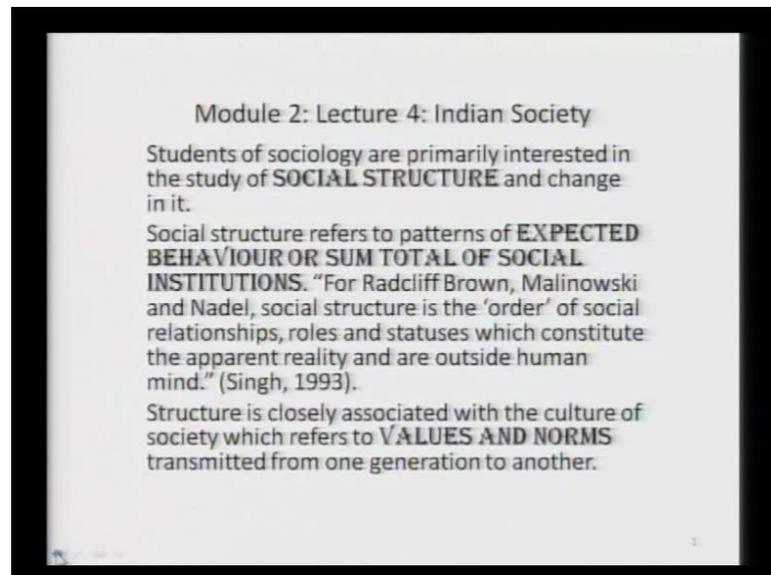


Population and Society
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Lecture No. # 04
Indian Society

Friends in last three lectures, we discussed about the nature of population studies and the various paradigms that are used by sociologists in studying any social fact including population processes. Now, today in a couple of lectures, we will try to look at the nature of Indian society. So, that later on we can relate the population processes with social structure more appropriately before, we link society with population trends one of the key concepts of sociology that must be clarified in the concept of social structure.

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Some of you who have studied human society of Kinsley Davis know that, in any position in society there are statuses and roles, status is the position and role is the expected behavior associated with that position like father, teacher, friend, worker these are all statuses in different situations in different spaces you have different statuses. And with each status there is a role as expected behavior associated with this. Now, the

sources of expected behavior are the values and norms of society. Different societies have different cultures only in the sense that their values are different and the accepted ways of behavior through which values must be attained are also different. Now, one person in society at the same point of time occupies different statuses and is therefore, society has different expectations from the same person in diverse situations.

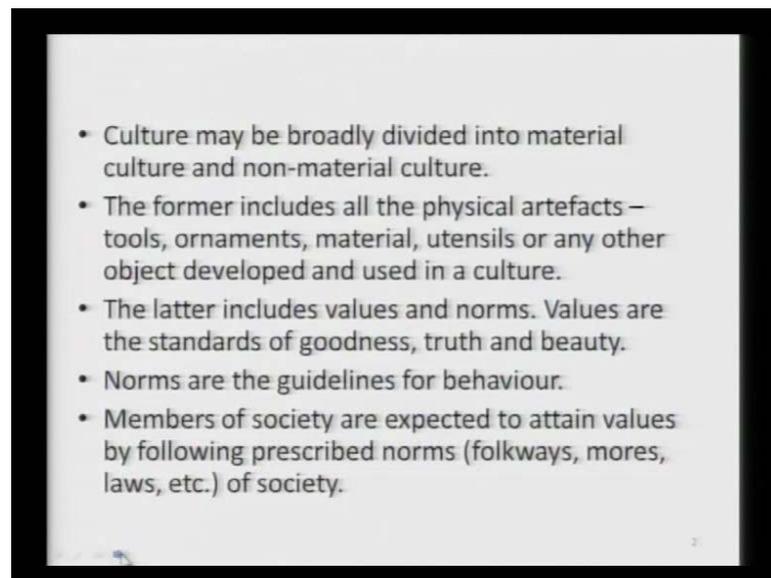
If you can imagine, some kind of sum total of all the expectations from the person, in diverse contexts in sociology use the term institution for certain basic activities around which various types of norms are developed like customs, mores, traditions, folkways these terms are familiar, to all students of sociology I do not have to explain them. Some total of all the social institutions is called a social structure. For Radcliffe Brown Murkowski and nodal social structure is the order of social relationships roles and statuses which constitute the apparent reality and are outside human mind you know sometimes students ask what is society other than sum of individuals society consists of individuals, but you see it is not some kind of ΣI standing for individual and Σ going from one to n it is not that, if you add all individuals of India more than one billion you get Indian society.

Indian society when we use the term Indian society it refers, not to sum total of all the individuals we are biological properties or the physic, shape, color, genes I mean biological make up. It basically, refers to something different in different type of reality you may call it more emergent reality or something like norms values believe systems or in short social structure. Social structure is different from sum total of individuals live in family in house in a community their members of cast and they live in a large corporate world or large society where relationships are informal impersonal or formal impersonal. And in a this corporate entity or society comes into existence only when human beings are conscious of them and it is the consciousness of being member of society or corporation which provides sense or which makes society or corporation reality and that distance outside human beings or outside individuals in the sense that it is not individual basically which shapes social structure it is social structure which shapes every individual.

All individuals have no role in changing social structures, some individuals sometime are responsible for changes in structure, but it is by and large or in most cases in most cases it is the social structure which shapes their mind their believes, values, liking, disliking

goals preferences choices. So, this structure is clearly associated with the culture of society structure means, expectations and expectations are related to culture values and norms we are using the term values and norms for culture and sum total of expected behavior is being used as a defining feature of social structures. So, there is a difference between social structure and culture social structure is more related to behavior values and norms to culture.

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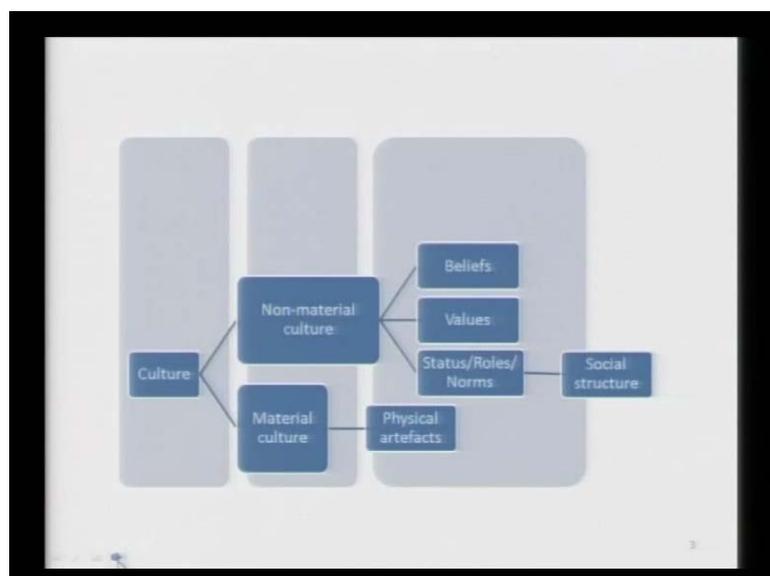
Culture may broadly be divided into two types material and non material. Some people say that culture is all the learnt behavior and culture is all that that we inherit from our predecessors. From our predecessors we learn pride and nationalism from our predecessors we learn norms, from our predecessors we acquire property everything is part of culture some part of culture is non material ideas, values, believes, norms some part of culture is material like this pen is part of material culture the t v screen is part of material culture cameras are part of material culture. And at the form I mean material culture includes all the physical art effects tools, ornaments, material, utensils or any other object developed and used in a culture and in that sense culture differs from one society to another. Utensils that Iranian society uses are different from utensils that our culture uses.

And in the same culture also there are changes with respect to time we are not using same utensils today which our predecessors use say 500 years ago, and in that sense

culture can change. The later I mean non material culture includes values and norms, values are the standards of goodness truth and beauty the ultimate thing the ultimate goals for everyone. In psychology a distinction is made between instrumental values and terminal values. The ultimate values which you want to attain terminal values and other values through which the ultimate values are to be trained are instrumental values. For example, education can be an instrumental value and prestige can be terminal value in that sense or salvation may be the ultimate value. And going to gurukul learning religious literature learning about religious rituals sitting in the feet of is part of instrumental values.

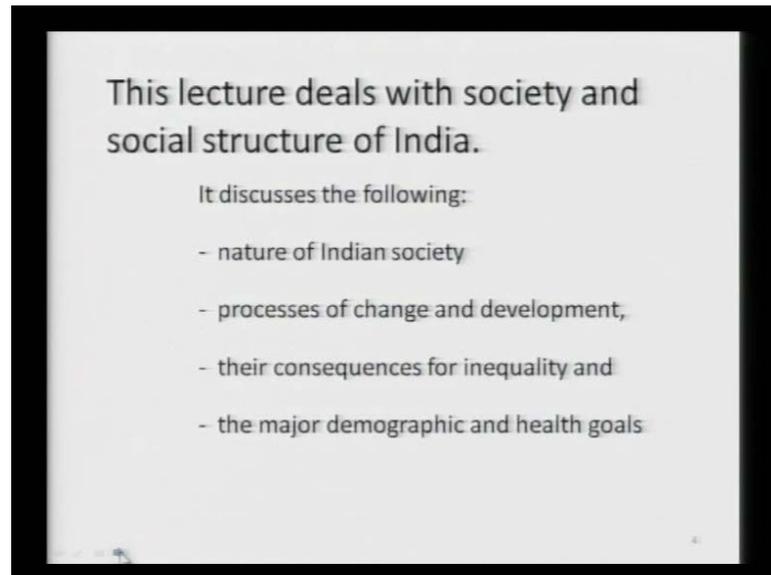
In sociology we use two distinct terms for terminal and instrumental values they are values and norms. So, values are ultimate and norms are the accepted path by following which values must be attained. Power wealth prestige may be value for you and you have come to educational institution to get education model education professional education your learning sociology you are population studies, you are learning many other subjects these are the norms education is the norm by going for these norms or by accepting this path you can attain the ultimate value or prestige power and wealth. Some people can earn wealth by other means also without following these norms without going to schools and colleges through dacoits, theft, burglary, pick pocket also one can make money, but that is not following the norms that is called deviance and we reject deviance and we see that values must be attained by using the accepted path.

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So, these norms are the guideline for behavior and members of society are expected to attain values by following prescribes norms. This diagram show the connection between culture and social structure culture I said in non material culture and also material culture non material culture affects believes values status and roles and norms and sum total of statuses roles norms in society can be seen as social structure.

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Now this lecture, deals with society and social structure of India even without understanding social structure of India we cannot place population trends, population growth changes in composition and related issues in a proper perspective at least not in the perspective of sociology. This lecture covers the following nature of Indian society processes of change and development, the consequences for inequality and the major demographic and health goals.

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So, in this lecture we will talk about nature of Indian society processes of change and development their consequences for inequality and the major demographic and health goals. Anybody can see that Indian society is diverse; it is diverse in communities and degree of communal sentiments that members will only to different communities attest to near communities. So, first there are difference in communities here I must also explain that the term community originally in sociology was used for locality having certain distinctive characteristics, but in Indian sociology or in Indian intellectual discourse or a newspapers magazines in Indian thought the term community is also used for distinctive group with which we strongly identify. So, ideally speaking from sociological perspective cast is not a community, but when we talk of community in the context of India even cast is seen as a community.

So, along with urban and rural communities or geographical communities we also talk of cast, religion, linguistic background as community. And people belonging to these communities have strong sentiments attached to belonging us to the your communities. So, you have linguistic consciousness you have cast consciousness you've religious consciousness and you also have consciousness of being part of a village or a city or a ward of a city or neighborhood. India also has diverse religions and traditions all most all major religions of the world are juxtapose in India you name it you've Hindus you have Muslims, you have Christians, you have Sikhs, parses, joins, Jews everybody is in India

religious composition may be different we will talk about religious composition, but all religions are found in India.

Then social institutions like cast, technically speaking cast is an institution whatever I said cast is also seen as a community in Indian context. And then we have diverse values and believes we have different customs not one what is good in Uttar Pradesh may be bad in Karnataka, what is good in Karnataka may be seen as bad as deviance as tabooed in up. I give the example, of marriage system in Karnataka for example; traditionally marriage between a niece and maternal uncle has been a preferred form of marriage in up this marriage between niece and maternal uncle we seen as part of incest tabooed sexual relationship. So, there are difference in values believes, customs, traditions and we also have diverse interests interest of working class, interest of capitalist class, interest of bureaucrats, interest of academic community and we have diverse associations, according to differences interest and level of development.

Some regions of the country are forwards some are backward Haryana, Punjab, western u p are among the forward regions in the country forward in agricultural sense Maharashtra particularly Mumbai, is industrially advanced Gujarat is industrially advanced and Jharkhand Bihar rural areas of west Bengal they are industrially as well as agriculturally backward parts of the country.

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This unlike many European countries which are monolithic society. Monolithic means one language homogeneity one level of development, one religion, one culture Indian society is characterized by diversity this diversity exists in both material and non material cultures. Just by looking at housing you can tell whether you are in rural areas or urban areas whether you are in a metropolitan city or in a small town or whether you are in north east or in western India. So, there are differences materials or non material cultures. To some it may appear vacuous to talk in terms of Indian values or Indian norms because in India there is so much of diversity. So, when we say Indian values or we say Indian norms it is not clear what do we mean by that, though they can easily be distinguished from the western values and norms. So, all the for the purpose of comparing western countries with India you can meaningfully perhaps talk about Indian values or Indian norms, but the diversity of values and norms is so great that it becomes meaningless to talk in terms of Indian values or Indian norms at least within India.

Things highly eulogized in one part of the country are tabooed in other parts I gave you the example of marriage Now, to understand India

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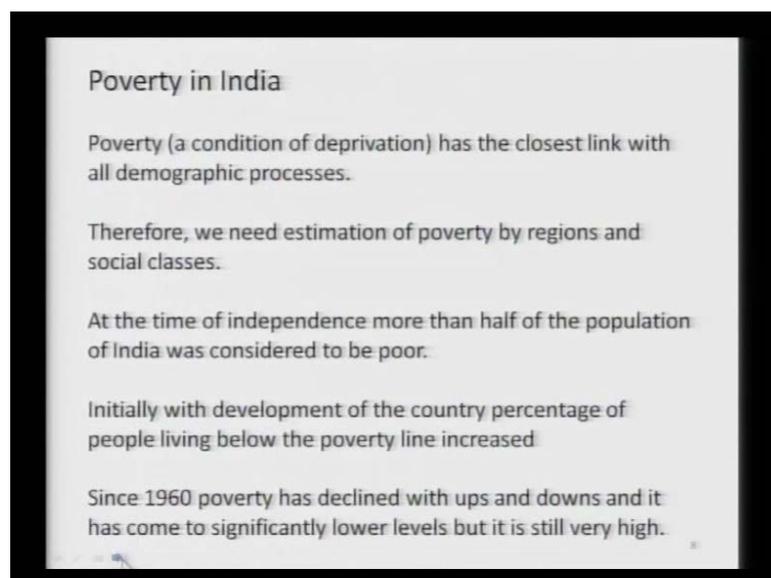
a the first thing we must see is that India is part of what united nations say developing countries. Indian society is characterized by poverty, illiteracy, diversity, patriarchy means male domination importance of caste community and tribal identity and weak governance long back I remember gunner Myrdal wrote a book Asian drama in which he

said that, countries of this part of the world countries of Asia are soft means, many states are not in a position to attain what they wish to attain and that is because of weak governance we are soft state we have weak governance.

So, if you look at in the stage of transparency or corruption as download by some international bodies there are lot of say data on net then you find that India is one of the most corrupt countries. So, all these things make India a less developed or to use euphemize a developing society 60 years of independence had made only a little change. The diversity coupled with the fact that India has had its own unique civilization, social structure and culture, and contradictions and oppositional forces within makes study of Indian society very challenging. So, India may be a developing country India may have contradictions there are many other problems for population sociology even lack of good quality data may be a problem, but all these problems actually make study of Indian society and Indian population trends much more challenging and much more intersecting than study say population dynamics of Sweden or Germany.

The matter is further complicated by the fact that today Indian society is also under the influence of worldwide processes of change such as post modernization; you met some reference to post modernization in the previous lecture and globalization.

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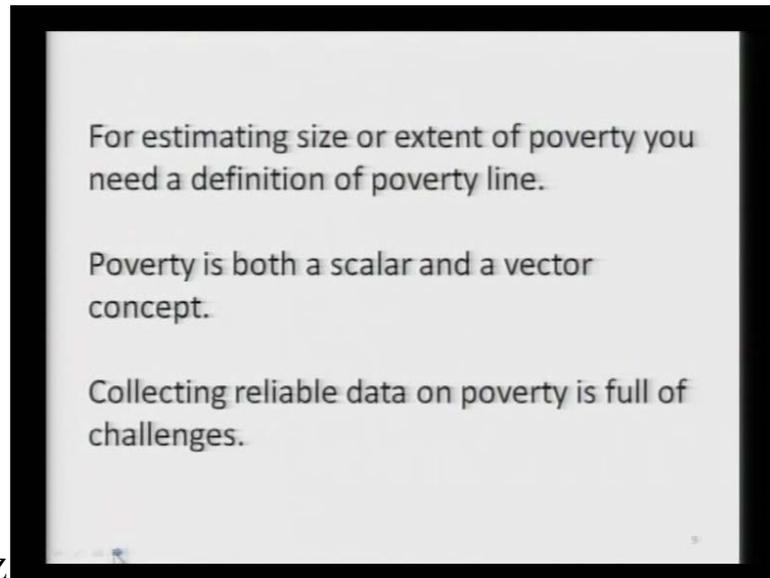
Now, let us take some of the issues one by one poverty in India poverty. What is poverty is a condition of deprivation dissatisfaction it can be defined in different ways this

poverty has the closest link with all demographic processes. That is why United Nations divide countries into developing, and developed countries there's also a category of least develop countries and discusses population trend separately for them. There's ample literature on different stage in demographic trends according to development status of a country because poverty or development status poverty means, absence of development poverty and development status affect population size, growth and composition very much you may ask size yes size also size may be affected because if country is poor then there may be a process of migration called by So, called push factors people may be forced to go to some other countries other regions other populations in search of employment.

And poverty affects fertility poverty affects mortality. So, growth rate and poverty also affects composition and distribution of population by affecting migration patterns and mortality patterns. At the time of independence more than half of the population of India was considered to be poor. So, in the first five year plan or under nehruvian model of development you find that our development had twin goals, one goal was development and another goal was to create more equality in society growth with equality means, the same idea continued in the second plan growth with equality sometime growth becomes more important sometime equality becomes more important, but these twin goals of planning in India still continue in some other form.

Initially with development of the country percentage of people living below the poverty line increased. Actually first five year plan were not so important from the point of view of presenting a blue print of Indian development planning, it was more of stock taking and the planning started basically in the second plan period.

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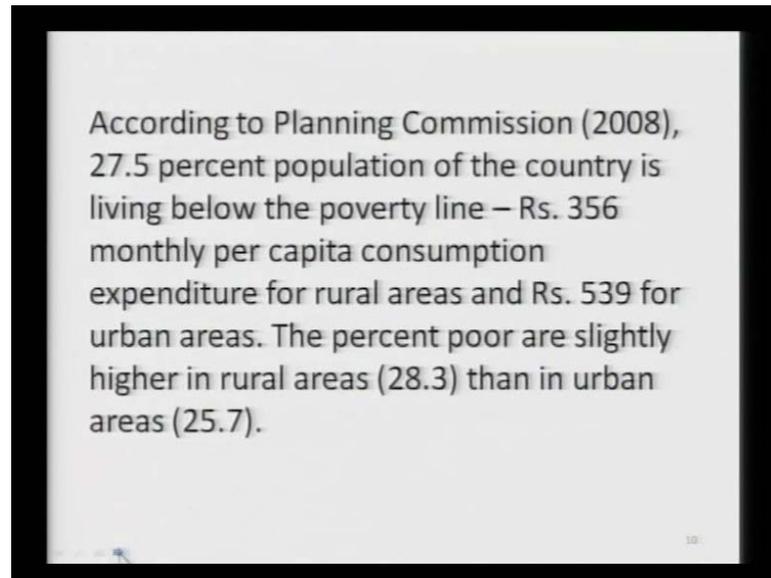


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We went for what is called growth under mahalanobis model and it was found that when industrialization was stress urbanization started rural to urban migration started, but over all with industrializing, urbanization and economic development of the country whatever development we had during that time poverty in place of declining increase, and a gap between the poor and the rich increase therefore, in the subsequent plans more importance was given to poverty remover. Since 1960s however, poverty has declined with ups and downs and it has come to significantly lower levels, but you'll see when I present the figures that the poverty is still very high. For saying whether poverty is increasing or decreasing or remain same or forming connections like, whether reforms have increased poverty or decreased poverty, or have had no effect on poverty require some major of poverty for estimating size or extent of poverty you need a definition of poverty line.

Now, for some people poverty is scalar concept and it can be measured in terms of one factor for some others it will be vector concept which need to be measured on the basis of multiple criteria poverty not just lack of income, poverty may also be seen as malnutrition, anemia, stunting, lack of certain amenities, lack of social integration or lack of a climate leading to gender equity many things can be included.

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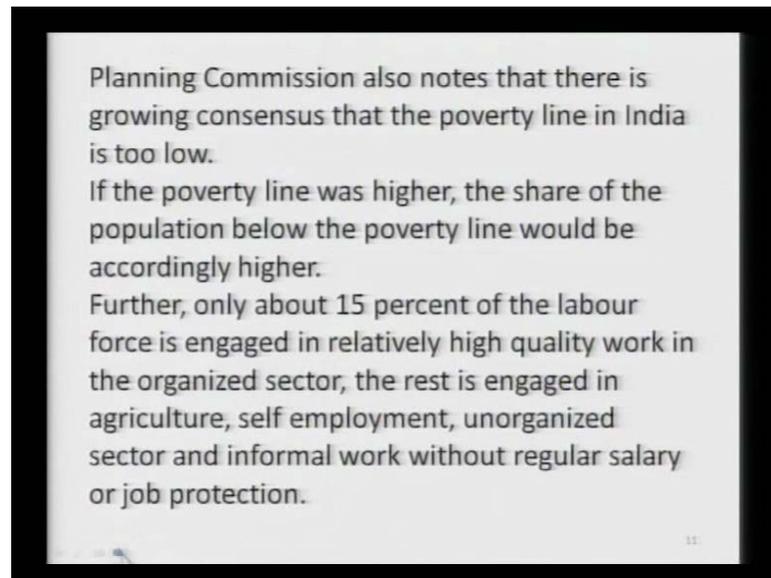


If you input many things in the definition of poverty you have a vector concept you are measuring poverty on the basis of multiple factors; obviously, collecting reliable data on multiple factors is difficult it is full of challenges. So, ultimately although behind this there is a complex theory, but ultimately poverty is defined in terms of income or expenditure. Planning commission defined in some of the recent estimates planning commission defined poverty in terms of monthly per capita consumption expenditure. Now, are since monthly per capita consumption expenditure is not same in rural and urban areas and prices are also not same in rural and urban areas. So, we have different figures different thresh hold levels for rural and urban area. In rural areas we would say that anybody who is earning less than rupees 356 per month per person per capita rupees 356 per capita this per capita is important; that means, if there is a family of five persons and there is only one breadwinner in that family.

So, to have per capita expenditure of 356 family income must be 356 multiplied by five something around seventeen fifty rupees. So, all these in rural areas in a family of size five if they earn less than seventeen fifty they will be call poor. Look how little how low this figure 356 is and I am sure that all of you are present in this class are spending much more than two thousand rupees per person per month how little is 356. Then it is quite shocking to know that despite this low level of poverty define by planning commission twenty seven point five percent population of the country in rural areas is living below the poverty line. And in urban areas the poverty is defined as rupees 539 the percentage

poor is slightly higher, 28 point 3 the percentage here is slightly higher in rural areas in rural areas within poverty line of rupees 356 per capita per month consumption expenditure 28 point 3 percent people are poor in urban areas with poverty line of 539 per capita per month consumption expenditure 25 point 7 percent are poor.

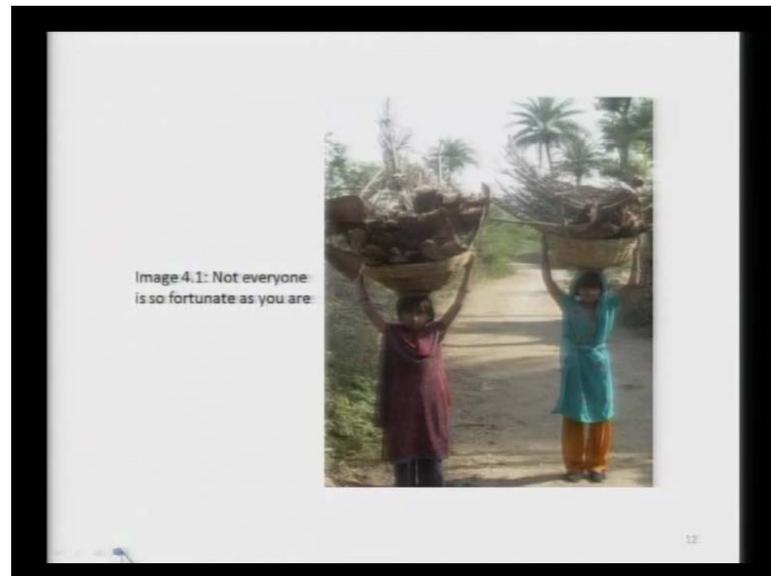
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So, according to planning commission then over all in a country 27.5, 27 point 5 is over all 27 point 5 percent people in the country are living below the poverty line and separately in rural and urban areas 28.3 and 25.7 percent people are living below the poverty line. Planning commission also note that there is growing consensus that the poverty line in India is too low means, this figure of three hundred fifty six for rural areas for example, is too low is to be much higher it should be say 500 or 550 or 600 will be debate on this why it should be higher than 356. If the poverty level was higher the sheer of the population below the poverty line would be accordingly higher, further only about 15 percent of the labor force is engaged in relatively high quality work in the organized sector this is the other extreme, one extreme is poverty twenty seven percent people living below the poverty line and there is another extreme in which 15 percent of the labor force only 15 percent is involved in high quality work means, in formal sector in regular employment earning decent salary having access to social security provident fund pension etcetera.

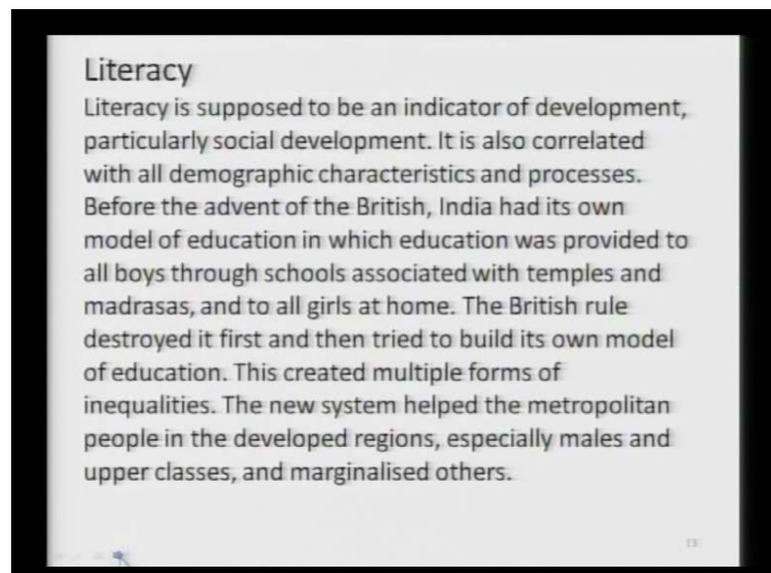
And the rest is engaged in unorganized sector in informal sector in agriculture, in self employment or in informal work without regular salary or job protection or pension provident fund or social security.

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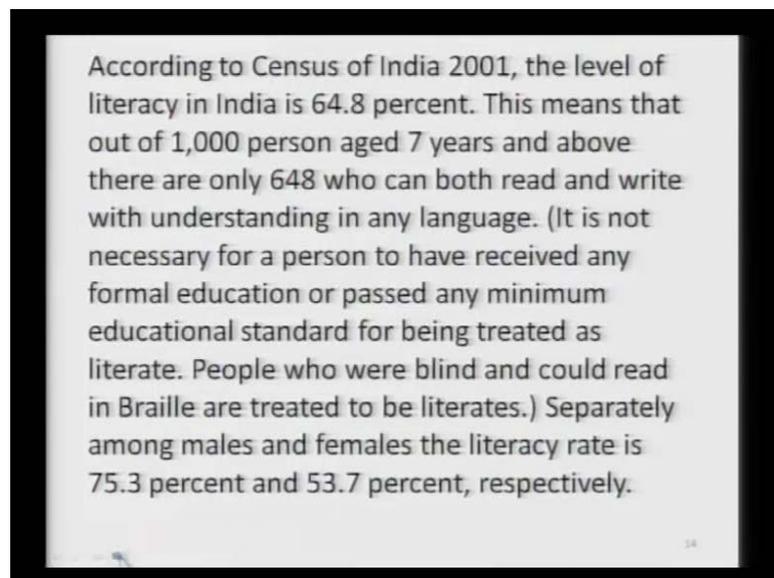
Here this is a picture I took in one of my recent service while doing a survey of literacy. Now, remember that not everyone is so fortunate as you are these two are illiterate girls who right from the beginning from your childhood are forced to work. So, that they can survive.

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Literacy another indicator another indicator of development, literacy is supposed to be an indicator of development particularly social development. it is also correlated with all demographic characteristics and process some of the early studies of fertility family planning reproductive health included literacy or education as the most crucial independent variable in the studies based on empirical data as well as in studies using review of literature or theory. Literacy is also correlated with all demographic characteristics all processes before the advent of the British, India had its own model of education in which education was provided to all boys through schools associated with temples and madras as and to all girls at home. The British rule destroyed it first this is Gandhiji said that the British rule destroyed our education system and then tried to build its own lord Maccoli system of education. And this creation of a new thing by destroying the old thing this created new forms of inequalities; obviously, the new system have the metropolitan people in the developed regions specially males and upper classes and harm the marginalize others.

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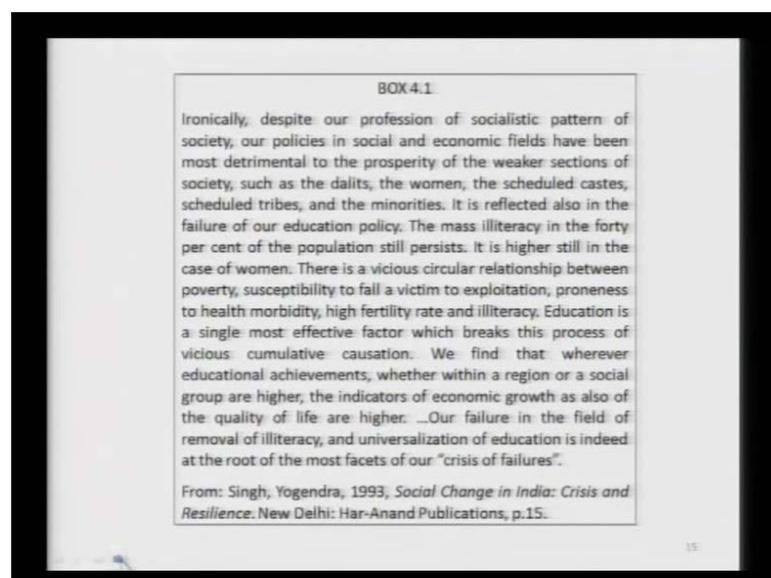
According to census of India, the level of literacy in India is 64.8 percent it may look impressive, but actually you'll see that is 64.8 itself is quite deceptive. This means that out of 1000 persons aged seven years and above earlier we defined literacy rate and number of literates in the country divided by total population of the country. Now, at some point in census it was decided that denominator should consist of only those seven years and above and justification was that anybody do not expect zero to six small

children of age group zero to six to be literate and this chain in the denominator from total population to seven years and above; obviously, increase our literacy rate.

So, today as per 2001 census the last census our literacy rate was 64.8 percent. This mean that out of 1000 persons aged seven years and above there are 648 who can both read and write with understanding in any language this is the definition. It is not necessary for a person to have received any formal education or passed any minimum educational standard for being treated as literate, people who are blind and could read in Braille are also treated at literates separately among males and females the literacy rate is 75.3 percent and 53.7 percent respectively. In some of our recent surveys there are children girls boys who have primary pass certificate who have middle pass certificate, but they are not even able to read anything any simple sentence in any language including their mother tongue and they are not even able to make signature that is the ground reality.

There are lots of people lots of children who are literate, but who have not acquired any formal education they are not even primary passed. All those types of people are included and even then our figure for girls is only 53.7 percent they are not educated they are only technically literate, and I doubt whether this technical literacy real literacy in this 53.7 percent I doubt whether 30 percent will be able to read and write simple sentences in any language.

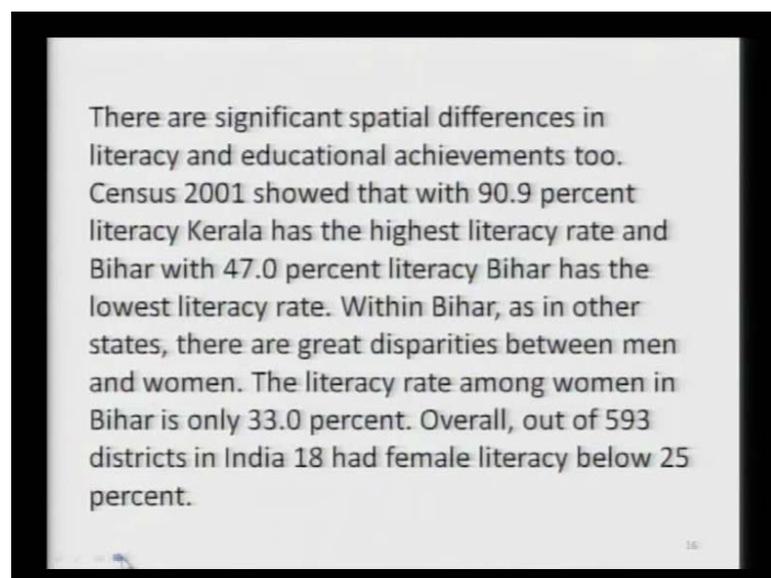
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Here is a quote from person yoga sing all of you know person yoga sing's name who is known for his famous book modernization of Indian tradition. In is a book social change in India is writing to quote ironically despite our profession of socialistic pattern of society our policies in social economic fields have been most detrimental to the prosperity of the weaker sections of society such as delist, the women, the scheduled castes, scheduled tribes and the minorities. It is reflected also in the failure of our education policy the mass illiteracy in the in the 40 percent of the population still persists. He wrote this book in 1993. So, the figures have changed it, but then sense of his ideas it is still important it is higher state in the case of women there is a vicious circular relationship between poverty susceptibility to fall a victim to exploitation proneness to health morbidity high fertility rate and illiteracy.

Education is a single most effective factor which breaks this process of vicious cumulative causation we find that wherever educational achievements whether within a region or a social group are higher the indicators of economic growth as also of the quality of life are higher, our failure in the field of removal of illiteracy and universalization of education is indeed at the root of the most facets of our crisis of failures.

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But, there are significant spatial differences in literacy and educational achievements too special differences mean differences between regions states districts blocks within

districts and villages within blocks. Census 2001 showed that in ninety point nine literacy Kerala has the highest literacy rate, Bihar with 47 point 0 percent literacy has the lowest literacy rate within Bihar as in other states there are great disparities between men and women, it is not that in Bihar or in Kerala their within each state within each region low or high literacy region there are tremendous differences. So, there very significant difference between say Patna and Hajipur neighboring districts in the same state of Bihar similarly there are differences in Kerala. The difference literacy rate among women in Bihar is only 33.0 percent only one third of all women in age group seven and above only one third are just literate forget about the education just literate overall out of 593 districts in India 18 had female literacy below 25 percent.

18 districts had female literacy below 25 percent. This is the data from census of India 2001 the figures would change in 2011 census because there is lot of emphasize on literacy.

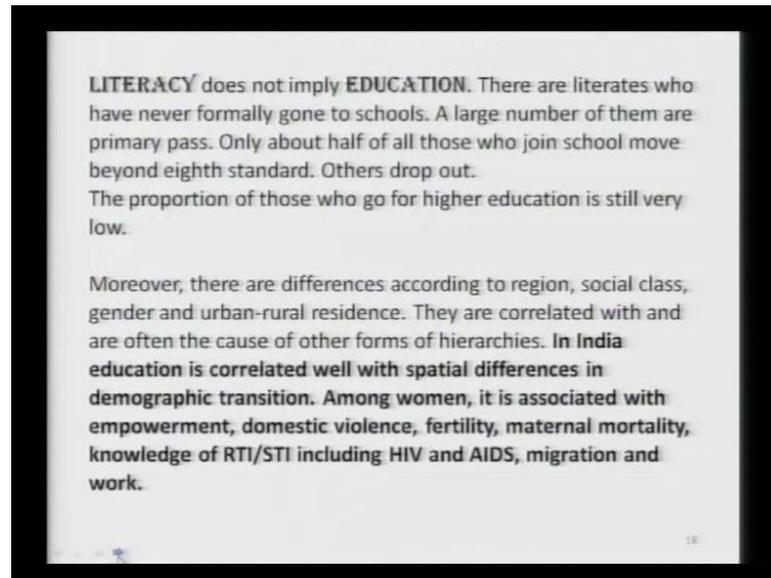
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TABLE 4.1: LITERACY RATE IN INDIA

		Persons	Males	Females
Total	No. of literates	560,687,797	336,533,716	224,154,081
	Literacy rate	64.8%	75.3%	53.7%
Rural	No. of literates	361,870,817	223,551,641	138,319,176
	Literacy rate	58.7%	70.7%	46.1%
Urban	No. of literates	198,816,980	112,982,075	85,834,905
	Literacy rate	79.9%	86.3%	72.9%

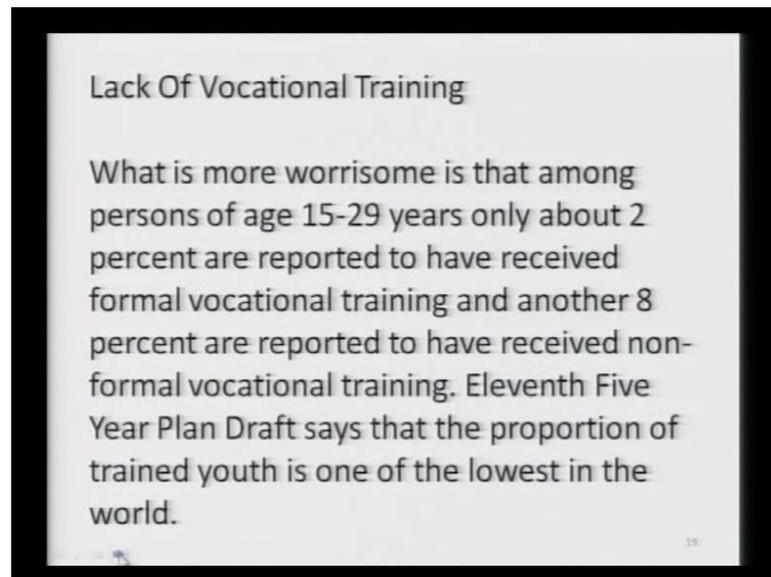
And the planning commission documents and documents produced by ministry of education in recent time show that as far as primary education is concerned our gross enrollment ratios have already gone above hundred percent; that means, almost everyone at least on papers is going to school at the primary level. So, the situation would be much better in 2011 census much better than shown by 2001 census. We are expecting a qualitative change in literacy in the next census.

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Now, as I said literacy does not imply education there are literates who have never formally gone to schools a large number of them are primary pass only about half of all those who join school move beyond eight standard all others drop out the proportion of those who go for higher education is still very low. Moreover there are differences according to region social class gender urban rural residence they are correlated with and are often the cause of other forms of hierarchies. In India education is correlated well with the spatial differences in demographic transition among women it is associated with empowerment, domestic, violence, material mortality maternal mortality knowledge of RTI /STI including HIV and AIDS migration and work.

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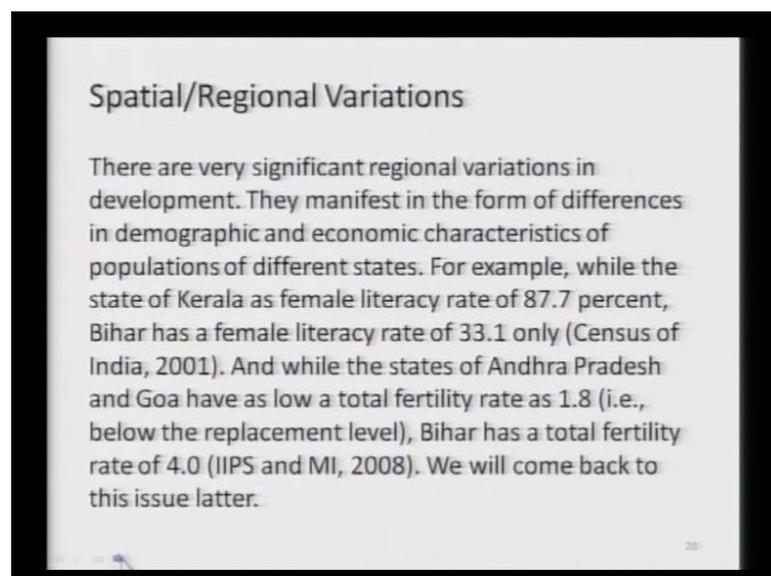
Lack Of Vocational Training

What is more worrisome is that among persons of age 15-29 years only about 2 percent are reported to have received formal vocational training and another 8 percent are reported to have received non-formal vocational training. Eleventh Five Year Plan Draft says that the proportion of trained youth is one of the lowest in the world.

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One most worrisome aspect of education in India, it that among persons of age 15 to 29 years only about 2 percents are reported to have received formal vocational training and another 8 percent are reported to have received non-formal vocational training. Eleventh five year plan draft says that the proportion of trained youth is one of the lowest in the world. So, we not only have lowest literacy we have poor quality of literacy and particularly when it comes to vocational training we are very poor.

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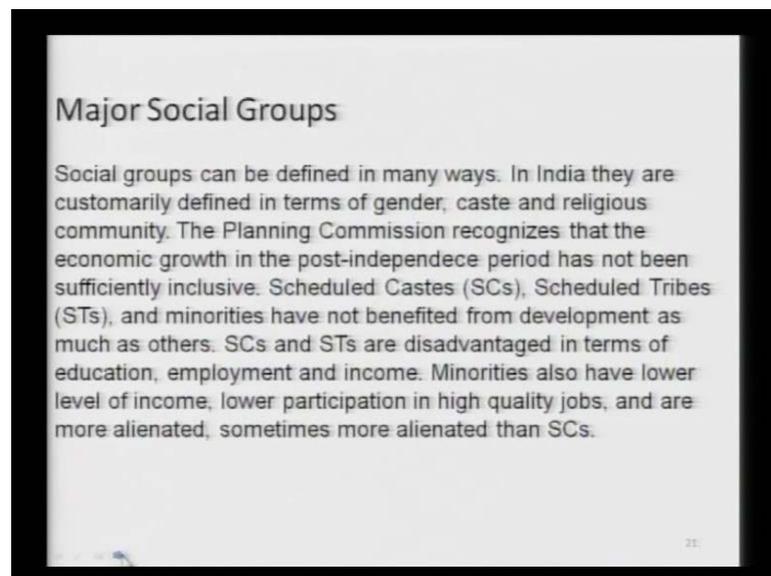
Spatial/Regional Variations

There are very significant regional variations in development. They manifest in the form of differences in demographic and economic characteristics of populations of different states. For example, while the state of Kerala as female literacy rate of 87.7 percent, Bihar has a female literacy rate of 33.1 only (Census of India, 2001). And while the states of Andhra Pradesh and Goa have as low a total fertility rate as 1.8 (i.e., below the replacement level), Bihar has a total fertility rate of 4.0 (IIPS and MI, 2008). We will come back to this issue latter.

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And there are spatial and regional variations in development in overall terms. The manifest in the form of differences in demographic and economic characteristics of population of different states for example, while the state of Kerala has female literacy of 87.7 percent Bihar has female literacy of 33 and while the state of Andhra Pradesh and Goa have as low a total fertility rates as 1.8 below the replacement level Bihar has a total fertility rate of 4.0. That was the differences in development indicators literacy fertility that applies to all actually no matter what indicators of development you take

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Then there are some states like Kerala which are always at the top and there are other states like up, Bihar, Rajasthan, Madhya Pradesh for which professor ashes Bose coined a term bemiire states they are always low irrespective of indicator of development. And in each region or in each state society is further segmented or fragmented there are advantage section there are disadvantage sections, there are different social groups at different levels of development there they can be defined in different ways you can define social groups on the basis of development indicators in different ways.

In India they are customarily defined in terms of gender, caste and religious community the planning commission recognizes that the economic growth in the post independence period has not been sufficiently inclusive and scheduled cast scheduled tribes and minorities religious minorities particularly Muslims have not benefited from

development as much as others SC's and ST's are disadvantaged in terms of education employment and income and minorities too have lower levels of income.

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Gender Gap
Gender inequality remains a pervasive problem.

As a matter of fact certain types of developments have had an adverse effect on women.

In the patriarchal and patrifocal society of India women suffer discrimination both at home and outside.

At home they suffer from domestic violence – sexual, emotional and physical – and outside they suffer from discrimination in employment and wages.

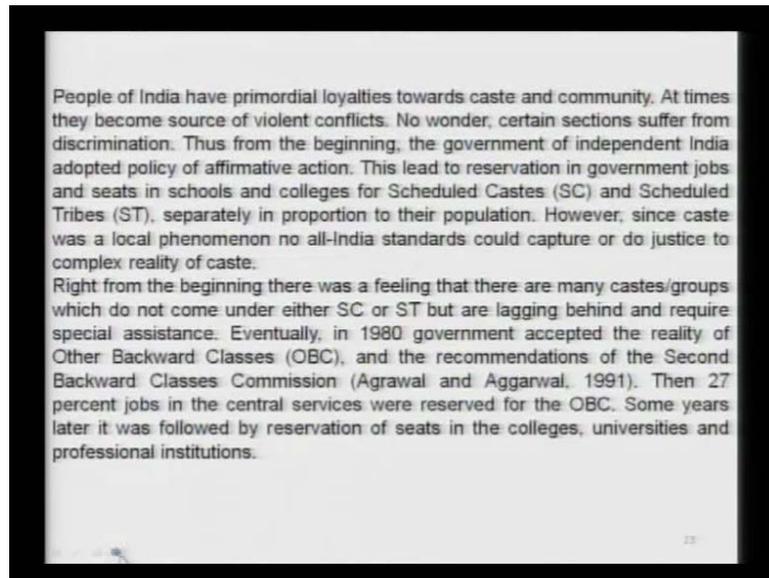
ILLITERATE, RURAL WOMEN, FROM MINORITY GROUPS IN BACKWARD REGIONS OF THE COUNTRY SUFFER FROM MULTIPLE DISADVANTAGES.

Image 4.2: Married when she does not know about it:

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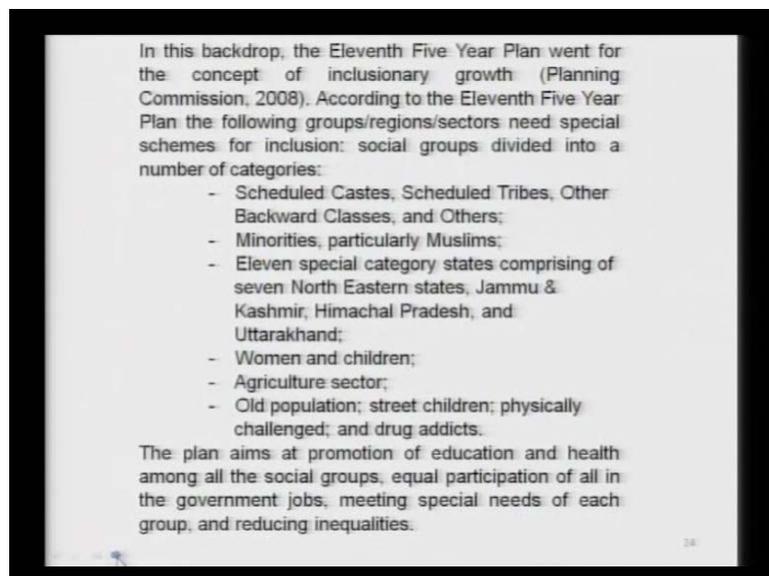
There is gender gap gender inequality a pervasive problem everywhere more in backward regions less in forward regions, as a matter of fact certain types of developments have had an adverse effect on women in the patriarchal and patrifocal society of India women suffer discrimination both at home and outside. At home they suffer from domestic violence-sexual, emotional physical and outside they suffer from discrimination in employment and wages illiterate rural women from minority groups in backward regions of the country suffer from multiple disadvantages. So, broadly speaking schedule cast, schedule tribes, minorities, women and backward areas these are the backward groups for which something has to be done as part of policy of positive discrimination. OBC is a new category in it was a nineteen eighty the government accepted the reality of other backward classes and the recommendations of the second backward classes commission

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Then 27 percent jobs in the central services were reserved for the o b c this is all part of history and you know it.

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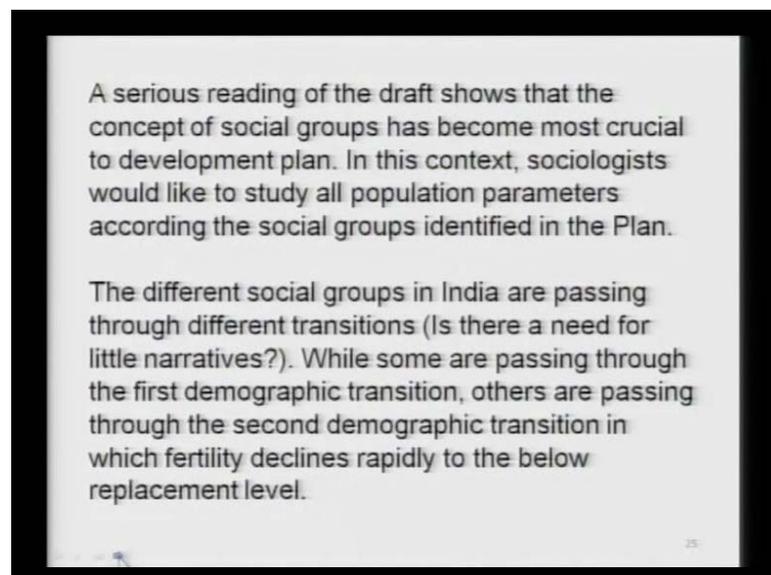


The interestingly our service like national family health survey and other national level service of population and health they have made general or others OBC ST and ST a significant categories which are taken as proxy indicators of development and results are also shown in terms of religious affiliation assuming that Muslims as minority community or the disadvantage group of Indian society.

Overall where it comes to defining backwardness. Backwardness is defined in the following term scheduled caste scheduled tribe other backward classes and others minorities particularly Muslims then eleven special category states comprising of seven north eastern states Jammu and Kashmir, Himachal Pradesh, and Uttarakhand they come under uh states which need to be protected on the under the policy of positive discrimination they are backward they have been excluded from the development processes and the results are obvious in the form of violence secessionist regional tribal identity except Himachal Pradesh and Uttarakhand all these states are having problems of this kind.

Then women and children as special group, then agriculture sector then population of old street children physically challenged and drug addicts, the plan aims at proportion of education and health the plan aims at promotion of education and health among all the social groups equal participation of all in the government jobs meeting special needs of each group and reducing inequalities. So, that these groups and these regions and women who have been exclude from development in its natural course after independence can be included.

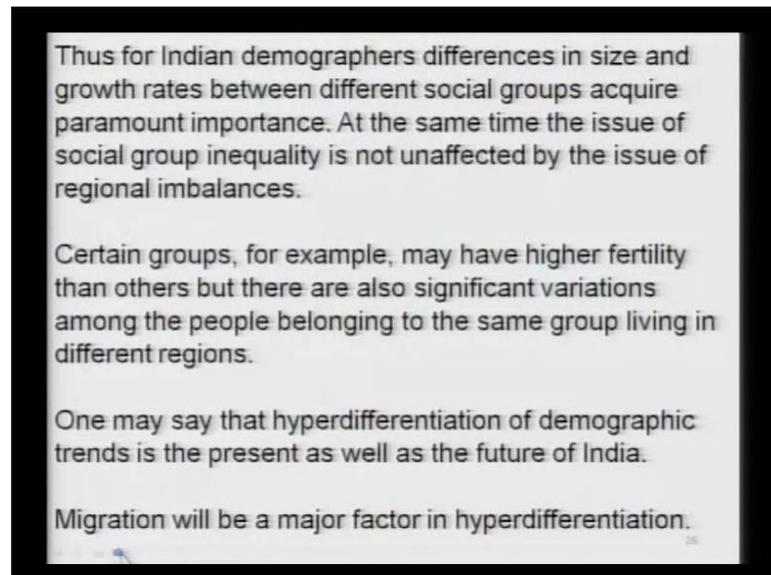
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A serious reading of the draft show that the concept of social groups has become most crucial to development plan all indicators of development employment education everything is discussed in terms of SC ST minorities gender region etcetera. All the

groups on which we have adequate data and demographic transition is also affected by social group belongingness. So, the upper caste upper classes are higher in demographic transition many of them are experiencing second demographic transition also, but many others are in the first or second stage of demographic transition if they were backward.

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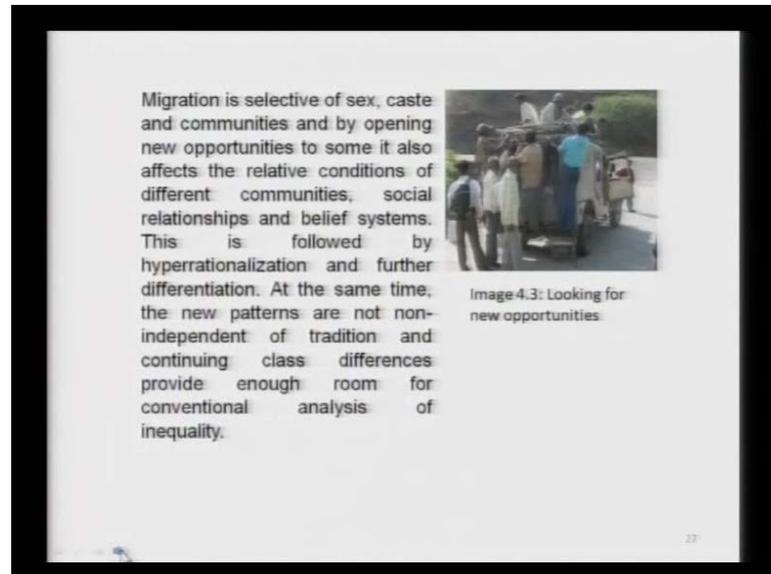


Thus for Indian demographer differences in size and growth rates between different social groups acquire paramount importance at the same time the issue of social group inequality is not unaffected by the issue of regional imbalance certain groups for example, may have higher fertility than others, but there are also significant variations among the people belonging to the same group living in different regions. One may say that hyper differentiation of demographic trends is the present as well as the future of India. It is more of a future of India because; when we were in the first stage of demographic transition then fertility and mortality were universally high. Whether upper caste or lower caste or SC or ST or Muslim everybody had high fertility and also high mortality as time pass and economic development industrialization organization took place.

Then upper class upper caste and developed region were the first to take advantage of development and demographic transition too started in those groups and regions and therefore, differences arose. This migration will be a major factor in hyper differentiation. Social group difference in migration are going to be quite interesting in

the coming years and all of us are waiting for results of 2011 census we want to see what is happening to rural to urban migration what is happening to rural to rural migration.

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What is happening to urban to urban migration, what are the causes of migration there are some newspaper reports, that due to implementation of mahatma Gandhi national rural employment scheme rural to urban migration has declined, but we do not know or rural to urban migration may have declined because of many other factors may be increasing regional kind of tendencies at place of destination linguistic assertion or son of soil politics that people from back people from Bihar or up may find a bit discouraged to move to Mumbai now in search of employment because of policies ideologies assertions and activities of certain political parties. Migrations is selective of sex caste communities and by opening new opportunities to some it also affect the relative conditions of different communities. Some people say that migration is a great equalizer social it affects social relationships and belief system when a person come from backward rural area to advance urban area whether he or she lives in slum or outside slum or in proper apartments value systems also undergo change.

So, it is not only rise in income it is also change of lifestyle migration involves everything economics changes social changes psychological changes and a process of modernization or post modernization this is followed by hyper rationalization a different kind of emotional response toward around him or her and further differentiation. At the

same time the new patterns are not non independent of tradition and continuing class differences provide enough room for conventional analysis of inequality.

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Religion

Indian society is a **PLURAL SOCIETY**. People belonging to all religions and faiths are found here. 72.2 percent population of India lives in rural areas. The rural areas have the continuing influence of religious values. In urban areas also influence of religion and customs is quite strong though the situation is changing fast.

Census of India, 2001 provides data on religious composition of population of India. According to these data, 80.5 percent of the population of India consists of Hindus. Next to them are Muslims who constitute 13.4 percent of the entire population of the country (Table 4.2). Christians constitute 2.3 percent. Sikhs constitute 1.9 percent while other religions constitute less than one percent each. It may be added here that the religious composition of population is not uniform across different states and regions. Thus there are states where the national minorities constitute the majority. Also, there are districts in Hindu majority states where other religions constitute the majority or a sizeable proportion of the overall population.

There are also significant religious differentials in population growth rates. However, this is a matter of debate whether these differentials are due to religious ideas or socio-economic differences or a combination of both.

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Religion I said that Indian society has all the religions of the world all religions of the are juxtapose here it is a plural society, though in demographic terms all religions are not in equal proportion people belonging to all religions and faiths are found here, if you look at the table religious composition of India this is on the basis of 2001 census.

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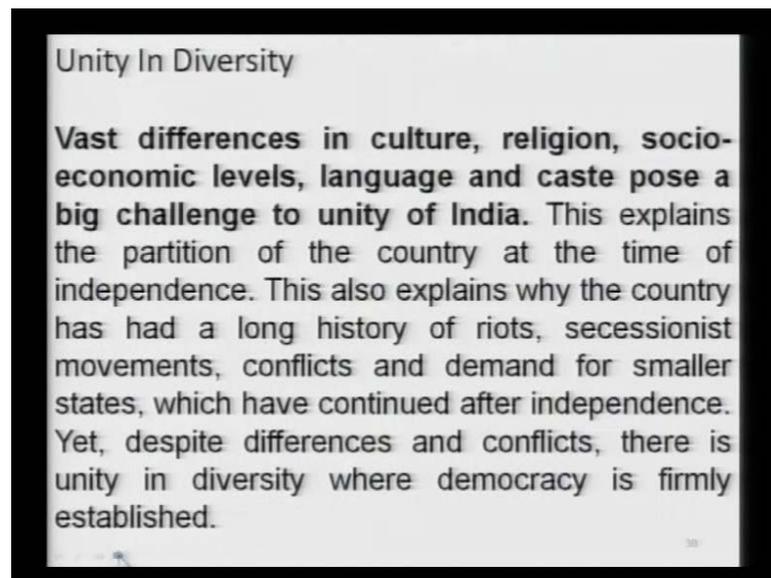
TABEL 4.2: RELIGIOUS COMPOSITON OF INDIA, 2001

Religion	Population	(%)
Hindus	827,578,868	80.5
Muslims	138,188,240	13.4
Christians	24,080,016	2.3
Sikhs	19,215,730	1.9
Buddhists	7,955,207	0.8
Jains	4,225,053	0.4
Other Religions & Persuasions	6,639,626	0.6
Religion not stated	727,588	0.1
Total	1,028,610,328	100.0

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Then nearly 80.5 percent population of India is categorized as Hindu 13.4 percent as Muslims 2.3 as Christians 1.9 Sikhs 0.8 percent are Buddhist and 0.6 are Jains and the remaining 0.7 percent either they belong to other religions or persuasions or their religion is not stated; obviously, an overwhelming majority of population of India consists of Hindus.

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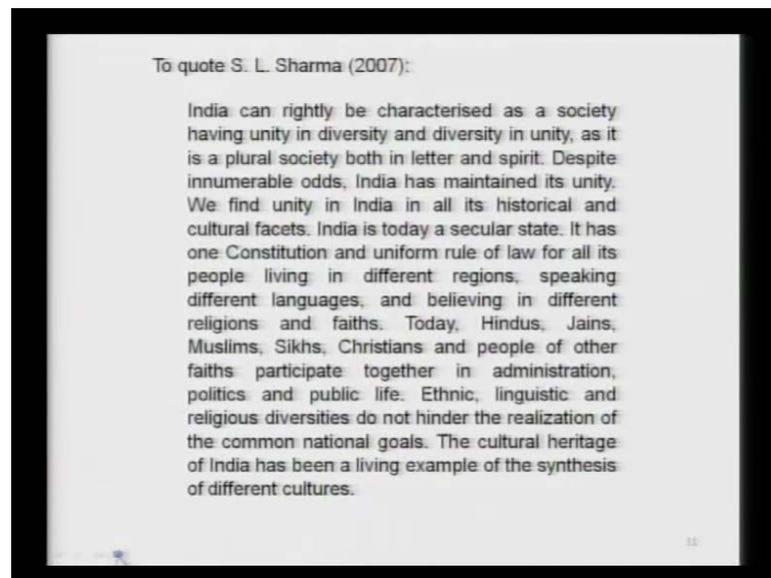
So, there are also significant religion differentials in population growth rates; however, this is a matter of debate whether these differentials are due to religious ideologies some people believe that not there more because of socio economic differences among people belonging to different religions. They have been umpteen number of papers books on the subjects before, we had national family and survey data on the basis of census NSS a small survey surveys conducted by private research organizations by universities lot of people had produced data on religion differentials in fertility, we have also done some work and this is true on the face of it this is true that fertility among Muslims is higher than fertility among Hindus, but why we do not exactly know whether this differences are due to religious ideologies or they are due to socio economic reasons.

Some research paper a paper published in e p w by professor Kulkarni showed that even after the socio economic differences are standardized you can use regression analysis and standardized for socio economic differences his paper shows that after standardizing for socio economic differences also differences in fertility remain. So, perhaps it is both

partly differences religion differences in fertility are due to socio economic differences and partly they are due to difference in religious philosophies. Was difference yet at the end we would say as our founder fathers founder fathers of our nation have always said and which is also the experience of ours that vast differences in culture religion socio economic levels language and caste pose a big challenge to unity of India yet we have unity in diversity this is true that there are differences and this explain the partition of the country at the time of independence from which more than eight or nine million people were affected some close to six million people came to India from today's Pakistan or Bangladesh and a large number of people left India for today's Pakistan and Bangladesh.

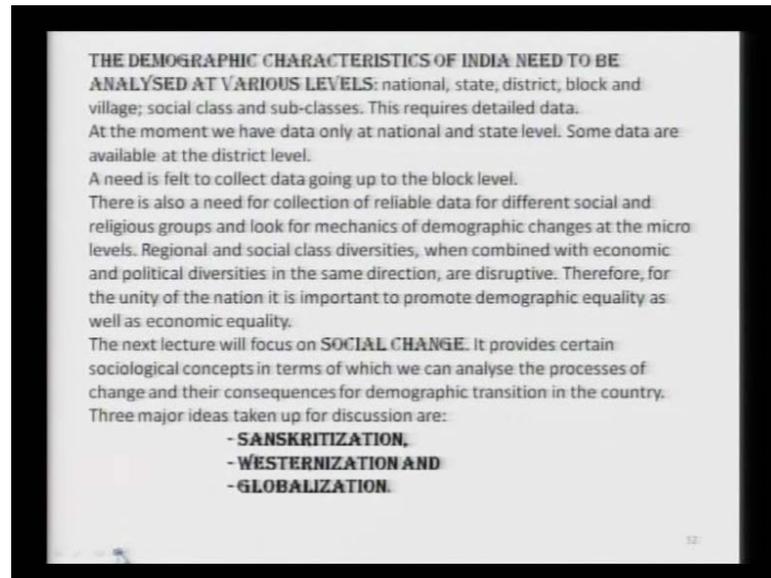
This also explains why the country has had a long history of riots secessionist movement conflicts and demand for smaller states which have continued after independence. Yet despite differences and conflicts there is unity in diversity where democracy is firmly established.

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Here is a quote from professor s l Sharma that India can rightly be characterized as a society having unity in diversity and diversity in unity as it is a plural society and

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So, on the demographic characteristics of India need to be analyzed. What we are interested in or what I wanted to say in this lecture I was not. So, much interested in demonstrating which of the states or social works or communities in which fertility or mortality is higher or lower that we will talk later the point is that there are differences. Our social structure is such that it has produced large inequalities gaps various types of inequalities it has also produced various types of injustices and therefore, there are tremendous demographic differences according to social groups cast communities and regions. And that mean that that demographic characteristics of India need to be analyzed at various levels national level state level district level block level we do not have data on blocks.

A need is being felt for collecting socio economic data at the block level we do not know in a district which block has higher life expectancy which have lower life expectancy what are migration rates what are various population and structures in different blocks per capita income of different block. Similarly, social class and within classes sub classes it is not that the social classes not even S C's or S T's they are not homogeneous there is tremendous gap between forward communities in the categories of schedule tribes like minas and orals or gongs or other communities which are relatively backward. There is also needs for collection of reliable data for different social and religious groups and look for mechanics of demographic changes at the micro levels regional and social caste class diversities when combined with economic and political diversities in the same

direction are disruptive imagine, that when you define per capita income divided by population if there are social groups and regions where numerator is increasing means income is increasing and population is not increasing in that rate.

And on the other hand there are other groups and regions where numerator is stagnant or not growing at that fast rate, but denominator is increasing at a fast rate leading to more and more of gap between, per capita income in different regions. So, uh that can be socio economically and politically quite disruptive therefore, for the unity of the nation it is important to promote demographic equality as well as economic equality. In the next lecture we will talk about processes of change will particularly talk about sanskritization westernization globalization I know that you have some basic idea of these processes we will look at this processes in more details in the next class.