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HUMAN DEVELOPMENT, PER CAPITA INCOME DIFFERENTIALS AND ENGLISH AS A SOURCE OF DEMOGRAPHIC DIVIDENDS AMONGST THE YOUTH IN INDIA



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An earlier version of this paper was presented in an International Seminar on 'Population Dynamics and Human Capital in Muslim countries' and Organized by Secretariat Advancement of Science and Technology in the Islamic world, held at University of Tehran, Tehran, Iran, 8-9 May 2018.

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Shariff has served as advisor to the Indian Prime Minister and is the main author of the now well-known Sachar Committee Report, the Home Minister of India, the Planning Commission and similar high-level policy institutions. His research focus includes poverty and inequality, human development, gender, labor markets and demographic dividends, social sector budgetary analysis, micro-impact of economic reforms and review of safety net public programs. Shariff is a trained demographer and econometrician. He has extensive exposure through conducting large scale sample surveys and semi-structured semi-anthropological qualitative studies. He is a development economist with specialization in human development, poverty analysis and social protection. He has worked mostly in India, but also in Africa South of the Sahara, Bangladesh, Pakistan, Maldives, Sudan, Togo, Uganda, South Asia and Central Asia.

Shariff was selected as one of the India Today Magazine 'faces of millennium (Economist)' in January 2000 issue; and one of the 25 identified in the Outlook Magazine's Alternative Power List (23rd April 2007 issue) as a recognition of my ability to influence public policy in India. He has published 8 books and over 50 research articles in refereed journals and seminar proceedings. He is a panellist on various Indian TV channels and has been interviewed and quoted in magazines of high repute such as the Times of India, Hindustan Times, New York Times, The Economist, Financial Times of London, La Monde, Paris, Washington Post, India Today and Outlook.

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Per capita income differentials and English as a source of demographic dividends amongst the youth in India

Abstract

India a democracy of over seven decades contains world's third largest number of Muslims next only to Indonesia and Pakistan. They constitute just about 14 per cent of the total population of 1.33 billion. They are also identified as the largest religious minority of India. Muslims are a major source of educated and technical workforce across the globe, especially the West Asia and middle-East.

Yet the Muslims of India are relatively backward, often found excluded from the contemporary mainstream developmental opportunities of India (Government of India-Prime Minister's High-Level Committee Report 2007; Shariff, 2016). They lag in practically all human development parameters and their share of the relatively poor, technically categorized as the 'below poverty line' amongst the Muslims is one of the largest and their growth in educational pursuits is tardy.

This paper reviews a few human development dimensions and estimate the rate of poverty change during the last about a decade; and traces the path of educational transition and human development according to socio-religious categories. A discussion as to the reasons for Muslim under-development and best possible route to enable mainstreaming them concludes this paper. The value added contributed by the Muslims of India will be essential to boost the fast pace of India's GDP growth during the next quarter to half century.

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Human Development, Per capita income differentials and English as a source of demographic dividends amongst the youth in India

Section I: Introduction

India, since the independence and more so since about the early 1990's has made many noteworthy gains in human development indicators such as levels of literacy, education and health and has also significantly reduced poverty (Reference – World Bank, United Nations, NitiAyog). The fruits of such development must be reflected from the improvements in quality of living of the masses. One way to assess is to find out the differentials in outcome indicators of human development according to socio-religious communities across the country; especially the SCs/STs, and Muslims who are the largest minority community of India. Recent assessment suggests these communities lag in several human development indicators. Historically in India, caste, religion and geographic regions have had varied socio-economic outcomes affected by deep rooted fabric which is complex, must be understood through empirical and evidence-based policy research (Government of India (Sachar Report) 2006; NitiAyog).

Since 1970, India has experienced a decline in level of poverty which was accelerated after 1991; but it also concurrently led to an increase in inequality. During the period 2004-05 and 2011-12 India has experienced a high growth in GDP along with a significant decline in estimated poverty. The official overall poverty rate declined from 37.2 percent to 21.9 percent during the same period. Such decline in poverty rate is often considered an achievement and celebrated widely. While such a decline took place at the macro-level, the poverty got concentrated amongst some specified groups. Despite, several targeted action policies against poverty reduction by government of India some socio-religious groups remains traditionally trapped under the disadvantaged categories which deserves special analytical and policy attention.

Demographic Dividend:

India's future accelerated economic development is largely dependent upon the value added from the current and future generations of youthful labour force; and this is termed as the 'demographic dividend (DD)'. The dividend gets generated only if appropriate human development investments are made to enhance the per capita value added of the individual laborer. Given an opportunity, larger share of working age population (15-64 years) as compared to its non-working population have a potential for a greater

economic achievement. Yet having a favorable demographic age structure does not necessarily guarantee an economic boost for a country; and historically there are possibilities of missing this chance (UNPA, 2018). Realizing demographic dividend requires strategic investment decision making in the areas of human development and creating economic opportunities. A 'dividend' is lost if a country's young population is not educated, healthy and properly skilled. Quality public allocations and private investments favoring sectors that generate immediate and sustained human and economic gains are essential. Investing in the youth rather takes a long-term understanding of sustainability of the labor force and economy. Demographic dividend doesn't happen on its own, a well-planned investment strategy a precondition to tap potential of its new-technology aligned-youth. India is facing a phase of demographic transition which can be termed as virtuous -A country with both increasing numbers of youth and declining fertility at the same time; which enhances the potential to reap rich demographic dividends. The Economic Survey-2016-17, forecasts that India is likely to experience a peak in demographic dividend in the early of 2020s. In a scenario, when world is ageing; the number of young Indians are rising; yet a question arises, whether India is ready to reap demographic dividends? Is the young population equipped with the required education, health, skills and employment that are essential to generate the demographic dividends? There are new reports about the redundancy of the youth labour in India (John Bluedorn, IMF) and also increasing unemployment rates to levels hitherto not recorded in the Independent India.

This paper, empirically reviews select outcome indicators of human development amongst the youth population of India. The differentials in these indicators according to socio-religious communities are also estimated and analyzed. While employment and wages are essential indicators to measure demographic dividends, this paper uses a rare-data set to explore the importance of English language education in augmenting the demographic dividends. One of the objectives of this paper is to encourage debate and research in a unique area of understanding differentials according to Socio-Religious Communities (SRCs).

Methods and Material - Data and Analysis:

Several relevant socio-economic and developmental parameters are estimated using the NSS 68th round (2011-12) data on the youth and working age population of India. Some socio-religious groups remain traditionally trapped under low value-added sectors of the economy and disadvantaged essentially due to the youth being unable to participate in nation's developmental opportunities. This paper examines the demographic parameters according to socio-religious groups so that targeted policies can be initiated to harness the untapped large young population, which when provided with appropriate skills and employment opportunities can boost the economy and GDP growth.

The Socio-Religious Communities of India:

Research and analysis based on caste and religion is not very popular in India, excepting focus on the estimates for the SCs and STs. However, the analysis in this paper is based on the SRC categorization as used by the PM's High-Level Committee also known as Sachar Committee (GOI, 2006).

Census data are essential for national and state level planning and they in India are conducted a decade apart, during the first year of the decade. The latest census was conducted during 2011 and population counts for the SCs and STs became available quickly but usable data according to religion became available only recently. Often bureaucratic level decisions appear discriminatory and politically motivated. It would be fair to say that it is not a technical issue that Census has not been able to count the population according to religion but only that the data was withheld from public scrutiny for long.

According to Census of India 2011, just about 235 million or 20 per cent of all population are categorized as religious minority. The respective shares of population according to religions are - Hindus 79.8 per cent, Muslims 14.2 per cent, Christians 2.3 per cent, Sikhs 1.7 per cent, Buddhists 0.8 per cent, Jains 0.4 per cent and Other religions 0.6 per cent. Thus, the Muslims are the largest socio-religious minority accounting for 70 per cent of all identified religious minorities and they reside in substantial proportions in most parts of India. The next largest group is Christian with 2.3 per cent of the country's population and they are numerically and proportionately small excepting in Kerala, Tamil Nadu, Goa and in the north-eastern states except in

Assam.

Although Census of India is a credible source of demographic data; the unit-record level in other words individual and household level data are not available for academic purposes and not amenable for technical analysis especially in creating meaningful Socio-Religious Community (SRC) categorizations. Alternatively, India is also well known for undertaking annual (also quinquennial large) surveys known as the 'national sample surveys' and analyzing variables at the level of the individual and households are feasible. In fact, the NSSO data bases are the foundation of poverty research in India. They are also useful in generating population distribution according to religion and the SRC categories. The following analysis is based almost entirely on the NSSO annual survey data bases. The SRC distributions estimated from the NSSO 68th round for reference year 2011-12 for all India and major states are reported in Table 1.

Table 1: Distributions of the Socio Religious Communities for Major States of India

States	Hindu SCs/ STs	Hindu OBC	Hindu-Gen	Muslims-All	Christians	Sikhs	Other Min	OM-Other than Muslim	TOTAL
All India	25.4	36.2	19.9	13.7	2.2	1.6	1.0	4.8	100
Jammu & Kashmir	11.7	2.6	21.3	61.8	0.0	2.1	0.6	2.7	100
Assam	23.0	25.2	16.9	30.7	3.8	0.0	0.4	4.2	100
Kerala	10.5	33.1	12.8	28.5	15.1	0.0	0.0	15.1	100
West Bengal	31.5	6.9	34.3	26.2	0.5	0.2	0.4	1.1	100
Uttar Pradesh	24.5	40.8	15.0	19.2	0.2	0.1	0.2	0.5	100
Jharkhand	31.0	32.5	10.8	17.1	4.5	0.2	3.8	8.5	100
Bihar	18.4	51.1	15.0	15.3	0.2	0.0	0.1	0.2	100
Uttaranchal	25.3	9.4	48.7	15.3	0.1	0.9	0.3	1.4	100
Karnataka	22.1	43.4	19.8	12.2	2.3	0.1	0.3	2.6	100
Delhi	23.6	15.9	45.0	11.3	0.8	2.0	1.5	4.3	100
Rajasthan	33.9	37.7	16.2	10.4	0.2	0.9	0.8	1.9	100
Maharashtra	19.2	31.7	32.1	9.9	0.9	0.2	6.1	7.2	100
Andhra Pradesh	23.4	46.4	18.0	9.6	2.5	0.0	0.1	2.6	100
Gujarat	24.1	37.4	28.4	9.2	0.7	0.1	0.2	1.0	100
Other States & UTs	15.5	31.0	33.6	6.9	11.4	1.5	0.1	12.9	100
Madhya Pradesh	40.0	38.2	14.3	6.5	0.2	0.2	0.6	1.0	100
Haryana	22.4	23.2	43.1	5.6	0.3	5.2	0.1	5.6	100
N-East States	17.1	14.8	9.3	5.3	44.9	0.0	8.6	53.5	100
Tamil Nadu	21.4	65.0	2.2	4.8	6.4	0.0	0.4	6.7	100
Punjab	15.7	6.3	17.7	2.7	1.2	56.1	0.4	57.7	100
Orissa	41.7	35.2	19.7	1.8	1.5	0.0	0.1	1.7	100
Himachal Pradesh	29.1	17.8	49.5	1.5	0.0	1.4	0.7	2.1	100
Chhattisgarh	46.3	43.3	6.2	1.2	2.3	0.3	0.4	3.1	100

SOURCE: GOVERNMENT OF INDIA, NATIONAL SAMPLE SURVEY 68TH ROUND 2011-12

However, the adjusted share of Muslims in the population estimation both from the census and the NSSO is 14 per cent; and since the latter data is amenable for detailed analysis this paper use it for all the following analysis.

The Politics of SRCs and relevance to Socio-Economic Status of Muslims:

A discussion of diversity in India is not complete without reference to the India’s highly politicized systems of quota-reservations. Quota reservations granting admissions to the publicly funded educational institutions and lifelong permanent employment in government and public sector industries and institutions as well as publicly funded programs that benefit specific set of populations. In this regard, the SC and the ST communities have been identified as groups which have experienced historical deprivation and exclusion and therefore the reservations (constitutional provisions) necessary. However, only

socially deprived and ‘other socially and educationally backward classes’ which has the constitutional backing. But the current EWS rational is rather amusing and require strong empirical support to implement it fairly. However, for a better understanding and implementation of the EWS many issues, logical parameters and authentic data are needed. Several real time parameters relevant at the level of the household and individual can be found in an article by this author as cited in the endnote above. It is also argued that the Muslims of India deserve a sub-quota of at least 45

Table 2: Synthetic Groupings of Caste and Class

Religion	SCs and STs	OBCs	All Others (High Caste/Class)
Hindus	31.3%	42.8%	26.0%
Muslims	1.3%	39.2%	59.5%

Source: Sachar Committee Report, Government of India, 2006; based on various National Sample Surveys.

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specific sub-groups within the SCs and STs are recognized, namely those who identify themselves as Hindu, Sikh, or Buddhist to begin with. In other words, the Dalit and tribal communities who identify as Muslim and Christian are excluded such quota-reservations. Due to this categorical exclusion, large proportions of Muslims and other minorities are misclassified and thus excluded from the benefits of India’s system of reservations (Table 2). This exclusion of Muslims and Christians from the SC and ST categories exemplifies the political nature of legal categorization, which in this case discriminates against Indian Muslims and Christians.

The most recent 124th constitutional amendment-2019 has provided a quota for the Economically Weaker Sections (EWS); which is incremental to the quotas for the SCs, STs and the OBCs . It appears that EWS reservation is driven by political calculations and its fierce critiques accuse being ambiguous and difficult to implement. The rationale behind the earlier quotas was to enable a level playing field to the

percent of the 10 percent EWS, given their population size, economic and educational backwardness.

Since the submission of the Sachar Committee Report in 2006, the United Progressive Alliance (UPA) -1 government (2004-9) under the leadership of the Indian National Congress party has taken several initiatives to address exclusion and deprivation among India’s minority communities. With the preponderance of Muslims among members of India’s minority communities, post-Sachar Committee policies and programs are often regarded focusing on the social and economic development India’s Muslim community with programs that remediate decades of exclusion and promote inclusion or “mainstreaming.” To this end, the Ministry of Minority Affairs was established in 2006 to implement Prime Minister Manmohan Singh’s 15 Point Program for Minorities that was informed by the empirical analysis of deprivation among minority communities and the recommendations in the Sachar Committee Report.

Section II. Human Development Issues

The Demographic Distributions:

Section two of this paper will explore the Indian youth and associated human and economic development parameters in a comparative perspective. Table 3 presents distribution of total population (all ages) by sex and according SRCs; and the distributions appear normal shares of the identified communities.

Table 3: Distribution of the Total All India Population by Sex & Social Groups

Social Group	Male	Female	Total
SCs/STs	27.3	27.4	27.3
OBCs	36.9	37.1	37.0
Muslims	13.8	13.9	13.8
All Others	22.0	21.6	21.8
Total	100.0	100.0	100.0

Source: Based on authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

In this analysis the focus is on measures of the shares of youth according to SRCs who will anchor future economic growth of India. India is blessed with relatively higher young and youth population and this 'young India' is both a national and international resource facilitating harnessing the demographic dividends. All this possible only when youth and young are adequately educated, skilled and occupied in gainful employment.

Mean age of the population reflects the youthfulness of specified SRC. Sixty-six per cent of India's population fall under the age bracket of 15 to 64 years; which is unique compared to the developed world. The mean age for India has averaged to be 28.1 years little low for men (Table 4). Male which is the source most of the labour force, the Muslims are the youngest with 24.8-year average, compare this with the 'all others' which is essentially high caste Hindus which averages 30.7 years. The SCs/STs are the second youngest group followed by OBCs. This difference suggests that the Muslims in India have most youthful population and their future contribution to the Indian economy will be not only large but essential.

Table 4: Mean age among different socio religious groups

Social Group	Male	Female	Total
SCs/STs	26.5	27.1	26.8
OBCs	27.9	28.6	28.2
Muslims	24.8	25.5	25.1
All Others	30.7	32.0	31.3
Total	27.7	28.5	28.1

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

The relative differential in mean age reflects a relatively higher fertility than the comparable groups as is the case of Muslims of India. While the all India mean age for male is 27.7 years and 28.5 years for women; for Muslims the respective means are 24.8 and 25.5. Compare these means with the 'all others' category (which are mostly high caste Hindus) the differential is much larger, higher than about six years for both men and women.

It has been noticed that the fertility amongst the Muslims is declining faster during the last several decades and the contraceptive practice is also increasing as an increasing rate (Shariff 1995, Kundu 2018). The trend suggests that the mean-age differentials are narrowing, and they will be much less in a couple of decades. Further the low mean age advantage for India will evaporate in about 2-3 decades.

The Youth in Workforce

In this sub-section data on youth according to SRCs are presented. The population shares according to ages namely less than 15 years (Child), 15 to 29 years (Youth) and 15-65 years (the working ages) are presented in table 5 (a).

Table 5 (a): Composition of Child, Youth and total working group among socio religious groups - All India

Social Group	Male	Female	Total
SCs/STs	32.1	27.3	64.0
OBCs	29.8	26.3	65.2
Muslims	35.3	28.1	61.2
All Others	23.7	26.5	69.4
Total	29.9	26.9	65.2

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Table 5 (b): Gender Composition of Child, Youth and total working group among socio religious groups- All India

Social Group	Up To 14 Years Age		Youth (15-29 years)		Working Age (15-64 Years)	
	Male	Female	Male	Female	Male	Female
SCs/STs	29.1	29.6	27.7	27.9	26.8	26.9
OBCs	36.7	37.3	36.2	36.2	37.0	36.9
Muslims	16.3	16.4	14.4	14.5	12.9	13.1
All Others	17.9	16.7	21.7	21.3	23.3	23.1
Total	100	100.0	100.0	100.0	100.0	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

It is clearly noticeable that the child population amongst the Muslims are considerably high compared with the OBCs as well as all-others category. Their share amongst the youth is also high at 28.1 percent on an average about 2 percentage point higher than other SRCs (Table 5 (a)). A 35 percent share of child population among Muslims points to the higher youth population in near future, implying their importance in Indian labor market in coming decades as compared to other socio religious groups who are turning older. Table 5 (b) presents these data according to gender and the shares are meaningful when compared to the respective SRC shares in the total population (consult data in Table 1). The relative youthful advantage for Muslims is seen amongst both men and women.

Primary Workers:

Primary worker is a concept which is closely aligned to gainfully employed population in the economy. It is expected all those who report themselves are primary worker are fully employed and have regular source of income either in the form of regular salaried, business income or daily wage earnings.

Table 6: Composition of primary workers among different age categories by SRCs, All India

Social Group	Youth (15-29)	Working Age (15-64 Years)
SCs/STs	42.4	56.5
OBCs	37.0	52.8
Muslims	37.8	47.2
All Others	31.7	47.9
Total	37.5	52.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Only 38 per cent of the youth and 52 per cent all in ages 15-64 years have reported status as primary workers. This is unsustainable since the female work participation is rather low in India. One notices relatively higher reporting of primary workers amongst the youths of SCs and STs. On the other hand, the proportions are substantially lower than the national average amongst the 'all others' category which is dominated by the high caste Hindus. Note these are basic proportions not disaggregated by sex and education which is not the focus of this paper.

Suffice it to say; although the Muslim community has recorded largest share in the age-specific population compared to other SRCs; its share in employment or

workers does not corresponds to its youth population. Their representation is lowest in the workforce as compared other SRCs in the age group 15-64 years (Table 6) and significantly lower than the national average – 47.2 compared to 52.0 per cent. However, most of the lower labor participation amongst the Muslims has emerged from the abysmally lower participation rates from Muslim women (Table 7).

Table 7: Composition of workers among different age categories by socio religious groups & gender in India

Social Group	Youth (15-29 years)		Working Age (15-64 Years)	
	Male	Female	Male	Female
SCs/STs	30.3	36.1	27.5	35.1
OBCs	35.4	37.0	37.1	39.3
Muslims	15.7	10.0	13.0	7.6
All Others	18.5	16.8	22.5	17.9
Total	100.0	100.0	100.0	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Education profile of the Youth

The importance of mass education and higher levels of technical literacy cannot be overemphasized, especially when India is amid profound economic reforms which are redefining the way Indians live, think, behave and excel within the comity of globalizing nations. Literacy, vocational and technical training, and higher education are drivers of social and economic development and they form the very foundation of livelihood and life style in the growing and developing India. A large body of research establishes the wide-ranging social and economic benefits of literacy and education that accrue to individuals, households, and the larger society (Birdsall, 1993; Behrman, Jere R. & Wolfe, Barbara L., 1987; Sen, Planning Commission of India). The benefits of expanding literacy and educational opportunities for girls and women through increase in both market (money income) and non-market (gains in human development) returns are also well

established. (Caldwell, 1980; Psacharopoulos, George, 1994; Schultz, World Bank).

Social group differences in enrolment are striking (Sachar Report 2006). SCs, STs and Muslim children are far less likely to enrol in school and are slightly more likely to drop out than others. It is particularly worrisome to note that Muslim children are as disadvantaged as Dalit and Adivasi children, although little attention has been paid to religious background as a source of educational disadvantage. There is wide divergence in the three R's (reading, writing, and arithmetic) by social and religious background – children from all above cited communities falling behind. Not surprisingly, this educational deficiency is reflected in lower access to salaried jobs among these communities" (HDIndia, 2010)".

Table 8: Education profile of youth (15-29 years) population by socio religious groups

Social Group	illiterate	Below Secondary	Secondary	Higher Secondary	Above Higher Secondary	Total
SCs/STs	40.1	32.6	22.4	19.7	14.2	27.8
OBCs	33.6	34.9	39.9	37.6	36.1	36.2
Muslims	19.8	16.9	12.6	9.8	7.5	14.5
All Others	6.5	15.6	25.1	32.9	42.3	21.5
Total	100.0	100.0	100.0	100.0	100.0	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

It is startling to find (Table 8, Table 8 (a) and Table 8 (b)) that compared to the respective share in 15-29-year population, the SCs/STs and Muslims are proportionately higher illiteracy. 40 per cent of SC/ST labour is illiterate compared with their share in population on only 28 per cent. Similar, almost one-fifth all illiterate labour force is Muslims while their share in the workforce is 14.5 percent.

Let us compare their respective share in the educational category 'above higher secondary'. Only 14 percent of SC/ST and 7.5 per cent of Muslims labour force is educated

above higher secondary level; compared to 42 per cent of 'all others' which is disproportionately larger than their share in labour force of 22 per cent.

It is such a large disproportionate representation in higher level education and associated skill formation which is hurting exclusive SRCs namely the SC/STs and the Muslims. Such a puzzling disparity also affect the ability of the Indian economy to reap the benefits of Demographic Dividends and cause huge social inequity and disparity in income levels.

Education profile of youth (15-29 years) population by SRCs

Social Group	Below Second	Secondary	Higher Second	Above Higher	Total
SCs/STs	68.4	16.2	10.2	5.2	100.0
OBCs	52.7	22.1	15.0	10.1	100.0
Muslims	67.4	17.6	9.7	5.3	100.0
All Others	34.4	23.4	22.0	20.1	100.0
Total	55.3	20.1	14.4	10.2	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Table 8 (a): Education profile of youth (15-29 years) of age group among male population by socio religious groups

Social Group	Illiterate	Below Secondary	Secondary	Higher Secondary	Above Higher Secondary	Total
SCs/STs	41.1	33.1	23.1	21.2	14.7	27.7
OBCs	30.4	34.7	40.2	37.5	36.8	36.2
Muslims	22.6	17.2	12.4	9.5	7.8	14.4
All Others	5.9	14.9	24.3	31.8	40.7	21.7
Total	100.0	100.0	100.0	100.0	100.0	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Table 8 (b): Education profile of youth (15-29 years) age group among female population by socio religious groups

Social Group	Illiterate	Below Secondary	Secondary	Higher Secondary	Above Higher Secondary	Total
SCs/STs	39.6	32.0	21.5	17.9	13.5	27.9
OBCs	35.2	35.1	39.5	37.8	35.1	36.2
Muslims	18.4	16.6	13.0	10.0	7.1	14.5
All Others	6.8	16.3	26.0	34.2	44.4	21.3
Total	100.0	100.0	100.0	100.0	100.0	100.0

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data. 12



Youth and Sectors of Economy:

Strongest of evidence of inequity and deprivation emerges from distribution of workers according to various sectors of the economy. In this analysis the Indian economy is divided in to three classical groups namely agricultural or (Primary), Industry and manufacturing (secondary) and Services or (Tertiary) sectors. However, give our expertise in analyzing primary data it was possible to further sub-divide the Services sector in to traditional (small business, retail etc.) and modern which encompass employment in information technology, transport and tourism, medical and financial services. The modern services sector produced relatively high per capita value added thus generating better demographic dividends.

Sectoral distribution of youth workers according to sectors of the economy suggests that while the OBCs are at parity participation in modern services employment, the SCs/STs

and Muslims are highly underrepresented; while the representation of the ‘high caste Hindus’ is substantial; 31 per cent compared with only 18 per cent in the youth workforce. It appears all the relative advantage of ‘the all other – high caste Hindus’ appear to be linked with the under-representation of the SC/STs and Muslims.

The case of Muslim employment and income vulnerability in the context of demographic dividends emerges from that fact that their representation in traditional service san industry has been disproportionately very high. Most of the industrial employment that Muslims are engaged is unskilled manual labour and low paid temporary daily wage earners. Historically the Muslims are not landed and therefore their share in agriculture is rather low and often it will be of daily manual wage labour type.

Table 9: Sector wise distribution of youth workers according to SRCs

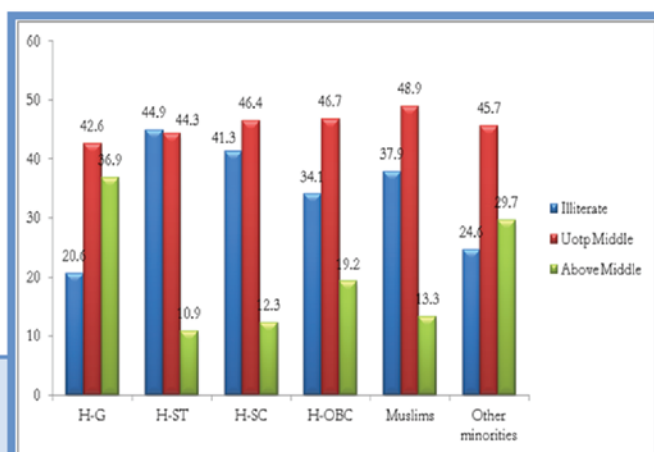
Social Group	Agriculture & Allied	Industry	Traditional Services	Modern Services	Total
SCs/STs	37.5	31.7	20.7	23.7	31.7
OBCs	40.2	30.7	33.9	36.4	36.0
Muslims	7.9	21.6	21.6	8.7	14.3
All Others	14.3	15.9	23.8	31.2	18.0
Total	100.0	100.0	100.0	100.0	100.0

Source: Authors’ calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Regardless of the sector, forward castes and other minority religions have higher salaries than OBCs, Dalits, Adivasis, and Muslims (HD India, 2010) .While historically Muslims are less landed; their share in modern services is the reflection of low levels of education and quota-reservation based employment at higher levels of education.

In continuation of the relationship of education and income levels in the following is an analysis of relative per capita value added at different levels of education by SRCs.

Figure 1: SRC Population Shares by Levels of Education



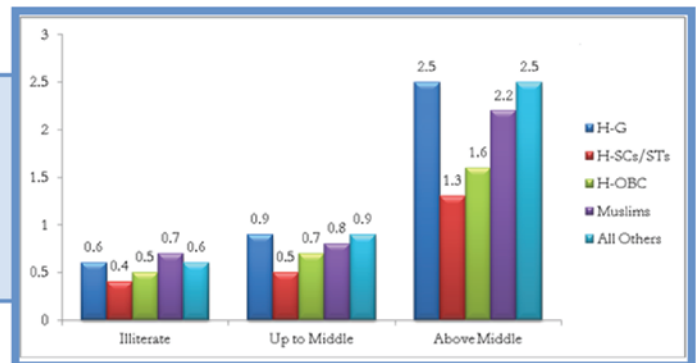
Human Development In India: Challenges for a Society In Transition, Oxford University Press, 2010

The analysis suggests that, even after attaining a certain level of education; the disadvantaged communities show a lower level of efficiency and hence lower level of development. The efficiency quotients estimated for different communities at different levels of education suggests high variation. For example, the Other Minorities and Hindu- general sections of the population are at the top in the list at each level of education. Efficiency of the two top communities are followed by Muslims, Hindu-OBCs and Hindu-SCs/STs at each level of education. This in a way opens doors to further research to answering why the educational attainment also do not aid equally in the development of each community equally. Why the Hindu-generals and Other Minorities show higher level of efficiency leading to higher levels economic and social development (Figure 2) compared with

the same level of educated from the others deprived communities.

However, a unique feature of the Muslim community which is consistent across different periods has been the fact, even at the lower levels of education and even if they are illiterate their relatively contribution is comparable or even better than the all other communities in India. There is a strong suggestion to the fact that access to higher education and skills for the Muslims in fact consistently contributes to GDP with greatest levels of efficiency. They are the most productive, although at very high levels of education they sustain high levels next only to the H-General and the Other Minority categories.

Figure2: Efficiency Coefficients of SRCs by Levels of Education



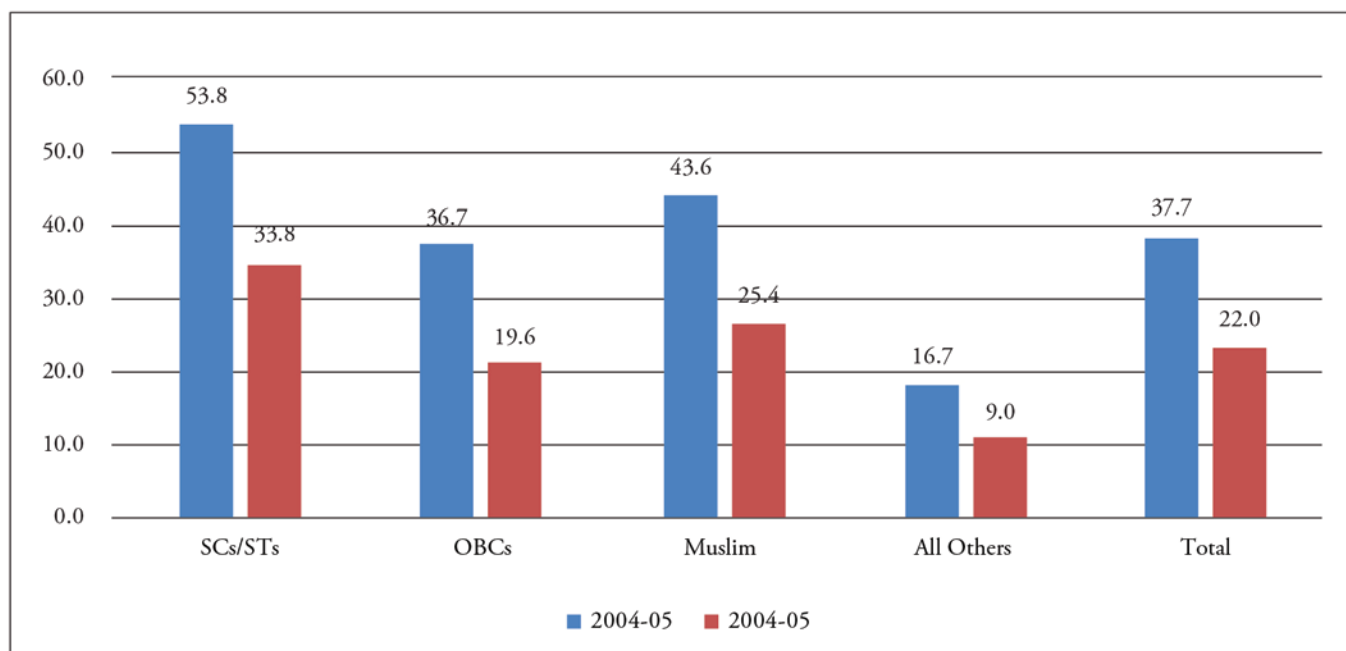
Section III: Poverty, Dependency and Work Contracts as evidence of Vulnerability

As stated earlier to reap the benefit of demographic dividend it requires that country's youth is equipped with appropriate education, skills and health which are lacking amongst those living below poverty line.

Figure 3 below presents the distribution of poverty rates among social religious groups for two time periods (2004-05 & 2011-12). We observe that overall poverty rates have declined from 37.7 to 22 percent, a drop of 15.7 percentage points. All groups show a decline in poverty over this period, however the extent of poverty decline among social groups is not the same. Considering the social groups SCs/STs and Muslims, in particular one can see a decline of 19.9 and 18.2

percentage points in poverty rates. However despite this both groups remain at the highest level of poverty as compared to other socio-religious groups. Poverty decline among 'All Others' category observed to be lowest but if we look at the absolute percentages, we observe that in 2011-12 only 9 percent as compared to 16.7 percent are only living below poverty line implying that about half of the population living in poverty line in 2004-05 had escaped the poverty till 2011-12. The same is not true for other social groups like SCs/STs or Muslims. Approximately 53.8 and 43.6 in 2004-05, and 33.8 and 25.4 in 2011-12 percentage of SCs/STs and Muslims are found to be living below poverty lines in India.

Figure 3: Social Group wise poverty rates in 2004-05 & 2011-12 - All India

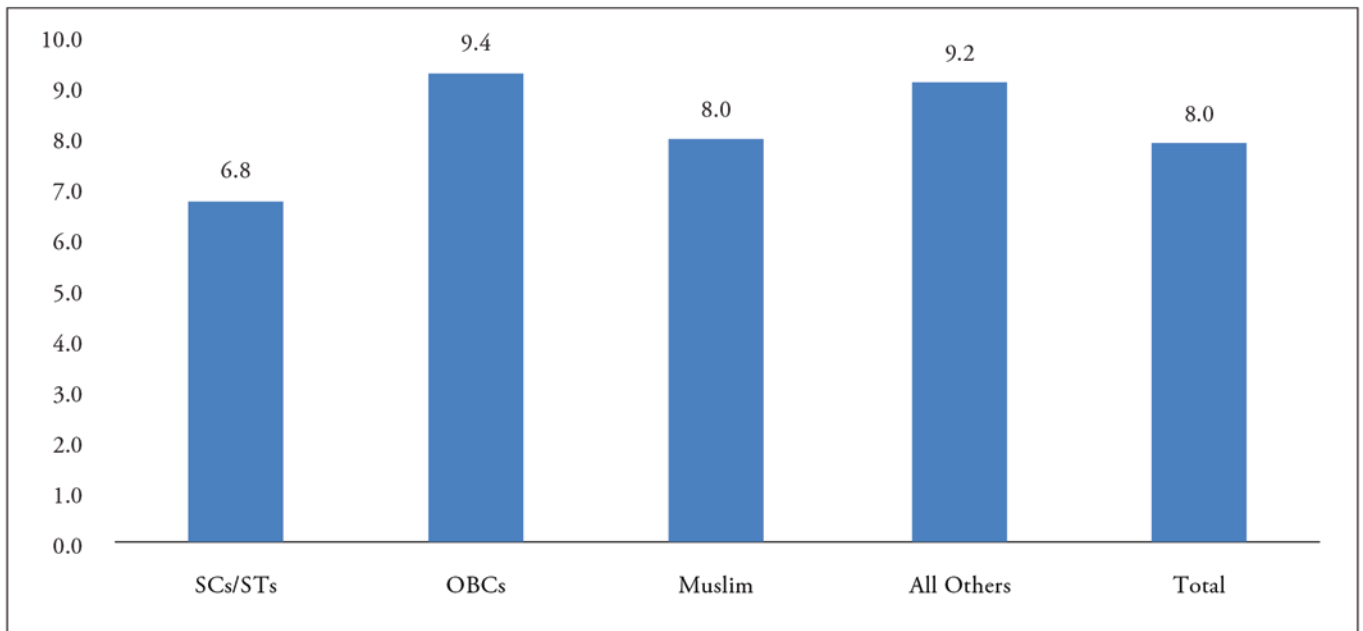


Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

In figure 4, a comparison across the social groups shows a substantial relative decline in poverty during the 2004-05 and 2011-12 period. In both the time periods (8.7% in 2004-05 & 11% in 2011-12) "Other backward classes" (OBCs) here have experienced a highest annualized rate of fall in poverty. Surprisingly, people in "Other" category which is considered as a relative prosperous group and enjoys the second highest fall in poverty rate. Despite larger proportion of poor people among SCs/STs and Muslim community annualized rate of poverty decline is found to be

lowest among these groups. These estimates cast doubt on the government targeted poverty alleviation schemes which is widely believed to be for marginalized social groups.

**Figure 4: Annualised Rate of fall (%) in poverty between 2004-05 & 2011-12
– All India**



Source: Authors' calculations using NSS 68th & 61st round (2004-05 & 2011-12) Employment & Unemployment data.

Table 10: Poverty among child, youth and working age groups by socio religious groups

Social Group	Child (<15)	Youth (15-29)	15-64 Years
SCs/STs	41.2	30.3	30.4
OBCs	25.6	17.4	17.0
Muslim	31.0	22.7	22.5
All Others	13.1	8.4	7.9
Total	28.9	19.8	19.2

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

In the table above, it is not difficult to predict that if a considerable section of people from disadvantage groups (especially its youth and children) are living in poverty then how can one expect to reap the demographic dividends. The SCs/STs followed by the Muslims are the most disadvantage group suffering from high incidence of poverty. The incidence of poverty is highest at 41.2 per cent and 30.3 percent respectively for child and youth

population belonging to SCs/STs; and the respective incidence for Muslim community is 31 per cent and 22.7 percent while their share in population is just over 14 per cent. It appears, however, that a relatively higher proportion of child poverty across the SRCs is an evidence of a positive relationship between higher number of children and low incomes.

Dependency Ratio & Mean Per capita Expenditure:

Table 11: Dependency Ratio & MPCE by Social Groups

Social Group	Dependency ratio 1 (Young & Old)	Dependency ratio 2 (Non-Workers/Workers)	MPCE*
SCs/STs	56.4	1.4	1145
OBCs	53.5	1.5	1441
Muslim	63.5	2.0	1328
All Others	44.1	1.7	2219
Total	53.4	19.8	1514

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

NOTE: DEPENDENCY RATIO 1 IS CALCULATED BY ADDING TOGETHER THE CHILDREN (AGED UNDER 15 YEARS), AND THE OLDER POPULATION (AGED 65+), DIVIDING THAT BY THE WORKING-AGE POPULATION (AGED 15-64 YEARS), MULTIPLYING THAT BY 100 SO THE RATIO IS EXPRESSED AS THE NUMBER OF 'DEPENDENTS' PER 100 PEOPLE AGED 15-64 YEARS.

DEPENDENCY RATIO 2 IS CALCULATED BY DIVIDING TOTAL WORKERS (BOTH PRIMARY & SECONDARY) BY NON-WORKERS WHICH EXPRESSED AS THE NUMBER OF 'DEPENDENTS' PER WORKING PERSON.
*MONTHLY PER CAPITA EXPENDITURE

Low participation in workforce results in high dependency ratio. A shift in the dependency ratio indicates towards the potential social support requirements and a burden on working population. There are two types of dependency ratios, one age based and the other work/gainfully employed base. The first type of dependency ratio reflects the share of children and the old (above 65 years of age) who are dependent on the age group of 15-64 years and the second types is estimated by dividing the actual non-working population by the working population.

Both the definitions show high dependency ratio of Muslim community followed by SCs/STs. However due to low participation of Muslim community in the work force, strength of dependency ratios in case of second method was found to be larger compared to other groups. Second

method implies that one working person have the burden of two non-working person.

Work Status and Social Groups:

The type of work has a close relationship with the SRCs. The following Table 12 (APP Table 12 (a) and 12 (b)) presents distribution of workforce according to type work status. Over all 17 per cent are 'own account workers', another 34 per cent are 'casual wage laborers'. Only 23 per cent 'worked on regular salaried employment'. Once these work status distributions are analyzed according to SRCs one finds that Muslims and the SCs/STs are least employed in regular salaried jobs. Muslims are most likely to work on own account or self-employed vocations and more so the 'Muslim female worker'.

Table 12: Percentage distribution of work status by social groups - All Youth

Social Group	Own account worker	Employer	Worked as helper in household enterprise (unpaid family worker)	Worked as regular salaried/wage employee	Worked as casual wage labour: in public works	Worked as casual wage labour: in other types of work	Total
SCs/STs	13.4	0.1	21.7	15.3	1.3	48.3	100
OBCs	16.3	0.3	29.2	21.6	0.6	32.0	100
Muslim	21.7	0.9	24.2	20.9	1.3	31.0	100
All Others	17.9	1.0	27.0	39.4	0.2	14.6	100
Total	16.5	0.5	25.7	22.7	0.8	33.8	100

Source: Based on authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Job contract and Employment Security:

In a fast-growing economy, the type of job contracts highlights stability of paid employment and associated economic benefits. These data suggest that the Muslims work under highly vulnerable situations and over 90 percent undertake paid employment with no written contracts. The 'All Other' which are mostly the 'high-caste Hindus' have the most secure jobs since over one third have written contracts suggesting modern organized sector jobs (Table 13 (a) and Table 13 (b)). The job vulnerability of the SCs/STs and OBCs is also high, yet most of the OBCs will be farmers owning some amount of cultivable lands on which they work.

Table 13 (a): Type of job contract of working age population by socio religious groups

Social Group	No written job contract	Written job contract: for 1 year or less	More than 1 year to 3 years	More than 3 years
SCs/STs	84.0	2.4	1.2	12.5
OBCs	81.3	2.3	1.6	14.8
Muslim	90.2	1.9	0.5	7.4
All Others	63.8	3.8	2.8	29.6
Total	78.9	2.6	1.6	16.8

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Table 13 (b) :Type of job contract of youth population by socio religious groups

Social Group	No written job contract	Written job contract: for 1 year or less	More than 1 year to 3 years	More than 3 years
SCs/STs	90.7	2.8	1.3	5.2
OBCs	87.2	3.2	1.9	7.7
Muslim	95.4	1.3	0.6	2.6
All Others	73.6	6.0	4.9	15.6
Total	86.6	3.4	2.1	7.8

Source: Authors' calculations using NSS 68th round (2011-12) Employment & Unemployment data.

Section IV:Role of English Education in Reaping Demographic Dividends

One of the crucial issues with respect to reaping demographic dividends is type and quality of higher-level education and over all education policy in general. Since providing education is the responsibility of states in India, there is a wide diversity in medium of instruction policy in India. There are issues relating to mother tongue, regional languages, Hindi as the language of the nation, and English a foreign language, without which Indians cannot make it to the higher levels of learning and higher levels of earning. The complication has emerged since India is a nation of multiple languages and dialects and the very foundation for the formulation of the states was based on language. There is no country on this planet which has such a large diversity of languages and associated culture, literature and social value systems. However, it may not entirely be the legacy of the British Raj that now education of children in English is a mechanism to overcome serious socially motivated differentials; and also, that contemporary globalizing economic system is anchored in English language. Today's internet revolution, supported by technological innovation,

is largely anchored upon the English language. To capture the prevalence of English-medium higher education in India, the authors have estimated income earning differentials associated with the knowledge and fluency of the English language and according to SRCs and other dimensions. These data are generated from the NCAER's Human Development Survey - 2011-12.

In India, the knowledge and education in English language generates better incomes over the lifetime. First let us review the 'English language ability' according to the SRCs (Tables 14 (a) and 14 (b)). Over all, only 4.8 per cent in the sample households know English fluently and another 20 per cent know it a little. In the fluency category the proportion is double the for the all others-high caste Hindus' and least for SCs/STs and Muslims. Looking this same data another way out of all those who know English fluently 43 per cent were the high caste Hindus which is double their share in populations.

Table 14 (a): Distribution of English Ability according to SRCs

Social Group	None	Little	Fluent	Total
SCs/STs	81.8	15.5	2.7	100.0
OBCs	75.6	20.2	4.2	100.0
Muslim	81.1	15.9	3.1	100.0
All Others	61.4	28.8	9.8	100.0
Total	75.2	20.1	4.8	100.0

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

Education14 (b): Distribution of English Ability according to SRCs

Social Group	None	Little	Fluent	Total
SCs/STs	32.2	22.9	17.0	29.6
OBCs	36.2	36.2	31.2	35.9
Muslim	14.3	10.5	8.4	13.2
All Others	17.3	30.4	43.4	21.2
Total	100.0	100.0	100.0	100.0

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

Knowledge, Fluency of English and Income: Given the above type of lopsided distribution of the knowledge and fluency of English languages let us understand the association this language with mean per capita income (MPCI).

It is clear from the distributions from Table 15 (a) and Table 15 (b), that highest income per capita is earned by

those having fluent English with Rs.76,471 compared to little knowledge with Rs.34,648 and with no English knowledge with a meager Rs.20,030. These earning amounts to a 40 per cent jump in income with little English and another 50 per cent when the fluency is achieved. Compared to no knowledge of English the fluency increases incomes by 69 percent.

Table 15 (a) Distribution of English ability and Mean Per capita Income

Social Group	None	Little	Fluent	Total
SCs/STs	17399	27621	61685	20235
OBCs	19894	32004	67394	24675
Muslim	17333	30143	57582	21028
All Others	28650	44571	91117	41602
Total	20030	34648	76471	26250

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

Table 15 (b) Distribution of English ability and MPCCI compared with income of English fluency

Social Group	None	Little	Fluent	Total
SCs/STs	28.2	44.8	100.0	32.8
OBCs	29.5	47.5	100.0	36.6
Muslim	30.1	52.3	100.0	36.5
All Others	31.4	48.9	100.0	45.7
Total	26.2	45.3	100.0	34.3

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

A further analysis by the SRCs suggests that irrespective any identity, those who have little English education earn on an average about one half of those fluent within the same community. Similarly, those who do not have any knowledge or education of English earn on an average about 17 per cent lower income than those who at least know some English; but this income is 72 per cent low than those who are fluent in English within the same community.

Knowledge, Fluency of English, Income comparisons amongst the SRCs: It has become clear that the knowledge and fluency of English is one the most dominant

discriminatory factor in India in terms of the ability to earn higher incomes. Yet such discriminatory incomes get compounded when distinctions are made about this impact according to various SRCs in India. At any level of English education, 'all others-HCH)' category earns considerably more than any other category. For example, the OBCs earn 31 percent less compared to this group even when English is not a factor. Even when the fluency of English is achieved the OBCs continue have lower income by 26 percent compared to the 'all others-(HCH). These differences in case of the Muslims works out to be 40 and 37 per cent respectively.

Table 16: Distribution of English ability and MPCCI in comparison to 'High Caste Hindus'

Social Group	None	Little	Fluent	Total
SCs/STs	60.7	62.0	67.7	48.6
OBCs	69.4	71.8	74.0	59.3
Muslim	60.5	67.6	63.2	50.5
All Others	100.0	100.0	100.0	100.0
Total	69.9	77.7	83.9	63.1

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

Table 17: Distribution of English ability, MPCCI and compared to National MPCCI average

Social Group	None	Little	Fluent	Total
SCs/STs	86.9	79.7	80.7	77.1
OBCs	99.3	92.4	88.1	94.0
Muslim	86.5	87.0	75.3	80.1
All Others	143.0	128.6	119.2	158.5
Total	100.0	100.0	100.0	100.0

Source: Authors' calculations using Human Development Survey (IHDS II) data (2011-12).

In the absence of individual level income, author has used average household per capita income in the analysis. Fluency estimates are generated for employed/working household members only. The data shows that, on an average, MPCCI of an individual having fluency in English is higher than of those having no or little fluency in English. In other word, if working individuals in household have fluency in English, generally household income of those households is high as compared to household having none of the member fluent in English.

These relationships for the SCs/STs are of similar levels and scale which suggest it is only the 'all others-HCH' who gain substantially from the relative advantage of English language. First they are the one who have better access to English education and then they also have better access to English-favoured labour market that prevails in India.

However, For the SC/STs and Muslims, the income growth from 'none' to 'little' and 'little' to fluent is a secular increase suggesting the fact that providing English education among these communities will bring considerable income growth which will even help them to come out of poverty.

A dominant finding of this research is that English language has emerged as the most secular factor that benefits all irrespective of SRCs. Note that the fluency in English provides an opportunity to earn incomes within a narrow band of a income for all communities. Surprising enough, English language in India has a huge role to play to both augment and effect income equity in India.

Conclusion

India has seen a significant fall in poverty since its independence but there are always a voice against its uneven nature. Traditionally disadvantages groups are remained in that category even after 60 years of independence. These disadvantage groups include Muslims, SCs/STs and to some extent OBCs in the country. These groups perform poorly in most of the human development indicators such as education, employment etc.

We investigate in this paper the dynamics of poverty in India between 2004-05 & 2011-12 and an assessment of demographic dividend according to socio religious groups. Paper uses National Sample Survey (NSS) data of two point of time for this purpose. We found that traditionally disadvantageous groups have also gained from the fruits of development, but extent of this gain is considerably low as compare to other groups. Muslim community and SCs/STs in India remain traditionally trapped in low literacy, employment opportunities and mainly engaged in informal sector and have high dependency ratios as compare to other socio religious groups.

Although the mean age of the Muslim community in the country is the youngest but their share in workforce is lowest as compare to other groups. The SCs/STs are the second youngest group followed by OBCs. Further a 35 percent share of child population among Muslims indicates

towards the higher youth population in future which shows an important role of Muslim community in reaping demographic dividend. However, youth condition in 2011 as per NSS cast a doubt in reaping a demographic dividend in future also.

In education attainment also Muslims and SCs & STs in India are too far from other social groups or community. Share of SCs/STs and Muslims in above secondary education level has been disproportionately low. Low level education translates into low income unskilled jobs, which can be seen among Muslims and SCs/STs. Both Muslims and the SCs/STs are least employed in regular salaried jobs. About 90 percent of Muslim community is working with no written contract showing a job insecurity and vulnerability. About 41.2 and 30.3 percent of child and youth population belonging to SCs/STs lives below poverty line. Among Muslim community this percentage is 31 and 22.7, while their share in population just over 14 percent.

The overall poverty rates have significantly declined in rural India from 41.8 to 25.4 percent whereas for urban India it is declined from 25.7 percent to 13.7 percent. Even after experiencing a larger fall in poverty as compare to other socio groups Muslim community in India remains at the top in terms of overall poverty ratios in urban India. In rural India SCs/STs are found to be the most disadvantage group in this respect and about 36.5 percent of the SCs/STs people are found to be poor in 2011-12. Muslims in rural India are the second most distressed group in this sense.

Poor human development indicators are the alarming bells for the policy makers of a country to harness its young brigade. There is a possibility of missing an opportunity of favorable demographic transition. In the absence of targeted policies to uplift the disadvantageous groups' country will not be able to gain from this opportunity as it was expected.

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Dr. Abusaleh Shariff

Founder President

Chief Scholar of the US-India Policy Institute, Washington DC. He is the founder president of the CRDDP. He was Senior Fellow/Chief Economist at the National Council of Applied Economic Research, New Delhi for over 15 years, demitted office in 2012. Worked as Senior Research Fellow at the Int. Food Policy Research Institute, Washington DC 2008-10. He was nominated by the Prime Minister of India as member-secretary of High Level Committee during 2004-6 to review inclusive growth policies favoring the minorities. Was also on the Home Minister's Committee on Andhra Pradesh (Telangana). He completed Ph. D from the Australian National University, Canberra and post-doctoral research at Yale Economic Growth Center, New Haven, USA during 1991-02. His research focus includes poverty and inequality, human development, labor markets and demographic dividends, social sector budgetary analysis, micro-impact of economic reforms and review of safety net public programs. He has authored/edited 11 books mostly published by Oxford University Press and published over 50 articles in refereed books mostly published by Oxford University Press and published over 50 articles in refereed journals of international /national repute. He was one of the India Today Magazine 'faces of millennium (Economist)' in January 2000 issue; and one of the 25 in the Outlook Magazine's Alternative Power List (23rd April, 2007 issue).



Syed Zameer Pasha, I.A.S. (Rt)

Executive Director

An accomplished I. A. S officer for 34 years, he served as the Secretary to Government of Karnataka, Department of Minority Welfare, Haj and Wakf. Earlier he served as the Secretary to Govt. Department of Personnel and Administrative Reforms; Managing Director (MD) of Bangalore Metropolitan Transport Corporation (BMTc); Commissioner for Agricultural Marketing; Deputy Commissioner of Kolar district and Chief Executive Officer of Zila Panchayat of Bangalore Rural District.

He is the recipient of 16 awards as the MD, including two international. He was awarded 'Namma Bengaluru' Award (2012) for outstanding contribution to the Indian society. He is credited with setting up the Farmers Bazaars ('Raithara Santhe') ensuring fair price for all in Karnataka. He revolutionized the Agricultural Produce Marketing Committees (APMCs) through computerization and information technology. He is also on record for being instrumental in fostering communal harmony in the district of Kolar when he was the D.C.

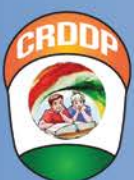


B. L. Joshi

Chief Research Officer

He studied M. Sc (Statistics) Punjabi University, Patiala and currently is the Chief Executive Officer of the Centre for Research and Debates in Development Policy. Earlier positions held: a) Senior consultant- Committee for the Consultation on the Situation of Andhra Pradesh (CCSAP), Ministry of Home Affairs, Government of India (2010), b) Senior Economist- National Council of Applied Economic Research (NCAER), Parisila Bhawan, 11, I.P. Estate, New Delhi-110002 (1971- 2005), c) Consultant- University of Maryland USA (2006-2008) and d) Chairperson- Knowledge Awareness Research And Management (2005 onwards).

He has over 40 years of experience in planning and executing base line and evaluation studies; uses mixed research methods - qualitative and quantitative approaches to evaluate program impacts. He is an author of 'Human Development in India, Challenges for a Society in Transition-2010', Oxford University Press.



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