	0.4	0.1	0.4	15	18.4



Inter-caste or Inter-religion Marriages:

In the case of Jains, inter-religion marriage means marriage between Jain and Hindu, Jain and Sikh, Jain and Christian, etc. However, there has been a long practice of inter-religious marriages between Bania Jains and Vaishnav Hindus in Gujarat, Delhi, Western Uttar Pradesh and major towns and cities. In recent times such marriages have not only increased in number, they have also been extended to include various other castes/sub-castes of Brahmins, Ksatriyas, and even others. Given the scenario, it should not be surprising that a majority of respondents (72.6%) Jains declared that they are aware of this phenomenon (Table 6.4). Jains in Tamil Nadu, Rajasthan, Madhya Pradesh and Karnataka are more aware of this than their counterparts in Maharashtra and Gujarat.

Table 6.4: Inter-faith marriage (%)

State	Question: Are you aware of the growing trends of marriage of Jains outside the Jain community?		
	Yes	No	No Response
Maharashtra	57.3	38.6	4.1
Rajasthan	89.7	9.2	3.1
Gujarat	69.8	8.0	22.2
Madhya Pradesh	80.0	15.6	4.4
Karnataka	78.0	17.2	4.8
Tamil Nadu	85.3	14.0	0.7
National Average	72.6	22.1	5.3

Inter-caste / Religion Marriage Preference:

Even though 72.6% (Table 6.5) Jains are aware of such marriages, yet an overwhelming 78.9% Jains were not favourable to such marriages. Only Jains in Gujarat were less unfavourable to such marriages, perhaps due to early history of such Jain Vaishnavas marrying freely for quite some time.

On the other hand, 71.4% Jain youth (Table 6.6) were not in favour of such marriages which seem against the trend due to coeducation and coworking.

Table 6.5: Inter-faith marriage preference (%)

State	Question: Do you favour Jain - non-Jain marriages?		
	Yes	No	No Response
Maharashtra	16.9	79.2	3.9
Rajasthan	18.5	76.7	4.8
Gujarat	11.6	66.7	21.8
Madhya Pradesh	10.4	83.8	5.8
Karnataka	17.0	78.6	4.4
Tamil Nadu	12.0	85.3	2.7
National Average	15.3	78.9	5.8

Table 6.6: Inter-faith Marriage Preference (Youth) (%)

State	Question: Do you favour Jain - non-Jain marriages?		
	Yes	No	No Response
Maharashtra	20.0	76.6	3.4
Rajasthan	30.0	68.0	2.0
Gujarat	22.1	67.3	10.6
Madhya Pradesh	34.8	60.4	4.8
Karnataka	17.0	77.1	5.9
Tamil Nadu	36.3	60.2	3.5
National Average	24.2	71.4	4.4

Reasons of Inter-faith Marriage:

When asked about this changing trend about inter-caste/religion marriages, 53.8% respondents (Table 6.7) said that co-education and co-working in offices was the main reason while 17.8% said non availability of suitable match as the reason.

Jain youth (Table 6.8) also had similar responses except with 51.9% of them identifying co-education and co-working as main reason and 25.1% identifying non availability of suitable match in the community.

Respondents were also asked about the changes taking place in finding a suitable match and the way marriages are being solemnised. 64.0% Jains (Table 6.9) said that love (or marriage by choice of partners) marriages are replacing arranged marriages as had been the custom in the past. This change is fastest in Rajasthan and Madhya Pradesh and slowest in Gujarat.

Table 6.7: Reasons of Jain and Non-Jain Marriages (%)

Reasons	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Co-education /co-work	49.5	73.6	33.3	50.9	52.2	69.3	53.4
not find suitable Jain match	22.3	8.7	11.1	17.1	21.4	11.3	17.8
Other (please specify)	0.2	0.0	0.0	4.4	12.5	0.0	3.5
No response	28.1	17.7	55.6	26.6	13.9	19.4	25.2

Table 6.8: Reasons of Jain and Non-Jain Marriages (Youth) (%)

Reasons	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Co-education /co-work	35.7	78.4	51.9	62.0	45.6	64.9	51.9
not find suitable Jain match	20.9	12.5	12.5	26.8	40.5	17.0	25.1
Other (please specify)	0.8	0.0	35.6	0	5.9	0.0	3.6
No response	42.7	9.1	0.0	11.1	8.1	18.1	19.5

Table 6.9: Arranged vs marriage by choice (%)

State	Question: Are arranged marriages being replaced by love marriages among Jains		
	Yes	No	No Response
Maharashtra	58.5	32.0	9.5
Rajasthan	79.2	10.9	9.8
Gujarat	49.8	25.8	24.4
Madhya Pradesh	75.9	20.0	4.1
Karnataka	57.6	35.0	7.4
Tamil Nadu	65.3	22.0	12.7
National Average	64.0	26.5	9.5

Changes in Ways of Solemnising Marriage:

Questions were also asked about the manner in which marriages were solemnised to see the impact of social change (Table 6.10). As expected, due to higher education, mobility and desire to support financially a nuclear family after marriage; 45.8% Jains said that late marriages (delaying the age at which the boy and girl get married) is becoming the trend. This change was maximum in Tamil Nadu, Madhya Pradesh and Maharashtra, perhaps due to greater emphasis on education by Jain elders there to enable their youth become self-sustaining financially at least and provide for elders if possible.

Questions were also asked about the impact of Jain religion in matters related to marriages. Karnataka Madhya Pradesh and Rajasthan show a growing preference for day-time marriages and marriages solemnised by a Jain pandit. Getting married in other ways or by personal choices show more prevalence in Rajasthan and Madhya Pradesh.

Table 6.10: Changes in Solemnising the Marriage (%)

Marriage	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Late marriage	55.8	32.6	33.8	58.1	31.8	46.7	45.8
Day-time	10.6	16.9	14.2	16.9	19.2	13.3	14.8
by Jain Pandit	8.9	10.3	7.1	1.9	18.0	4.7	9.3
by own choice	16.2	31.0	12.9	20.4	18.6	17.3	19.3
No response	8.5	9.2	32.0	2.7	12.4	18.0	10.7

Prevalence of Dowry:

Only 41.9% Jains (Table 6.11) responded positively to the prevalence of the dowry in the community to a large or lesser extent. However, 48.7 % of them said that it was non-existent, while 9.4% did not respond. This factor needs to be seen with reference to co-education/co-working leading to finding suitable match themselves inter caste/religion marriages versus and not able to find suitable match.

An interesting experience in this respect is the growing trend amongst Jains in Bundelkhand where Jains living in rural areas, go as far as Odisha to get young non Jain girls as matches for their sons in villages, get them married and train the girl in Jain customs etc. (PC Jain book).

Table 6.11: Prevalence of Dowry (%)

Prevalence of dowry	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
To a large extent	7.2	8.5	5.3	12.1	7.4	14.0	8.5
To some extent	31.5	26.1	26.7	49.8	31.4	26.7	33.4
Not	52.1	56.9	42.2	31.1	55.6	48.7	48.7
No response	9.2	8.5	25.8	7.0	5.6	10.6	9.4

Widow and Divorcee Remarriage:

A very large majority (77.9% as per Table 6.11) of Jain respondents favoured remarriage of Jain divorcees/widows. However, 25.3% did not favour such alliances. The trend is similar in all states except Gujarat where no response (23.6%) perhaps imply supporting remarriages..

Table 6.12: Widow and Divorcee Remarriage (%)

District	Question: Do you support remarriage of divorcees/widows in Jains?		
	Yes	No	No Response
Maharashtra	84.3	11.2	4.5
Rajasthan	88.8	6.9	4.3
Gujarat	50.7	25.8	23.6
Madhya Pradesh	71.0	25.3	3.7
Karnataka	73.9	20.1	6.0
Tamil Nadu	88.7	8.7	2.7
National Average	77.9	16.1	6.1

Divorce:

Jain community seems to be moving in line with other communities in this aspect. Table 6.13 shows that 13.1% Jains know of cases of divorces in their families while 8.6% did not respond implying they did know such incidences. Incidences of divorce are higher in Rajasthan and Madhya Pradesh than other states.

Table 6.13: Divorce (%)

District	Question: Has there been any case of divorce in your family/relations?		
	Yes	No	No Response
Maharashtra	11.5	82.7	5.8
Rajasthan	17.4	74.6	8.0
Gujarat	12.0	61.3	26.7
Madhya Pradesh	15.2	73.9	10.9
Karnataka	11.3	83.2	5.5
Tamil Nadu	13.3	82.0	4.7
National Average	13.1	78.3	8.6

Membership of Jain Associations:

A great majority of Jains (56.6%) did not reveal their association or affiliation with any Jain social or religious group. even with four major socio-religious associations namely; Jain Conference, Jain Social Group, Dakshin Bharat Jain Sabha, JITO and Bhartiya Jain Sangathan. 29.8% Jains were members of other less-known associations or groups with Rajasthan accounting for the highest percentage. Gujarat (93%) , Maharashtra () and Tamil Nadu () seem to be either aware of the question or were not associated with any social or religious group, perhaps forming small communities which are temple of sadhu centric only..

Table 6.14: Organization and Associational Distribution (%)

Organization	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Bharatiya Jain Sangathan	12.7	1.0	5.3	1.7	2.2	0.0	5.0
Dakshin Bharat Jain Sabha	4.1	1.0	0.0	6.6	0.0	0.0	2.2
Jain Social Group	3.9	0.2	0.0	3.9	0.0	0.0	1.6
JITO	0.0	0.0	0.0	0.0	0.0	3.3	0.3
Jain Conference	2.7	11.3	1.3	13.7	0.0	0.0	4.5
Other	2.7	86.5	0.0	26.6	35.4	23.4	29.8
No response	73.9	1.0	93.3	47.5	62.4	73.3	56.6

Inter-Ethnic Relations:

As pointed out earlier, in spite of Jainism being a separate religion, Jains are often regarded as Vaishyas in the framework of the Hindu Varna-Vyavastha. Our survey revealed that 67.3% considered Jains as a separate community independent of Hindus. This separation is very sharp in Tamil Nadu (87.3%), Rajasthan (72.5%) and Karnataka (68. 9%). On the other hand 17.6% felt Jains to be a part of the Hindu Varna system with least in Tamil Nadu (4.7%) and high in Gujarat (29.3%) and Madhya Pradesh (21.1%).

Table 6.15: Jainism and Hinduism (%)

	Maharashtra	Rajasthan	Gujarat	Madhya Pradesh	Karnataka	Tamil Nadu	National Average
Within the Hindu Varna system	16.4	15.4	12.0	23.3	21.6	4.7	17.6
A separate community independent of Hindus	69.4	72.5	58.7	55.6	68.9	87.3	67.3
No response	14.2	12.1	29.3	21.1	9.4	8.0	15.1

Analysis & Concluding Remarks:

This chapter is mainly based on the opinions of the respondents on certain issues pertaining to family, marriage and Jain identity, which have repercussions on Jain population dynamics.

Family type:	Higher education and majority of Jains living in big cities. This gets reflected in Joint family system (45.9%) fast being replaced by nuclear families (44.9%). This trend is in line with the overall perception in the world favouring nuclear family as a family unit.
Caste System:	No clear understanding prevails amongst Jains as 23.5% reported Jain as their caste, and 36.7% did not know the difference between caste and religion. This has implications in social mobility amongst Jains and the enumerators seemingly writing Hindu as the religion for Jains who do not know their caste or give Jain as their caste.
Marital Status:	54% male and 52% female reported as being married. 22.1% male and 19.7% female reported as being unmarried. Very few people reported their status as widows/widowers or divorcees with 25% not responding. Thus the institution of marriage seems to be greatly respected by Jains.
Type of Marriage:	76.6% Jains are aware of the growing trend of inter-caste, inter-religion and even different nationality marriages due to co-education & coworking (53.4%) resulting from living away from family due to educational and professional requirements; non availability of suitable match (dowry 41.9% accept its existence, higher educated girls and lower educated boys from business community getting married early)
Getting Married:	64% Jains agree that arranged marriages are being replaced by love marriage or marriage by choice of the couple getting married. Further more and more Jains (44.8%) are getting married at late age with some Jains (14.5%) opting for day time marriage for religious and economic reasons and use of Jain pandit to solemnise the marriage (9.3%). These trends clearly show reforms taking place in religiously oriented Jains. However 19.4% Jains use other means, like court marriage etc to get married.
Changing Marital Status:	13% Jains are aware of someone divorced in their close family. Recently, it is being observed that the trend of getting divorced seems to be growing as significant number of marriages get annulled in the first three months of the marriage along with lesser social taboo attached to divorced women in particular. An indication of this is that 88.7% Jain agree to remarriage of widows and divorcees.

Membership to Jain

Social Organization: One would expect sizable Jain population to be associated with one or the other social group. However our survey shows contrary result with 56.6% Jains did not respond indicating either their non-association with any group or they forming temple/monk centric groups or being associated with Non-Jain groups. The other side of it may be the respondent not sharing the details of affiliation with some Jain organisation due to inherent practice in Jains of silently working for the community.

Jain Identity: 67.3% Jains consider Jainism as an independent religion with its own identity while 23.6% consider Jainism being a part of Hindu-varna vyavstha. However this needs to be viewed with 23.5% Jains reporting Jain as their caste and 36.32% not responding to their caste. Thus a clarity about Jain identity seems to be clouded due to no availability of clear perception of ***what it means to be a Jain.***

The above analysis shows an emerging Jain family status and associated value system in line with growing education and expectations of Jain youth and the nation at large. However, the community leadership has to initiate steps to ensure that Jain values and identity remain intact and absorb the changes which are in tune with the Jain way of life.

Chapter – 7

JAIN WAY OF LIFE

This chapter analyses the various aspects of Jain way of life, as practiced and followed by Jain population in the country. The parameters that account for these practices include visit to temples, dietary habits, teaching of religious practices and the drift of youth away from the tenets of Jainism in modern times. While Ahimsa (non-violence), Aparigraha (non-attachment), self-restrain, Anekantwvada, celibacy, vows and fasting are emphasized as the cornerstone of Jain teaching, the survey could include only certain aspects of Jain way of life, as defined in its objectives. For example, Brhamcharya is an important part of Jain way of life. “Jain ethics for householders lays significant importance on Brhamcharya. Lust is also considered as a psychical possession and cause of tainting the pure nature of soul. The vows of celibacy in Jainism for a householder is called *Svadarasantoshpariman* that limits the sexual relation to one's religiously wedded spouse only and gradually enhanced to complete abstinence.” (Jain, Shugan C, 2017, pp 62)

It must be noted that religious ideologies/identities and way of life are often conceptualized in terms of bi-polarity: conservative vs liberal, orthodox vs heterodox, etc. Thus, Hinduism is generally considered as liberal and the Islam as conservative. Jainism can also be characterized by a very high degree of asceticism and orthodoxy. The Jain identity and the way of life get shaped accordingly and is a matter of choice and practice. Thus, for example, an empirical study of Jains in Bundelkhand (Madhya Pradesh) found the Jain way of life as highly orthodox in terms of daily visit to temple, vegetarianism, eating before sunset etc. (Jain, Prakash C. 2015).

Our national survey data appear to be suggesting a moderate and flexible way of life on all the indicators except the vegetarian diet which can be regarded as more or less an absolute and universal indicator of Jain identity (see Tables 7.7 and 7.8). In the case of “eating before sunset”, more than 54% of our respondents said they found it difficult to follow in their daily routine. Incidentally, a considerable number of respondents did not respond to questions on Jain way of life.

Temple Visit/Sthanak :

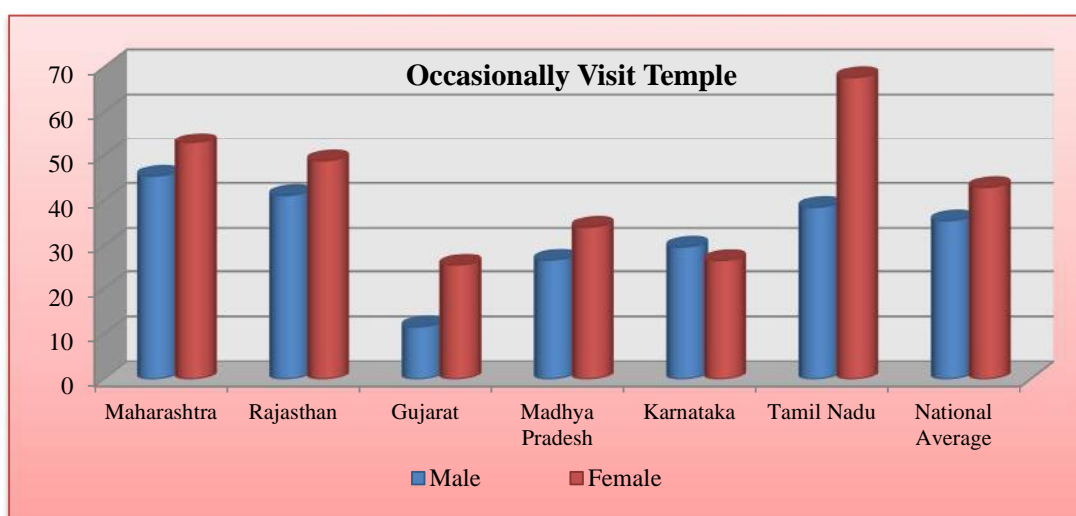
One of the obligatory daily duties of Jains is to visit temple/sthanak for veneration of Jinas and sadhus/sadhvis. Our national survey supports this as 51.7% male and 49.3% female Jains reported that they go to temples daily while 33.9% male and female Jains visit frequently, though not daily (Table 7.1). Almost all the remaining do visit temples either on Sundays or during Parvas. This practice is more rigorously followed in Gujarat and Madhya Pradesh compared to other parts of the country. The youth (Table 7.2) though seems to be drifting significantly from this practice, still show this as many as 78.4% male and 81.1% female do visit temples either daily or occasionally.

Table 7.1: Visit to temple (%)

State	Daily		Occasionally		Sunday		During Paryushan Parv Only		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	45.8	58.1	33.2	32.2	8.3	2.5	8.6	5.5	4.1	1.7
Rajasthan	64.1	50.4	22.2	33.1	8.2	10.7	4.7	4.2	0.8	1.6
Gujarat	75.8	78.6	3.8	7.1	1.4	0.0	0.9	0.0	18.0	14.3
Madhya Pradesh	89.3	77.6	6.3	6.0	1.8	1.5	0.2	3.0	2.5	11.9
Karnataka	54.3	59.8	22.5	19.6	9.2	8.4	11.1	11.2	2.9	1.0
Tamil Nadu	36.0	27.9	43.8	55.7	12.4	11.5	6.7	3.3	1.1	1.6
Delhi	31.8	28.8	59.8	64.6	0	0	0	0	8.4	6.6
National Average	51.7	49.3	33.9	38.3	4.5	4.3	4.2	4.2	5.7	3.9

Table 7.2: Visit to temple/Sthanak (Youth) (%)

State	Daily		Occasionally		Sunday		During Paryushan Parv Only		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	29.0	31.6	45.4	52.8	10.5	6.9	13.9	7.3	1.2	1.4
Rajasthan	42.5	31.1	41.1	48.8	5.2	3.1	10.7	16.3	0.5	0.7
Gujarat	75.4	74.3	11.6	25.7	5.8	0.0	0.0	0.0	7.2	0.0
Madhya Pradesh	63.4	50.5	26.8	34.1	6.3	9.9	2.9	4.4	0.5	1.1
Karnataka	46.2	44.9	29.7	26.7	11.7	9.6	10.0	15.0	2.4	3.8
Tamil Nadu	28.4	17.7	38.5	67.7	16.5	8.1	15.6	6.5	0.9	0.0
National Average	42.9	38.2	35.5	42.9	9.7	7.1	10.2	10.1	1.6	1.7



Food after Sunset:

Dietary habit of taking food before sunset is a common and popular practice among the Jains. In fact going to temple daily and eating before sunset are supposed to be two salient features of Jain identity. 48% Jains said they do eat after sunset also while 45.2% reported as observing the practice of day dining only.

70.4% Jain Youth reported that they do eat after sunset also while 27.2% reported as still observing the day dining practice.

Table 7.3: Food after Sunset (%)

State	Question: Take food after sunset?		
	Yes	No	No Response
Maharashtra	65.4	30.3	4.3
Rajasthan	54.6	39.7	5.7
Gujarat	40.9	37.3	21.8
Madhya Pradesh	38.5	54.1	7.4
Karnataka	83.2	14.2	2.6
Tamil Nadu	76.0	21.3	2.7
Delhi	18.2	73.1	8.7
National Average	48	45.2	6.9

Table 7.4: Food after Sunset (Youth) (%)

State	Question: Take food after sunset?		
	Yes	No	No Response
Maharashtra	71.4	27.4	1.2
Rajasthan	70.6	25.6	3.8
Gujarat	53.8	37.5	8.6
Madhya Pradesh	58.1	38.5	3.9
Karnataka	78.4	20.8	0.8
Tamil Nadu	69.6	27.5	2.9
National Average	70.4	27.2	2.4

Drinking :

Jain way of life stresses on moderation of food habits and self-restrain in consumption of any kind of intoxicants. Majority of Jains (78/7%) do abstain from drinking. Surprisingly 88.9% Jain youth said that abstain from drinks. These figures indicate Jains do not support drinking even though in rich Jain families and their social gatherings the trend of consuming and offering alcohol is more visible.

Table 7.5: Drinking (%)

State	Question: Drink alcohol?		
	Yes	No	No Response
Maharashtra	1.1	88.4	10.5
Rajasthan	1.8	83.3	14.9
Gujarat	0.0	65.3	34.7
Madhya Pradesh	0.6	81.3	18.1
Karnataka	5.3	90.6	4.1
Tamil Nadu	2.7	86.0	11.3
Delhi	23.3	64.9	11.8
National Average	8.6	78.7	12.7

Table 7.6: Drinking (Youth) (%)

State	Question: Drink alcohol?		
	Yes	No	No Response
Maharashtra	0.9	94.1	5.0
Rajasthan	1.7	91.2	7.1
Gujarat	1.0	88.5	10.5
Madhya Pradesh	4.4	83.1	12.5
Karnataka	10.9	84.3	4.8
Tamil Nadu	1.2	90.1	8.8
National Average	4.2	88.9	6.9

Dietary Habits:

As part of the practice of Ahimsa (non-violence), killing of animals or any kind of violence on creature is prohibited in Jainism. An overwhelming majority (85.3%) of our respondents said that they were vegetarian, while 0.39 % said they were non-vegetarian (Table 7.7). However the no response category at 11.6% is high. Surprisingly 91.8% Jain youth reported as vegetarians which may be due to greater awareness about global warming and trend of going vegan amongst educated youth globally (See Table 7.8).

Table 7.7: Dietary Habits (%)

State	Question: Eat non-vegetarian food?		
	Yes	No	No Response
Maharashtra	0.4	89.1	10.5
Rajasthan	0.8	84.1	15.1
Gujarat	0.0	65.8	34.2
Madhya Pradesh	0.4	81.5	18.1
Karnataka	2.0	94.0	4.0
Tamil Nadu	0.0	88.7	11.3
Delhi	8.3	83.4	8.3
National Average	3.1	85.3	11.6

Table 7.8: Dietary Habits (Youth) (%)

State	Question: Eat non-vegetarian food?		
	Yes	No	No Response
Maharashtra	0.6	94.2	5.2
Rajasthan	0.0	92.7	7.3
Gujarat	1.0	87.5	11.5
Madhya Pradesh	7.4	82.8	9.8
Karnataka	1.5	94.3	4.2
Tamil Nadu	0.6	90.6	8.8
National Average	1.7	91.8	6.5

Youth Drifting Away from Jainism:

The appeal of Jainism among youth is an important religious issue. During our survey while meeting Jain youth educated in English medium schools made some disturbing remarks, like ‘I do not feel pride in being a Jain’, although whatever they have is all due to adherence to Jain values by their parents.

Our survey found that a large number of Jains (67.%) Jains accepted that the youth are drifting away from Jainism even though most of them are vegetarians and do not consume alcohol. Over 69% Jain youth themselves believe that they are drifting away from Jainism

Table 7.9: Opinion about drifting of youth from Jainism (%)

State	Question: Younger generation is drifting away from Jainism?		
	Yes	No	No Response
Maharashtra	70.3	25.1	4.6
Rajasthan	77.7	17.9	4.4
Gujarat	44.0	32.4	23.6
Madhya Pradesh	59.5	37.5	2.9
Karnataka	68.7	24.2	7.1
Tamil Nadu	71.3	26.7	2.0
National Average	67.0	26.8	6.2

Table 7.10: Opinion about drifting of youth from Jainism (Youth) (%)

State	Question: Younger generation is drifting away from Jainism?		
	Yes	No	No Response
Maharashtra	68.1	29.9	2.0
Rajasthan	82.2	16.1	1.7
Gujarat	52.9	36.5	10.6
Madhya Pradesh	55.1	42.6	2.4
Karnataka	70.8	26.4	2.8
Tamil Nadu	77.2	21.1	1.8
National Average	69.3	28.1	2.6

Religious Education:

To a query whether Jain religious education was imparted to the youth, some 51.9% of our respondents answered in affirmation, while 41.5% disagreed.

Table 7.11: Religious Education (%)

State	Question: Religious Education?		
	Yes	No	No Response
Maharashtra	44.6	50.3	5.1
Rajasthan	73.3	22.3	4.4
Gujarat	31.6	44.0	24.4
Madhya Pradesh	62.4	32.7	4.9
Karnataka	46.1	47.0	6.9
Tamil Nadu	59.3	40.0	0.7
National Average	51.9	41.5	6.6

Should Religious Education be Made Mandatory?

Surprisingly, a large majority (87.9%) of Jain respondents believed that religious education should be mandatory for Jain children in order to inculcate the ethos of Jainism in them. However, some 5.9% of our respondents felt that no such compulsion should be forced upon children while 6.2% did not express their opinion.

Table 7.12: Should religious education be made mandatory? (%)

State	Question: Do you think that religious education should be made compulsory to Jain children?		
	Yes	No	No Response
Maharashtra	85.6	8.1	6.3
Rajasthan	92.3	3.6	4.1
Gujarat	77.8	0.9	21.3
Madhya Pradesh	91.6	4.9	3.5
Karnataka	86.9	7.4	5.7
Tamil Nadu	96.7	2.7	0.7
National Average	87.9	5.9	6.2

Opinion on Jainism:

Opinion on Jainism was measured in terms of three broad parameters: whether there were too many rituals in Jainism, the lack of exposure to Jainism and Jainism's harmonious existence with modern culture. Surprisingly, lack of exposure to Jainism was cited as the main reason (55.8.1% male & 60.9% female) followed by Jainism not being in tune with the modern culture (16.0% male and 16.5% female), and too many rituals in the religion (15.5% male and 13.4% female). Responses from Jain youth (Table 7.14) are also on similar lines. Some respondents in 'other category' cited too much emphasis on modern education, thus leading to the neglect of Jain religious teaching, lack of infrastructural facilities, lack of awareness on Jainism even amongst Jain elders and sadhu/sadhvis. Thus, a common consensus was that Jain community should lay stress on imparting Jain teachings to Jain children and youth, preferably in a scientific and logical way..

Table 7.13: Reasons of Drifting Away from Jainism (%)

State	Too Many rituals in Jainism		Lack of exposure to Jainism		Not in tune with modern culture		Other		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	15.4	14.0	53.8	67.0	16.3	13.1	0.5	0.0	14.0	5.9
Rajasthan	8.7	7.2	73.5	64.6	11.4	14.5	0.0	0.0	6.4	13.7
Gujarat	10.0	0.0	50.2	71.4	10.0	0.0	0.0	0.0	29.9	28.6
Madhya Pradesh	15.0	10.4	56.1	59.7	17.2	19.4	1.8	0.0	9.8	10.4
Karnataka	21.2	21.5	50.8	45.8	19.4	22.4	0.9	1.9	7.7	8.4
Tamil Nadu	22.5	14.8	53.9	55.7	19.1	23.0	0.0	0.0	4.5	6.6
National Average	15.5	13.4	55.8	60.9	16.0	16.5	0.7	0.3	12.0	8.9

Table 7.14: Reasons of Drifting Away from Jainism (Youth) (%)

State	Too Many rituals in Jainism		Lack of exposure to Jainism		Not in tune with modern culture		Other	
	M	F	M	F	M	F	M	F
Maharashtra	19.9	17.9	57.5	57.3	17.1	19.3	5.5	5.5
Rajasthan	7.0	7.7	74.2	69.2	14.1	16.9	4.7	6.2
Gujarat	10.1	17.1	63.8	51.4	5.8	20.0	20.3	11.4
Madhya Pradesh	30.2	30.8	38.0	42.9	21.5	25.3	10.2	1.0
Karnataka	17.6	18.7	63.5	63.6	16.0	16.6	2.9	1.1
Tamil Nadu	17.4	25.8	40.4	40.3	34.9	25.8	7.3	8.1
National Average	18.1	18.5	57.9	57.5	17.8	19.5	6.2	4.5

Popularizing Jainism:

To a query as to how Jainism could be popularized, a large number of respondents felt that the onus of its popularity rests with the Jain community and parents particularly.

Teaching Jainism and Jain values in schools (33.3% male and 35.7% females) was the main method to popularise Jainism amongst youth. This favours the earlier trend when large number of Jain youth used to attend Jain educational institutions for their general education and were taught Jain religion well. This made possible as Jains used to live in small mohallas with Jain temples and Jain schools located nearby. However this trend of Jains living in Jain mohallas is disappearing due to the wide dispersal of Jains in more luxurious colonies or living away from their families due to professional reasons.

The next two important suggestions to make Jainism popular amongst Jain youth are organizing Sunday schools to teach Jain values and religion (32.8% male and 37.8% female) and Organizing shivirs/camps of Jain education (23.7% male and 19.1% female). These two practices are becoming popular as more and more Sunday schools (like Pathshala program in USA) and summer camps or other similar camps are being organized at a particular sect level.

Some of the respondents felt that parents should teach their children about Jainism instead of sadhus/sadhvis while others laid stress on the need of publicity, advertisement, workshop, religious hymns and musical programs for making the religion popular among the youth. Some of our respondents also said that Jain educational institutions should be set-up in cities to teach Jainism.

Responses from Jain youth on above subject (Table 7.16) are almost on similar lines.

Table 7.15: Suggestions for Popularizing Jainism (%)

State	Jain moral education classes in school/colleges		Sunday schools for teaching Jainism		Jain Shivirs (camps) for religious education		Other		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	36.6	39.8	37	41.5	15.8	14.8	0.1	0.0	10.5	3.9
Rajasthan	27.4	24.8	50.8	46.8	14.9	12.8	0.0	0.0	6.9	15.6
Gujarat	32.7	28.6	19.4	0	18.5	28.6	0.0	0.0	29.4	42.9
Madhya Pradesh	32.4	34.3	16.3	17.9	43.4	38.8	0.9	0.0	6.9	9
Karnataka	28.9	27.1	39.5	47.8	26.2	22.8	1.7	0.0	3.7	2.3
Tamil Nadu	53.9	57.4	21.3	16.4	15.7	16.4	0	0.0	9	9.8
National Average	33.3	35.7	32.8	37.3	23.7	19.1	0.6	0.0	9.6	7.9

Table 7.16: Suggestions for Popularizing Jainism (Youth) (%)

State	Jain moral education classes in school/colleges		Jain Sunday schools for teaching Jainism		Jain Shivirs (camps) for religious education		Other		No response	
	M	F	M	F	M	F	M	F	M	F
Maharashtra	34.0	37.1	34.5	35.3	26.3	22.5	0.0	0.0	5.1	5.0
Rajasthan	28.6	23.8	44.6	42.3	21.1	30.1	0.0	0.0	5.7	3.8
Gujarat	31.9	25.7	18.8	28.6	40.6	28.6	0.0	0.0	8.7	17.1
Madhya Pradesh	40.3	56.0	20.5	12.1	35.6	29.7	1.0	1.1	2.4	1.1
Karnataka	31.6	31.5	33.8	37.5	31.6	27.3	0	0	2.9	3.7
Tamil Nadu	46.8	51.6	19.3	21.0	30.3	21.0	0.0	0.0	3.7	6.5
National Average	34.5	36.3	31.9	32.7	29.3	26.2	0.1	0.1	4.2	4.7

Religious Education:

A small number of Jains hesitated to our survey out of fear of being seen as drifting from Jainism or loss of privacy of family information in spite of our assurance for strict adherence to confidentiality and non-disclosure of personal information. Surprisingly, 37.8% male and 41.5% female respondents believed that religious education should be made mandatory for Jain children for inculcating in them the values and the Jain way of life.

To enhance the program of spiritual cum religious exposure to youth and adults alike, 45.9% male and 34.8% female suggested organizing spiritual camps/shivirs for the purpose of inculcating in them the values and the Jain way of life. 17.4% male and 17.3% female respondents suggested holding specialised training programs to prepare Jain education trainers. This suggestion particularly implied the need for Jain education to be imparted by householders well versed with Jain doctrines and not by sadhus/sadhvis as being done now.

Table 7.17: Suggestion for Religious Education (%)

State	Spiritual Campus		Special Training		Religious education program		No response	
	M	F	M	F	M	F	M	F
Maharashtra	34.0	38.5	18.9	23.4	36.3	33.5	10.7	4.6
Rajasthan	29.1	27.9	9.3	7.1	54.8	57.2	6.8	7.8
Gujarat	33.3	20.1	4.3	2.8	43.6	51.4	18.8	25.7
Madhya Pradesh	25.4	27.5	28.3	26.4	42.4	42.8	3.9	3.3
Karnataka	47.0	34.8	16.0	19.3	28.7	36.9	8.2	9.1
Tamil Nadu	45.9	41.9	19.3	6.5	32.1	43.5	2.8	8.1
National Average	36.6	33.7	17.4	17.3	37.8	41.5	8.2	7.5

Analysis & Concluding Remarks:

This chapter is mainly based on the opinions of the respondents on Jain Way of life including food and dietary habits, visiting temples, religious interactions amongst youth and so on.

Summary of the findings are given below:

- Visit to Temples: 51.7% male and 49.0% female visit the temples daily while only 42.9% male and 38.2% female youth do so, thereby indicting a decreasing trend of this activity amongst youth.
- Food after Sunset: 45.2% adults do not take food after Sunset while 27.2% youth do not eat after sunset.
- Drinking: 78.7% adults & 88.9% youth do not consume alcohol. This seems to be a surprising trend and perhaps based on heavy publicity by government and other prohibition agency against the ills of this practice.
- Dietary Habits: 85.3% adults and 91.8% youth were vegetarian. This again is surprising and affected by high level of education by environment and health activists on ills of eating non-vegetarian food.

Opinion about certain issues pertaining to Jain way of life:

- Drifting Away: 67.0% adult and 69.0% youth said that Jain youth were drifting away from Jainism.
- Reasons: 59.8% male and 60.9% female adults cited Jainism not being in tune with modern times and too many rituals. 55.8% male and 60.9% female adults cited lack of exposure to Jainism as the main reason of the drift. Youth also had similar responses. About 38.0% male and 42.9% female youth also cited this as a reason.
- Suggestion to make Jainism popular: Compulsory moral education of Jainism, Organizing Sunday schools and camps (shivirs) are the ways respondents and youth suggested as ways to make youth better prepared to understand and practice Jainism.

The above analysis clearly suggests some new logical thinking to be introduced in enhancing understanding and practice of Jainism which is in tune with modern times while maintaining the basic tenets of Jainism.

Chapter 8

REVIEW OF THE SURVEY AND ITS FINDINGS

The need for the present Population and Sociological Studies Research Project undertaken by International School for Jain Studies emerged against the background of the 2011 Census data on religion which were released for the first time by the Government of India during 2016. In 2017 the International School for Jain Studies (ISJS) put together these data on the Jain community in the form of a book titled “Population of Jains in India – a Perspective from the Census 2011” along with major demographic indicators declining Jain population, lowest fertility, 20-25% poor and illiterate Jains, lesser number of daughters etc require an immediate detailed enumeration and sociological survey to be brought to the serious attention of the Jain community as well as scholars.

In this chapter, we review and analyse our earlier researches, seminars on Jain society and practices, qualitative discussions with several academicians and community leaders, personal experiences of living and interacting in the community, teaching overseas and Indian scholars supported by our quantitative findings reported in the first seven chapters of this report. We see and experience a big change taking place in Jain community, their values, life style, practice of religion and the very concept of family. So far such changes were whispered and not talked openly but recently the trend is emerging to practice and accept such changes boldly. As an example, the annual Jain seminar at SOAS - University of London on Jainism was organised in March 2019 on ‘Money –The new Jain Dharma’

1. Way of Life Liberal vs Orthodox Debate:

I remember my childhood, growing up in Sadar Bazar Delhi in a big joint family. Sadar Bazar was like a Jain Mohalla/quarter with Jain neighbours, very good Jain schools and temples besides shops run by Jains. So people like me grew up with Jainism in them. Jains are known to chase opportunities to become financially and academically well off (more than 80% Jains as per Census 2011, live in big cities of seven prosperous states resulting in migration from Jain quarters to prosperous suburbs of cities and overseas at a higher speed. However a new type of Jain quarters, like ghettos with no Jain infrastructure in place, started emerging in metropolitan cities, like Sangam Vihar in Delhi where poor Jains are migrating from places like Bundelkhand. To just look at the numbers, even if the entire Jain population in India (as per census 2011) lived in Delhi, they will still be twenty percent of total population of Delhi making Jain quarter like Sadar Bazar irrelevant today. This is compounded by the fact that close to 150,000 Jains are now living in North America and UK primarily and other countries of the world. These Jains are forming a pressure groups to modernize Jain way of life and practices by Jains in India.

Today we live in the Information Age. Internet, Computers, TV and Artificial Intelligence have shattered all physical boundaries making the whole world a global village or a Mohalla where all barriers of religion, race, culture are vanishing. Even very young children are becoming intelligent and highly impressionable. Adult Jains are chasing economic and professional pursuits more vigorously leaving no time for them to understand and practice Jainism.

We also see that even though both male and female Jains, though highly educated, still are engaged in own business (65.6% male) that is generally small or medium scale (61.9%) and household affairs (43.5% female) respectively. It is this class which still tries to practice and preach orthodox Jainism, though moderated slightly as per the practises prevalent locally and the social environment in the place they live. This group encourages ritualism and glamourize ascetic practices and their auspiciousness and sermons, indulge in excessive use of money power to building ornate temples and Jain icons, lavish pujas followed with feasts, auctioning (*boli*) for performing religious rituals, like aarti, *prakshal*, flag hoisting etc and the five star arrangements for *chaturmas* of sadhus and sadhvis. On the other hand, sadhus with enormous financial resources, like Acharya Chandanaji and Naya Padam Sagar ji are promoting education (formal) and social projects more than rituals and *svadhyaya* etc. A subset of these developments is the emergence of newer sanghs in Jainism, like Kanjishwamy panth in Digamabaras, Shrimad Rajchandra mission of Gurudev Rakeshbhai who are doing away completely with the institution of sadhus and sadhvis, simplifying rituals and emphasising *svadhyaya* and *seva*.

On the other hand, educated Jains in service or professions (service or business) stay away from these orthodox groups to a large extent, except joining them occasionally during Jain parvas or family religious rituals. They are attracted more towards popular and better documented religious texts and simpler practices (like in Sikhism, Christianity and reading attending discourses on The Gita).

Thus the divide between orthodox Jainism and the heterodox Jainism is increasing with a gradual shift to the latter. A number of highly educated Jains, after retirement, are taking upon themselves to make Jainism more relevant by enhancing corpus of Jainism literature in English, addressing problems of today's society based on Jainism.

2. Jain Identity:

Who is a Jain? This is a big question and needs careful analysis. Traditionally one who is born in a Jain family (father's) is a Jain. Thus those born to a Jain girl married to a non-Jain husband carries non-Jain status as indicated by some such girls whom we met during the survey. The problem gets further aggravated when we see Shwetambaras calling themselves as Jains (likewise Digambaras) as they both have an inbuilt antagonism against each other. These ways of identifying Jains is replete with problems like decreasing Jain population, Jain girls not finding suitable matches as Jain boys are free to marry non-Jain girls and vice versa, growing number of Jains by birth openly flouting all norms of being a Jain and bringing bad name to Jainism to the point of exclusion.

On the other hand, the most formidable Jains of 19th and 20th century, like Shrimad Rajchandra, Mahatama Gandhi, Ganesh Varni, Acharya Sushilkumar and many sadhus and acharyas from all sects of Jainism were non-Jains as per the criterion of birth. Historically all gandharas of Lord Mahavira and great Jainacharyas like Srutakevli Sayyambhava, Acharya Haribhadra etc. later on were not Jains by birth. We consider all of them as the most formidable Jains of their time even though they might not have been born to Jain parents.

Let us look at this question from the point of one who practices Jain values, regardless of his/her birth as a Jain. This is the criterion espoused by Jain tirthankaras from Rishabhdeva down to Mahavira by the slogan 'one is known by what s/he does and achieves and not by birth'. What are the deeds or the values which one can enumerate to be a Jain? Is it just going to temple, performing puja, not eating root vegetables and after sunset, drinking strained water? Or is it the practice of Shrama (self-exertion), Ahimsa, Anekanta, Aparigraha, vegetarianism, abstaining from alcohol and belief in the existence, attributes and ability of soul to achieve its intrinsic nature of bliss, eternity and knowledge.

Another way of establishing Jain identity by community leaders in the past was to write Jain as the surname. It was directed more to address the problem of under enumeration in Jain census. Choice of use of surname is a personal one and is normally based on local practices and family tradition. Also this method of using religion as surname is found nowhere in the world. It can also cause problems of mapping a prosperous community by undesirable elements for heinous acts against them.

Clearly a new thinking is required to define Who is a Jain to be all inclusive.

3. Nature and Causes of Drift from Jainism:

Our survey shows that the biggest cause of drift away from Jainism are; coeducation and co-working (53.4%) resulting in inter caste/religion marriages. This is a direct outcome of the first issue discussed in this chapter whereby prosperity had induced mass migration of Jains from earlier Jain quarters and villages to richer suburbs and overseas. Thus young Jains are forced to attend co-educational English medium Christian schools or other private non-Jain schools where education of Jainism is non-existent. Higher education and professional education is even a bigger problem as young Jains leave their homes at an early age and live in college dormitories offering different food and life style.

Our survey shows that 67.0 % of respondents and 69.3% of Youth feel that the young Jains are drifting away from Jainism. The causes for this drift are identified as lack of education about Jainism (55.8% male and 60.9% female), too many rituals (15.3% male and 13.4% female) and Jainism not in tune with modern times (16.0% male and 16.55 female).

The general observation is that parents are not able to meet the inquisitive questioning from their youngsters concerning Jainism. The authoritative life style ‘I say so or Lord Mahavira said so’ as being used by parents or sadhus/sadhvis seems to be no longer valid and useful as the youngster want responses based on logic and checked from peers and internet to a large extent. How the elders live and how religious education is imparted are also a major concern for the drift? To support these claims, we give below two interviews from a series of interviews by a Jain scholar published recently⁵:

A fourteen year old Jain student, son of a Jain Philosophy and Sanskrit professor, was asked to select the language he would like to learn and get the same approved from his parents. The language choices were French or Sanskrit. The student chose French even though his father was a Sanskrit scholar. On being asked by his father for the reason, he said Sanskrit teacher is arrogant and selfish while French teacher is amicable, helping thereby emphasizing the importance of teachers and parents as role model.

A young Jain management student was visiting sadhus with his parents. Our professor was also travelling with them and observed that this young scholar was neither paying respects to sadhus nor was attentive to what they were saying. Our professor became inquisitive and asked this man why he was not paying attention to the proceedings. The young man said ‘these sadhus are not true sadhus as they do not practice 26/28 basic virtues of a sadhu’. On being quarried by professor about these basic virtues of sadhus, he indicated his ignorance and referred to the discussions taking place in the family. Thus even the most educated and intelligent young Jains have very little knowledge of Jainism and just perform as directed by their parents.

To overcome this issue of lack of Jain education, Jain community had been taking several measures, like summer camps (*shivirs*) for meditation (like by Acharya Shrivmuni for meditation or *Updhantap* by Acharya Uday Vallabhsuri in Ahmedabad). As these are mostly being conducted by sadhus and sadhvis, these do not achieve the objective due to their promoting orthodox Jainism but encourage youngsters to opt for sadhu/sadhvi lifestyle. Recently an eight days summer camp on religious studies was organized by Young Jains Study Group Indore spearheaded by P C Chhabra which is being attended by more than 2000 youngsters.

Perhaps there is a need to formulate such camps (e.g. Sunday schools at temples) with trained family members as teachers, using relevant syllabus and interactive methods (like Jain pathshala program in USA). Also an effort should be made to develop online training programs with accreditation from universities on Jainism which the youngsters and adults alike can use to learn Jainism at their leisure.

⁵ Prof. Anekant K Jain published these in his online blog in March 2019.

An incidence that recently happened with us is given below to explain the above.

In December 2017, we were interacting with a group of affluent educated young Jain girls coming from religious families about their views and adherence to Jain values. During the talks, they all said ‘They do not feel pride in calling themselves as Jains’ The reasons cited were i. irrelevance to modern time, ii. too many restrictions and iii. lack of awareness of Jainism. Surprisingly the adult college going girl and daughter of one of this group’s member indicated her interest in attending ISSJS-2018 winter school in Ahmedabad. After the school program was over, she became a champion of Jainism and asked all her family members to attend similar schools.

4. Issues of Education, Occupation, Family Type and Jain Way of Life/Rural-Urban Migration:

We live in the Information Age. Knowledge sector is the biggest economic sector in India and globally. Modern business tools, scientific research and engineering developments are changing the way we live and earn our livelihood. In India itself we see those opting for professional services (CA, Management, Engineering, IT, Law, Science, Medicine etc) are rewarded with lucrative positions not only in India but overseas as well. Similarly Government Civil services (IAS, IFS, allied services, Judiciary etc) attract the finest talent and carry lucrative financial cum administrative rewards. 31.5% respondents preferred their youngsters to opt for professions and 21.3% respondents preferred their youngsters to opt for service. However the status of young Jains show a mere 8 to 12% in profession and 15-23% in service shows the dichotomy of education imparted to them. For chasing such opportunities, we need to provide appropriate education to our youngsters, preferably in English medium schools. Our analysis show that (about 74.0%) of Jain youth attend local language or Hindi medium schools, which get reflected in their lower income earning. To address such developments, we see

- Migration of Jains from villages to cities to provide education or just to send their children in cities.
- Need for financial resources to enable the youngsters complete their education in such places.
- Fear of loss of family values and adherence to Jain way of life.

Jain community is now modernising or setting up new modern schools and colleges. However most of these are run as businesses and thus become beyond reach of needy Jains. Majority of old Jain schools are decaying due to loss of community interest and the changing demography of the area they are located in.

The concept of Boarding homes/hostels used by Jains earlier to impart Jain education and worldly education simultaneously becomes more relevant now. However the concept needs to change, like a few places (Bhagwan Adinath Vidhya Niketan Aligarh, Acharya Bahubali Hostel Shikohpur, hostels at Sonagir and Mathura etc) that provide boarding lodging and Jain education to the students and arrange their formal education in English

or Hindi medium schools nearby as per the selection criterion of the schools. Another experiment - Jain Shiksha Samriddhi by Sh Vijay Jain of Ahmedabad is worth researching whereby he imparts Jain values and computer education to very young Jain children in the villages of Chhatarpur district of Bundelkhand. More such developments need to come up particularly in Sagar, Belgaum, Solapur, Kolhapur, Chennai and perhaps in Ahmedabad and Delhi as well.

For the aspiring professional education seekers preparing for entrance examinations, JITO's experiment of providing education to Jain boys and girls prepare for competitive examinations is yielding handsome results and needs to be further expanded.

5. Late Marriage Issues- nature, Impact on Population and Identity:

Our study also points to significant changes taking place in the institution of marriage. For example 45.8% respondents agree that Jains are getting married at late age compared to earlier times; 72.8% Jains are aware of growing inter-cast and inter-religion marriages and but only 15.3% favour such marriages and 64.0% Jains are aware of growing trend of marrying with own choice rather than arranged marriages. Similarly the method of solemnising marriages by Jain pandit or during day or by choice are becoming relevant depending on the family type (joint or nuclear). Reasons cited for these changes are co-education and coworking (53.4%), not finding suitable matches etc (17.8%) and others like prevalence of dowry to some extent (3.5%) with 25.2% not responding.

Our own observations are the Jain girls are more educated than boys causing them to stay unmarried till mid-twenties or more while the boys are getting married earlier to join their family business. Further the educated boys are getting married to girls from other communities due to coeducation and coworking or at times due to more dowry or just non availability of girls. The problem of non-availability of girls is going to be more acute as the overall sex ratio at 951 as per survey versus 954 as per Census 2011 and Child sex ratio at 815 compared to 899 as per Census 2011 show a declining percentage of girls in the community. Our experts found this problem as acute in areas like Bundelkhand and elsewhere in villages in particular where Jains go to tribal areas to buy girls for marrying their young sons.

The outcome of all these changes are growth in nuclear families (44.9%), family size (4.7), fewer births rate (13.9% in 0-14 age group compared to 19.8% as per census 2011 and large number of acharyas (407 mostly male), sadhus (3966) & sadhvis (12439) and growing number of celibate *mumukshas*. Surprisingly Jains are aware of these issues: 70.0% are aware of lower ratio of female, 21.1% about female feticide and only 10.6% discrimination against girls being practised and 41.9% aware of prevalence of dowry. The picture is gory and will result in decreasing size of Jain community coupled with growing drift away from Jainism.

Real life examples of discrimination against girls by elders came to light during the course of summer schools. The following two examples by Jain women are worth citing (identities withheld due to privacy reasons).

She is a mature, highly educated and rich woman in her late forties living in Southern India with grownup children. She came to attend our summer school to learn more about Jainism and find the reasons as to why she was not allowed to pursue higher education and related vocations after marriage as well discrimination prevailing for daughter in laws. She wrote a required research paper to express her inner feelings as to how suffocated she felt every day in being denied simple activities for being a Jain. Now that she is mature and her children grownup, she went out to pursue her PhD and became a professional editor.

There was a seminar on status of women in minority communities at a university in Delhi which we attended and presented papers justifying the secure and preferential treatment given to females in the Jain community. We were surprised when an unmarried Jain female faculty member presented her paper identifying discrimination that she faced everyday living in her family for being an educated woman.

6. Practice of Religion -Religiosity, Ascetics and Their Role:

Jainism considers schism as a part of its journey in time. We find Mahavira propagating five vows in place of four propagated by Parshwanath, Jamali and Goshalaka, split between Digamabara and Shwetabaras during 3rd century BC followed by rise of logicians, scholar acharyas, devotions (Mantunga), reconciliation (Haribahdra and Hemchandra), reformers like Banarasidas and rise of householder scholars as leaders and now emergence of two distinct groupings- followers of orthodox religious practices with increased use of money and the new ones who perform rituals to the minimal and emphasize *svadhyaya* and purity in life style. All these changes saw Jainism gaining popularity up to 7th century AD and then suddenly the decay started creeping in, more from inter-sect disputes, lifestyle of sadhus and sadhvis and inter-religious marriages of Jain leaders. Today inter-sect issues concerning ownership of ancient religious places and creating new ones adjacent to other sect's places and doctrinal differences seem to be increasing affecting cohesiveness of an already a miniscule Jain community.

We Shall Analyse These Issues in Today's Context in Three Headings:

1. **Religiosity or Practice of Religion:** Who is considered religious or a Jain? One who visits temples daily and venerates sadhus and sadhvis, donates money for event oriented pujas, devotional meetings, lavish *chaturmas* of sadhus and sadhvis and propagate building ornate temples and icons. A sizable number of Jains, specially the business community, belong to this class as they stay together at one place for longer times and form temple or monk centric communities. Here the philosophy of 'to be seen as a bigger/better/more religious' Jain' is at work and Jains use their money power to gain social status and spiritual purification status endowed on them by the sadhus. The concept of spiritual purification takes a back seat with worldly comforts and their achievements become foremost. Thus we see emergence of highly decorated

icons of tirthankaras with miracles being performed by them, extremely ornate temples, worshipping deities (Padmavati and Bhaumiyas) so as to accrue their blessings of worldly comforts. Sadhus and sadhvis have started leading a comfortable and at times lavish life styles. The result is we find the number of sadhus and sadhvis growing (Numbers) and some of them getting caught involved in undesirable activities.

2. We also see emergence of another group of educated Jains, who try to minimize rituals, build simpler and serene temples and icons, propagate Jain Way of life which is closer to what is prescribed in religious texts and emphasize *svadhyaya* or study of scriptures and doing away with sadhus and sadhvis. We see emergence of groups like Shrimad Rajchandra Mission of Gurudeva Rakeshbhai, Kanjishwamy panth of Digambara Jains. They are becoming very popular and are building very good facilities for their followers to learn and practice Jain way of life. Because of absence of sadhus and sadhvis, they become international faster. Yet another development is of Acharya Chandanaji of Veerayatan who emphasize Service (*Seva*) and Education (*Shiksha*) first and Practice (*Sadhana*) next. They are doing tremendous social work of spreading education for non-Jains.
3. Yet another development is a community of scholars and rich Jains emphasizing Jain logic and relevance to today's issues. JAINA in North America particularly, International School for Jain Studies, Institute of Jainology UK, Jain Vishwa Bharati Institute and finally Amar Prerna Trust of Pune building a state of art Jain museum in Pune to showcase Jain history, philosophy, culture and relevance are some such developments. All of them are presenting Jainism to the educated Jains as well as to the academic community of Jains and other religious traditions so that Jainism gains its prestige and maintain its relevance.
4. An major development taking place is the rise of Bharatiya Jain Sanghatana 'BJS' Pune promoted by Shri Shantilal Muttha is engaged in addressing Jain community problems like marriages, Smart girls program, assisting Jain educational institutions upgrade their performance etc. Further BJS as well as Bhagwan Mahavira Vikalanga Sahayata Samiti Jaipur (Jaipur foot fame) promoted by Dr. D R Mehta as well as in presenting a socially conscious Jain community engaged in solving community problems of rehabilitating natural disaster affected poor, building infrastructure to address draught problems in villages and so on.

It is felt that more emphasis is required to promote developments number 2 to 4 to make Jainism relevant and be accepted by growing number of educated Jains and others.

Methods of implementing these, as supported by the survey are; Empowering the youngsters and educated Jains alike with Jainism based on doctrine, logic and relevance to today's lifestyle by organising Sunday schools, camps (*Shivirs*) to train young Jains and build a corpus of trained teachers of Jainism without sectarian biases.

It is not out of place to analyse the role played by sadhus and sadhvis in Jain community. They are the auspicious beings (*paramesthis*) and venerated as

representatives of Lord Mahavira by Jains. We need such a community of sadhus and sadhvis who are knowledgeable about Jain doctrine, unbiased, practice the code of conduct prescribed and deal with lay people on religious matters primarily. However their growing number, lax and lavish life style, teachings with sect orientation, desire to be venerated and getting more engaged in worldly matters than spiritual purification are causes of concern.. The result is young Jains and educated Jains are drifting away from them. We recollect meetings we had with a highly successful first time Jain industrialist who clearly told us to stay away from sadhus/sadhvis and he gives the same advise even to his family members.

Some of the issues like child initiation in monkhood is becoming a cause of concern to the extent that some court cases were also filed and a number of new child renunciates are running away due to mundane work expected from them. Recently initiation of even a young couple leaving their eight year old child was also highly criticised.

7. Population Dynamics

Decadal growth rate of Jains since 1891 had averaged to over 20% (except 1981) that slowed down considerably in 2001-2011 to 5.37% (Dheeraj). This is compared to over 27% growth rate for the country as a whole and coming down to 17.72% for 2001-2011. The younger population age category (0-24 years) has shown a negative growth of -12.5% between the census years 2001 to 2011. In terms of number, Jains in this age group have been reduced by more than 200,000. Further our survey shows that child dependency ratio has decreased to 206 compared to 311 as per census 2011 while old dependency ratio has increased to 245 compared to 187 as per census 2011. These figures show a further decline in birth rate coupled with faster aging Jain population that would have **serious implications** for the overall growth in Jain population, especially after 20-30 years.

Some of the factors affecting this declining trend of Jain population, besides drift as discussed earlier, are:


- Late marriage - This is a growing trend globally as educated boys and girls wish to become economically independent and establish themselves in profession before getting married.
- Educated girls marrying outside the community – Even though this also is a global trend encouraged by the government; yet several reasons besides coeducation and cowering are parenting and social issues associated with not finding a suitable match.
- Greater number of girls stay unmarried due to i. not finding suitable matches in the community and ii. More significant is the impact of Jain teachings and sadhus /sadhvis encouraging greater number of girls adopting for a sadhvi or celibate life.
- Increasing incidences of divorces and widows: There were taboos of such girls getting remarried which still haunt them. However our survey shows that a large percentage of Jains now support such girls getting remarried.

- Smaller family: This is a reality globally with educated and rich couples opting either for none or one child only compared to more than two a decade ago.


Jain community has to address the above realities and take stock of better educating their children about Jainism and its values, importance of family and address issues associated with dowry and female feticide or discriminating against girls while raising them.

Enumeration is a major issue for Jains. Our survey reports 89% under-enumeration as per Census 2011, i.e. Jain population should be 89% more than what is reported in Census 2011. This issue has to be handled quickly to be ready for Census 2021. Some of the measures can be educating community to report themselves as Jain in religion column and ensure that they are enumerated.

Appendix – I



Socio-Economic Survey of Jains in Delhi (Hauz Khas / Preet Vihar) / Faridabad



Family No.: Mob#

Address of the Family: Pin

Form No.: Ward No.:

E-mail:

Area Name:

S. No	Name of the person to fill (start with head of family)	Relationship to the head of family	Gender Male: 1 Female: 2	Age (in completed years as on 01.09.2017)	Place of Birth (write name of the State/UT)	Duration of stay in Delhi (in completed years)	Marital Status Never: 1 Married: 2 Divorced: 3 Widowed: 4 Separated: 5	Education Illiterate: 1 upto Matric: 2 Graduate: 3 Post Graduate: 4 Above: 5	Occupation Domestic: 1 Doctor: 2 Engineer: 3 Teacher: 4 Farmer: 5 Business: 6 Others: 7	Monthly Income (in Rs.) less than 25,000: 1 25,000 to 50,000: 2 50,000 to 75,000: 3 75,000 to 1,00,000: 4 Above: 5	Influence on way of thinking Family: 1 Society: 2 Community: 3 Nation: 4 World: 5	Frequency of visit to Temple/Sanctuary/Sadhu/Sadhvi: 1 Regularly: 2 Occasionally: 3 Never: 4	Food: 1 Vegetarian: 2 Others: 3	Opinion on eating meat: 1 Strongly support: 2 Support: 3 No opinion: 4 Oppose: 5	Personal Habits Tobacco: 1 Alcohol: 2 Others: 3	Are you a Jain? Yes: 1 No: 2	What is the leading cause of death in your family? 1. Infectious diseases 2. Non-communicable diseases 3. Accidents 4. Others: 5	Reasons for marrying Boys: 1 Community: 2 Education: 3 Love: 4	Reasons for marrying Girls: 1 Community: 2 Education: 3 Love: 4	Do you support remarriage of widows? Yes: 1 No: 2	Were you enumerated during Census 2011? Yes: 1 No: 2	If Yes, did you write JAIN in column of religion? Yes: 1 No: 2 Don't remember: 3	Did any death occur in the family since January 2017? Yes: 1 No: 2	Details of death Name: 1 Age: 2 Cause: 3 Place: 4 Date: 5	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

Appendix – II

A SOCIOLOGICAL STUDY OF JAIN COMMUNITY IN SOLAPUR DISTRICT	
सोलापूर जिल्ह्यातील जैन युवा वर्गाचा सामाजिक अभ्यास	
Questionnaire प्रश्नावली	FORM A
PART A: INDIVIDUAL DETAILS भाग १ - वैयक्तिक तपशील	
1. Name नाव:	
2. Address पत्ता:	
	PIN पिन: <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
Mobile No मोबाईल नं.:	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
E Mail ई मेल:	
3. Gender लिंग:	Male पुरुष <input type="checkbox"/> Female स्त्री <input type="checkbox"/>
4. Age (in completed years) वय (पूर्ण वर्षे) :	<input type="text"/> <input type="text"/>
5. Marital Status वैवाहिक स्थिती:	
Un-Married अविवाहित <input type="checkbox"/>	Married विवाहित <input type="checkbox"/>
Widow/Widower विधवा/ विधुर <input type="checkbox"/>	Separated/Divorcee विभक्त / घटस्फोटीत <input type="checkbox"/>
6. Sect/Sub-Sect :	
Digambar दिगंबर <input type="checkbox"/>	
Swetamber Murtipujak श्वेतांबर मूर्तिपूजक <input type="checkbox"/>	
Swetambar Sthanakvasi श्वेतांबर स्थानकवासी <input type="checkbox"/>	
Swetambar Terapanti श्वेतांबर तेरापंथी <input type="checkbox"/>	
7. Caste/Sub-Caste: जात/ उपजात:	
8. Educational Qualifications: शैक्षणिक पात्रता	
Illiterate अशिक्षित <input type="checkbox"/>	Upto Middle school शाळेतील शिक्षण <input type="checkbox"/>
Upto Senior Secondary वरिष्ठ माध्यमिक पर्यंत <input type="checkbox"/>	Graduate & above पदवी आणि वरील <input type="checkbox"/>
9. Have you studied in any Jain vidyalaya /boarding house?	
आपण कोणत्याही जैन विद्यालयामध्ये / बोर्डिंग हाउसमध्ये अभ्यास केला आहे का?	
Yes होय <input type="checkbox"/> No नाही <input type="checkbox"/>	
If yes, give details about qualification obtained from that, year of passing, institution, place: जर होय असेल, तर त्यातून मिळवलेल्या शैक्षणिक पात्रतेबद्दल तपशील द्या, उत्तीर्ण झाल्याचे वर्ष, संस्था, स्थान	

10. Why did you study in Jain vidyalaya, or stay in boarding house? (Please tick any one):
आपण जैन विद्यालयामध्ये का अभ्यास केला, किंवा बोर्डिंग हाउसमध्ये का रहात होता? (कृपया कोणत्याही एकावर खूण करा)

- i. Poor economic condition of family कुटुंबाची आर्थिक स्थिती हलाकीची ☐
- ii. Desire to study Jainism and Sanskrit
जैन आणि संस्कृतचे अभ्यास करण्याची इच्छा आहे ☐
- iii. To get formal education to go to college/university
कॉलेज / विद्यापीठात जाण्यासाठी औपचारिक शिक्षणासाठी ☐
- iv. Other इतर ☐
Please specify स्पष्ट करा -----

11. What was the medium of your education? आपल्या शिक्षणाचा माध्यम काय आहे?

Marathi मराठी ☐ English इंग्लिश ☐
Hindi हिंदी ☐ Other इतर ☐

PART B: FAMILY DETAILS भाग २ - कौटुंबिक माहिती

12. Numbers of Family members कौटुंबिक सदस्यांची संख्या:

and Family Type : Joint ☐ Nuclear ☐
कुटुंबाचा प्रकार: एकत्र ☐ विभक्त ☐

13. Details of family members (residing in the same house):
कुटुंबातील सदस्यांचा तपशील (एकाच घरात राहणारे)

S. No अंक	Name नाव	Relation to Self स्वतःशी नाते	Age वय	Education शिक्षण	Marital Status वैवाहिक स्थिती	Occupation व्यवसाय
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

14. What kind of educational line or occupation you would like to prefer for your children / grandchildren?

आपल्या मुलांना / नातवंडांना कोणत्या प्रकारची शिक्षण किंवा व्यवसाय करण्यास प्राधान्य द्यायला तुम्हाला आवडेल?

i. Family Business or New Business

कौटुंबिक व्यवसाय किंवा नवीन व्यवसाय

☐

ii. Government Service सरकारी नोकरी

☐

iii. Professional Education (Engineering, Medicine, Law, Accountancy etc.)

व्यावसायिक शिक्षण (अभियांत्रिकी, वैद्यक, कायदा, लेखा इ.)

☐

PART C: ECONOMIC PROFILE

भाग ३ आर्थिक प्रोफाइल

15. Your Occupation or Profession (Multiple Choice):

आपला व्यवसाय किंवा धंदा (एकापेक्षा जास्त पर्याय निवडू शकता)

Agriculture शेती

☐

Own Business / स्वतःचा व्यवसाय

☐

Service (Govt/Private)

☐

Professional व्यवसाय

☐

नोकरी (सरकारी/ खाजगी)

Other इतर

☐

16. Since how long have you been in this occupation? आपण या व्यवसायात आपण किती काळपासून आहात: _____

17. During the past few years have you started any business/enterprise also? If yes, give some details : मागील काही वर्षात तुम्ही कोणताही व्यवसाय / उपक्रम सुरू केला आहे का? होय असल्यास, काही तपशील द्या _____

18. In your family business or agricultural activity how many employees are working?

आपल्या कौटुंबिक व्यवसायामध्ये किंवा शेतीमध्ये किती कर्मचारी कार्यरत आहेत?

1-5 ☐

6-10 ☐

More than 10 ☐

19. If unemployed, since when? : आपण बेरोजगार असल्यास, केव्हापासून? _____

20. Do you believe that Jains are discriminated against by other communities or sections of society? :
तुम्हाला विश्वास आहे का जैन समाजला इतर समुदाय किंवा समाज वर्गाकडून भेदभाव केला जातो?

Yes होय ☐

No नाही ☐

21. How much agricultural lands you own तुमच्याकडे किती शेतजमीन स्वतःच्या मालकीची आहे

Upto 5 acres पाच एकरा पर्यंत ☐

5 to 10 acres ५-१० एकर ☐

Above 10 acres १० एकरा पेक्षा जास्त ☐

22. How much commercial property you own? Please select market value below

आपल्या मालकीच्या किती व्यावसायिक मालमत्ता आहे? (कृपया कोणत्याही एकावर खूण करा)

upto Rs. 5 lacs पाच लाखापर्यंत ☐

above Rs.5 lacs पाच लाखापेक्षा जास्त ☐

To Rs.20 lacs 20 लाखापर्यंत ☐

above Rs. 20 lacs 20 लाखापेक्षा जास्त ☐

23. How much residential land do you own? Please select market value below:

आपल्या मालकीची किती निवासी जागा आहे? (कृपया कोणत्याही एकावर खूण करा)

upto Rs. 5 lacs पाच लाखापर्यंत ☐

above Rs.5 lacs पाच लाखापेक्षा जास्त ☐

To Rs.20 lacs 20 लाखापर्यंत ☐

above Rs. 20 lacs 20 लाखापेक्षा जास्त ☐

24. How will you classify your business? आपला व्यवसायाचे कुठल्या वर्गात वर्गीकरण कराल?

Small छोटा ☐

Medium मध्यम ☐

Large मोठा ☐

25. What kind of business can be setup here for improving the employability of Jains? Please specify.

जैन उद्योगाच्या सुधारणेसाठी कोणत्या प्रकारचे व्यवसाय येथे उभारले जाऊ शकतात? कृपया सांगा

A..... B..... C..... D.....

26. Net Monthly Income: मासिक उत्पन्न

Less than Rs. 25,000 (रु २५००० पेक्षा कमी) ☐

Rs. 25,000-50,000 (रु २५०००-५००००) ☐

Rs.50,000 – Rs.1,00,000 (रु ५००००-१०००००) ☐

Above Rs. 1,00,000 (रु १००००० पेक्षा) जास्त ☐

27. House ownership: घराची मालकी

Own स्वतः ☐

Rented भाड्याचे ☐

PART D: SOCIAL PROFILE**भाग ४ सामाजिक प्रोफाईल**

28. Do you have any family member or close relative in metropolitan town or abroad?

महानगरांमध्ये किंवा परदेशात तुमचा कुटुंबातील व्यक्ती किंवा जवळचा नातेवाईक आहे का?

If yes, होय असेल तर In India महानगरात ☐ Abroad परदेशात ☐

29. How often do you go to the Jain temple/Derasar/ Sthanak? :

तुम्ही किती वेळा जैन मंदिरात/स्थानक

Daily रोज ☐ Occasionally कधीतरी ☐ Sunday रविवार ☐

During Parushan Parv only पर्युषण पर्वच्या दरम्यान ☐ Never कधीच नाही ☐

30. Do you or any of your family members do the following?

आपण किंवा आपल्या कुटुंबातील कोणतेही सदस्य खालील गोष्टी करतात का?

a) Take food after sunset सूर्यास्तानंतर अन्न ग्रहण करणे Yes होय ☐ No नाही ☐

b) Drink alcohol अल्कोहोल घेणे Yes होय ☐ No नाही ☐

c) Eat non-vegetarian food मांसाहार ग्रहण करणे Yes होय ☐ No नाही ☐

31. Are you aware of the growing trends of marriage of Jain Boys/Girls outside the Jain community? :

तुम्ही हे जाणता का जैन समाजाबाहेरील मुला-मुलींबरोबर विवाह करण्याकडे कल आहे का?

Yes होय ☐ No नाही ☐

32. Are you in favour of Jain-non-Jain marriages?

तुमचा जैन समजाबाहेर विवाह करण्याकडे कल आहे का? :

Yes होय ☐ No नाही ☐

33. Has there been any such marriage in your family?

अशा प्रकारचा विवाह तुमच्या कुटुंबात झाला आहे का?

Yes होय ☐ No नाही ☐

If yes specify: असेल तर स्पष्ट करा -----

34. Reason for boys/girls marrying outside Jain community? Please tick only one answer:

जैन समजाबाहेर विवाह करण्याचे कारण काय आहे? (कृपया कोणत्याही एकावर खूण करा)

i. Co-education/Co-working सह-शिक्षण/ एकत्र काम ☐

ii. Could not find Suitable match in Jain Community ☐

जैन समाजात योग्य जोडीदार ना मिळणे

iii. Other (please specify) इतर काही कारण असल्यास स्पष्ट करा -----

35. Are arranged marriages being replaced by love marriages among Jains in your city? :

आपल्या शहरामधील जैन समजामध्ये पारंपारिक विवाहाची व्यवस्था, प्रेमविवाह विवाहाची व्यवस्थामध्ये बदलली जात आहे का?

Yes हो ☐

No नाही ☐

36. Do you see any other changes in the institution of marriage among Jains in your city? :

आपल्या शहरामधील जैन समजामध्ये विवाह व्यवस्थेत आणखी काही बदल दिसत आहेत का?

i. Late Marriage उशिरा लग्न ☐

ii. Day-time marriage दिवसा लग्न होणे ☐

iii. Marriage by Jain Pandit जैन पंडिताकडून लग्न ☐

iv. Marriage by own Choice स्वतःच्या निवडीने लग्न करणे ☐

37. What is the present situation of dowry in your area?

आपल्या परिसरात हुंड्याची सध्याची स्थिती काय आहे?

i. Prevalent to a large extent मोठ्या प्रमाणात प्रचलित ☐

ii. Prevalent to some extent काही प्रमाणात प्रचलित ☐

iii. Not prevalent प्रचलित नाही ☐

38. Do you support remarriage of divorcees / widows in Jains? :

जैन समजामध्ये घटस्फोटाच्या / विधवांचे पुनर्विवाह करण्यास आपण समर्थन करता का

Yes हो ☐

No नाही ☐

39. Has there been any case of divorce in your family/relations? :

तुमच्या कुटुंबात / संबंधांत घटस्फोट झाला आहे का?

Yes हो ☐

No नाही ☐

40. Are you aware that there is shortage of girls against boys in the Jain community? :
तुम्हाला जाणीव आहे की, जैन समाजात मुलांविरुद्ध मुलींच्या संख्येत कमतरता आहे ?
Yes हो ☐ No नाही ☐

41. Have you heard of any case of feticide among Jains in your area? :
आपल्या परिसरातील जैन समाजामध्ये भ्रूण हत्याबद्दलचे प्रकार ऐकले आहे का?
Yes हो ☐ No नाही ☐

42. Do you believe that in Jain families girls are discriminated against in regard to food, education and health provisions? : तुम्हाला असे वाटते की जैन कुटुंबातील मुलींना अन्न, शिक्षण आणि आरोग्यविषयक तरतुदीसंबंधी भेदभाव केला जातो?
Yes हो ☐ No नाही ☐

43. Do you think that younger generation is drifting away from Jainism? :
तुम्हाला असे वाटते का तरुण पिढी जैन धर्मापासून दूर जात आहे?
Yes हो ☐ No नाही ☐

44. Have you taken religious education?
आपण धार्मिक शिक्षण घेतले आहे का?
Yes हो ☐ No नाही ☐

45. Do you think that religious education should be made compulsory to Jain children?
जैन धर्मासाठी धार्मिक शिक्षण अनिवार्य केले पाहिजे का?
Yes हो ☐ No नाही ☐

46. What are the causes of apathy among Jain youth towards Jainism? (Please tick any one):
जैन धर्मातील लोक जैन धर्माबद्दल उदासीन असण्याची कारणे काय आहेत?
(कृपया कोणत्याही एकावर खूण करा)

i. Too many rituals in Jainism जैन धर्मात अनेक विधी असल्यामुळे ☐

ii. Lack of exposure to Jainism जैन धर्माच्या संपर्कात नसणे ☐

iii. Not in tune with modern culture आधुनिक संस्कृतीशी सुसंगत नाही ☐

iv. Other (please specify) इतर काही असेल तर स्पष्ट करा -----

47. In your opinion what should be done to overcome this problem? (Please tick any one):
आपल्या मते या समस्येवर मात करण्यासाठी काय करावे? (कृपया कोणत्याही एकावर खूण करा)

i. Jain moral education classes in schools/colleges ☐
शाळा / महाविद्यालयांमध्ये जैन नैतिक शिक्षण वर्ग

ii. Jain Sunday schools for teaching Jainism ☐
रविवारी जैन शाळा जैन धर्माचे शिक्षण देण्यासाठी

iii. Jain shivirs (camps) for religious education ☐

धार्मिक शिक्षणासाठी जैन शिविर (शिविरे)

iv. Other (please specify) इतर काही असेल तर स्पष्ट करा

48. In your opinion Jains should be considered as / आपल्या मताप्रमाणे जैन या लोकांना समजावे

i. Vaishya within the Hindu Varna system ☐

वैश्य म्हणजे हिंदू वर्ण प्रणालीमधील

ii. A separate community independent of Hindus ☐

हिंदूपेक्षा एक स्वतंत्र समुदाय

49. Were you enumerated during Census 2011? : आपण २०११ च्या जनगणना दरम्यान मोजले गेले होते?

Yes हो ☐

No नाही ☐

50. Are there any charitable institutions (like Boarding Houses, Schools, Scholarship Funds, Dispensaries, Hospitals, etc.) and other associations for Jains in your area? Name any three
इथे कोणतीही धर्मादाय संस्था आहेत काय?

(जसे बोर्डिंग हाऊस, शाळा, शिष्यवृत्ती निधी, दवाखाने, इस्पितळ इ) आणि आपल्या क्षेत्रातील जैन समाजासाठी इतर संस्था, कोणत्याही तीन संस्थांची नाव द्या

51. Are you a member of any Jain Association or Institution

तुम्ही कोणत्याही जैन संघटना किंवा संस्थेचे सदस्य आहात का?

i. Bharatiya Jain Sanghatana भारतीय जैन संघटना

ii. Dakshin Bharat Jain Sabha दक्षिण भारत जैन सभा

iii. Jain Social Group जैन सोशल ग्रुप

iv. Jain Conference जैन कॉन्फेरेन्स

v. Other (Pl. specify) इतर काही असेल तर स्पष्ट करा

Appendix – III

A SOCIOLOGICAL STUDY OF JAIN YOUTH IN SOLAPUR DISTRICT	
सोलापूर जिल्ह्यातील जैन युवा वर्गाचा सामाजिक अभ्यास	
Questionnaire प्रश्नावली	
FORM B	
1. Name नाव:	
2. Address पत्ता:	
PIN पिन: <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>	
Mobile No मोबाईल नं.: <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>	
E Mail ई मेल:	
3. Gender लिंग:	Male पुरुष <input type="checkbox"/> Female स्त्री <input type="checkbox"/>
4. Age (in completed years) वय (पूर्ण वर्षे) : <input type="text"/> <input type="text"/>	
5. Marital Status वैवाहिक स्थिती:	
Un-Married अविवाहित <input type="checkbox"/>	Married विवाहित <input type="checkbox"/>
Widow/Widower विधवा/ विधुर <input type="checkbox"/>	Separated/Divorcee विभक्त / घटस्फोटीत <input type="checkbox"/>
6. Sect/Sub-Sect :	Digambar दिगंबर <input type="checkbox"/>
Swetamber Murtipujak श्वेतांबर मूर्तिपूजक	<input type="checkbox"/>
Swetambar Sthanakvasi श्वेतांबर स्थानकवासी	<input type="checkbox"/>
Swetambar Terapanti श्वेतांबर तेरापंथी	<input type="checkbox"/>
7. Caste/Sub-Caste: जात/ उपजात:	
8. Educational Qualifications: शैक्षणिक पात्रता	
Illiterate अशिक्षित <input type="checkbox"/>	Upto Middle school शाळेतील शिक्षण <input type="checkbox"/>
Upto Senior Secondary वरिष्ठ माध्यमिक पर्यंत <input type="checkbox"/>	Graduate & above पदवी आणि वरील <input type="checkbox"/>
9. What was the medium of your education? आपल्या शिक्षणाचे माध्यम काय होते	
Marathi / मराठी <input type="checkbox"/>	English / इंग्लिश <input type="checkbox"/>
Hindi / हिंदी <input type="checkbox"/>	Other / इतर <input type="checkbox"/>
10. Your Occupation or Profession : आपला व्यवसाय/ धंदा	
Agriculture/ शेती <input type="checkbox"/>	Own Business/ स्वतःचा व्यवसाय <input type="checkbox"/>
Service (Govt/Private)/ नोकरी (सरकारी/खाजगी) <input type="checkbox"/>	Professional/ प्रोफेशनल <input type="checkbox"/>

Student / विद्यार्थी <input type="checkbox"/>	Other/ इतर <input type="checkbox"/>
If unemployed, since when? समजा आपण बेरोजगार असाल तर कधीपासून? :	
11. Are you thinking of migrating to city or elsewhere? आपण आपल्या किंवा इतर शहरात स्थलांतर करण्याचा विचारात आहात का? Yes/ होय <input type="checkbox"/> No/ नाही <input type="checkbox"/>	
(if yes please specify) (समजा हो असेल तर कुठे)	
12. Do you believe that in Jain families girls are discriminated against in regard to food, education and health provisions? / तुम्हाला असे वाटते की जैन कुटुंबातील मुलींना अन्न, शिक्षण आणि आरोग्यविषयक तरतुदीसंबंधी भेदभाव केला जातो का? Yes/ होय <input type="checkbox"/> No/ नाही <input type="checkbox"/>	
13. How often do you go to the Jain temple/ Derasar/ sthanak?: आपण जैन मंदिरात/ स्थानकात कधी जाता?	
Daily/ रोज <input type="checkbox"/> occasionally/ कधीतरी <input type="checkbox"/> Sundays/रविवारी <input type="checkbox"/>	
During ParushanParv only/ फक्त पर्युषण पर्व असताना <input type="checkbox"/> Never/कधीच नाही <input type="checkbox"/>	
14. Do you or any of your family members do the following?: आपण किंवा आपल्या कुटुंबातील व्यक्ती खालील गोष्टी करतात	
a. Take food after sunset/ सूर्यास्तानंतर अन्नग्रहण करणे	Yes/ होय <input type="checkbox"/> No/नाही <input type="checkbox"/>
b. Drink alcohol अल्कोहोल घेणे	Yes/ होय <input type="checkbox"/> No/नाही <input type="checkbox"/>
c. Eat non-vegetarian food/ मांसाहारी अन्न ग्रहण करणे	Yes/ होय <input type="checkbox"/> No/नाही <input type="checkbox"/>
15. Do you think that younger generation is drifting away from Jainism? : तुम्हाला असे वाटते की तरुण पिढी जैन धर्मापासून दूर जात आहे	
Yes/ होय <input type="checkbox"/> No/नाही <input type="checkbox"/>	

<p>16. What are the causes of apathy among Jain youth towards Jainism? (Please tick any one): जैन धर्मातील लोक जैन धर्माबद्दल उदासीन असण्याची कारणे काय आहेत? (कृपया कोणत्याही एकावर खूण करा)</p>	
i. Too many rituals in Jainism/ जैन धर्मात अनेक विधी असल्यामुळे	<input type="checkbox"/>
ii. Lack of exposure to Jainism / जैन धर्माच्या संपर्कात नसणे	<input type="checkbox"/>
iii. Not in tune with modern culture / आधुनिक संस्कृतीशी सुसंगत नाही	<input type="checkbox"/>
<p>17. In your opinion what should be done to overcome this problem? (Please tick any one): आपल्या मते या समस्येवर मात करण्यासाठी काय केले पाहिजे? (कृपया कोणत्याही एकावर खूण करा)</p>	
i. Jain moral education classes in schools/colleges/ शाळा / महाविद्यालयांमध्ये जैन नैतिक शिक्षण वर्ग	<input type="checkbox"/>
ii. Jain Sunday schools for teaching Jainism/ रविवारी जैन शाळा - जैन धर्माचे शिक्षण देणारी	<input type="checkbox"/>
iii. Jain shivirs (camps) for religious education/ धार्मिक शिक्षणासाठी जैन शिविर (शिबिरे)	<input type="checkbox"/>
<p>18. What religious education you have taken? For religious education of children which of the following would you recommend: (Please tick any one) तुम्ही कोणते धार्मिक शिक्षण घेतले आहे? मुलांच्या धार्मिक शिक्षणासाठी आपण खालीलपैकी कोणत्या गोष्टीची शिफारस कराल: (कृपया कोणत्याही एकावर खूण करा)</p>	
i. Spiritual Camps/ आध्यात्मिक शिबीर	<input type="checkbox"/>
ii. Special Training/ विशेष प्रशिक्षण	<input type="checkbox"/>
iii. Religious education program/ धार्मिक शैक्षणिक कार्यक्रम	<input type="checkbox"/>
<p>19. Are you in favour of Jain-non-Jain marriages? / तुम्ही अजैन लोकांशी विवाह करण्याकडे कल आहे: Yes/ होय <input type="checkbox"/> No/नाही <input type="checkbox"/></p>	
<p>Reason for boys/girls marrying outside Jain community? Please tick only one answer: जैन समाजाबाहेरील मुला-मुलींबरोबर विवाह विवाह करण्याची कारणे काय (कृपया कोणत्याही एकावर खूण करा)</p>	
i. Co-education/Co-working/ सह-शिक्षण/ एकत्र काम	<input type="checkbox"/>
ii. Could not find Suitable match Jain Community/ जैन समाजात योग्य जोडीदार ना मिळणे	<input type="checkbox"/>
iii. Other (please specify) इतर काही कारण असेल तर (नोंदवा)	

00000000 0001 0002 0003 0004 0005 0006 0007 0008 0009 0010 0011 0012 0013 0014 0015 0016 0017 0018 0019 0020 0021 0022 0023 0024 0025 0026 0027 0028 0029 0030 0031 0032 0033 0034 0035 0036 0037 0038 0039 0040 0041 0042 0043 0044 0045 0046 0047 0048 0049 0050 0051 0052 0053 0054 0055 0056 0057 0058 0059 0060 0061 0062 0063 0064 0065 0066 0067 0068 0069 0070 0071 0072 0073 0074 0075 0076 0077 0078 0079 0080 0081 0082 0083 0084 0085 0086 0087 0088 0089 0090 0091 0092 0093 0094 0095 0096 0097 0098 0099 0100 0101 0102 0103 0104 0105 0106 0107 0108 0109 0110 0111 0112 0113 0114 0115 0116 0117 0118 0119 0120 0121 0122 0123 0124 0125 0126 0127 0128 0129 0130 0131 0132 0133 0134 0135 0136 0137 0138 0139 0140 0141 0142 0143 0144 0145 0146 0147 0148 0149 0150 0151 0152 0153 0154 0155 0156 0157 0158 0159 0160 0161 0162 0163 0164 0165 0166 0167 0168 0169 0170 0171 0172 0173 0174 0175 0176 0177 0178 0179 0180 0181 0182 0183 0184 0185 0186 0187 0188 0189 0190 0191 0192 0193 0194 0195 0196 0197 0198 0199 0200 0201 0202 0203 0204 0205 0206 0207 0208 0209 0210 0211 0212 0213 0214 0215 0216 0217 0218 0219 0220 0221 0222 0223 0224 0225 0226 0227 0228 0229 0230 0231 0232 0233 0234 0235 0236 0237 0238 0239 0240 0241 0242 0243 0244 0245 0246 0247 0248 0249 0250 0251 0252 0253 0254 0255 0256 0257 0258 0259 0260 0261 0262 0263 0264 0265 0266 0267 0268 0269 0270 0271 0272 0273 0274 0275 0276 0277 0278 0279 0280 0281 0282 0283 0284 0285 0286 0287 0288 0289 0290 0291 0292 0293 0294 0295 0296 0297 0298 0299 0300 0301 0302 0303 0304 0305 0306 0307 0308 0309 0310 0311 0312 0313 0314 0315 0316 0317 0318 0319 0320 0321 0322 0323 0324 0325 0326 0327 0328 0329 0330 0331 0332 0333 0334 0335 0336 0337 0338 0339 0340 0341 0342 0343 0344 0345 0346 0347 0348 0349 0350 0351 0352 0353 0354 0355 0356 0357 0358 0359 0360 0361 0362 0363 0364 0365 0366 0367 0368 0369 0370 0371 0372 0373 0374 0375 0376 0377 0378 0379 0380 0381 0382 0383 0384 0385 0386 0387 0388 0389 0390 0391 0392 0393 0394 0395 0396 0397 0398 0399 0400 0401 0402 0403 0404 0405 0406 0407 0408 0409 0410 0411 0412 0413 0414 0415 0416 0417 0418 0419 0420 0421 0422 0423 0424 0425 0426 0427 0428 0429 0430 0431 0432 0433 0434 0435 0436 0437 0438 0439 0440 0441 0442 0443 0444 0445 0446 0447 0448 0449 0450 0451 0452 0453 0454 0455 0456 0457 0458 0459 0460 0461 0462 0463 0464 0465 0466 0467 0468 0469 0470 0471 0472 0473 0474 0475 0476 0477 0478 0479 0480 0481 0482 0483 0484 0485 0486 0487 0488 0489 0490 0491 0492 0493 0494 0495 0496 0497 0498 0499 0500 0501 0502 0503 0504 0505 0506 0507 0508 0509 0510 0511 0512 0513 0514 0515 0516 0517 0518 0519 0520 0521 0522 0523 0524 0525 0526 0527 0528 0529 0530 0531 0532 0533 0534 0535 0536 0537 0538 0539 0540 0541 0542 0543 0544 0545 0546 0547 0548 0549 0550 0551 0552 0553 0554 0555 0556 0557 0558 0559 0560 0561 0562 0563 0564 0565 0566 0567 0568 0569 0570 0571 0572 0573 0574 0575 0576 0577 0578 0579 0580 0581 0582 0583 0584 0585 0586 0587 0588 0589 0590 0591 0592 0593 0594 0595 0596 0597 0598 0599 0600 0601 0602 0603 0604 0605 0606 0607 0608 0609 0610 0611 0612 0613 0614 0615 0616 0617 0618 0619 0620 0621 0622 0623 0624 0625 0626 0627 0628 0629 0630 0631 0632 0633 0634 0635 0636 0637 0638 0639 0640 0641 0642 0643 0644 0645 0646 0647 0648 0649 0650 0651 0652 0653 0654 0655 0656 0657 0658 0659 0660 0661 0662 0663 0664 0665 0666 0667 0668 0669 0670 0671 0672 0673 0674 0675 0676 0677 0678 0679 0680 0681 0682 0683 0684 0685 0686 0687 0688 0689 0690 0691 0692 0693 0694 0695 0696 0697 0698 0699 0700 0701 0702 0703 0704 0705 0706 0707 0708 0709 0710 0711 0712 0713 0714 0715 0716 0717 0718 0719 0720 0721 0722 0723 0724 0725 0726 0727 0728 0729 0730 0731 0732 0733 0734 0735 0736 0737 0738 0739 0740 0741 0742 0743 0744 0745 0746 0747 0748 0749 0750 0751 0752 0753 0754 0755 0756 0757 0758 0759 0760 0761 0762 0763 0764 0765 0766 0767 0768 0769 0770 0771 0772 0773 0774 0775 0776 0777 0778 0779 0780 0781 0782 0783 0784 0785 0786 0787 0788 0789 0790 0791 0792 0793 0794 0795 0796 0797 0798 0799 0800 0801 0802 0803 0804 0805 0806 0807 0808 0809 0810 0811 0812 0813 0814 0815 0816 0817

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