

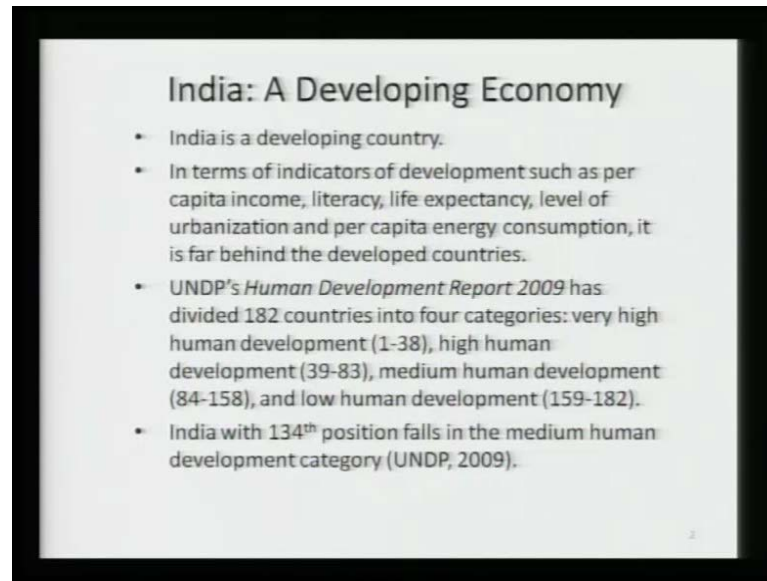
Population and Society
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Lecture No. #06
India: A Developing Economy

Friends, this is the third lecture of second module, in which we are talking about the kind of changes that are taking place, in Indian society. In the last lecture, we focused on sanskritization, globalization, glocalization has forces of change in India, which are of significance to study demographic trends in India. Now one thing, which emerge out of the previous lectures is that Indian reality, so diverse - geographically, economically, socially, that you cannot generalize anything to India as a whole. It is not sufficient to say whether death rate in India is declining or the birth rate in India has gone down from nearly seven children to nearly two children, because there are differences and these difference are more in terms of development.

If there are geographical difference, if there are social difference, if there are economic differences, if there are difference between different communities. Then they are largely, because there are differences in the indicators of development between different regions, groups, and communities. Now, today's lecture is specifically focused on the kind of differences we have in development in the country.

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Now, first of all it is important to recognize that India is a developing country. In terms of indicators of development, here we are talking about material development, one can make a distinction between material development, and a spiritual development. In social sciences we are most of the time concerned with those indicators or those process which can be empirically examine.

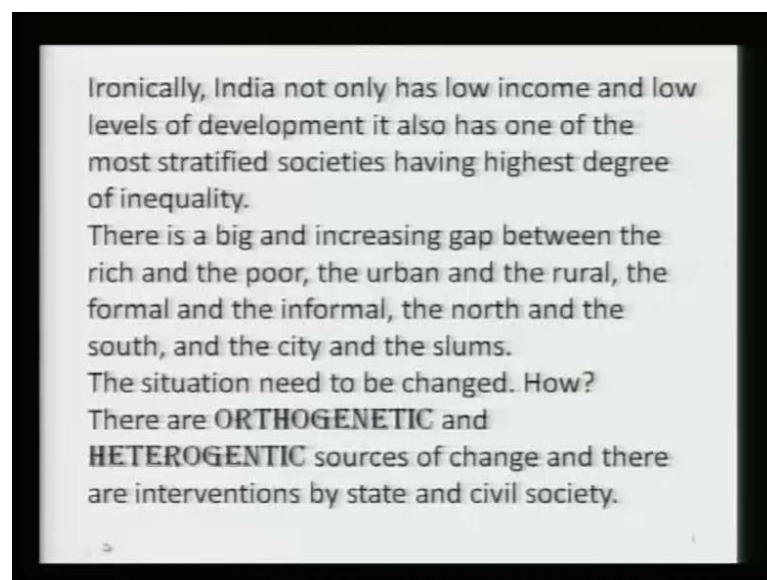
So, we are not interested in way concepts like happiness or spiritual development, though I am aware that they are now lot of literature, which shows that there are differences in happiness or spiritual development between different country and ironically the country which are economically backward, seem to be better in terms of scales of happiness, but in this lecture i will be using the term development in relation to factors like income, literacy, life expectancy, level of formulization, per capita energy consumption and in these terms, in terms of material development India is far behind the developed countries. United Nation development programme has developed certain indices of development and one of them is human development index, this human development index consist of three parts knowledge, or literacy, or adult education, health measured in terms of life expectancy and economic development measured in terms of per capita income, at prices which can be compared there is a technical term for that.

Now, if we compare development with respect to knowledge, health, and economic development per capita and develop a composite index, which is what human index is

about, may be sometime I will explain the technical part of human development index more. Today it suffices to say that United Nations development programme or UNDP in short. In human development report 2009, collected data from 182 countries of the world. And on the basis of human development of index classified them into 4 categories, very high human development 1 to 38. There are 38 countries which are at the top of developments in terms of human development index. Then there are other country 39 to 83, which are classified as high human development and there is a medium human development for ranks 84 to 158 and below 158 means 159 to 182.

We have countries with low human development index. If you are not aware of the international development scenario, you will be quite surprised to see that out of these 182 countries in terms of human development index, India stands at 134th positions. So, that means we are at the medium if you are happy to use the category of UNDP, then you are at the medium level of human development, but from my prospective actually it is a low human development. They have classified certain African country, that very poor values of human development index and no human development . So, we can somehow escape that level of remaining at low levels of human development. But you can imagine, out of 182 we are at 134th positions.

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Now ironically, not only India has low income and low levels of development, it also has one of the most stratified societies having highest degree of inequality. Somewhere in

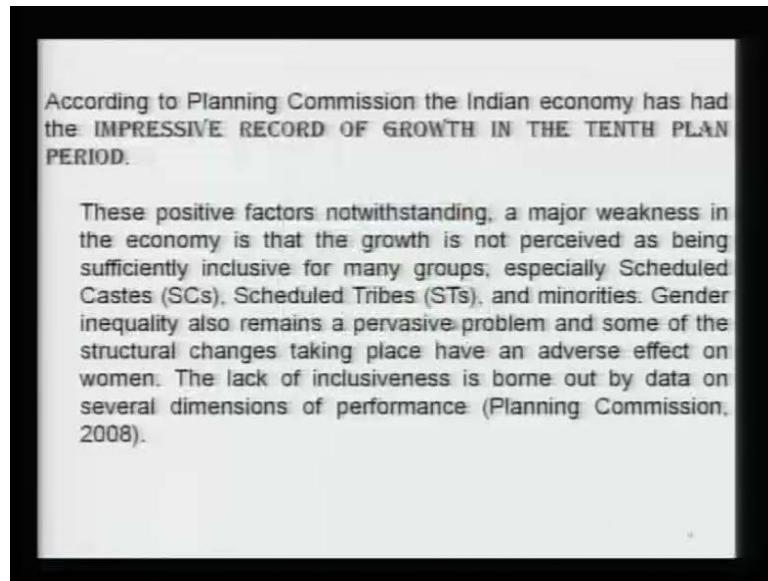
literature on social stratification, I was reading that unfortunately the developed countries have a better a value of parity or equity or equality between different sections, communities, regions, groups. And countries like ours where levels of development are low there are also the most rigidly stratified societies. Not all societies are stratified along caste lines as our societies is, but in terms of degree of inequality or in terms of degree of gaps, gender gap, social group gap, regional gaps, urban rural gaps, less developed countries are more egalitarian as compared to developed countries. So, there is a big and increasing gap, not only big gap but also increasing gap between the rich and the poor.

The students of economics know that it is possible to calculate Laurence curve or gene concentration ratio, if you have data on distribution of income or expenditure. And our 11th five year plan document government document shows that in certain respect this gene concentration ratio, gene coefficient **gene coefficient** shows that the gap between the rich and the poor has enlarged. So, there is a big and increasing gap between the rich and the poor, the urban and the rural, and formal and the informal, formal sector, informal sector, formal means registered, organized, informal means unregistered, hidden, unorganized, self employment and things like that. Then the north and the south, and the city and the slums within urban areas city and the slums. And this situation need to be changed, how? There are orthogenetic changes, there are heterogametic changes.

Orthogenetic changes refer to changes from within and heterogametic changes, too changes from outside. In the last lecture I said that, changes like Sanskritization or little and great tradition, parochialization and universalization, refer to changes which are caused by orthogenetic forces and changes like westernization, globalization and as the result of that glocalization, the result from heterogametic sources of change.

Changes are also brought about by state through plan, intervention, by civil society, by social movement, social organizations, reforms, reform groups. Here we are more, at least right now we are more concerned with what Indian state is doing to tackle these ironies or differences or problems of stratification.

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According to planning commission the Indian economy has had the impressive record of growth in the 10th plan. So, although we come in the medium level of development countries, but in the recent past, in post reform period after 1990s, we have had an impressive record of growth. In the 10th 5 year plan our growth record in term of growth of national income or national income per capital was quite remarkable. One can say that, for the first time we are going beyond what was our layer called the Hindu rate of growth or a civil growth pattern.

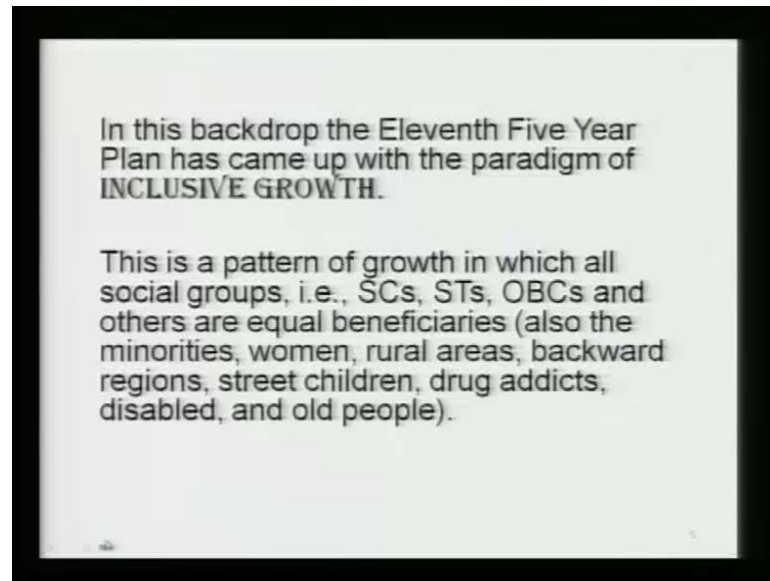
So, these positive factors notwithstanding, I have coating 11th five year plan draft, these positive factors notwithstanding. A measure weakness in the economy is that the growth is not perceived has been sufficiently inclusive for many groups. Inclusive means, beneficial for many groups. Especially schedule caste, schedule tribes, and minorities. Gender in equality also remains a pervasive problem, and some of the structural changes taking place have an adverse effect on women

So, not only that the condition of women has not improve to the extend it should or has not come up to the level of equality or parity, certain types of processes of development of change have had adverse impact on women.

The lack of inclusiveness is born out by data on several dimensions or performances as said by planning commission. So, one can question this kind of categorization of planning commission, and one can use some alternative criteria or groups to explore the

problem of disparity in the country. That beside the point; right now, we are dealing more with reality of inequalities with respect to some of these groups, on which data are more easily available, where you can make other groups and if empirical data are available, you can examine differences according to those groups, but it has become now almost customary to analyze data according to these categories.

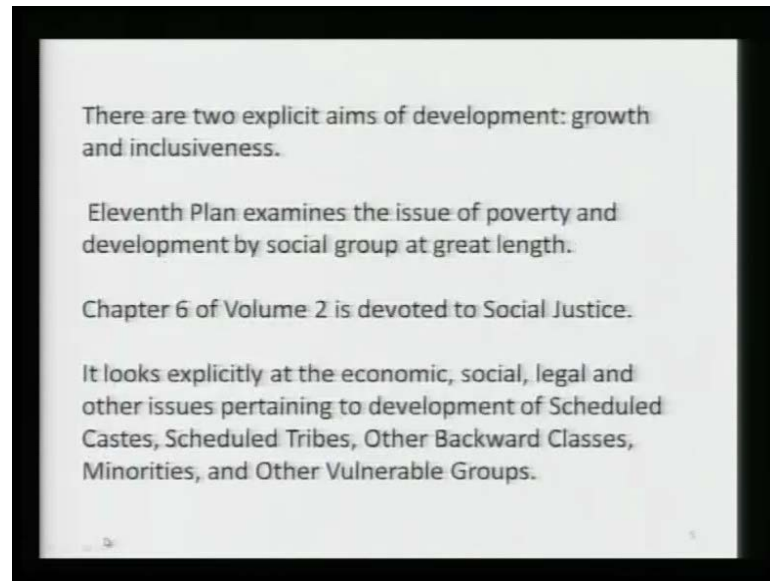
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In this backdrop the 11th 5 year plan has come up with the paradigm of inclusive growth. How do they define inclusive growth? The meaning is obvious, if the development, the fast development of post reform period has not benefitted all sections of society equally. Then we should look for the model of development, the paradigm of development whose benefits reach out more to the disadvantage sections.

So, to code from planning commission draft, this is the pattern of growth in which all social groups that is SCs, STs, OBCs and others are equal beneficiaries and also the minorities, women, rural areas, backward regions, street children, drug addicts, disable and old people.

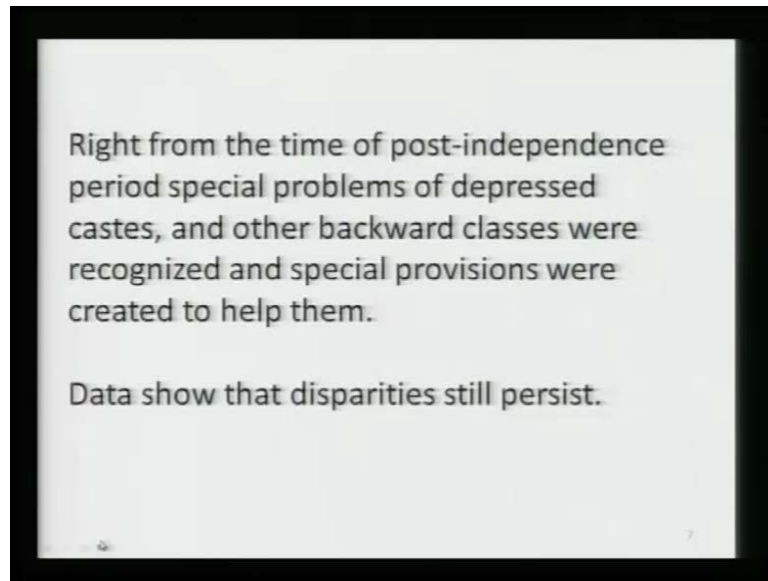
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And accordingly, for the future there are two explicit aims of development; growth and inclusiveness. So, somebody can say that what is new in this. Actually, right from the beginning from the 1st 5 year plan itself, we have been talking up to in goals that India needs development and the benefits of development should go to all sections of society. So, growth plus equity, sometime growth is emphasized more, sometimes equity is emphasized more, sometime there are special development programmers for the disadvantage sections, sometime there are state interventions in the development processes, so that the benefits can reach out to the lagging sections of society. 11th plan examine the issue to poverty and development whether, health or literacy or employment, unemployment, good quality employment, housing by social group at great length, this is the first document. It is interesting to read 11th 5 year plan draft, it is new in several senses and one sense is that, for the first time indicators of development are analyze separately for different social groups.

Chapter six of volume two is devoted to social justice. It looks explicitly at the social, legal and other issues pertaining to development of schedule caste, schedule tribes, other backward classes, minorities and other vulnerable groups.

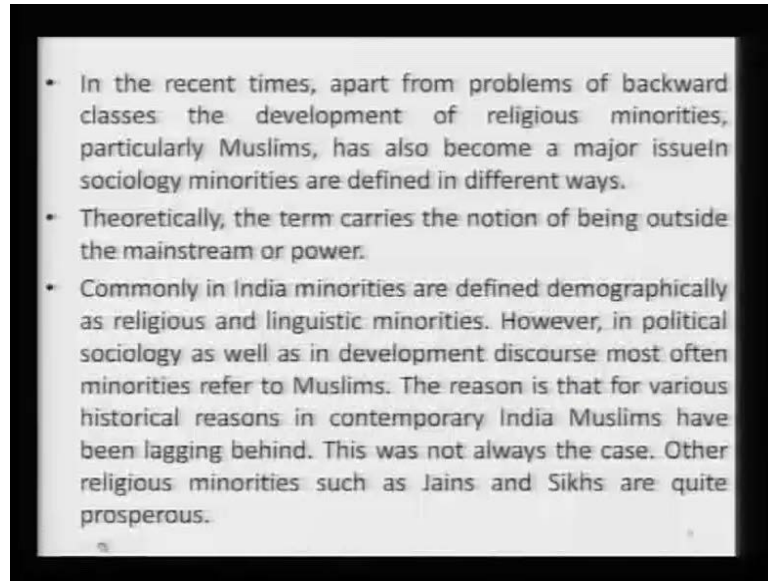
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Right from the time of post independent period special problems of depressed caste, and other backward classes were recognized and special provisions were created to help them. But the data show that disparity still persist, and there have been changes in the approach to benefit the other backward classes. Like I remember that, when the first backward class commission report was produced report had recommended reservation in administration and schools and colleges for children, for people belonging to other backward classes. But Kaka Kalelkar Sahib; who were the chairman of the backward class commission, himself oppose the recommendation of the commission because he said that we are a democratic country. Reservation will do good to backward classes no doubt, but it will create more problems than it solves.

It was in 1980 that after the Mandal commission report or the report of the second backward class commission, that ultimately the recommendations got accepted. Even now disparities contain.

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In the recent times, apart from problems of backward classes, another new development in 11th 5 year plan is that apart from problems of backward class is the problems of religious minorities particularly Muslims, has also become a major issue. Now, as such an sociology minority are defined in different ways, theoretically the term carries the notion of being outside the main stream or power, it has nothing to do with numbers. But in our country for historical reasons, for reasons related to freedom struggle, minorities are defined more in terms of religion and linguistic groups and they are two, because not all minority are as backward as Muslims. So, ultimately when we talk of minorities, we are talking of Muslims.

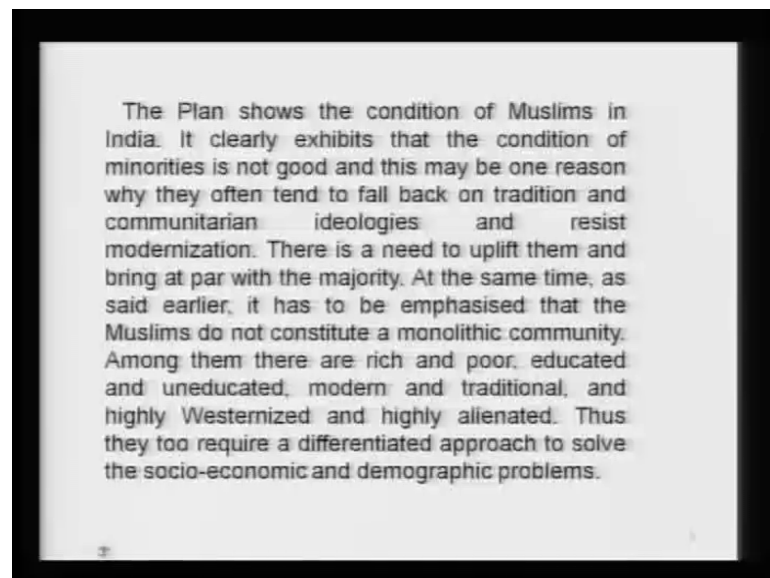
Commonly in India minorities are defined demographically as religious and linguistic minorities. However, in political sociology as well as in development discourse most often minorities refer to Muslims.

The reason is that for various historical reasons in contemporary in India Muslims have been lagging behind. The reasons are historical that the upper classes of Muslim migrated to Pakistan when the country was divided into two parts, and those who continued to live in India had a relatively lower socio economic status. The landlords, high ranking burocrates, army officers, doctors, poets, intellectuals they left the country. So, that itself was a reason why at the time of independence we had differences among hindu. Similarly, when people came from today's Pakistan or Bangladesh, that time

Pakistan. Those who came to India from Pakistan belong to upper class of society businessmen, burocrates, army officers, doctors, lawyers, traders, traders many traders from Punjab, landlords and they continue, such people landlord continued to come to India from Bangladesh, for several years after independence. So, there was a disparity among majority communities or Hindus and minorities or Muslims. There are many other linguistically and religious minorities in the country such as Jains, Sikhs or people speaking some specific languages in a small numbers, but there socio economic conditions is not so bad, like Jains.

Jains in terms of numbers; Jains, Sikhs, Pareses have the lowest proportion of population in the country. Sikh, Christians, Jains they are considerable but still two percent or less than two percent, but the socio economic condition is not bad. Actually, Jains are the most prosperous community in the country. So, although they are demographically or in religious in terms minority, but they are not lagging behind. Its Muslims as religious minority, who are lacking much behind the majority community of Hindus. So, special attention is create to the problems of Muslims.

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The plan show that the condition of Muslims in India is far behind, it clearly exhibits that the condition of minorities is not good and this maybe one reason why they often tend to fall back on tradition and communitarian ideologies and resist modernization. There is a common charge against Muslim community that they are communitarian, whatever their

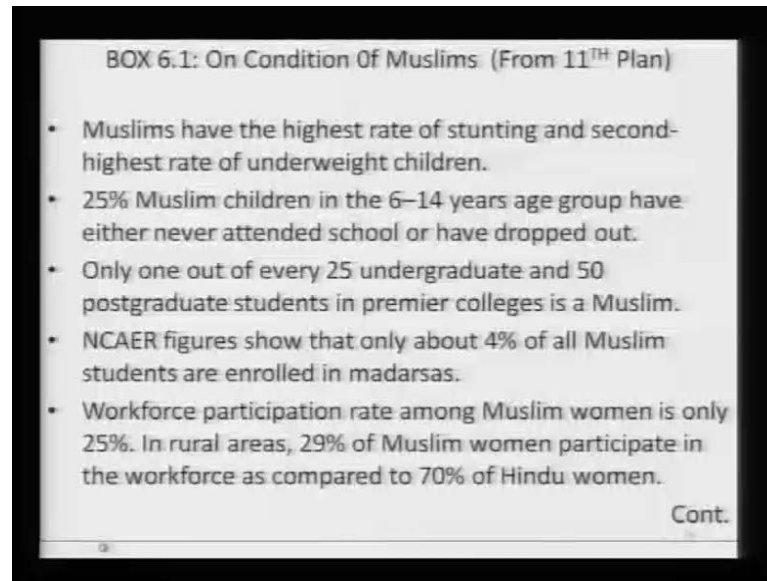
community leaders or ulamas, or religious leaders, or whatever deobandi school, or bareilvi school you know these people say. Ordinary Muslims tend to accept them, there is no resistance or revolt there are fatwas, but we do not understand the fact that there are socio economic historical reasons behind this, and backwardness in socio economic terms is a major factor in such ideologies, there is a need to uplift them and bring at par with the majority.

At the same time as said earlier, it has to be emphasize that the Muslims do not constitute a monolithic communities. So, you should also not carry the impression that the whole Muslim communities, homogenous or monolithic, or if we are saying that Muslims are poor then all Muslims are poor, no. Within Muslim community there is lot of segmentation, fragmentation, division, inequality very similar nature as among Hindus. Among Muslims there are cast, Sikh, Sayed, Pathans, Mughals, there are Ashrafs and there are Ansari's, or Qureshi's, or others who are Hajraf's, there are urban rural difference, there are landlords, there are poor.

In Kerala most Muslims are traders and their socio economic condition is much better than the condition of majority community in most districts. You come to north and the condition of Muslim is bad. So, within the community there are differences and there are rich and poor, educated and uneducated, modern and traditional, highly westernize, there are highly westernize Muslims, there are highly traditional or alienated. Thus they too require a differentiated approach, something which goes in the favor of what we said post modern theory. Differentiated approach, there are differences, there are differences within differences. So, there are social groups, communities, regions and within those social groups communities, regions again there are various types of segmentation and Indian demographic reality therefore, has to deal with all these things, and is quite diverse.

All of you must have heard sometime of the other about such a committee report, and the 11th 5 year plan document produces certain figures, data, certain bullets from there have drawn this slide and two more slides on the basis of 11th 5 year plan draft, nothing from my side. Now, according to this box 6.1 its only a reproduction of a box given in the 11th 5 year plan.

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BOX 6.1: On Condition Of Muslims (From 11th Plan)

- Muslims have the highest rate of stunting and second-highest rate of underweight children.
- 25% Muslim children in the 6–14 years age group have either never attended school or have dropped out.
- Only one out of every 25 undergraduate and 50 postgraduate students in premier colleges is a Muslim.
- NCAER figures show that only about 4% of all Muslim students are enrolled in madarasas.
- Workforce participation rate among Muslim women is only 25%. In rural areas, 29% of Muslim women participate in the workforce as compared to 70% of Hindu women.

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So, if you look at some of these bullets they show that Muslims have the highest rate of stunting, malformation, malnutrition, low level of development in biological terms. And second highest rate of underweight children. 25 percent Muslim children in the age group 6 to 14 years have either never attended school or have dropped out. The figure is much higher than the corresponding figure for Hindus or other religious communities. Only one out of every 25 undergraduate, 50 post graduate students in premier colleges is a Muslim. You ask yourself in this class, how many of you are Muslims. When I teach something about society of India or social stratification on inequality, the very first thing when I go to a class, I ask tell me in this class of size close to 100, how many are Muslims? You know if nearly 15 percent population of India consist of Muslims, when I expect that in other factors remaining same, if there is no discrimination or anything.

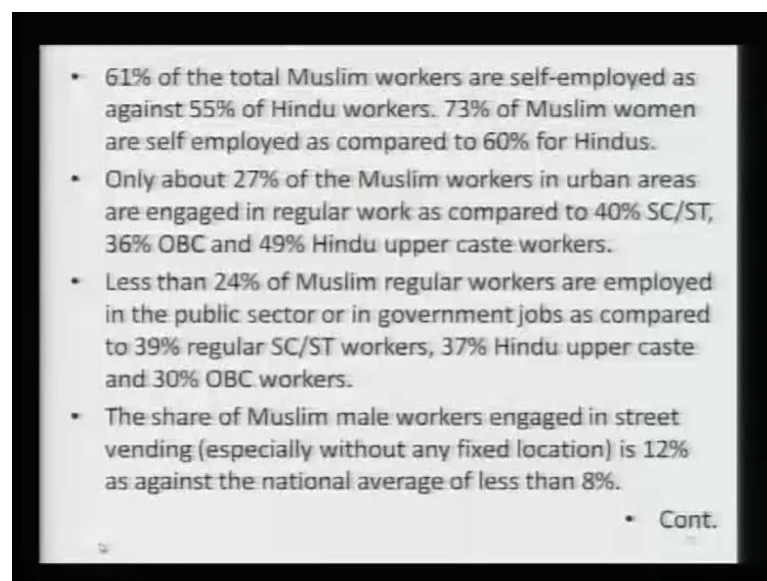
Then in a class of 100 students; there should be around 15 Muslims, there should be around 50 girls, but in engineering colleges where reservation for women does not exist, in systems like IIT'S, you hardly find that in a class of 100 there are 5 girls and there are 1 or 2 Muslims. In M. Tech and PHD program there are hardly Muslims, may be 1 in 100 or 1 in 500. Our planning commission compiling data for the whole country of undergraduate education, post graduate education is saying that out of every 25 undergraduate students in premier colleges is a Muslim, that means 4 percent, one out of every 25 only 4 percent of Muslims, at post graduate levels M TECH, PHD, MS, MBA one in 50 is a Muslims, that means only 2 percent. If the population of Muslims in India

is about 15 percent, but in schools and colleges you find that are undergraduate and postgraduate levels they are 2 to 4 percent. This says a lot about the condition of Muslims in the country and sachar committee report points it out very clearly and this has been reproduced in the plan draft.

Similarly, NCAER means national council of applied economic research figures show that only about 4 percent of all Muslim students are enrolled in Madarsas, there is a myth that Muslim children go to Madarsa. NCAER figure show that only 4 percent of Muslims children go to Madarsas. Workforce participation rate, another indicator of development, workforce participation rate among Muslim women is only 25 percent; that means, 75 percent Muslim women are confine to home making and compare them with other women, in rural areas 29 percent of Muslim women participate in the workforce. In rural areas more women participate in work as compare to urban areas the work is different its mostly in the form of labor or cultivation or a small industry, household industry, crafts, artizans.

But even in rural areas only 29 percent Muslim women participate in the work force. The corresponding figure for Hindus of all categories is 70 percent. So, see the difference in condition of women between Muslims and Hindus.

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61 percent of the total Muslim workers are self employed, as against 55 percent of Hindu workers. 73 percent of Muslim women are self employed as compare to 60 percent for

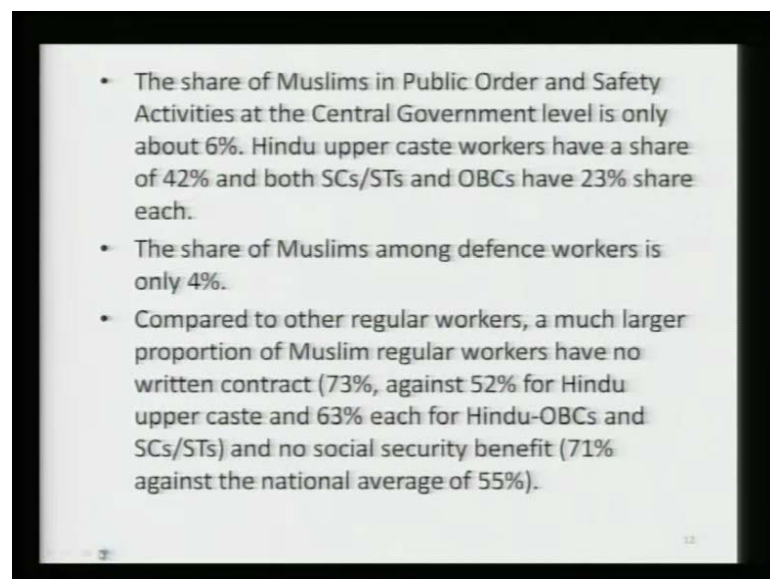
Hindus or that can imply, because Muslim women do not find a regular employment, good quality employment in the formal sector. So, they become self employed, they are working in agriculture, there in arts crafts, handicrafts, they are working as laborers and 73 percent of the workers as said earlier, you know only 29 percent of Muslim women participate in work and 73 percent of Muslim women were workers are self-employed. Most of them are self employed and the figure is much higher than the figure for Hindus.

Then only about 27 percent of the Muslim workers in urban areas are engage in regular work, as compare to 40 percent schedule cast, schedule tribe 36 percent OBC and 49 percent Hindu upper cast workers. Regular work is better quality of work, you get better remuneration, you have more safety and, you have more social security, you have provident fund, pension and in this kind of work 49 percent Hindu upper cast workers are in regular work, as against that among Muslims this figure is 27 percent.

Less than 24 percent of Muslim regular worker are employed in the public sector, or in government jobs, as compare to 39 percent regular SC, ST workers. 37 percent Hindu upper cast and 30 percent OBC workers; that means, government jobs are captured more by schedule cast and schedule tribes and to some extent Hindu upper cast OBCs are less and Muslims are particularly less.

The share of Muslim male workers engage in street wending, especially without any fixed location is 12 percent as against the national average of 8 percent.

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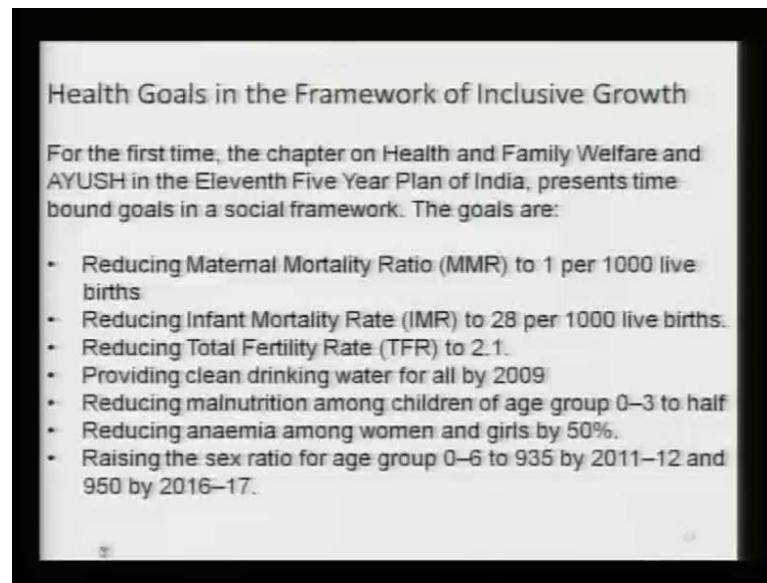
Also, the share of Muslims in public order and safety activities at the central government level is only 6 percent. Hindu upper cast workers have a share of 42 percent, and both SC ST and OBCs have 23 percent share each. The share of Muslims among defense workers is only 4 percent. We do not know whether Muslims, some people may say that Muslims do not want to join defense services or Muslims may say that there is discrimination against Muslims soldiers or Muslim officers. See this pitiable condition that Muslims who constitute 15 percent population of India. In defense services they constitute only 4 percent.

Compare to other regular workers, a much larger proportion of Muslim regular workers have no written contract, 73 percent have no written contract against 52 percent for Hindu upper cast and 63 percent each for Hindu OBCs and schedule cast and schedule tribes and no social security benefit. 70 percent, 71 percent of Muslims have no social security benefit. So, in emergency, in old age they have to fall back on family tradition or social service organization as compare to only 55 percent. They should not imply that Hindus are in very good condition, among them also 55 percent people have no social security. So, condition is bad universally, that is why India is only a middle level of development country or some people may even say a poor country, a developing economy, 134th position we have seen. But within the country there are very significant difference between social groups, communities and regions.

When this is true, you know these differences between Muslims and Hindus, do they not explain why in demographic terms Muslim are lagging behind, why Muslim mortality is higher, why Muslim fertility is high, why there is resistance to family planning program among Muslims, and why there are occasional cases of resistance even to pulse polio. You should not judge these facts from prejudice mind, you see as the sachar committee report has already pointed out and is reproduce in our 11th 5 year plan draft, there is lot of gap between Muslims and Hindus and that gap express the differences in demographic terms.

So, coming to in development term particularly in the context of demography, what do we expect? Our plan say that we expect reducing maternal mortality rate or reducing maternal mortality ratio, there is a difference between ratio and rate, but for the time being let us take them to be same.

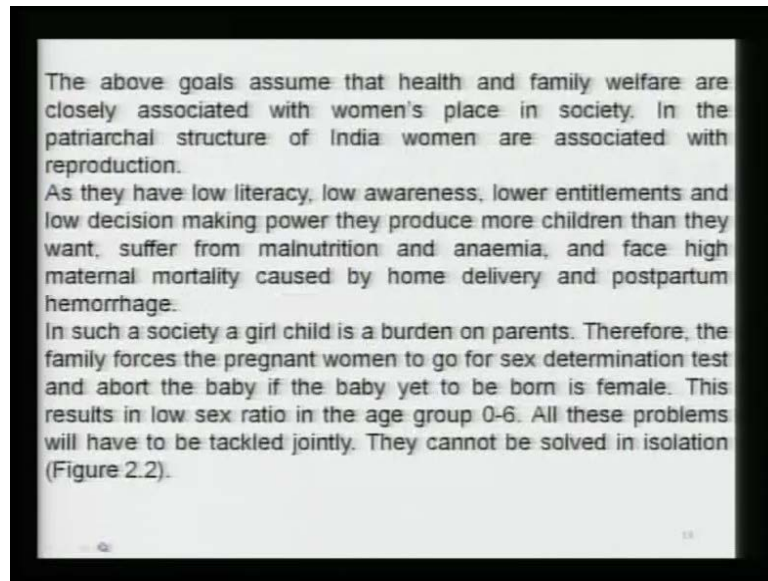
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And we want to reduce these two 1 per 1000 live births, right now it is more than 350 per 1,00,000 live births. So, 3.5 per 1,000. Which is one of the highest level of maternal mortality ratio in the world. In some of the developed countries this has already come down to 3 or 4 per 1,00,000. So, from that prospective we have very high figure, similar to many African countries. Reducing infant mortality rate to 28 which is still above 50, reducing total fertility rate to 2.1, we are very near to 2.1. Providing clean drinking water for all by 2009, reducing malnutrition among children of age group 0-3 to half, reducing anemia, anemia is a serious problem among women and more than 50 percent women in the country are anemic. Which leads to many other complications like postpartum hemorrhage and is a major cause of mater high maternal mortality ratio.

Then raising the sex ratio for age group 0 to 6, juvenile sex ratio. Last time we talked about juvenile sex ratio, why juvenile sex ratio is declining and in which region it is declining more? To 935 by 20011-12, we expect that the next census, if the efforts of the state and the effort of N G O civil service organization, **civil service organization**, social service organization, volunteer sector, development sector have resulted any success then we expect 0 to 6 to improve, close to 935 by 20011 or 2012 and 950 by 2016, 2017.

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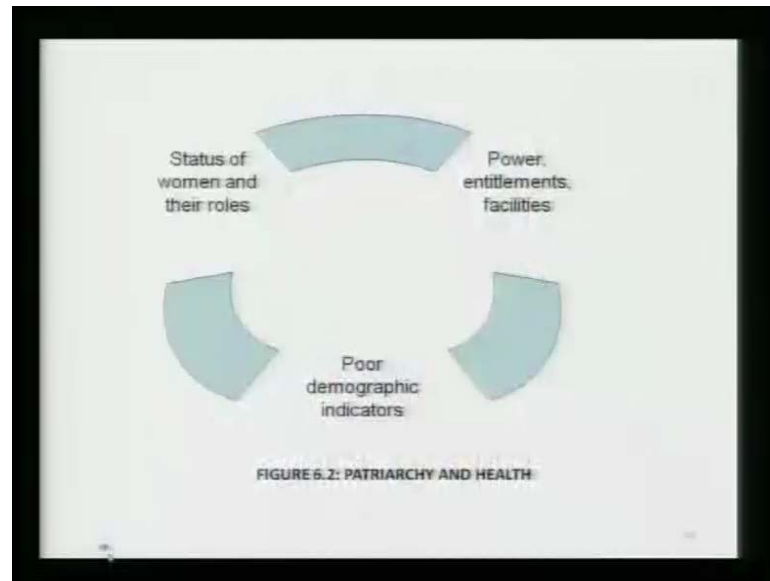


The above goals assume that the health and family welfare are closely associated with women place, you see all these indicators are defining in terms of women or girls, girl child.

In the patriarchal structure in India women are associated with reproduction, as they have low literacy, low awareness, low entitlements, low decision making power, they produce more children than they want. There are so many survey to show that women desire or prefer less number of children, ideal family size for women is much less than the ideal size for men. If they are entitled, if they have higher position in decision making, if they are literate educated, if they can influence their husband's decision making then the fertility can fall further.

And many women suffer from malnutrition, more than 50 percent in anemia and face high maternal mortality, in such a society a girl child is a burden on parents. Therefore, the family forces the pregnant woman to go for sex determination test and abort the baby, if the baby yet to be born is female.

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I have explained this idea in the form of a diagram, status of women effects their power in decision making, family decision making, entitlement facilities and when the status of women is low, low literacy, low nutrition, etcetera. This effect their decision making power and both these factors ultimately result in poor demographic indicators. So, we have poor demographic indicators and the reason is this.

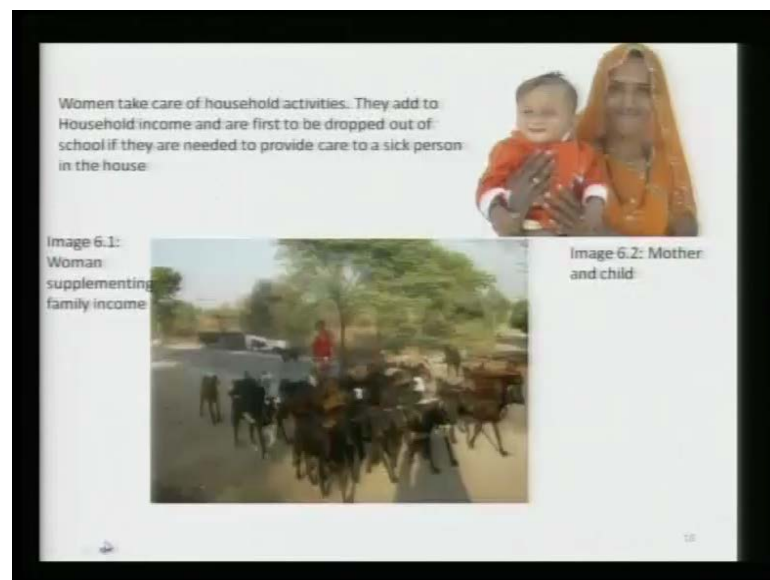
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As said earlier, women's issues are connected with region. In general, status of women in the southern states (i.e., on the southern side of Vindhya range of mountains) is better than in the northern states. This divide is reflected well in all the health and demographic parameters. This means that health issues, women's issues and regional issues are to be handled simultaneously.

As said earlier, women's issues are therefore connected with socio economic status and they are connected with regional. In general the status of women in the southern states,

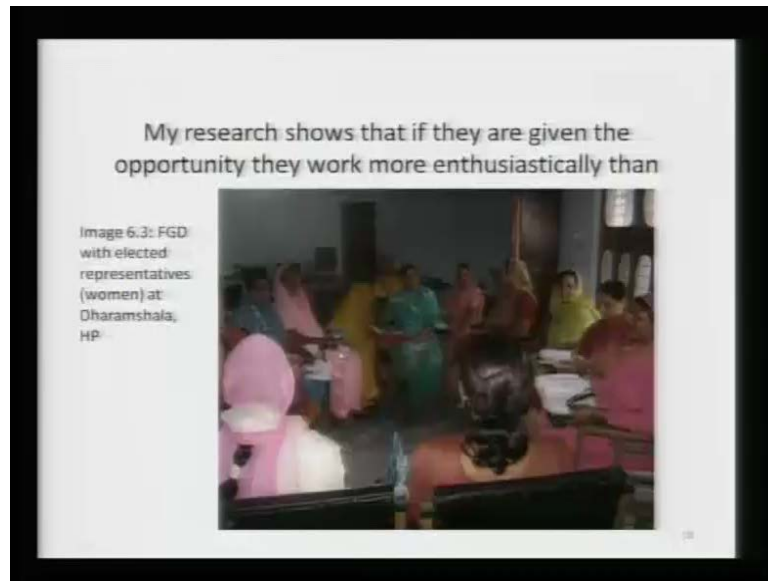
that is on the southern side of Vindhya range is better than in the northern states. This is clearly reflected well in all the health and demographic parameters. This means that the health issues, women issues, and regional issues are to be handled simultaneously.

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Women take care of household activities. These are two figures, two pictures from photograph that we recently took in some empirical studies. This shows how a woman is associated with household, and women are not only associated with cooking, cleaning, maintaining households. What we found that, if there is a need in case of emergency, in case somebody falls sick or in case somebody has to support other members of family economically, so that others can go to school and prosper, it is usually the women who are victims. So, women are not only confined to home making, in the sense of maintaining household and in the sense of reproduction, but if need arises then women are dropped out or either women are doing the kind of work which is unpaid like this woman, you know,

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This women is doing unpaid work, women's work is not recognized. We have seen in our survey that in tribal societies also, where position of women is somewhat better and their contribution to family income is much bigger. There also gender disparity exist and status of women as reflected by literacy, health, nutrition, maternal mortality ratio has not shown disparity with men.

Although, we have also found that wherever women get opportunity to work, outside in political, cultural or other fields, they do much better. In my research last time in Himachal Pradesh I found that at the level of blocks in panchayet samities, women elected representatives were much more enthusiastic to work for the community. They were, their morals was much higher and they look more happy, more cheerful, more interested in community activity as compare to males, who are more interested in power and if they are not getting adequate funds **you know** from their expectation. Then they become demoralize soon and withdraw from community activities or take a very little interest.

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BOX 6.2: DISPARITIES IN STATE HDIS

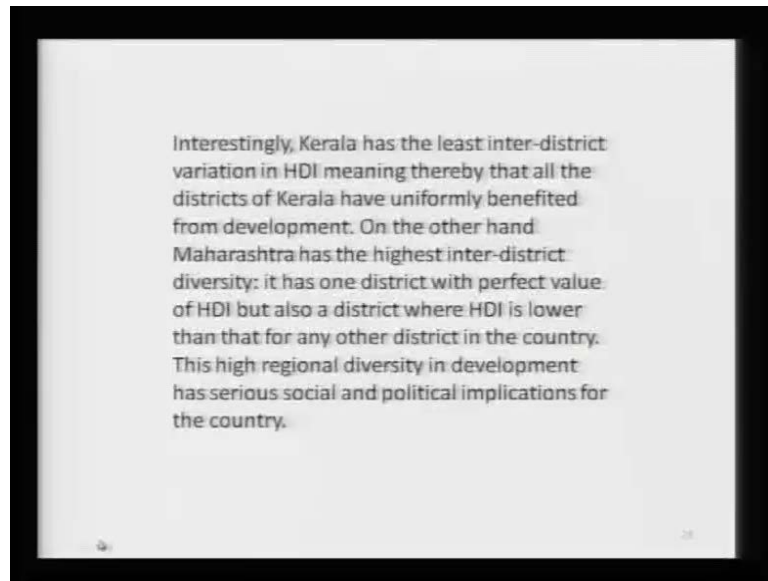
S. No.	State	No. of Districts in the State	State HDI	Highest HDI for a District in the State	Lowest HDI for a District in the State	Coefficient of Variation %
1.	Andhra Pradesh	17	0.515	0.660	0.362	18.26
2.	Assam	27	0.407	0.620	0.214	27.99
3.	Chhattisgarh	16	0.471	0.625	0.284	21.16
4.	Gujarat	25	0.429	0.582	0.306	16.14
5.	Himachal Pradesh	12	0.433	0.534	0.386	11.14
6.	Karnataka	27	0.653	0.733	0.547	7.62
7.	Kerala	14	0.773	0.801	0.749	2.07
8.	Madhya Pradesh	45	0.394	0.494	0.272	11.07
9.	Maharashtra	34	0.580	1.000	0.210	36.55
10.	Nagaland	8	0.620	0.733	0.420	15.99
11.	Orissa	30	0.404	0.736	0.289	16.84
12.	Punjab	17	0.537	0.791	0.433	4.93
13.	Rajasthan	32	0.424	0.626	0.426	8.88
14.	Sikkim	4	0.454	0.500	0.391	8.92
15.	Tamil Nadu	29	0.657	0.757	0.584	3.67
16.	Uttar Pradesh	70	0.332	0.710	0.266	11.29
17.	West Bengal	18	0.610	0.780	0.440	16.68

Source: HDIs.

There are special in equalities. So, the box indicates that in terms of human development index. Now this human development index, I mentioned in the beginning of today's lecture is based on education, health and income. Government of India has encouraged states to compute human development index at the state level and district level. Now, efforts are also being made to compute human development index at the block level, Ultimately, we want to go for differentiate, regionally differentiated planning, decentralize, real decentralize.

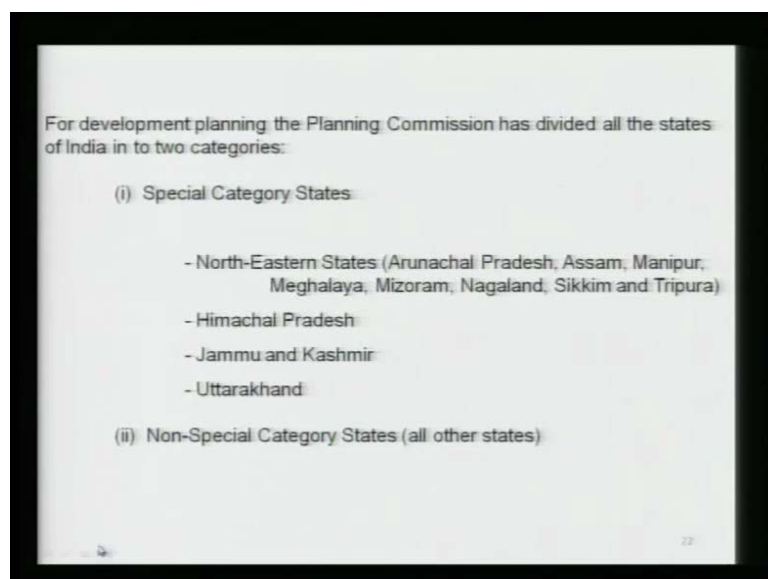
In decentralize economy the villages must decide for themselves but that stage has not yet come. If you look at figures at the state level, then we find that Kerala with human development index of 0.773 is at the top, and a state like Assam with a human development index 0.407 is at the bottom, Madhaya Pardesh is only 0.394, Orissa is 0.404, Rajasthan is 424, these are some states where human development index is low. Then there are also variations between districts of the same state, look at the figures for Maharashtra, Maharastra has relatively good human development. In Maharashtra human development is 0.580, but it also has the highest coefficient of variation 36.55. It is because in Maharashtra you have Bombay which is highly developed. Mumbai, now we call Mumbai. And there are other districts which are as backward as the districts of UP or Bihar.

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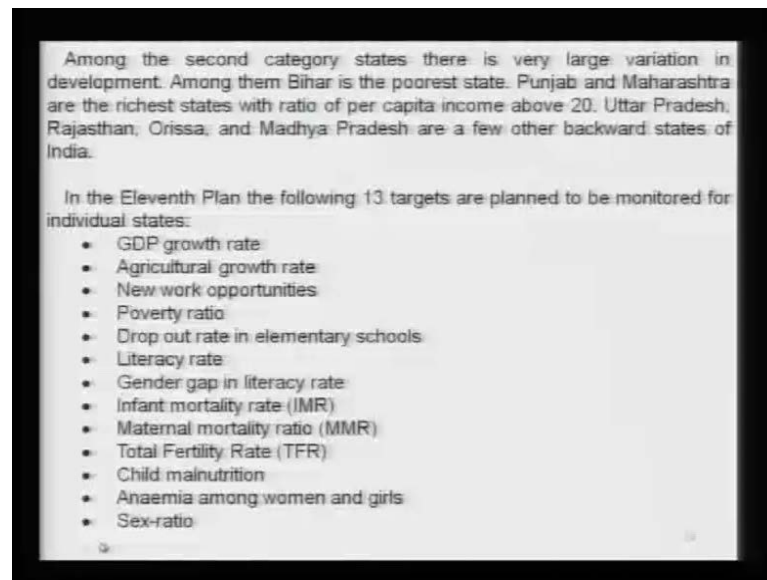
So, interestingly Kerala has the least inter district variation; Kerala not only has the high value of human development index, but it has least inter district variation; that means, all districts of Kerala have benefited from development more or less uniformly. On the other end Maharashtra has highest inter district diversity, it has one district which has perfect value of development index, but also district where HDI is lower than that of a any other district of the country.

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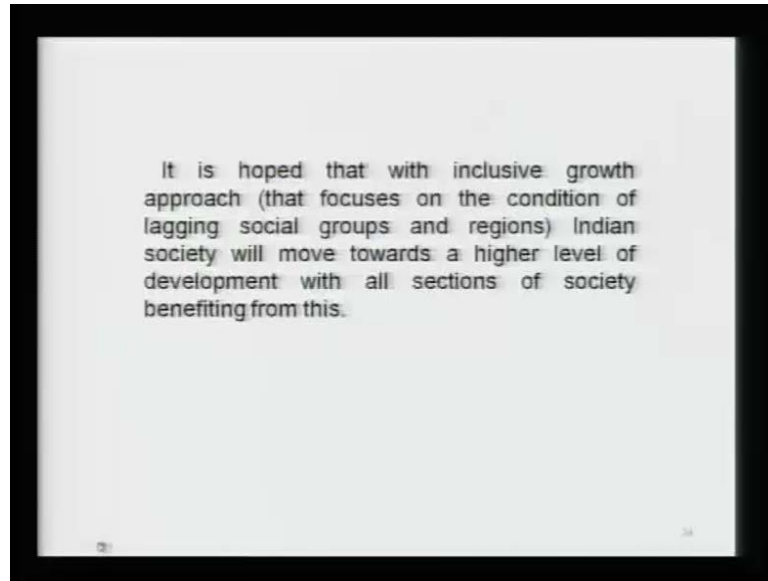
Government of India has divided all the states of India into two categories on the basis of the development, status and needs. The special category states are north eastern states; Arunachal Pradesh, Assam, Manipur, Meghalay, Mizoram, Nagaland, Sikkim and Tripura, these so called seven sisters belong to one subcategory or special category states. Then there is Himachal Pradesh, Jammu and Kashmir and Utharakhand. All of them are sorts of hilly state and also the boundary states, there are all boundary states of India, then others come under non special category states. This means that the problems of Arunachal Pradesh and other north eastern states, Himachal Pradesh, Jammu and Kashmir and Utharakhand have to be tackle on a priority bases and with the special emphasis. In the 11th plan there are 13 targets;

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Now, we are trying to go for development with following indicators. GDP growth rate, gross domestic product, agricultural growth rate, new work opportunities, poverty ratio, dropout rate in elementary schools, literacy rate, gender gap in literacy, infant mortality rate, maternal mortality ratio, total fertility rate, child malnutrition, anemia among women and girls and sex ratio. So, for monitoring of development these are 12 indicator. So, when we say that 5 year plan document say that, we want to see India at high levels of development, it means that India must prosper or improve in terms of these indicators of development.

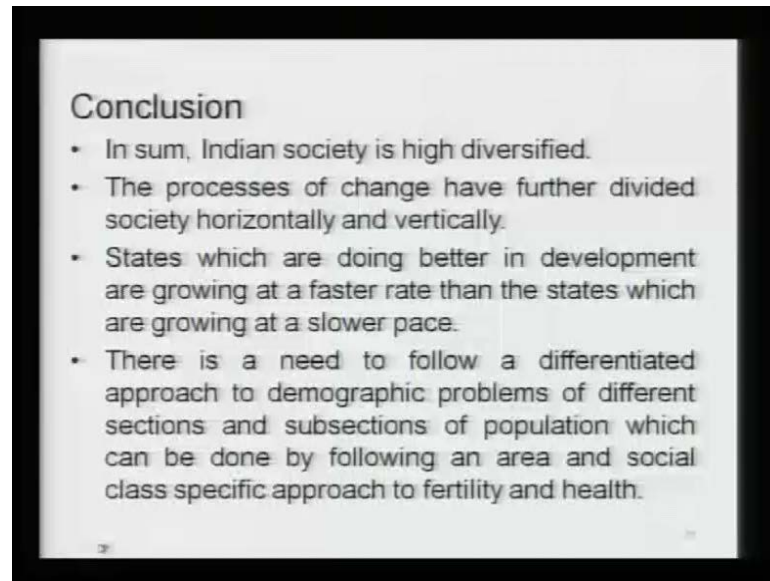
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It is hope that with inclusive growth approach that focuses on the condition of lagging social groups and regions. Lagging social groups are schedule caste, schedule tribes, OBCs, street children, elderly population, drug addicts, in social group mostly SC, ST or OBC, minorities. In terms of regions UP, Bihar, Rajasthan, Madhya Pradesh, so called bimaruru states, Orissa rural areas of west Bengal, Jharkhand, Chhattisgarh. So, if you want to have a inclusive growth and only when we will have inclusive growth, we can achieve demographic transition in the whole country. Otherwise, if some social groups and some regions remain backward, we cannot have demographic transition at the national level as a whole. We are living in a differentiated world while some social groups upper caste, upper classes, metropolitan or those living in Kerala.

They are many of them are moving towards, so called second stage of demographic transition. The lagging groups and lagging reasons are in the first or second stage of transition.

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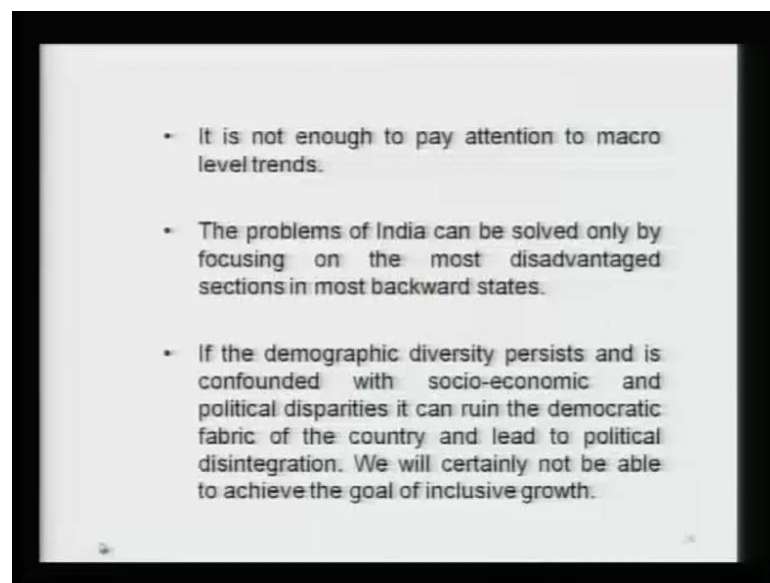


So, in some we can say that Indian society highly diversified. Diversified in terms of social groups, in terms of gender; males and females, in terms of religious and linguistic groups and in terms of regions. The processes of change have further divided society horizontally and vertically. What is this horizontal and vertical? When we talk of social groups which are often arranged hierarchical manner, SC, ST, OBC, general. We are talking of vertical, and when we are talking of say physically handicap, street children or self employed, or drug addicts, or some other vulnerable sexual minority etcetera. We are talking of horizontal groups. Because these groups are found in all vertical groups, in all the communities and social groups which are arranged hieratically. States which are doing better in development, Haryana, Punjab, Kerala, they are at a faster rate than the states which are growing at a slower pace.

So, regions which are already developed. Gujarat is already developed, and is further developing faster than Bihar, which is backward and is not growing at such a pace. There is a need to follow a differentiate approach. Ultimately, in this course we are more interested in demographic issues, and the lesson that we learn from study of these differences groups, regions, gender in that we need a differentiated approach to demographic problems of different sections and sub sections of population. The same approach to fertility reduction, the same approach to family planning to raise contraceptive acceptance, which can work amongst a Brahms or Chattriya's or Vashayes.

In metropolitan cities which are educated, which are modern, which are in good quality job or good business or trading. So, that approach cannot work when it comes to poor, rural, Muslims or Parsees or anyway Parsees, population of Parsees are already declining. They rather need a different approach that their mortality must decline and their fertility rate must be go up. So, in the same country you have very different scenarios. There is a need to reduce fertility among Muslims, there is a need to reduce fertility among the lowest social groups, but there is a need to increase fertility among communities like Parsees.

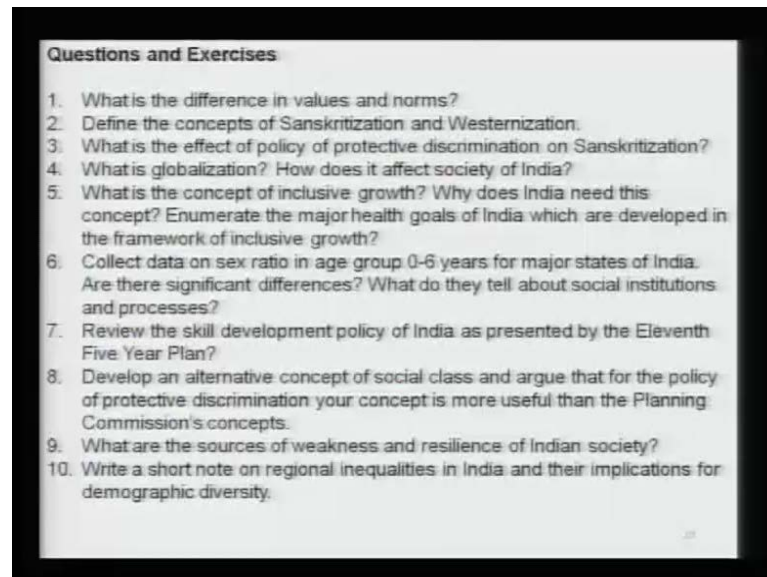
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It is not enough to pay attention to macro level trends. The problems of India can be solved only by focusing on most disadvantage sections in most backward state, and not only sections and states, but also on problems of women, children and elderly population. If the demographic diversity persists, and is confounded with socio economic and political disparities, it can ruin the democratic fabric of the country and lead to political disintegration. It cannot happen that for a long time, one community continues to grow economically and because to has also control its fertility. So, there are more rapid gains in terms of per capita income and there are other community which are not growing economically and because they are passing through the population explosion situation, where mortality has declined and fertility is still high.

So, their growth in per capita terms is a still very sluggish. Therefore, the gap in per capita income of the two types of communities is widening. We will certainly not be able to achieve the goal of inclusive growth if the situation continues. So, this is what I wanted to say in these 2, 3 lectures about the nature of Indian society.

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At the end of this lectures, I suppose that you will be able to answer, what will be the difference in value and norms. In very short I can say that values are the standards, norms are the accepted procedure.

We have defined the concept of sanskritization and westernization, Sanskritization is emulation of ideology rituals and practices of the upper caste, upper classes. Westernization is what happen in India during the British rule. The idea of equality, democracy, rationality and industrialization and economic development. Then the policy of protective discrimination, what is the effect of policy of protective discrimination of sanskritization? You know this has something to do with the idea of dominant caste, when certain caste prosper. Means, when secular status of caste goes out, then it effect the sanskritization, it effects their position on the caste, who is ambulating whom.

So, not always Brahmans are the sources of sanskritization; dominant caste, many of them OBC and SCs and STs. Which are prosper under the policy of protective

discrimination, have themselves become the source of sanskritization and that will affect the demographic trends in the country.

Then globalization, in the last lecture we talked about globalization and today we talked about inclusive growth. There is an exercise for you, you collect data on sex ratio on age group 0-6 for major states of India, and see if there are significant differences. Can you guess why are these differences; what can you tell about social institute and processes, which are responsible for differences in juvenile sex ratio, means sex ratio in 0 to 6 years, between different states of India. Then review the skill development policy of India, go through some pages of the 11th 5 year plan, and see how the plan aims to achieve inclusive growth and development for all of sections of society in the next 5 to 10 years. Quite often, we are criticized that all the time we are talking about development in terms of SC ST it is possible, why not talk in terms of poor people or rich people. Okay, it is possible to develop an alternative concept of social class, make an effort to develop an alternative concept of social class and argue that for the policy of protective discrimination, your concept is more useful than the planning commission concepts. Think what are the sources of weakness religions of Indian society, and maybe you can try a short note on region in equality in India and their implications for demographic diversity.

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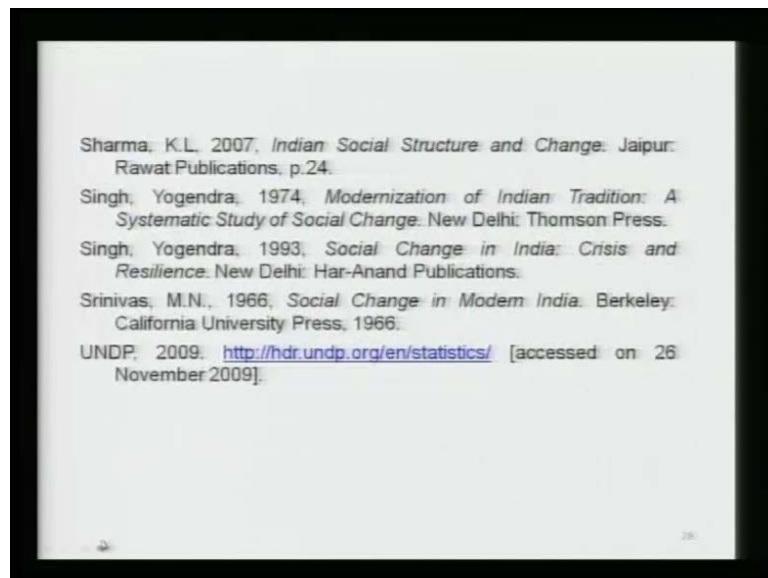
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Now, here are some references which can be of some use to you. For mandal commission, for knowing more about what is OBC, how are OBCs constructed and what were the recommendations, whether there was any decent, why there was any decent, this Agarwal's, S.P Agarwal, J.C Agarwal's book can be of great help. Then you have census; census data there on net many types of aggregate level data from 2001 census can be obtained from net only and net also gives 2011 approach to census, census questionnaire, items, what is already been done towards household service and related issues. For modernization, post modernization you can read an article from current sociologist, it is by Lee Raymond 94, there is another article in the same journals, same issues, which talks about globalization and cultural change and in which the idea of glocalization is discussed. Then you have 11th 5 year plan, all 5 year plans from 1st to 11th are given on internet, and you don't have to go to library and you can see them from there.

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Then there is K.L Sharma book on social structure of India. You all are familiar with Yogendra Singh's book, *Modernization of Indian tradition*, in which talks about sanskritization and desanskritization, resanskritization. And there is another book by the same author, *Social change in India*, which talks about changes in family and other institutions in the recent times. And M.N Srinivas - the basic book on sanskritization, which is always refer to, when we talk of sanskritization.

For human development index, etcetera. You can go to UNDP website, and there are statistics data on human development indicators for all the countries of the world, for which data are available, and there are different indicators, some are related to development, some to poverty, some are gender sensitive, gender sensitive indices, which not only take into consideration over all development, but also development of women.