

# A BASELINE SURVEY OF MINORITY CONCENTRATION DISTRICTS OF INDIA

**LEH**

(Jammu & Kashmir)

**Sponsored by**

Ministry of Minority Affairs

Government of India

and

Indian Council of Social Science Research



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**2008**

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## **A BASELINE SURVEY OF MINORITY CONCENTRATION DISTRICTS**

### ***Executive Summary of Leh District (Jammu and Kashmir)***

#### **Background:**

- Based on the 2001 Census data, the Ministry of Minority Affairs (GOI) has identified 90 minority-concentrated backward districts using eight indicators of socio-economic development and amenities. The purpose of this exercise is to improve all these indicators and bring it to the all India level through a Multi-Sector Development Plan (MSDP), under the Eleventh Five Year Plan. As it is expected that there must be changes in these indicators after 2001, a baseline survey has been conducted to formulate the multi-sectoral development plan with the latest deficits and priorities.

#### **District Profile (2001 census based):**

- In 2001 census, the total rural population of Leh district was 88593. The district Leh has only one tehsil i.e. Leh and 72.8 per cent of the population of tehsil Leh is rural.
- The Scheduled Caste population was negligible (0.2 per cent), but Scheduled Tribes constitute 87.6 per cent of the inhabitants as per the 2001 census. The Hindu and Muslim population was about 3.8 per cent and 12.9 per cent respectively. There is substantial number of minority population in the district which is around 96.8 per cent.
- The work force participation rate was 49.47 per cent in 2001. The proportion of cultivators, agricultural labourers and household workers was comparatively lower than that of other workers.
- Around 99.1 per cent of the villages of the district had at least one primary school, which is higher than the State share (87.7 per cent) and 58 per cent of the villages have a middle school in the district, which is comparatively higher than the State aggregate of 40.8 per cent.

- The literacy status of the district was better (65.30 per cent) than the State average of 49.78 per cent. Male literacy was higher (75.60 per cent), while female literacy was 52.70 per cent.
- The District's health facilities are below the State aggregate. As compared to Jammu and Kashmir
- (39.7 per cent), only 8.9 per cent of the villages of the district of Leh have a primary health care (PHC) within a range of 5 km. Only 0.9 per cent of the villages of Leh district have a maternity and child welfare centre (MCW) centre within 5 km compared to 26.1 per cent of the villages of the State.

### **Survey findings: Socio-economic Conditions and other Amenities in 2008**

- The present survey is confined to Leh district of Jammu and Kashmir State. The survey reveals that Leh lagged behind in three out of eight indicators compared to the all India average. Table 1 below shows the gap between the all India and district figures vis-à-vis ten indicators and prioritises the development intervention vis-à-vis eight indicators. The district figure is based on the survey findings (2008), while the all India figures are of 2004-05 and 2005-06. The variation from the all India figures may be higher, as the all India data are a little dated.

### **Development Priorities as per Eight Indicators:**

#### **Safe Drinking Water:**

The condition of the drinking water facilities in the district is not that satisfactory; though 67.9 per cent of the households have safe drinking water, it is quite less when compared to the national average of 87.9 per cent. Nearly two-thirds of the households use drinking water from a public source, while 9.68 per cent of the households depend upon private source. Besides, nearly one-third of the households also depend on other sources, including natural water sources. The dependence on private and unprotected natural sources of drinking water by the poor rural households is a serious concern. This needs to be rectified by the government by providing tap water facilities, for which necessary allocations have to be made on a priority basis.



**Table 1: Development Gaps and Priorities for the Multi-sector Plan**

Sl. No.	Indicators	Leh 2008	All India 2005	Development Gaps Between All India and District	Development Priority of the District
		(1)	(2)	(3=1-2)	(4)
1	Rate of literacy	70.1	67.3	2.8	4
2	Rate of female literacy	63.9	57.1	6.8	5
3	Work participation rate	25.5	38.0	-12.5	2
4	Female work participation rate	9.9	21.5	-11.7	3
5	Percentage of households with <i>pucca</i> walls**	87.2	59.4	27.8	7
6	Percentage of households with safe drinking water	67.9	87.9	-20.0	1
7	Percentage of households with electricity	85.1	67.9	17.2	6
8	Percentage of households with water closet latrines	93.1	39.2	53.9	8
9	Percentage of fully vaccinated children	76.1	43.5	32.6	-
10	Percentage of child delivery in a health facility	91.4	38.7	52.7	-

Note: (1) Survey data of the district (Col. 1) pertains to the rural area only, but all India data (Col. 2) pertains to total.

(2) Data in Col 2 from Sl. No. 5 to 8 pertain to year 2005-06 from National Family Health Survey (NFHS)-3 and the rest of the data in Col. 2 pertains to the year 2004-05 from National Sample Survey Organisation (NSSO).

\*\* This includes semi-pucca houses as well.

### **Work Participation Rate:**

Work participation is reportedly low (one-fourth), which is almost the same for both the communities. Gender differentials in work participation are noticeable, which is as low as 7.48 per cent for Muslim females and 10.16 per cent for Buddhist females. Regular salaried employment is the dominant occupation (56.51 per cent), followed by casual wage labour in non-agriculture (30.57 per cent). There are marginal variations in occupational status across the communities. However, gender variations in employment are sharp. Women's share in employment is reportedly low and more so in Muslim households than Buddhist households. More than two-thirds and one-fifth of the Muslim and Buddhist women are self-employed in agriculture and allied activities. Thus, agricultural operations are mainly a female domain in the district, which is subsistence in nature and most of the agricultural operations are performed by female domestic labour.

Since low female work participation is a serious issue, there is a need for appropriate policy interventions to raise their contribution in economic activities. This would empower them to play their role within and outside the family in an effective way. The government scheme of NREGA needs to be implemented in a big way so that these poor households may have an opportunity to get assured employment of 100 man-days per household per annum. Besides, the self-employment scheme of SGSY needs to be implemented more in the district, so that the poor households may earn a sustainable living, besides empowering them socially and politically, as the programme is being operationalised through self help groups (SHGs). Given the seasonal nature of employment in agriculture, forestry and fishing, there is a need to implement more and more self-employment schemes like SGSY for the rural poor, so that they could be employed on a sustainable basis. This would not only generate employment and supplement family earnings, but would go a long way in empowering women to play their role within the family and society.

#### **Overall Literacy Rate, particularly Female Literacy Rate:**

The literacy level of those aged 7 years and above is higher among males as compared to females. Female literacy is lowest among Buddhists (62.24 per cent) and highest among the Muslims (77.20 per cent). Overall literacy is also higher among Muslims (82.86 per cent). Educational assistance, such as uniforms is being provided to comparatively fewer students.

One-third of the population is educated (with educational levels up to high school and above) in the rural areas of the district. Due to lower educational attainments, including vocational and technical education, rural youth of Leh district have poor prospects in the labour market.

Since poor educational attainments hamper their future labour market prospects, there is an urgent need to increase the participation of the population, particularly of the youth, in higher and technical education. This would also require imparting short duration job oriented courses in technical institutions to the rural youth. Providing free-ships and scholarships to needy youth from disadvantaged groups and minorities is a necessary incentive. Gender differences in literacy are noticeable in both communities. This needs

the attention of educational planners and decision-makers, besides creating community awareness of the advantages of female education.

**Electricity:**

About 85 per cent of the households are electrified. Significantly, all of the Muslim households are electrified, whereas, less than 15 per cent of the Buddhist households have not been electrified in the rural areas. However, the Rajiv Gandhi Rural Electrification Mission (RGREM), which targets universalisation of electricity connections to the rural households by the end of 2009 needs to be strengthened.

**Houses with *Pucca* Walls:**

A majority of households (87 per cent) are living in semi-*pucca* and *pucca* houses. A very low proportion of them (12.06 per cent) are living in *katcha* houses. More than two-thirds of the Muslim households are living in *pucca* houses, which reflect the better economic conditions of these households.

The number of houses constructed under the Indira Awas Yojna (IAY) in the district is quite encouraging. Overall, the qualitative and quantitative availability of housing in the rural areas is satisfactory. However, vigorous implementation of the IAY is called for, so as to include more and more beneficiaries and to extend the area of its coverage to include more poverty stricken households under the scheme. The IAY can be topped up with the multi-sectoral plan.

**In-house Toilet Facilities:**

A majority of the households (93.05 per cent) have toilets inside the house in both the communities. None of the Muslim households is defecating in the open, whereas 7.96 per cent of the Buddhist households are defecating in the open, which is totally unhygienic. The condition of the drainage is also reportedly satisfactory.

All this makes it clear that a scheme like the Total Sanitation Campaign (TSC), a Centre sponsored scheme aiming at universalisation of sanitation facilities, is running quite successfully in the district and the minor gaps which remain need to be filled in through fresh efforts.

**Additional Areas of Intervention**

- Access to health facilities is another area of concern, as a majority of the villages are without any medical facilities. Inaccessibility to health facilities is a major deterrent in

its utilisation. All the sample villages are devoid of health facilities like community health centres (CHCs), hospital/dispensary, doctors, maternity and child care centres, ayurvedic hospitals and doctors, and homeopathic hospitals and doctors, family planning clinics, and chemists/medicine shops. To avail these facilities, villagers have to travel to the district headquarter which is available at a mean distance ranging between 33 km to 42 km, which reveals the appalling health conditions of the population living in the sample villages.

- The system of institutional deliveries presents an encouraging picture of rural reproductive and child health care system in the district. However, this system needs to be strengthened further to ensure cent per cent institutional birth and child care. There is a need to strengthen the National Rural Health Mission (NRHM), so that it can meet the health needs of the poor rural households. This would curtail their dependency on private sources which are costly in nature and beyond the means of the poor households, forcing them into debt. Thus, more allocations should be made for the NRHM on a priority basis in order to extend the outreach and coverage of the programme.
- All weather road connectivity is another glaring infrastructural deficit. According to the 2001 Census, most of the villages are without all weather road connectivity. Although rural connectivity has improved since then, a significant number of villages are still without all weather roads.
- The per capita value of livestock owned by the sample households stood at Rs.16008, which is comparatively lower (Rs.10189) for Muslim households when compared to Buddhist households (Rs.16850). The quality of livestock possessed by Muslim households also seems to be poor, given the lower value of the livestock. The larger the number of livestock possessed by rural households, the greater their value for providing draught power, milk, meat and other products. This is again dependent upon the types of livestock owned and maintained. Thus, in order to improve their livelihood conditions, including nutritional standards, livestock and dairy development programmes must be strengthened.
- The incidence of indebtedness is negligible in the communities. None of the Muslim households are indebted, where as only two Buddhist (0.05 per cent) households are reportedly indebted. The households in debt have raised credit from non-institutional

sources of finance. The banks and financial institutions can play a major role by providing credit at cheaper rates without any collateral for undertaking productive self-employment. In this connection, the government sponsored micro credit scheme under SGSY needs to be promoted in a big way so that poor villagers may invest in farm and non-farm activities, including dairy development, to increase their income. This would go a long way in reducing poverty and empowering them, both economically and socially.

- More than one-third of the sample population (36.86 per cent) is living below the poverty line (BPL). However, 29.85 per cent of them had BPL ration cards and more than one-half are availing the PDS facility. However, some of the poor households belonging to the BPL category do not have BPL cards, and even those who have BPL cards are getting BPL rations. Any gaps need to be plugged at the earliest, so that the poor get their due share, which could also supplement the households' nutrition. There is also need to rejuvenate the PDS to improve its working and performance as well as coverage and make it corruption free.
- Nearly one-fifth of the population is in the unproductive age group of below 15 years and over 30 per cent of the population is in the youthful age group of 15-24 years. The high concentration of population in the child and youthful age groups, calls for rigorous educational and manpower planning. Opening of more technical and vocational institutions, as well as the creation of more self-employment opportunities in agro and horticulture-based jobs is required.
- There is very little industrial growth or infrastructure, forcing a majority of the people in the district to derive their livelihoods from agriculture and allied activities. There is a lack of required trained and skilled manpower in the district, which needs to be attended to on a priority basis by opening more industrial training institutes and other technical institutes.
- Unemployment and underemployment is quite alarming within the communities. Although the search for additional employment to augment the households' income and status is very high, lack of training and skills makes their employability comparatively low. Thus, their skills need to be improved through short term vocational and job-oriented courses.

## Chapter I

### INTRODUCTION

Leh, with an area of 45110 Sq. Km is probably the largest district in the country in terms of area. It is situated between 32 degree to 36 degree North Latitude and 75 degree to 80 degree East Longitude. The district is bounded by Pakistan occupied Kashmir in the West and China in the north and eastern part, while the south east border is with Lahul Spiti of Himachal Pradesh.

As per the census of 2001, the population of the district is 117232 of which more than 75.5 per cent resides in the rural area. The biggest ethnic group is Buddhist having 77.30 per cent of population followed by Muslims with 13.78 per cent and Hindus with 8.16 per cent. Scheduled Tribes (STs) are dominant population group (82.04 per cent) and Schedules Castes (SCs) are marginal population group (0.53 per cent). The main working force accounts for 33.9 per cent of the total population, whereas marginal workers account for 16.2 per cent and non-workers 49.9 per cent. The main occupation of the work force is cultivation (37.92 per cent), agriculture labour (4.28 per cent), household industry (1.24 per cent) and other works (56.56 per cent). There is one tehsil, and six blocks: Leh, Kharu, Nyoma, Durbuk, Nobra, and Khaltsi. Leh block alone supports an urban population of about 10867 persons, against 15150 persons in rural areas. The rest of the blocks are cent per cent rural in character.

The Leh Hill Development Council (LHDC) was constituted in accordance with the Ladakh Autonomous Hill Development Council Act, 1995. The democratic constitution of the Council has heralded the democratic decentralisation of the planning process, with the involvement of people at the grass roots level. Owing to the difficult geographical terrain, it was all the more necessary to have greater public participation in the planning and development process.



**Leh District Map**

As in the rest of the state, agriculture is the main source of livelihood in Leh. In 2007 Leh had a reporting area of 51358 hectares, of which 10585 hectares were brought under cultivation. The land put to non-agricultural use is high in Leh and Kharu block. As per the agricultural census (1995-96), the average holding size is 1.38 hectares. The principal crops grown in the district are gram and wheat. Vegetables, including potatoes, are also grown in the district. Being mountainous with arctic desert conditions and scanty rainfall, irrigation depends on the glaciers, which give birth to a number of rivulets. However, efforts are made to bring more barren land under cultivation by constructing irrigation canals on the Indus, Shayok and other tributaries, so that the entire cropped area is under irrigation.

Besides agriculture, horticulture is playing a major role in supplementing the income of the farmers, assuming great importance in recent years. The main horticultural productions are apricots and apples, but in some parts of Khaltsi block almonds and grapes are also grown. The fruit produced are marketed in Leh town and other places. They are also supplied to the defence forces stationed in the region through cooperative marketing societies.

Rearing of livestock is a very crucial and core economic activity of Leh. It is adopted as a subsidiary occupation by a majority of the rural population. The nomadic population depends exclusively on sheep and goat rearing for their livelihood and the district is famous for Pashmina wool.

Leh district is an industrially backward district. District Industries Centre (DIC), Leh was established in the year 1978-79 with the objective of promoting small scale, tiny and other business related industries. The district is remote and inaccessible and also lacks basic infrastructure facilities. However, strenuous efforts have been made by the DIC to accelerate the pace of industrial development. There were 679 small scale industrial (SSI) units generating employment of 1787 persons in 2007. Of them about 139 SSI units were initiated in 2006-07. Handloom and handicrafts are another important income generating activity in the district. In 2006-07, there were 60 handloom and handicrafts training centres in the district, of which one third were operational in Leh block only. Cooperative societies occupy an important place in the economic life of the people of Leh district and it has helped diversify economic activities. Currently, more than two-thirds of the households are members of cooperative societies. There are 111 cooperative societies in the district of which 69 are primary agricultural credit societies. The cooperative public distribution system controls three-fourths of the essential commodities, as well as the marketing of agricultural produce and cent per cent fertilizer distribution.

The generation and distribution of power continues to be one of the most problematic areas of development in the district. The major source of power in the district is the Stakna Hydel Project. Due to various reasons, it only generates power for about seven months a year. In addition, solar and diesel energy are used for electrification. It is significant to note that cent per cent villages are electrified in the district. Leh District is connected to the Block Headquarter by a network of roads. The average distance of the block headquarter from Leh is 180 kms. Bus services and other means of communication is very poor. The Border Roads Organisation (BRO) maintains most of the highways connecting the block headquarters, while the Public Works Department (PWD) maintains a road length of 1060 kms. As some of the roads to the block headquarter pass through the world highest motor-able roads, it is frequently closed due to the avalanches and snowfall in the passes. Durbuk block and Nubra block remain



closed in the winter months due to the closure of the Khardongla and the Changla Passes. Besides the PWD, the BRO (project Himank) has also constructed and maintained a large part of the road network in the district.

There are 16 bank branches of various banks in the district. All the blocks of the district have banking facilities except Kharu.

According to the 2001 census, the total rural population of Leh district was 88593. It needs to be reiterated that Leh district has only one tehsil i.e Leh and 72.8 per cent of the population of tehsil Leh is rural. The Scheduled Caste population is negligible (0.2 per cent), which is very low when compared to the State share of 8.3 per cent. Scheduled Tribes constitutes 87.6 per cent, which is very high when compared to the State share of 13.8 per cent. Hindu and Muslim population stands at 3.8 per cent and 12.9 per cent respectively. The minority population is 96.8 per cent (see table 1.1).

**Table 1.1: Population and Its Composition, 2001**

Tehsil	Total population	Rural %	%SC	%ST	% Hindu population	% Muslim Population	% Minority population
Leh	88593	72.8	0.2	87.6	3.8	12.9	96.8
Leh (Ladakh) District	88593	75.6	0.2	87.6	3.8	12.9	96.8
Jammu and Kashmir	7627062	75.2	8.3	13.8	27.8	69.3	72.1

Source: Village Level Directory, (Census, 2001).

The school status of district and tehsil Leh is presented in table 1.2. In 2001, 99.1 per cent of the villages of the district had at least a primary school, which is higher than the State share (87.7 per cent). Nearly 58 per cent of the villages have a middle school in the district, which is comparatively higher than State aggregate of 40.8 per cent. In terms of secondary schools, the district has 27 such educational institutions and the population served by each school is 3281. The district has only one industrial training school catering to the need of 88593 persons.

**Table 1.2: School Status in Leh District**

Tehsil	% Village having primary school	% Villages having middle school	No. of Secondary school	Population per Secondary school	Number of industrial school	Population per industrial school	Number of training school	Population per training school
Leh	99.1	58.0	27	3281	1	88593	0	
Leh (Ladakh) District	99.1	58.0	27	3281	1	88593	0	
Jammu and Kashmir	87.7	40.8	1014	7522	30	254235.4	11	693369

Source: Village Level Directory, (Census, 2001).

The literacy status of the district is better (65.30 per cent) than the State average of 49.78 per cent (see table 1.3). Male literacy is higher (75.60 per cent) and female literacy is 52.70 per cent. The sex ratio is 904, which is lower than State average of 917.

**Table 1.3: Literacy and Sex-Ratio in Leh District**

	Total Literacy	Male Literacy	Female Literacy	Sex-Ratio
Leh	58.7	70.64	47.89	904
Leh (Ladakh)	58.7	70.64	47.89	904
Jammu and Kashmir	49.78	61.65	36.74	917

Source: PCA, Census of India, 2001.

The data on health and drinking water facilities in Leh district is presented in table 1.4. A perusal of the table makes it clear that the district has poor health facilities when compared to the State aggregate. However, in terms of drinking water, the district performance is better than State aggregate. As compared to Jammu and Kashmir (39.7 per cent), only 8.9 per cent of the villages of the district of Leh have a primary health care (PHC) within a range of 5 km. Only 0.9 per cent of the villages of Leh district have a maternity and child welfare (MCW) centre within 5 km compared to 26.1 per cent of the villages of the State. Similarly, none of the villages of district Leh has allopathic hospitals within a distance of less than 5 km. The availability of tap water is better in the district as compared to the State as a whole. The situation with tube wells and hand pumps is similar. The poor health facilities in the district of Leh calls for the immediate attention of

concerned government departments, so that the existing gaps may be filled in through appropriate policy interventions.

**Table 1.4: Health and Drinking Water in Leh District**

Tehsil	% Villages having PHCs within 5 km	% Villages having MCW Centre within 5 km	% Villages having Allopathic hospital <5 km Range	Allopathic hospital per lakh population	Tap Per lakh population	Tube-well per lakh population	Hand-pump per lakh population
Leh	8.9	0.9	0.0	0.0	147	253	228
Leh (Ladakh) District	8.9	0.9	0.0	0.0	147	253	228
Jammu and Kashmir	39.7	26.1	24.4	0.4	96	158	149

Source: Village Level Directory, (Census, 2001).

The data related to banking and other facilities available in the State of Jammu and Kashmir and district and tehsil Leh is given in table 1.5 These statistics reveal that district Leh has better paved roads, agricultural cooperative societies and post office than the State average. However, in terms of power supply and commercial and cooperative banks, the situation in the district is comparatively poor. The existing gaps in availability of the basic infrastructure in the district need to be filled in by taking appropriate policy measures. Well developed banking, communication and institutional infrastructure are essential for rural transformation in the district of Leh. Keeping in view the existing scenario, there is an urgent need to improve the available infrastructure and enlarge it further through the Bharat Nirman programme.

**Table 1.5: Banking and Other Facilities in Leh District**

Tehsil	% Villages having paved road	% Villages having power supply	% Villages having agricultural co-operative	% Villages having Co-operative bank within 5 km	Co-operative bank per lakh population	% Villages having commercial bank within 5 km Range	Commercial bank per lakh population	Post office per lakh population	% Irrigated land to total land
Leh	71.4	85.7	46.4	5.4	6.8	8.9	10.2	55.3	12.0
Leh (Ladakh) District	71.4	85.7	46.4	5.4	6.8	8.9	10.2	55.3	12.0
Jammu and Kashmir	67.1	95.2	23.4	29.4	1.4	42.9	5.3	18.6	60.1

Source: Village Level Directory, (Census, 2001).

The work force participation rate in Leh district and tehsil was 49.47 per cent, which is significantly higher than the State average of 38.35 per cent. The proportion of cultivators, agricultural labourers and household workers is comparatively lower, whereas that of other workers are higher than the State average (see table 1.6). Keeping in view the widespread problem of unemployment and underemployment, there is urgent need to operationalise the NREGA and other employment generating units on a large scale, so that an increasing number of the rural population will be actively engaged in casual daily wage employment.

**Table 1.6: Rural Work Participation in Leh District**

Tehsil	Total Rural Population	Total Worker	Work Participation Rate	Cultivators %	Agricultural Labourers %	Household Workers %	Other Workers %
Leh	88593	43828	49.47	49.83	4.78	1.55	43.84
Leh (Ladakh)	88593	43828	49.47	49.83	4.78	1.55	43.84
Jammu and Kashmir	7627062	2924686	38.35	53.33	7.77	6.12	32.78

Source: PCA, Census of India, 2001.

## Methodology

The survey is confined to rural areas so all the figures and variables used pertain only to the rural areas and population. The Census 2001 data have been used for sampling. Since the religion-wise population data is available only upto tehsil level, stratification has been done only at that level.

Leh district consists of one tehsil and six blocks. Keeping this in view, all the blocks of the district are arranged in descending order on the basis of minority population. In other words, they were arranged in such a manner that the blocks with the highest concentration of minority population was put at the top position and blocks with the lowest concentration of minority population at the bottom. Then, all the blocks were stratified into three divisions. The first one consists of the upper 20 per cent of blocks arranged according to population. The second consists of the middle 50 per cent and the bottom consists of the remaining 30 per cent. The selection of village has been done following the PPS (probability proportionate to size) method. A total of 27 villages have been selected from all the three strata by the method of PPS. The number of villages

selected from each stratum depends on the ratio of the total population of blocks to that stratum to the total population of the district.

In villages with less than 1200 population, all the households were listed first. However, in those villages which had a population of more than 1200, three or more hamlet-groups were formed as per the practice followed by National Sample Survey Organisation (NSSO)<sup>1</sup> and then a sample of two hamlets was selected for listing purposes. The hamlet with maximum concentration of minority population was selected with probability one. From the remaining hamlets, another one has been selected randomly. The listing and sampling of households were done separately in each hamlet.

In each selected hamlet, the listed households were grouped into strata as per the minority status of the household. In other words, all Muslim households formed one second-stage stratum (SSS); all Buddhist households another SSS; and so on.

Around 25 households were selected in all from each sample village for a detailed survey. These 25 households were chosen from 2 selected hamlets and among the respective SSS in proportion to the total number of households listed in the respective frames. A minimum of 2 households were chosen to an ultimate SSS. The required number of sample households from each SSS was selected by stratified random sampling without replacement (SRSWOR). In case of village having less than 25 households, all the households were surveyed.

<sup>1</sup>The rule followed by the NSSO for forming hamlet-groups is given in table 1.7.

**Table 1.7: Criteria for Forming Hamlets**

Approximate present population of the village	No. of hamlet- groups to be formed
1200 to 1799	3
1800 to 2399	4
2400 to 2999	5
3000 to 3599	6
.....and so on	

**Clarification about Data: Weight & Multiplier Procedure**

The district level estimate has been prepared using the technique of multilevel multiplier. At the first stage, multiplier has been applied at the household level to estimate the number of households of different religious communities in the village.

Formula:

$$Y_i = \sum_{i=1}^n R_i$$

Where  $R = (D/d) * (d/H) * (H/h)$

D= Total households in the village

d=Total households listed in the village

H=Total selected sample households in the village

h=Total households selected from different religious groups

n= Number of religious group in the village

At the second stage, the village level multiplier has been applied to estimate population data at stratum level (all tehsils in a district have been grouped into three strata for sample selection).

Formula:

$$Y_j = \sum_{i=1}^n \sum_{j=1}^3 Y_i S_j$$

Where  $S = ((SP) / (M * VP))$

SP= Total population of the strata

M=Total number of villages selected in the strata

VP=Population of the sample village

j=Number of stratum

n= Number of religious groups in the village

Finally at third stage, stratum level multiplier has been used to estimate data at the district level.

Formula:

$$Y_k = \sum_{j=1}^n \sum_{k=1}^3 Y_j D_k$$

Where  $D = (DP / (M * TP))$

DP= Total population of district

M=Total number of selected Tehsil in the strata

TP=Population of selected Tehsil

k=number of stratum

n= number of religious groups in the village

Thus, district level data are estimate based on survey.

**Chapters:** The introductory chapter explains some basic profile of the district. This includes Tehsil-wise concentration of minority population and their demographic and other characteristics based on the 2001 Census. Chapter II explains village level gaps in terms of health and educational institutions and basic infrastructure. Chapter III explains findings of the household survey that analyses demographic, educational, health, economic and other deprivations. This part also explains demands and aspirations of the households, their perception about the state and the nature of civic and community life. Chapter IV analyses delivery of public services and some important development programmes. And the last chapter sums up the findings.

## Chapter II

### VILLAGE LEVEL DEFICITS

Electricity, rural connectivity, lack of irrigation facilities, urbanisation, and industrialisation are some obvious macro-level gaps in the district. But apart from the above, there are some serious gaps in resource and infrastructure facilities at the village level. The gaps in the infrastructure facilities at the village level have been explained on the basis of information collected through a semi-structured schedule. The explanation in the following section is based on the 27 surveyed villages.

#### Health and Educational Institutions

Table 2.1 shows the percentage of villages having educational institutions, mainly schools. Co-educational primary schools are available in 85.2 per cent of the sample villages, whereas primary schools for girls are available in none of the sample villages, forcing them to travel an average distance of 10 km. Co-educational middle schools are available in more than half of the villages. Middle schools for girls are available in none of the sample villages, for which they have to travel an average distance of 9.2 km. Around 37 per cent of the sample villages have a high/higher secondary school exclusively for boys and only 3.7 per cent of them have accessibility to a high/higher secondary school exclusively for girls. None of the sample villages have the facility of inter-college, polytechnic and other training schools, which are located at an average distance of more than 40 km at the district headquarter, Leh. Religious schools are available in every village.

**Table 2.1: Educational Facilities, 2008**

Type of School	% of villages having	Mean distance*
Primary School (Boys/Co-ed)	85.2	0.7
Primary School (Girls)	0.0	10.0
Middle School (Boys/Co-ed)	51.9	3.8
Middle School (Girls)	0.0	9.2
High/Higher Secondary School (Boys)	37.0	7.0
High/Higher Secondary School (Girls)	3.7	22.3
Inter College	0.0	42.9
ITI	0.0	41.0
Polytechnic	0.0	41.0
Other Training School	0.0	41.9
Religious School	100.0	0.0

\*For villages not having the educational facility.

Source: Survey.



The availability of health facilities in the sample villages is inadequate. All the sample villages are devoid of health facilities like community health centres (CHCs), hospitals/dispensaries, doctors, maternity and child care centres, ayurvedic hospitals and doctors, and homeopathic hospitals and doctors, family planning clinics, and chemists/medicine shops. To avail these facilities, villagers have to travel to the district headquarter at an average distance ranging between 33 km to 42 km This is an indication of the appalling health conditions of the population living in sample villages. Primary health sub-centre is available in 81.5 per cent of the sample villages (see table 2.2).

**Table 2.2: Access to Health Facility**

Type	% of villages having	Mean distance*
PHCs	18.5	12.8
Primary Health Sub Centre	81.5	6.5
CHCs	0.0	34.1
Hospital/Dispensary	0.0	42.2
Private Qualified Allopathic Doctors	3.7	39.8
Maternity Child care Centre	0.0	42.2
Ayurvedic Hospitals	0.0	42.1
Ayurvedic Doctors	0.0	40.4
Homeopathic Hospitals	0.0	37.3
Homeopathic Doctors	0.0	33.6
Quacks	3.7	33.3
Family Planning Clinics	0.0	39.3
Chemists/ Medicine Shops	0.0	42.2

\*For villages not having such educational facilities

*Source: Survey.*

Table 2.3 shows some other facilities in the sample villages of Leh district. Rural road accessibility and communication is comparatively better in the villages of Leh district than the villages of other districts of the State. About 92.6 per cent, 70.4 per cent, and 77.8 per cent of the sample villages respectively have bus stops, post offices and public telephone connections respectively. Veterinary (centre/sub-centre) facilities are available in 63 per cent of the villages. Anganwadi centres and fair price shops are available in 92.6 per cent of the villages. Around 85.2 per cent of the villages have general shops. Commercial banks and rural banks are available in 3.7 per cent and 7.4 per cent of the villages respectively. The mean distance of the facilities which are lacking in the villages ranges from 21.4 km to 733.6 km.

**Table 2.3: Access to Other Facilities**

Type	% of villages having	Mean distance* Km
Block HQ	3.7	24.5
Nearest Town	0.0	29.0
Nearest Bus Stop	92.6	0.9
Nearest Regular Market	0.0	27.7
Nearest Rail Station	0.0	733.6
Nearest Post Office	70.4	8.2
Public Telephone Connection	77.8	5.2
Commercial Bank	7.4	20.6
Rural Bank	7.4	20.6
Cooperative Bank	0.0	21.3
Anganwadi Centre	92.6	0.7
GP Office	74.1	2.2
Fair Price Shop	92.6	0.1
Fertilizer shop	14.8	16.7
Seed Storage	22.2	15.3
Pesticide Shop	3.7	21.4
Cold Storage	0.0	23.0
Other General Shops	85.2	4.4
Nearest Mandi	0.0	32.3
Milk Mandi	0.0	32.3
Veterinary (Centre/Sub-Centre)	63.0	7.5

\*For villages not having such educational facilities

Source: Survey.

Apart from the lack of institutions and infrastructure facilities, the available educational and health institutions have only limited facilities to serve the populace. For example, whereas *pucca* school buildings are available in 10 out of 27 villages, cement flooring of school building is available only in 8 schools, toilet facilities is available in 24 schools and drinking water facility is available in 21 schools. Desks are available for all students in 5 schools and 19 schools are without any desks (see table 2.4).

**Table 2.4: Physical Structure of Schools**

Types		Number	Percentage
Type of Structure	Semi-Pucca	17	63.0
	Pucca	10	37.0
	Total	27	100.0
Main Flooring Materials	Mud	11	40.7
	Brick	8	29.6
	Cement	8	29.6
	Total	27	100.0
Number of Class Rooms (Mean)	(Mean)		6.9
Usable Blackboards	Yes	27	100.0
	Total	27	100.0
Desks Availability	Yes for all students	5	18.5
	Yes for some students	3	11.1
	No	19	70.4
	Total	27	100.0
Number of School having Teachers	(Mean)		4.6
Number of schools by teachers present	(Mean)		6.0
Toilet Facility	Yes	24	88.9
	No	3	11.1
	Total	27	100.0
Drinking Water Facility	Yes	21	77.8
	No	6	22.2
	Total	27	100.0
<b>Students Perception on Midday meal</b>			
(a) Quality	Very Good	7	26.9
	Good	10	38.5
	Average	9	34.6
	Total	26	100.0
(b) Preparation	Very Good	7	26.9
	Good	10	38.5
	Average	9	34.6
	Total	26	100.0
(c) Regularity	Very Good	7	26.9
	Good	10	38.5
	Average	9	34.6
	Total	26	100.0
<b>Availability of</b>			
(a) Slate	Yes	13	48.1
	No	14	51.9
	Total	27	100.0
(b) Note book	Yes	26	96.3
	No	1	3.7
	Total	27	100.0
(c) Books	Yes	27	100.0
	Total	27	100.0
<b>Punctuality, Discipline and Sincerity of Teachers</b>			

(a) Punctuality	Very Good	11	40.7
	Good	12	44.4
	Average	4	14.8
	Total	27	100.0
(b) Discipline	Very Good	11	40.7
	Good	12	44.4
	Average	4	14.8
	Total	27	100.0
(c) Sincerity	Very Good	11	40.7
	Good	12	44.4
	Average	4	14.8
	Total	27	100.0

Source: Survey.

The ratings of the students regarding availability of mid-day meals and its quality, preparation and regularity of meals have been judged as 'very good' and 'good' by 7 and 10 sample villages respectively. Books and note books are provided by almost all schools, but slates are provided in 13 out of 27 schools. The punctuality, discipline and sincerity of the teachers have been rated as 'very good' and 'good' in 11 and 12 sample villages respectively.

## Chapter III

### SOCIO-ECONOMIC CONDITIONS OF THE POPULATION/HOUSEHOLDS

#### DEMOGRAPHIC CHARACTERISTICS

Buddhists are the dominant population group (87.35 per cent), while Muslims account for 12.65 per cent of the populace. The average household size is 5.29 persons, lowest for Muslims (5.06) and highest for Buddhists (5.33). The overall dependency is very small (0.46), which is higher among Muslims (0.60) than Buddhists (0.44). The sex ratio is favourable in the district (1026), which is comparatively high for Buddhists (1038) and low for Muslims (937). The high sex ratio in Buddhist households reflects comparatively a better female status in the community. Muslims have a comparatively lower sex ratio due to the predominance of traditional practices and prejudices against women and a preference for sons in the community, which may also be attributed to the ill practices of dowry. All this indicates lower women empowerment in the community compared to Buddhists (see table 3.1).

**Table 3.1:**

**Demographic Characteristics of Sample Households Surveyed (%)**

Religion	Sample population (%)	Average HH size	Sex Ratio	Dependency ratio
Muslim	12.65	5.06	937	0.60
Buddhist	87.35	5.33	1038	0.44
Total	100.00	5.29	1026	0.46

*Source: Survey.*

Less than one-fifth of the population is in the unproductive age group of below 15 years. Buddhist households have comparatively fewer numbers in the child age group (12.54 per cent) than Muslim households (20.85 per cent). Therefore, the educational needs of the Muslim households are higher than that of Buddhist households. Gender inequity in the child sex ratio is noticed in the sample households.

**Table 3.2**  
**Age-Sex Distribution of Population**

Age group	Muslim			Buddhist			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-4	8.23	7.05	7.66	5.96	4.66	5.30	6.24	4.94	5.58
5-14	27.89	13.35	20.85	11.16	13.88	12.54	13.27	13.82	13.55
15-24	10.71	21.33	15.85	16.20	21.15	18.72	15.50	21.17	18.37
25-29	3.18	12.41	7.65	12.54	13.65	13.10	11.35	13.51	12.44
30-44	31.01	31.20	31.10	24.39	21.50	22.92	25.23	22.62	23.91
45-59	9.31	6.47	7.94	15.82	13.47	14.62	15.00	12.67	13.82
60+	9.67	8.20	8.96	13.94	11.67	12.79	13.40	11.27	12.32
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

*Source: Survey.*

About 18 per cent of the population is in the age group of 15-24 years. Muslim households have comparatively less concentration in this youthful age group (15.85 per cent: 10.71 per cent male and 21.33 per cent female). Thus, more females are found in the age group of 15-24 years. This is true for both the communities. As the Buddhist households supply more labour likely unemployment is more in this community, given the higher incidence of general unemployment and the current economic slowdown. In the age group of 25-29 years, a more or less similar pattern is observed in both the communities. In the age group of 30-44 years, the opposite is seen, with more or less equitable representation of the sexes across both the communities. Buddhist households have more concentration in higher age groups, which imply relatively more aging of the community with higher life expectancy. The life expectancy is comparatively low in the Muslim community, in which 8.96 per cent of population is found in the age group above 60 years. On the whole, a high concentration of population in the child and youthful age groups, calls for rigorous educational and manpower planning. More technical and vocational institutions must be opened and more opportunities for self-employment in agro and horticulture-based jobs, as well as tourism have to be created. This has become even more necessary given the stagnant public sector and shrinking private industrial sector due to recession.

## QUALITY OF HUMAN RESOURCE

### Literacy Rate

The literacy level of the persons aged 7 years and above is higher among the males than among females (see table 3.3). Female literacy is lowest among Buddhists (62.24 per cent) and highest among Muslims (77.20 per cent). The overall literacy is also higher among Muslims (82.86 per cent) than Buddhists (75.71 per cent). Overall, gender differentials in literacy are noticeable. This needs attention by educational planners and decision-makers, besides making the community aware of the advantages of female education.

**Table 3.3**  
**Literacy Rates**

Sex	Muslim	Buddhist	Total
Male	82.86	75.71	76.57
Female	77.20	62.24	63.94
Persons	80.02	68.77	70.08

*Source: Survey.*

### Enrolment Status of Children

The enrolment status of children and adolescents in the age-group of 5-16 years is presented in table 3.4. Nearly 69 per cent of the children are enrolled in government-run educational institutions. More girls are attending government schools and more boys are attending private schools. In Muslim households, 48.17 per cent and 24.27 per cent of the boys and girls are attending private schools respectively, whereas in Buddhist households more girls (17.24 per cent) than boys (14.50 per cent) are attending private schools. Overall, the SSA is making its presence felt in the rural areas of the district, though at a slower pace, which is evident from the fact that a significant proportion of the children are enrolled in private schools. This may also reflect the relatively better socio-economic conditions of the households, which enable them to depend on private schools for getting knowledge and education. However, the target of 'education for all' is still a distant dream and the quality of education being imparted in government-run schools need to be improved on a priority basis. Thus, the gap in the process of human capital formation in both communities, as well as genders, need to be bridged urgently by following community as well as gender sensitive educational programmes and schemes.

**Table 3.4**  
**Enrolment Status of 6-16 Years Population**  
**(a) Enrolled and Attending Schools**

Attending school	Muslim			Buddhist			Total		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Going to Govt school	47.88	72.98	56.71	73.18	70.76	71.80	66.88	71.02	69.09
Going to private School	48.17	24.27	39.76	14.50	17.24	16.06	22.88	18.07	20.32
Going to Informal School	3.95	0.00	2.56	5.32	1.59	3.19	4.98	1.40	3.08
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

**(a) Never Enrolled**

Never enrolled	Muslim	Buddhist	Total
Boys	0.00	5.19	3.90
Girls	2.76	9.76	8.93
Both	0.97	7.80	6.57

**(c) Drop out**

Drop out	Muslim	Buddhist	Total
Boys	0.00	1.82	1.37
Girls	0.00	0.65	0.57
Both	0.00	1.15	0.94

*Source: Survey.*

The data on the incidence of non-enrolment as well as drop out rate is given in tables 3.4b and 3.4c. The proportion of children who have never enrolled is 6.57 per cent, which is a cause of concern and calls for a more vigorous campaign for SSA. In the case of Buddhists, 7.80 per cent and 0.97 per cent of male and female children respectively have reportedly never enrolled in the schooling system. The drop out is virtually nil in Muslim households and comparatively low (1.15 per cent) in Buddhist households, which provides a little relief. However, there is ample scope for improvement. Government needs to speed up efforts to ensure cent per cent enrolment of children in the school going age group with zero drop outs. This can be attained only by improving the quality of education and expanding the school infrastructure.



### ***Reasons for Dropping out***

Despite the high enrolment and retention rates in the sample villages, an attempt has been made to find out the reasons for drop outs, although it is low. The main reason cited for dropping out is 'work at home'. Parents must be made aware of the benefits of education and the educational system needs to be improved to make it more interesting for the children. In addition, livelihood opportunities need to be provided to the rural poor, to eliminate the incidence of child labour.

### **Educational Levels**

The educational status of the sample households is modest. About one-third of the population is educated (with educational levels of high school and above) in the rural areas of the district. The percentage of males and females with educational levels of high school and above is 33.66 and 35.59 respectively. About 3.77 per cent and 1.33 per cent of the population is educated up to degree level and above, or with a technical degree/diploma respectively. Male and female population with technical education (both degree and diploma) and degree and above is also lower (Table 3.5).

**Table 3.5**  
**Educational Levels**

Level of education	Muslim	Buddhist	Total
<b>Male</b>			
Educated (High School and above)	39.19	32.86	33.66
Degree and above	4.00	3.51	3.57
Technical degree/ diploma	0.06	1.43	1.26
<b>Female</b>			
Educated (High School and above)	42.20	32.86	35.59
Degree and above	0.49	3.10	3.38
Technical degree/ diploma	3.03	1.15	1.37
<b>Person</b>			
Educated (High School and above)	40.64	33.82	34.64
Degree and above	2.30	3.30	3.77
Technical degree/ diploma	1.50	1.29	1.31

*Source: Survey.*

The educational attainment of Muslim males is comparatively lower than females. In the Buddhist community, there is gender equity in educational attainment. Overall, the educational attainment is lower across the communities and genders at various levels, which needs to be improved, by giving more scholarship to poor but deserving students from rural areas. Concrete steps need to be taken to increase the enrolment of the population beyond high school in general, and technical institutes, in particular.

### Educational Levels of Youth

The educational status of youth is presented in table 3.6. The data clearly reveals that nearly one-third of them are illiterate (one-third of Buddhist and one-fourth of Muslim). Nearly 7.54 per cent of the total youth are educated below primary or informal level and about 10.62 per cent and 14.38 per cent of them have education up to primary and middle level respectively. One-third of the Muslim and the Buddhist youth have education up to the middle level. One-fifth and 18.49 per cent of the Muslim and Buddhist youth have educational attainments up to secondary level. The educational attainment up to graduation and post graduation is very poor especially among young Muslim females, as compared to their male counterparts as well as both males and females of the Buddhist community. It is ironical to note that none of the Muslim youth has technical or professional education in the sample households. A very small proportion of Buddhist youth have technical or vocational training. Due to lower educational attainments, including vocational and technical education, rural youth of Leh district have fewer prospects in the labour market.

**Table 3.6**  
**Educational Levels of Youth (15-25 Years)**

	Muslim			Buddhist			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Illiterate	22.92	28.02	25.38	27.94	39.53	33.84	27.30	38.20	32.82
Below primary or informal education	9.48	8.40	8.96	8.21	6.50	7.34	8.37	6.72	7.54
Primary	18.98	12.13	15.67	11.37	8.54	9.93	12.33	8.95	10.62
Middle	9.43	9.26	9.35	19.62	10.70	15.08	18.33	10.53	14.38
Management or commercial school course (vocational)	3.82	1.30	2.60	1.55	0.90	1.22	1.84	0.95	1.39
Secondary	21.14	20.67	20.91	18.66	18.33	18.49	18.97	18.60	18.78
Higher Secondary	10.17	16.71	13.33	7.68	11.25	9.50	8.00	11.88	9.96
Technical diploma or certificate below degree	0.06	3.03	1.50	0.74	0.50	0.62	0.65	0.79	0.72
Technical or professional degree	0.00	0.00	0.00	0.69	0.66	0.67	0.60	0.58	0.59
Graduate degree	4.00	0.49	2.30	3.01	2.93	2.97	3.13	2.65	2.89
Post-graduate degree	0.00	0.00	0.00	0.50	0.16	0.33	0.44	0.14	0.29
Others	0.00	0.00	0.00	0.03	0.00	0.02	0.03	0.00	0.01
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

Overall, the educational attainments particularly among youth and among females, is modest and needs improvement. Poor educational attainment hampers their future employment prospects. Thus, there is an urgent need to increase the participation of the youth, in higher and technical education. This would also require imparting short duration job oriented courses in technical institutions to the rural youth, besides providing free-ships and scholarships to needy youth from disadvantaged groups and minorities.

### **Per Capita Expenditure on Education**

The average per capita expenditure on education is very low (Rs.219). However, significant differentials exist among communities. For example, Buddhist households are expending comparatively more on education (Rs.223) than Muslim households (Rs.190). Thus, the SSA needs to be strengthened and its coverage be extended, to provide some relief to the rural poor in providing basic education.

### **Government Assistance**

The government is providing assistance in the form of books, uniforms, scholarships, mid-day meal, etc. to students for universal enrolment and retention in the educational system. Scholarships are given to students belonging to minority groups under a special scheme in every state. However, this scheme is not effectively implemented among the Muslims of the district. Nearly 61 per cent and 31.89 per cent of the Buddhist students in the age group of 5-16 years are getting assistance in the form of scholarships and books respectively. Ironically, midday meals are not provided to the students (see table 3.7). Educational assistance such as uniforms is being provided to a comparatively fewer number of students. In order to increase enrolment and retention of students, there is need to enhance the quantum of educational assistance in the district. Poor and deserving students must be provided with scholarships and uniform assistance. There is a need to operationalise free elementary education among the rural poor of the district, in order to ease the economic burden of parents.

**Table 3.7**  
**Government Assistance (%)**

Type of assistance	Muslim	Buddhist	Total
Books	0.00	31.89	26.18
Dress	0.00	1.65	1.35
Scholarship	0.00	61.86	50.78
Others	100.00	10.87	26.83
Total	100.00	100.00	100.00

\*Multiple responses  
Source: Survey.

## **ASSETS BASE OF HOUSEHOLDS**

### **Land**

As majority of the households possess land, landlessness is reportedly very low among rural households of Leh district. About 5.77 per cent of the sample households are landless. Landlessness is more among the Muslim households (6.65 per cent) than Buddhist households (5.64 per cent). However, the average size of landholding is comparatively larger in Buddhist than Muslim households. Thus, landlessness and small size of landholdings possessed by sample households not only reduces their livelihood options, but also makes them vulnerable as they work for very low wage levels, which trap the landless households into poverty.

### **Livestock**

The per capita value of livestock owned by the sample households stood at Rs.16008, which is comparatively low (Rs.10189) in the case of Muslim households when compared to Buddhist households (Rs.16850). On the whole, the quality of livestock possessed by Muslim households also seems to be poor, given the lower value of livestock. The possession of livestock by rural households provide them with draught power as well as milch animals, meat and other products depending upon the types of livestock owned and maintained. Thus, in order to improve their livelihood conditions including nutritional standards, livestock and dairy development programmes need to be strengthened.

## Productive Assets

The mean value of productive assets possessed by the sample households is Rs.26648 (see table 3.8). As in the case of land, Muslim households have comparatively lower value of productive assets per households (Rs.13317) than Buddhist households (Rs.28579).

**Table 3.8**  
**Mean Value of Assets per Households (Rs.)**

Type of household	Productive other than land	Modern household
Muslim	13317	22959
Buddhist	28579	25147
Total	26648	24870

Source: Survey.

## Other assets

Muslim households also possessed comparatively less modern household assets than Buddhist households. The mean value of assets possessed by Muslim households stood at Rs.22959 as compared to Buddhist households (Rs.25147) (see table 3.8). Thus, possession of lower productive and modern household assets by the Muslim households reflects their poor socio-economic conditions.

## EMPLOYMENT AND INCOME

### Work Participation

Work participation is reportedly low (one-fourth), which is almost the same for both the communities. Gender differentials in work participation are noticeable, which is as low as 7.48 per cent for Muslim females and 10.16 per cent for Buddhist females. Low female work participation is a serious issue which calls for appropriate policy interventions, so as to raise their contribution in economic activities. This would empower them, so that they could play their role within and outside the family in an effective way.

**Table 3.9: Work Participation Rate (%)**

	Male	Female	Total
Muslim	42.29	7.48	25.45
Buddhist	41.39	10.16	25.48
All	41.51	9.85	25.48

## Nature of Employment

The occupational status of the members of sample households is presented in table 3.9. A perusal of the table makes it evident that regular salaried employment is the dominant occupation (56.51 per cent of households), followed by casual wage labour in non-agriculture (30.57 per cent of households). There are marginal variations in the occupational status of the sample households across the religious groups. However, gender variations in employment are reportedly sharp among communities. Female share in employment is reportedly low, and more so in Muslim households than Buddhist households. For example, 17.37 per cent and 13.15 per cent of the Muslim women respectively are salaried, employed and casual workers in non-agriculture, as against 47.22 per cent and 22.75 per cent of Buddhist women respectively. Self-employment in agriculture and allied activities, as well as non-agriculture sector is reportedly low, except women self-employment workers. For instance, more than two-third and one-fifth of the Muslim and Buddhist women are self-employed in agriculture and allied activities. Thus, agricultural operations are mainly the women's domain in the district. It is significant to note that none of the Muslim households is engaged as casual worker in agriculture, whereas proportion of such workers in Buddhist households is also very low (3.06 per cent). As agriculture is mainly subsistence in nature most of the agricultural operations are performed by the domestic labour.

**Table 3.10**  
**Nature of Employment**

Status	Muslim			Buddhist			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Self Employed in Agriculture and allied activities	2.88	69.48	12.35	2.59	23.49	6.84	2.63	27.53	7.50
Self-employed in non-agricultural sector	3.84	0.00	3.29	2.30	4.04	2.65	2.50	3.68	2.73
Regular salaried	61.48	17.37	55.21	59.10	47.22	56.69	59.40	44.60	56.51
Casual wage labour in Agriculture	0.00	0.00	0.00	3.20	2.50	3.06	2.79	2.28	2.69
Casual wage labour in non-Agriculture	31.80	13.15	29.15	32.81	22.75	30.77	32.68	21.91	30.57
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

The high dependence on regular salaried jobs is responsible for comparatively better economic conditions of the households. Besides, nearly one-third of the households depend on casual work in the non-agriculture sector as casual work in agriculture is very low. Thus, the government scheme of NREGA needs to be implemented in a big way so that these poor households may have an opportunity to get assured employment of 100 man-days per household per annum. Besides, the self-employment scheme of SGSY needs to be implemented more widely in the district, so that the poor may earn a sustainable living which will empower them socially and politically, as the programme is being operationalised through self help groups (SHGs).

### **Sector of Employment**

The industry-wise distribution of main workers in sample villages across the communities is given in table 3.10. Manufacturing is the dominant activity across both the Muslim and Buddhist household, wherein 64.78 per cent of the households are engaged. It is significant to note that 72.5 per cent of the Muslim households are engaged in manufacturing, while 63.7 per cent of the Buddhist households are engaged in the same. Agriculture, forestry and fishing are carried on by very less proportion of the households (19.24 per cent). Nearly 22.4 per cent of the Muslim and 18.8 per cent of the Buddhist households are engaged in agriculture, forestry and fishing. A very small proportion of the households are engaged in construction, and trade, hotel and restaurants, mining and quarrying, transport and communication, finance, real estate and business, and public administration, education or health. Given the seasonal nature of employment in agriculture, forestry and fishing, there is need to implement more and more self-employment schemes like SGSY for the rural poor, so that they could be employed on a sustainable basis. This would not only generate employment and supplement family earnings, but would go a long way in empowering women to play their part within the family and society.

**Table 3.11**  
**Workers by their Sector of Employment**

	Muslim			Buddhist			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Agriculture, Forestry & Fishing	14.63	69.48	22.43	15.78	30.66	18.81	15.64	34.07	19.24
Mining & Quarrying	5.88	0.00	5.04	15.02	11.20	14.24	13.84	10.22	13.13
Manufacturing	79.49	30.52	72.53	65.70	55.91	63.71	67.48	53.68	64.78
Construction	0.00	0.00	0.00	1.21	1.33	1.23	1.05	1.21	1.08
Trade, Hotels & Restaurants	0.00	0.00	0.00	1.30	0.91	1.22	1.13	0.83	1.07
Finance., Real Est. & Business	0.00	0.00	0.00	0.71	0.00	0.56	0.62	0.00	0.49
Pub Adm., Edu. Health & Others	0.00	0.00	0.00	0.28	0.00	0.22	0.25	0.00	0.20
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

*Source: Survey.*

The lower proportion of the workers engaged in modern sector of employment is mainly due to lack of infrastructure for industrial development. A large proportion of the population of the district derives their livelihoods from manufacturing work and other sectors of employment are neglected. There is lack of required trained and skilled manpower in the district, which needs to be attended on a priority basis by opening more industrial training institutes and other technical institutes. This would facilitate local trained and skilled manpower in getting employment in the industrial sector.

### **Unemployment and Search for Additional Employment**

Unemployment and underemployment is quite alarming among the communities, with the search for additional employment, to augment households' income and status being very high. However, due to lack of trainings and skills, their employability is comparatively low. Thus, their skill needs to be improved through short term vocational and job-oriented courses.

### **Income and Expenditure**

The per capita income and expenditure reveals that the rural economy of Leh is a surplus one. There have been significant gaps in income and expenditure. However, the gaps in income and expenditure in Buddhist households is more than that of Muslim



households (see table 3.12). Higher income is reported in those households which have more physical and human capital.

**Table 3.12**  
**Average Per Capita Income and Expenditure (Rs.)**

	Muslim	Buddhist	Total
Expenditure (Rs.)	8026	6629	6798
Income (Rs.)	15124	15587	15531
Income-expenditure ratio	1.88	2.35	2.28

*Source: Survey.*

The data related to household expenditure by various sources is shown in table 3.12. Food is the dominant source of household expenditure followed by social ceremonies, education and health. As the per capita income of the majority of sample households is low, it is not surprising that the per capita expenditure is also very low. However, one can notice that even at a very low level of income per capita, there is a tendency on the part of the sample households to save something, which is clear from the difference between the per capita income and expenditure.

**Table 3.13**  
**Item-wise Per Capita Expenditure (Rs.)**

Item	Muslim	Buddhist	Total
Food	5148	3886	4039
Education	190	223	219
Health	143	165	162
Social Ceremonies	516	437	446
Interest/Loan	0	8	7
Others	2030	1910	1924
Total	8026	6629	6798

*Source: Survey.*

The condition of the households can be improved to an extent by provisioning better basic health and educational facilities by the government. This would reduce their dependence on private services, which took a major part of their expenditure. The money saved could then be utilised for meeting other basic needs of the households.

## HOUSING AND OTHER BASIC AMENITIES

### Type of Housing

The housing status of the sample households is presented in table 3.13, which reveals that a majority of the households (87 per cent) are living in semi-*pucca* and *pucca* houses. A very low proportion of them (12.06 per cent) are living in *katcha* houses. More than two-third of the Muslim households are living in *pucca* houses, which reflect the better economic conditions of these households.

**Table 3.14**  
**Type of Houses**

Type of house	Muslim	Buddhist	Total
Thatched	0.00	0.74	0.64
Katcha	4.39	13.18	12.06
Semi <i>Pucca</i>	27.57	47.47	44.94
<i>Pucca</i>	68.04	38.45	42.21
Others	0.00	0.17	0.15
Total	100.00	100.00	100.00

*Source: Survey.*

Better housing conditions of the sample households is also revealed from the fact that majority of them are living in more than two-room accommodation. None of the Muslim household is living in single room or two room accommodation (see table 3.15). Around 95.4 per cent of the Buddhist households live in more than two-room accommodation and 2 per cent live in single room and 2.5 per cent in two room accommodation. Thus, privacy is ensured only in Buddhist households. Thus the housing conditions of these households are not that satisfactory.

**Table 3.15**  
**Number of Rooms per Household**

Number of rooms	Muslim	Buddhist	Total
Single Room	0.00	2.04	1.78
Two Room	0.00	2.52	2.20
More than two room	100.00	95.44	96.02
Total	100.00	100.00	100.00

## Drinking Water

The condition of drinking water facilities in the district is not satisfactory. Nearly 59.05 per cent of the households use drinking water from public sources and 8.82 per cent of the households are depending upon private sources (see table 3.15). Besides, nearly one-third of the households also depend on other sources including natural water sources. The dependence on private sources of drinking water by the rural poor households needs to be rectified by providing tap water facilities by the government. Necessary allocations for this must be made on a priority basis.

**Table 3.16**  
**Drinking Water**

	Muslim	Buddhist	Total
Public	64.70	58.24	59.05
Private	4.39	9.46	8.82
Others	30.91	32.31	32.13

## Toilets

A majority of the households (93.05 per cent) have toilets inside the house in both the communities. None of the Muslim households are defecating in the open, whereas 7.96 per cent of the Buddhist households are defecating in the open, which is totally unhygienic. The condition of the drainage is also reportedly satisfactory in sample households. The practice of open defecating, though on a lower scale, needs to be checked by providing in-house toilet assistance by the government. This would help to improve sanitary and environmental conditions in the villages.

**Table 3.17: Toilets**

	Toilet		Drainage
	In house	Outside	
Muslim	100.00	0.00	87.45
Buddhist	92.04	7.96	78.92
All	93.05	6.95	80.00

*Source: Survey.*

## Electricity

As far as electrification is concerned, around 85.05 per cent of the households are electrified. Almost cent per cent of the Muslim houses are electrified and around 82.9

per cent of the Buddhist houses are electrified. A significant proportion of the households use oil lamps and lanterns as a source of light. None of the Muslim households use non electrified sources for lighting. About 78 per cent of the Buddhist households use oil lamps and lanterns for lighting. Some 15.9 per cent of the Buddhist households also use petromax as a source of lighting.

**Table 3.18 Electricity**

	Electrified	Non Electrified Sources			
		Oil lamp	Lantern	Petromax	Others
Muslim	100.00	0.00	0.00	0.00	0.00
Buddhist	82.89	78.22	73.17	15.92	32.68
All	85.05	78.22	73.17	15.92	32.68

## HEALTH AND FAMILY WELFARE

The data and information on health and family welfare is provided in following paragraphs, which reveals more or less satisfactory conditions. The utilisation of health care facilities by the households depend on the knowledge and awareness about the existence of these facilities, for which field workers need to be trained to motivate and increase awareness of the rural poor, so that they are aware of a better health status.

### Place of Child Birth

A majority of the last children born (90.36 per cent) in sample households were in government hospitals. Comparatively more children of Muslim households than Buddhist households are born at home. Thus, the system of institutional deliveries is presenting an encouraging picture of rural reproductive and child health care system in the district, which needs to be strengthen further to ensure cent per cent institutional birth and child care (see table 3.16).

### Assistance in Child Birth

The dependence on untrained *dais* in child delivery assistance is marginal (1.51 per cent), which is virtually nil in Muslim households. A majority of the delivery cases is performed by doctors (84.46 per cent) followed by trained midwife/Accredited Social Health Activist (ASHA) (14.03 per cent). Those children born in institutional care have

also received pre and post natal care. Thus, the proportion of children who have received institutional care is high.

**Table 3.19**  
**Place of Child Birth and Help Received**

	Muslim	Buddhist	Total
<b>Place</b>			
Govt hospital	85.94	91.21	90.36
Private hospital	0.00	1.20	1.01
At Home	14.06	7.59	8.63
<b>Help in Child Delivery</b>			
Doctor	72.33	86.80	84.46
Trained Dai	27.67	11.40	14.03
Untrained Dai	0.00	1.80	1.51

*Source: Survey.*

### **Immunisation**

The data relating to the status of immunisation of children against Polio, DPT and BCG show very encouraging results. Almost all children have been given Polio drops. Similarly, almost all children have received a doze of immunisation (DPT, BCG. etc.). All households have immunised their children below the age of 5 years against at least one type of disease, although, the proportion of children fully immunised is comparatively lower (76.07 per cent) (see table 3.20). The differentials across the communities are also noticeable. Thus, the National Rural Health Mission (NRHM) in the district needs to be strengthened, by making more allocations on a priority basis to extend the outreach and coverage of the programme.

**Table 3.20**  
**Immunisation Status of Children**

	Muslim	Buddhist	Total
Any Type of doze	100.00	100.00	100.00
Fully Immunised	89.38	73.45	76.07

*Source: Survey.*

## **Morbidity**

Cough and cold followed by fever is the most common health problem faced by 60.16 per cent and 50.98 per cent of sample households. Besides, they also suffered from vomiting (4.80 per cent) and dysentery (3.23 per cent). On average, Rs.162 has been incurred per household on meeting health related expenditure, in which Buddhist households (Rs.165) have spent more than Muslim households (Rs.143).

On the whole, the dependence on government hospitals for medical treatment is significantly high as compared to private sources. This is attributed to the fact that medical services available at government hospitals are more or less adequate and improved in quality, which enable them to rely on public sources of medical treatment. However, there is need to strengthen the National Rural Health Mission so that it may be able to meet the health needs of the poor rural households and curtail their dependence on private sources, which are not only costly in nature, but most of the time are beyond the reach of the poor households, forcing them into debt.

## **INDEBTEDNESS**

### **Incidence of Indebtedness**

The incidence of indebtedness is negligible in the communities. None of the Muslim households are indebted, whereas only two Buddhist (0.05 per cent) households are reportedly indebted.

### **Source and Use of Debt**

The households in debt have raised the credit from non-institutional sources of finance. The dependence on traders, friends/relatives, and professional money lenders is minimal. The main reason for debt cited is meeting consumption needs of households.

Banks and financial institutions can play a major role by providing credit at cheaper rates, without any collateral, for undertaking productive self-employment. In this connection, the government sponsored micro credit scheme under SGSY needs to be promoted widely so that poor villagers may invest in farm and non-farm activities including dairy development to increase their income. This would go a long way in mitigating poverty and empowering them both economically and socially.

**CHAPTER IV**  
**DELIVERY OF PUBLIC SERVICES/DEVELOPMENT PROGRAMMES**

**Public Distribution System**

More than one-third of the sampled population (36.86 per cent) is living below the poverty line (BPL). However, 29.85 per cent of sample households had BPL ration cards and more than one-half are availing the PDS facility (see table 4.1). This implies that some of the BPL households do not have BPL cards and nearly half of them are not getting BPL ration. Community-wise, a lesser proportion of Muslim households are BPL households and have BPL cards and are getting BPL rations. Thus, some of the poor households belonging to the BPL category do not have BPL cards, and even those who have BPL cards, are not getting BPL rations.

**Table 4.1**  
**PDS Coverage**

	Muslim	Buddhist	Total
BPL HHs	12.39	40.41	36.86
BPL HH getting ration	38.38	54.16	52.16
Having BPL card	12.39	32.38	29.85

*Source: Survey.*

More than three-fourths of the sample population have complained about irregular supply, insufficient quantity and non-availability of time in availing of PDS rations. Significant differentials have been noticed in problems faced by rural households in availing the PDS facility. All the Muslim households have complained of insufficient quantity, non-availability of time and irregular supply in using PDS services (see table 4.2). Thus, the PDS needs to be strengthened.

**Table 4.2**  
**Problems being faced with the PDS**

	Muslim	Buddhist	Total
Insufficient quantity	100.00	79.71	80.77
Bad quality	0.00	15.84	15.00
Dishonesty in measurement	0.00	4.81	4.56
Non Availability of time	100.00	82.70	83.60
Irregular supply	100.00	82.94	83.84
Others	0.00	0.17	0.16

Note: Based on multiple responses

*Source: Survey.*

The huge difference in falling under the BPL category and holding BPL ration cards and availing benefits from the PDS is a matter of very serious concern. The gaps need to be plugged at the earliest, so that the poor get their due share, which could also supplement the households' nutrition. The PDS needs to improve its working performance and coverage and become corruption free.

### **Access, Use and Quality of Public Health Services**

The district lacks basic public health infrastructure. There is a lack of adequate health care facilities to the rural poor population, which is due to heavy pressure of population on these basic services. Similar is the situation with availability of medicines, though it has improved during the last few years. The availability of doctors specifically lady doctors at PHCs / hospitals is a major concern of rural population. At the same time, presence of quacks in villages has adverse impact on the overall healthcare and behaviour of people, as such; they incur heavy expenditure on their health care without proper care. This needs to be corrected through awareness campaign to educate rural poor people about their health care.

### **Education**

Like public health service, availability and accessibility of educational institutions is hampering educational development and attainments. The conditions of schools is far from satisfactory in terms of average number of rooms per school, toilet facility, drinking water, punctuality of teachers, books and above all, the teacher-pupil ratio.

A high proportion of children enrolled in government schools belong to relatively poor households. The better-off households are sending their children to English medium private schools. This kind of dualism has marginalised the government aided schooling system. Hardly any voice is raised for improving the quality and accountability of elementary education, since better-off households tend to remain indifferent as they are hardly affected by such education.

For quality teaching, there is a need to strengthen the training of teachers in new teaching and learning methods and pedagogy. Efforts also need to be made to promote



extra curricular activities in schools, in order to make the learning process interesting for the children.

### **Awareness**

The level of awareness about various government programmes operational in the rural areas of the district is almost cent per cent. All the households are aware of SGSY, IAY, ICDS, old age pension, SSA, NREGA, TSC, ARWSP and Maternity Benefit Scheme.

### **Aspirations**

The provisioning of better health followed by employment and educational facilities within villages are three top priorities in terms of aspirations relating to development. The aspiration for assured employment within or nearby villages is the third important development priority. Improved housing and proper drainage are also mentioned as development needs by the households. However, different communities have ranked the development priorities differently. For instance, more than nearly one-third of the Muslim and Buddhist households respectively ranked employment and health facilities as their top priority. Muslim households ranked educational facilities as their least priority, whereas Buddhist households ranked drainage as last in their development interventions.

**Table 4.3**  
**Aspirations of Respondents in Order of Their Ranks**

Facilities	Muslim,		Buddhist	
	%	Rank	%	Rank
Educational facilities	1.35	5	13.58	3
Health	30.02	2	32.60	1
Employment	31.38	1	28.20	2
Drainage	10.92	4	2.78	5
Housing	12.27	3	9.46	4

*Source: Survey.*

The rural population of the district has participated in state assembly and parliamentary elections, which reflect a very high level of political participation on their part. However, very insignificant numbers are members of self help groups (SHG). All the households' members are member of religious organisation. Thus, the level of social participation is very high, which may be attributed to high penetration of religious organisations and presence of non-governmental organisations (NGOs) in the rural areas of the district.

## Chapter V

### KEY FINDINGS AND POLICY ISSUES

- In 2001 census, the total rural population of Leh district was 88593. The district Leh has only one tehsil i.e Leh and 72.8 per cent of the population of tehsil Leh is rural.
- Scheduled caste population was negligible (0.2 per cent. while scheduled tribes constituted 87.6 per cent in 2001. Hindu and Muslim population was 3.8 per cent and 12.9 per cent respectively. Minority population was 96.8 per cent.
- Buddhists are the dominant population group (87.35 per cent), while the population of Muslims is 12.65 per cent. The average household size is 5.29 persons, lowest for Muslim (5.06) and highest for Buddhist (5.33)
- Sex ratio is favourable in the district (1026), which is comparatively high for Buddhists (1038) and low for Muslims (937). The high sex ratio in Buddhist households reflects a comparatively better female status in the community. Muslims have a comparatively lower sex ratio due to predominance of traditional practices and prejudices against women and preference for sons in the community, which may also be attributed to the ill practices of dowry. All this indicates lower women empowerment in the community compared to Buddhists.
- Less than one-fifth of the population is in the unproductive age group of below 15 years. Buddhist households have comparatively lesser numbers in the child age group (17.84 per cent) than Muslim households (20.85 per cent). Therefore, the educational needs of the Muslim households are higher than that of Buddhist households.
- About 18 per cent of the population is in the age group of 15-24 years. Muslim households have comparatively less concentration in this youthful age group (15.85 per cent: 10.71 per cent male and 21.33 per cent female). Thus, more females are found in the age group of 15-24 years. This is true for both the communities. Since the Buddhist households supply more labour force likely unemployment is more in

this community, given the higher incidence of general unemployment and current trend of slowdown in the economy.

- Buddhist households have more concentration in higher age groups, which imply a relatively higher life expectancy within the community. Life expectancy is comparatively low in the Muslim community, with 8.96 per cent of population found in the age group above 60 years.
- The literacy level of the persons aged 7 years and above is higher among the males than the females. Female literacy is lower among Buddhists (62.24 per cent) and higher among the Muslim (77.20 per cent). The overall literacy is also higher among Muslim (82.86 per cent) than the Buddhists (75.71 per cent).
- Nearly 69 per cent of the children are enrolled in government-run educational institutions. More girls are attending government schools and more boys are attending private schools. In Muslim households, 48.17 per cent and 24.27 per cent of the boys and girls are attending private schools respectively, whereas in Buddhist households more girls (17.24 per cent) than boys (14.50 per cent) are attending private schools. The proportion of children who have never enrolled is 6.57 per cent. The drop out is virtually nil in Muslim households and comparatively low (1.15 per cent) in Buddhist households, which provides a little relief, but still, needs to be checked.
- The educational status of the sample households is modest. About one-third of population is educated (with educational levels of high school and above) in the rural areas of the district. The percentage of males and females with educational levels of high school and above is 33.66 and 35.59, respectively. About 3.77 per cent and 1.33 per cent of the population is educated up to degree and technical degree/diploma respectively. Male and female population with technical education (both degree and diploma) and degree and above is also lower. The educational attainments of Muslim males are comparatively lower than that of females. In the Buddhist community, there is gender equity in educational attainment.
- Nearly one-third of youth are illiterate (one-third of Buddhist and one-fourth of Muslim). One-third of the Muslim and the Buddhist youth have education up to middle level. One-fifth and 18.49 per cent of the Muslim and Buddhist youth have educational attainment up to secondary level. Educational attainment up to

graduation and post graduation is very poor, especially among young Muslim females as compared to their male counterparts, as well as both males and females of the Buddhist community. None of the Muslim youth has technical or professional education. A very small proportion of Buddhist youth have technical or vocational training. Due to lower educational attainments, including vocational and technical education, rural youth of Leh district have fewer prospects in the labour market.

- The average per capita expenditure on education is very low (Rs.219), although, significant differentials exist among communities. For example, Buddhist households are spending comparatively more on education (Rs.223) than Muslim households (Rs.190). Thus, the SSA within the district needs to be strengthened and its coverage be extended. This may provide some relief to the rural poor.
- Nearly 61 per cent and 31.89 per cent of the Buddhist students in the age group of 5-16 years are getting assistance in the form of scholarships and books respectively. Ironically, midday meals are not provided to the students. Educational assistance such as uniforms is being provided to comparatively fewer students.
- As a majority of the households possess land, landlessness is reportedly very low among rural households of Leh district. About 5.77 per cent of the sample households are landless. Landlessness is more among the Muslim households (6.65 per cent) than Buddhist households (5.64). However, the average size of landholding is comparatively more in Buddhist than Muslim households. Thus, landlessness and small size of landholdings possessed by sample households not only reduces livelihood options but also makes them vulnerable as they work on low wage levels. This traps the landless households into poverty. .
- The per capita value of livestock owned by the sample households stood at Rs. 16008, which is comparatively low (Rs.10189) in the case of Muslim households as compared to Buddhist households (Rs.16850). The quality of livestock possessed by Muslim households also seems to be poor, given the lower value of livestock.
- The work participation is reportedly low (one-fourth), which is almost the same for both the communities. Gender differentials in work participation are noticeable, which are as low as 7.48 per cent for Muslim females and 10.16 per cent for Buddhist females.

- Regular salaried employment is the dominant occupation in sample households (56.51 per cent), followed by casual wage labour in non-agriculture (30.57 per cent). There are marginal variations in occupational status across the communities. However, gender variations in employment are reportedly sharp among communities. Female share in employment is low, especially in Muslim households when compared to Buddhist households. More than two-thirds and one-fifth of the Muslim and Buddhist women are self-employed in agriculture and allied activities. Thus, agricultural operations are mainly in the female domain in the district. Being subsistence in nature most of the agricultural operations are performed by female domestic labour.
- High dependence on regular salaried jobs is responsible for comparatively better economic conditions of the households. Nearly one-third of the households are also dependent on casual work in non-agriculture. Casual work in agriculture is very low.
- The industry-wise distribution of workers in sample villages across the communities is given in table 3.10. Manufacturing is the dominant activity across both the Muslim and Buddhist household, wherein 64.78 per cent of the households are engaged. It is significant to note that 72.5 per cent of the Muslim households are engaged in manufacturing, while 63.7 per cent of the Buddhist households are engaged in the same. Agriculture, forestry and fishing are carried on by very less proportion of the households (19.24 per cent). A very small proportion of the households are engaged in construction, and trade, hotel and restaurants, mining and quarrying, transport and communication, finance, real estate and business, and public administration, education or health.
- There have been significant gaps in income and expenditure. However, the gaps in income and expenditure in Buddhist households is more than that of Muslim households. Higher income is reported in those of the households which have more physical and human capital. There is a tendency to save something, which is clear from the difference between the per capita income and expenditure.
- A majority of the households (87 per cent) are living in semi-*pucca* and *pucca* houses. A very low proportion of them (12.06 per cent) are living in *katcha* houses. More than two-thirds of the Muslim households are living in *pucca* houses, which reflect the better economic conditions of these households. Better housing conditions of the sample households is also revealed from the fact that a majority of them are

living in more than two-room accommodation. None of the Muslim household is living in single room or two room accommodation. Thus, privacy is ensured in majority of the households in both the communities. On the whole, housing conditions of these households is very satisfactory.

- The condition of drinking water facilities in the district is also satisfactory. Nearly two-thirds of the households use drinking water from public sources, while 9.68 per cent of the households depend upon private sources. Besides, nearly one-third of the households also depend on other sources including natural water sources.
- A majority of the households (93.05 per cent) have toilets inside the house in both the communities. None of the Muslim household are defecating in the open, whereas 7.96 per cent of the Buddhist households are defecating outside, which is totally unhygienic. The condition of the drainage is also reportedly very satisfactory.
- Majority of the last children born (90.36 per cent) were in government hospitals. Comparatively more children of Muslim households than Buddhist households are born at home. The dependence on untrained dais in child delivery assistance is marginal (1.51 per cent), which are virtually nil in Muslim households. A majority of deliveries were performed by doctors (84.46 per cent), followed by trained midwives/ASHA (14.03 per cent). Those children born in institutional care have also received pre and post natal care. Thus, the proportion of children who have received institutional care is high.
- Immunisation of children against Polio, DPT and BCG shows very encouraging results. Almost all children have been given Polio drops. Similarly, almost all children have received a doze of immunisation (DPT, BCG. etc.). All of the households have immunised their children below the age of 5 years against at least one type of disease, however, the proportion of the children fully immunised is comparatively lower (76.07 per cent). The differential across the communities are also noticeable.
- Cough and cold followed by fever is the most common health problem faced by 60.16 per cent and 50.98 per cent of sample households. Besides, they also suffered from vomiting (4.80 per cent) and dysentery (3.23 per cent). On an average, Rs.162 has been incurred per household on meeting health related expenditure, comparatively more by Buddhist households (Rs.165) than Muslim households (Rs.143).

- The dependence on government hospitals for medical treatment is significantly high as compared to private sources. This is attributed to the fact that medical services available at government hospitals are more or less adequate and improved in quality, which enable them to rely on public sources of medical treatment.
- The incidence of indebtedness is negligible in the communities. None of the Muslim households are indebted, whereas only two Buddhist (0.05 per cent) households are reportedly indebted. The households in debt have raised the credit from non-institutional sources of finance. The dependence on traders, friends/relatives, and professional money lender is minimal. The main reason for debt cited is meeting consumption needs of households.
- More than one-third of the sample population (36.86 per cent) is living below poverty line (BPL), of whom 29.85 per cent had BPL ration cards and more than one-half are availing PDS facility. This implies that some of the BPL households have no BPL card and nearly half of them are not getting BPL rations. Community-wise, less proportion of Muslim households are in BPL category and have BPL card and are getting BPL ration. Thus, some of the poor households belonging to BPL category do not have BPL card. Not all those who have BPL cards are getting BPL rations.
- More than three-fourths of them have complained about irregular supply, insufficient quantity, and non-availability of time in availing of PDS ration. Significant differentials have been noticed in problems faced by rural households in availing PDS facility. All the Muslim households have complained of insufficient quantity, non-availability of time and irregular supply in using PDS services. Thus, the PDS needs to be strengthened.
- The level of awareness about various government programmes operational in the rural areas of the district is almost cent per cent. All the households are aware of SGSY, IAY, ICDS, old age pension, SSA, NREGA, TSC, ARWSP and Maternity Benefit Scheme.
- The provisioning of better health followed by employment and educational facilities within villages are three top priorities in terms of aspirations relating to development. The aspiration for assured employment within or nearby villages is the third important development priority. Improved housing and proper drainage are also cited as development needs by the households. However, different communities have ranked

the development priorities differently. For instance, more than nearly one-third of the Muslim and Buddhist households respectively ranked employment and health facilities as their top priority. Muslim households ranked educational facilities as least priority, whereas Buddhist households ranked drainage as last priority for development intervention.

- The rural population of the district has participated in state assembly and parliamentary elections, which reflect a very high level of political participation on their part. However, very insignificant proportions of them are members of self help groups (SHG). All the households' are also members of religious organisations. Thus, the level of social participation is also very high, which may be attributed to high penetration of religious organisations and presence of non-governmental organisations (NGOs) in rural areas of the district.

### **Policy Issues**

- High concentration of population in the child and youthful age groups, calls for rigorous educational and manpower planning and opening of more technical and vocational institutions. More avenues for self-employment opportunities in agro and horticulture-based sectors as well as in tourism need to be created, given the stagnant public sector and shrinking private industrial sector due to recession.
- Educational attainment, particularly among youth and that too among females, is modest and needs improvement. Poor educational attainment hampers their future labour market prospects. Thus, there is an urgent need to increase the participation of the youth, in higher and technical education. This would also require imparting short duration job oriented courses in technical institutions to the rural youth, besides providing free-ships and scholarships to needy youth from disadvantaged groups and minorities.
- Gender differential in literacy is noticeable in both communities. This needs attention by educational planners and decision-makers, besides making the community aware of the advantages of female education.
- SSA is making its presence in the rural areas of the district though at a slower pace. However, the target of 'education for all' is still a distant dream. There is need to speed up the efforts of government in ensuring cent per cent enrolment



of children in the school going age group with zero drop outs, which would be possible through improving the quality of education and the school infrastructure. In order to increase enrolment and retention of students, there is a need to enhance the quantum of educational assistance in the district. The poor and deserving students must be provided with scholarships and dress assistance. There is a need to operationalise free elementary education among the rural poor of the district to ease the economic burden on parents.

- Educational attainment is lower in both communities and genders at various levels. To improve this situation, more scholarships may be given to poor but deserving students from rural areas. Concrete steps need to be taken to increase the enrolment of the population beyond high school in general and technical institutes in particular.
- The possession of livestock by rural households provide them with draught power as well as milch animals, meat and other products depending upon the type of livestock owned and maintained. Thus, in order to improve their livelihood conditions including nutritional standards, livestock and dairy development programmes need to be strengthened.
- The low female work participation is a serious issue, which calls for appropriate policy interventions to raise their contribution in economic activities. This would empower them to play their role within and outside the family in an effective way.
- The government scheme of NREGA needs to be implemented more vigorously so that these poor households have an opportunity to get assured employment of 100 man-days per household per annum. Besides, self-employment schemes of SGSY need to be implemented more in the district, so that poor households may earn a sustainable living, besides empowering them socially and politically.
- Given the seasonal nature of employment in agriculture, forestry and fishing, there is need to implement more and more self-employment schemes like SGSY for the rural poor so that they could be employed on a sustainable basis. This would not only generate employment and supplement family earnings, but would go a long way in empowering the women to play their part within the family and society.

- The proportion of workers engaged in modern sectors of employment is low due to lack of infrastructure for industrial development. A large proportion of the population of the district is deriving their livelihood from agriculture and allied activities, which is responsible for their poverty and deprivation. There is lack of required trained and skilled manpower in the district, which needs to be attended to on priority by opening more industrial training institutes and other technical institutes. This would help local trained and skilled manpower in getting employment in the industrial sector.
- Unemployment and underemployment is quite alarming among the communities. As such search of additional employment for augmenting households' income and status is very high. However, due to lack of training and skills, their employability is comparatively low. Thus, their skill needs to be improved through short term vocational and job-oriented courses.
- The economic situation of the households can be improved by the government providing better basic health and educational facilities. This would, reduce their dependence on private services, which took a part of their income. The savings could be utilised for meeting other basic needs of the households.
- The dependence on private sources of drinking water by the rural poor households needs to be rectified, by the government providing tap water facilities for which necessary allocations must be made on a priority basis.
- The practice of open defecating, though on a lower scale, needs to be checked by providing in-house toilet assistance by the government. This would help to improve sanitary and environmental conditions in the villages.
- The system of institutional deliveries is presenting an encouraging picture of rural reproductive and child health care system in the district. This needs to be strengthened further to ensure cent per cent institutional birth and child care.
- There is a need to strengthen the National Rural Health Mission so that it may be able to meet the health needs of the poor rural households and curtail their dependence on private sources, which are costly in nature. The high cost of private health care is often beyond the reach of the poor households, forcing

them into debt. Thus, more allocations should be made for NRHM on priority to extend the outreach and coverage of the programme.

- Banks and financial institutions can play a major role by providing credit at cheaper rates without any collateral for undertaking productive self-employment. In this connection, the government sponsored micro credit scheme under SGSY needs to be promoted, so that poor villagers may invest in farm and non-farm activities including dairy development. An increase of income would go a long way in mitigating poverty and empowering them, both economically and socially.
- The huge differences in falling under the BPL category and holding BPL ration card and availing benefits from PDS is a matter of very serious concern. The gaps need to be plugged at the earliest, so that the poor get their due share, which could also supplement their households' nutrition. There is a need to revamp the PDS, so as to improve its working performance and coverage and make it corruption free.

**List of Sample Selected Villages in Leh District**

<b>State</b>	<b>Dist</b>	<b>Block</b>	<b>GP</b>	<b>Vill</b>
J & K	Leh	Kharu	Igoo	Igoo
J & K	Leh	Kharu	Chemday	Kharu
J & K	Leh	Kharu	Chemday	Chemday
J & K	Leh	Kharu	Sakti	Sakti
J & K	Leh	Kharu	Miru	Miru
J & K	Leh	Kharu	Martselang	Martselang
J & K	Leh	Kharu	Martselang	Changa
J & K	Leh	Kharu	Gia	Upshi
J & K	Leh	Khaltsi	Hemis Shuk Pachan	Hemi Shuk Pachan
J & K	Leh	Khaltsi	Takmachik	Takmachik
J & K	Leh	Khaltsi	Saspol	Saspol
J & K	Leh	Khaltsi	Hemis Shukpachan	Yangthang
J & K	Leh	Khaltsi	Temisgam	Nurla
J & K	Leh	Leh	Phey	Phey
J & K	Leh	Leh	Stok	Stok
J & K	Leh	Leh	Shey	Shey
J & K	Leh	Leh	Saboo	Saboo
J & K	Leh	Leh	Likeer	Likeer
J & K	Leh	Leh	Thiksay	Thiksay
J & K	Leh	Leh	Basgo	Ney
J & K	Leh	Leh	Basgo	Basgo
J & K	Leh	Leh	Nimoo	Nimoo
J & K	Leh	Leh	Spituk	Spituk
J & K	Leh	Leh	Chuchot Yokma	Chuchot Yokma
J & K	Leh	Leh	Nimo	Taru
J & K	Leh	Leh	Phyang	Phyang
J & K	Leh	Leh	Choglamsar	Choglamsar