



सत्यमेव जयते ।

Census of India, 1951

VOLUME VII
MADHYA PRADESH

PART II—C
**Household and Age (Sample) Tables,
Social and Cultural Tables**

By

THE LATE SHRI J. D. KERAWALLA, M.Sc.
*Formerly of the Indian Administrative Service
and Superintendent of Census Operations, Madhya Pradesh.*

AND

H. N. BANERJEE, M.Sc., LL.B.
*Of the Madhya Pradesh Civil Service
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NOTE

1. Census of India, 1951, Volume VII, for Madhya Pradesh, is divided into the following Parts :—

PART I Report, Subsidiary Tables and Notes thereon.

Part I—A .. Report.

Part I—B .. Subsidiary Tables and Notes thereon.

PART II Tables in four Volumes as follows :—

Part II—A .. General Population Tables of the "A" Series and Summary Figures for Districts constituting the "E" Series.

Part II—B .. The Economic Tables of the "B" Series.

Part II—C .. Household and Age (Sample) Tables of the "C" Series and Social and Cultural Tables of the "D" Series.

Part II—D .. The Maternity Tables.

2. The Administration Report is in two Parts—

PART I Enumeration (The Enumeration Procedure—Training of Staff—The Census Questionnaire and details of putting it across to the People—The National Register of Citizens—Verification of the 1951 Census Count and the Sample Census Enquiry, etc.).

PART II Tabulation.

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INTRODUCTION

This volume contains the Household and Age (Sample) Tables of the C-Series and the Social and Cultural Tables of the D-Series. The C-Series Tables are based on the 10 per cent sample slips extracted at the time of initial sorting in the manner explained in the fly-leaf to Table C-II. The Tables of the D-Series, however, furnish the data in respect of the total population.

2. The Tables of the C-Series are the following:—

(a) C-I—Household (Size and Composition)—It is based on a 4-per cent sample of the households randomly selected from the National Register of Citizens which gives the details of individuals arranged by households. Two abstracts from the National Register of Citizens, each derived from a 2 per cent sample of households, called the “Census Abstract of Sample Households” were first prepared. The abstracts, in manuscript, are bound tahsilwise and kept in the respective Tahsil Offices. Table C-I—Household (Size and Composition) has been constructed with the help of an abstract, based on a 4 per cent sample, obtained by combining the two abstracts relating to two different 2 per cent samples.

(b) C-II—Livelihood Classes by Age Groups.

(c) C-III—Age and Civil Condition.—This Table contains information in regard to the civil condition by various age-groups. Children belonging to the age-group 0—4 have all been considered to be “unmarried”. In the Table, the figures for the widowed and divorced persons are shown together. Figures for the divorced persons only are, however, shown separately in a fly-sheet.

(d) C-IV—Age and Literacy.—This Table contains information regarding literates and illiterates in the population by various age-groups. Children in the age-group 0—4 have been considered “i-literates”. In the Table, the figures for illiterates include those of persons who are partially literate, *i.e.*, those who could read but not write. The figures of the partially literate people are, however, shown separately in a fly-sheet.

(e) C-V—Single Year Age Returns.

3. In regard to the Age (Sample) Tables of the C-Series, it should be noted that an important departure from the past practice has been made by

discarding the use of the smoothing formula. It was customary in the past, to apply a smoothing formula to the actual age returns. The published tables contained only the smoothed figures. This was done in order to offset the observed preference for particular digits (especially 0) in actual age returns. At this Census, no smoothing formula has been adopted and the principle followed is that the Census should publish the information as actually furnished by the people. It will be observed that certain decennial groups which include all the digits with the most favoured digit (0) at the centre have been adopted in the age tables and are, therefore, likely to be most free from the effect of preferences for particular digits. Single-year age returns have also been published which may be used by actuaries or research workers for constructing any desired age groups and smoothing the figures by any desired formula.

4. D-Series consists of the following Tables:—

(a) D-I—(i)—Mother-tongue.

(b) D-I—(ii)—Bilingualism.—It gives details regarding the persons who speak any other Indian language besides their mother-tongue.

(c) D-II.—Religion.

(d) D-III.—Scheduled Castes and Scheduled Tribes.—Particulars about Anglo-Indians are given in the fly-leaf to this Table. Lists of Scheduled Castes and Scheduled Tribes are given in Annexures I and II.

(e) D-IV.—Migrants.

(f) D-V.—(i)—Displaced Persons by Year of Arrival.

D-V—(ii)—Displaced Persons by Livelihood Classes.

(g) D-VI.—Non-Indian Nationals.

(h) D-VII.—Livelihood Classes by Educational Standards.

5. An important point to note in regard to the Language and Religion Tables is that at this Census they have been tabulated as actually returned. In the past Censuses, the languages were arranged according to their family affinity.

COMPARISON OF FIGURES RELATING TO RELIGION
COLLECTED AT THIS AND THE PREVIOUS CENSUSES

6. Tables on "religion" were prepared at all the past Censuses except 1941. In 1941, the corresponding Table was based on the return to the question on—"community" and not "religion". In the following paragraphs, an attempt has been made to draw a comparison amongst the corresponding data collected at the five Censuses from 1901 to 1951.

7. It is not possible to obtain the adjusted population of Madhya Pradesh by religion for the different Censuses. There have been extensive

changes in the area of the State since 1901. Besides, the treatment of some of the Integrated States as part of Bihar at some Censuses and of the old Central Provinces and Berar at others, has rendered the task very much more difficult. What has, therefore, been done is to effect a comparison amongst the proportional figures under each category at the different Censuses and not the actual figures. The following statement shows the number of persons professing the different "religions" per 100,000 of the total population for the past five Censuses. Figures of 1941 Census, though based on "community", have also been included for purposes of comparison:—

Religion (1)	1951 (2)	1941 (3)	1931 (4)	1921 (5)	1911 (6)	1901 (7)
Hindus	95,143.3	72,424.0	84,068.8	82,178.2	79,882.9	82,144.3
Tribal	5.6	22,597.1	10,945.6	13,229.6	15,532.4	13,090.2
Muslims	3,768.8	4,129.2	3,924.8	3,642.3	3,648.8	3,992.6
Christians	417.9	320.0	568.5	486.4	457.8	210.8
Jains	453.0	439.1	443.9	436.8	445.4	527.4
Sikhs	157.2	78.3	25.1	10.5	14.6	15.4
Zoroastrians	14.4	10.4	11.7	11.3	10.9	11.7
Hindu-Aryas .. .. .	..	..	10.2	3.3	6.1	3.1
Jews	1.1	1.5	0.9	0.3	0.8	1.0
Hindu-Brahmos .. .. .	..	..	0.1	1.1	0.2	2.2
Buddhists	13.4	0.4	0.4	0.2	0.1	1.3
Non-Tribal	25.3	..	..	..	..	..

8. It will be observed that the proportion of persons professing the Hindu and Tribal religions taken together is almost constant at all the Censuses. Proportion of Hindus has varied from Census to Census and so has that of Tribal religionists. But the Hindus and Tribals have jointly comprised 95 per cent of the population of the State at all the five Censuses including that of 1941 when the Statistics were collected for 'community' as distinct from 'religion'.

9. The decline in Muslim population at the present Census is due, in part, to the migration of many Muslim families to Pakistan after partition. The fall in the proportion of Muslims by 4 per cent at the 1911 Census is superficial. Actually the number of Muslims in the State has increased by 13 per cent during the decade 1901—11 and the higher growth rate of Hindus during that period was really responsible for the decrease in the proportion of Muslims in the total population. For the decade

1901—11, growth rate for Hindus was 15.68 as against 12.67 for Muslims.

10. There is a very marked rise in the proportion of Christians at the 1911 Census. There are several causes for it, the chief being the wholesale conversion of the Oraons (an aboriginal tribe) in the old Jashpur State during the decade. From 27,252 in 1901, the number of Christians rose to 73,401 in 1911, just half of whom accounted for the Oraon converts. What with the development of industries and trade and what with the strengthening of the British garrison at Jabalpur, the European Christian population in the State also increased during the decade. The proportion of Christians has registered a fall of about 0.2 per cent during the period 1931—51. About 0.01 per cent of it can be attributed to the migration of European and Anglo-Indian element after partition. But there do not appear to be any specific reasons for the diminution of the proportion

of Christians at this Census to the extent of about 0·2 per cent. The figure for 1941 Census relates to persons belonging not to the Christian "religion", but to the Christian "community", and the low figure for that year in the above Statement, is presumably, due to the exclusion of a number of Christians of Tribal origin from the category of Christians.

11. The increase in the proportion of Sikhs by 0·08 per cent at the 1951 Census over the corresponding figure for the 1931 Census is, clearly, due to the influx of Sikh displaced persons into the State after partition.

12. The proportion of Buddhists is found to have increased very greatly at this Census. The number of returns for Buddhists is 2,841 as against only 81 in 1941 and 69 in 1931. One of the reasons for this abnormal rise is that during the last decade a number of Chinese families came down to earn their living in this State. There are to be found Chinese shoemakers, dentists, furniture-makers, etc., in several towns in this State. There has also been an increase in the number of Burmese families. Nevertheless, it is open to doubt whether the increase in the number of Chinese and Burmese in the State has really been so substantial as to force up the number of Buddhists to such an extent.