

Minority Concentration District Project
Nicobar, Andaman and Nicobar Islands

Sponsored by the Ministry of Minority Affairs
Government of India

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The Minority Concentrated Districts Project

An Overview

The MCD project aims to provide a baseline survey on the state of minorities in the districts identified by the Ministry of Minority Affairs, Government of India. Centre for Studies in Social Sciences, Calcutta, undertakes the project in the following districts: Uttar Dinajpur, Dakshin Dinajpur, Malda, Murshidabad, Birbhum, Nadia, South 24 Parganas, North 24 Parganas, Bardhaman, Koch Behar, Haora, Gajapati, North Sikkim and Nicobar Islands.¹

The objective of the proposed study has been conducting a baseline survey on religious minority population under the aegis of Indian Council of Social Science Research and funded by the Ministry of Minority Affairs. A total of ninety districts have been selected by the Ministry of Minority Affairs on the basis of three criteria, viz. minority population, religion specific socio economic indicators and basic amenities indicators. The Ministry has classified the districts with substantial minority population on the basis of religion specific socio economic indicators and basic amenities indicators respectively. The four religion specific socio-economic indicators are: (i) literacy rate, (ii) female literacy rate, (iii) work participation rate and (iv) female work participation rate. The four basic amenities are: (i) % of households with *pucca* walls, (ii) % of households with safe drinking water, (iii) % of households with electricity and (iv) % of households with W/C latrines. A total of 53 districts with both sets of indicators below national average were considered more backward and were classified into group 'A' and 37 districts with either of the indicator values below national average were classified into group 'B'. Group B was further classified into two sub-categories – B1 for which religion specific socio-economic indicators are below national average and B2 for which basic amenities indicators are below national average. The minorities are defined on the basis of National Commission of Minorities Act, 1992 and includes Muslims, Sikhs, Christians, Buddhists and Zoroastrians (Parsis).

Centre for Studies in Social Sciences, Calcutta would carry out the survey in 11 districts of West Bengal and one each in the Andaman and Nicobar Islands, Orissa and Sikkim. Of the 11 districts of West Bengal Uttar Dinajpur, Dakshin Dinajpur, Malda, Murshidabad, Birbhum, Nadia, South 24 Parganas, Bardhaman and Kochbihar are in group A while Haora, North 24 Parganas are in group B (sub-category B1). Nicobars in Andaman and Nicobar Island and North

¹ The spellings for the districts and state are in accordance with West Bengal Human Development Report, 2004

Sikkim in Sikkim are in group B (sub-category B2). Gajapati district in Orissa is group A. It may also be noted that all the 11 districts of West Bengal are marked for Muslim minority category while Gajapati and Nicobars are marked for Christian minority category and North Sikkim for the Buddhist minority category.

The purpose of this survey is to help the district administration draw action plan for socio economic and infrastructure development of the selected districts for improving the quality of life of the people and reducing the imbalances during the 11 th. Five Year Plan. However, it may be noted that the benefits will accrue all sections of people in the district where intervention is executed (use a better term) and not only the minorities. To give a specific example, if a school is built up then all groups of people should have access to this school and not that only the Muslims in a district marked for a Muslim concentrated district.

Before elaborating on the MCD Project, it would be useful to highlight some of the main objectives of the Sachar Committee Report, upon which the latter is envisaged and formulated. The Sachar Committee Report (2006) on the social, economic and educational status of the Muslim community primarily dealt with the question of whether different socio-religious categories in India have had an equal chance to reap the benefits of development with a particular emphasis on Muslims in India. It proposes to identify the key areas of intervention by Government to address relevant issues relating to the socio-economic conditions of the Muslim community (SCR, 3).² Besides indicating the developmental deficits, the report illustrates how the perception among Muslims that they are discriminated against and excluded, is widespread (SCR, 237).

Significance of the MCD Project

The purpose of this survey is to help the district administration draw an action plan for socio economic and infrastructure development of the selected districts for improving the quality of life of the people and reducing the imbalances during the 11 th. Five Year Plan. However, it may be noted that the benefits will accrue all sections of people in the district where intervention is applied. To give a specific example, if a school is built up, then all groups of people would have access to this school irrespective of socio-religious category. Based on the survey report, the MCD proposes to provide support, fiscal and otherwise, to all communities irrespective of religious affiliations.

² Sachar Committee will be written as 'SCR'.

From a sociological point of view the vision of the MCD project is to open up an in-depth understanding about not just the Muslim community but other minority communities as well, to ensure overall growth and development of the districts--that the term 'minority' is not restricted or limited to the Muslim community only, thus reinforcing the need for equity and inclusion as proposed in Sachar Report. In the Indian imagination, the term 'minority' is coeval with the Muslim community. The Sachar Report writes of how this particular community imagine themselves and is imagined by other socio-religious communities (SCR, 11) and observes how "the Muslims complained that they are constantly looked upon with a great degree of suspicion not only by certain sections of society but addresses the issues relating to Muslim minority community, the MCD makes for provisions to look into other socio-economic aspects common to all poor people and to minorities.

While the Sachar Committee Report agrees that the widespread perception of discrimination among the Muslim community needs to be addressed, nonetheless it admits that there are hardly any empirical studies that establish discrimination. (SCR, 239). The term, when associated particularly with the Muslim community, is fraught with negative meanings, imageries, and ideas that may trigger further speculation. It is highly nuanced with multi-layered causalities, and therefore any one to one correlation would make a simplistic argument. Needless to say, initiating a dialogue on the subject of discrimination and deprivation is not easy.³ Under the circumstance, the MCD project's baseline survey, in a way, acts as a tool⁴ to perpetuate wider social awareness, among the minority concentrated districts thereby constructively sustaining ongoing discussions and dialogues on this delicate issue. In doing so, it urges the larger society to think through issues of discrimination and the like such as casteism, groupism, etc—the social hurdles which seemingly appear to play little to no direct role in addressing and reducing developmental deficits, are nonetheless inextricably linked to the overall growth and advancement of the country.⁵

³ During the course of our survey, the discussions on 'discrimination' and 'deprivation' were carefully articulated to the respondent. People ranging from Government officials to the people of the community were careful not to use certain terminologies in the conversation.

⁴ It would be useful to look at how survey study itself can be a tool to generate social awareness. This argument calls for further elaboration that is beyond the scope of the present report.

⁵ The Sachar Committee Report notes that the widespread perception of discrimination among the Muslim community needs to be addressed but admits that 'there are hardly any empirical studies that establish discrimination.' (SCR pp.239)

By focusing on the 14 districts, extended over 3 states and 1 union territory, viz. West Bengal, Orissa, Sikkim and Andaman and Nicobar Islands respectively, the MCD project headed by the Center for Studies in Social Sciences, Calcutta, aims to gain an in-depth and detailed view of the socio-economic conditions of the communities living in these districts and create socio-economic profiles of the districts by identifying the key developmental deficits viz. health, literacy rate, female work participation etc. that have a significant bearing on the overall growth and expansion of a State. The project is a district level plan that doesn't necessarily target the minority community, and therefore although it will identify the minority community, the funds will be allocated across communities irrespective of socio-religious affiliations. (See ICSSR's Expert Committee Meeting on Baseline Survey of Minority Concentration Districts, p.2)

The MCD also looks into issues pertaining to non-implementation of various schemes and programmes offered by the Government. The Sachar Committee quotes of how the 'non-implementation' of several earlier Commissions and Committee has made the Muslim community wary of any new initiative (SCR, 10).

The Survey

The MCD project undertakes a baseline survey to address the socio-economic issues of the district communities. A baseline survey is significant as it creates a rich database, which allows us to interrogate, and provides us with more research options. Also, it allows us to create a benchmark for future survey on the focused areas that need immediate Government intervention. The new data collected and collated by baseline survey will thus build on and supplement the existing data provided by Census and the Sachar Committee.

There is a need to describe developmental deficits in terms of figures and numbers, one has to take cognizance of how the 'social' is intertwined with the economic parameters of human conditions and vice versa. This approach towards research would allow us to gain a holistic perspective while at the same time enabling us to stay focused on certain key aspects of development of the minority concentrated districts.

Previous research such as the State HDR (West Bengal) did not treat the Muslim community as a separate socio-religious group. While data for SC/STs and on gaps in development exist, the absence of focus on the Muslim community does not bring to the fore

their specific socio-economic status. While certain socio-economic conditions would be applicable across communities in terms of literacy, employment, or such like, a specific focus on minorities would also show the relative position vis-à-vis other disadvantaged groups namely the SC/STs. The advantage of focusing on the conditions of minorities in terms of standard socio-economic indices is to clearly highlight their condition, which would have been glossed over if the research were conducted by focusing on the SC/STs only.

Methodology

The survey has been conducted at two stages. The census villages are primary sampling units. Based on the proportion of minority population the development blocks and accordingly the villages are grouped into three strata where first stratum is top 20%, second one is middle 50% and the third is the bottom 30%. If district population is more than 0.5 Million then a total of 30 villages will be chosen which will be distributed in the three strata in proportion to population of the respective strata. The villages are chosen by the method of probability proportional to size given the number of villages to be chosen from each stratum. In the second stage a total of 30 households are chosen from each village randomly in proportion to religious group in the total population of the village. However our population is not the whole village but two hamlet groups if village population exceeds 1200. The hamlet group with highest concentration of minority population is chosen with probability one and another is chosen from the rest hamlet groups randomly. Typical size of a hamlet group is 600.

The methodology employs two types of survey instruments – one a rural household questionnaire and second, a village schedule. Household schedule would be used to identify socio-economic parameters, as well as, to understand both the individual and the collective experiences of people living in these areas. The village schedule would be instrumental in collecting the village average data. This data will be collected from the various government offices, such as the office of the District Magistrate, the Block Development Officer, the Agricultural Department; the office of the Panchayat Pradhan, ICDS centres etc. It will be useful in understanding the nature of the village in terms of availability of infrastructure, access to basic amenities such as health services, education, land and irrigation and the like.

Besides very few descriptive open-ended questions, the questionnaires primarily consist of short, close-ended questions, with appropriate coding categories. An instruction sheet with

comments, wherever necessary, is annexed for further clarification of the questionnaire if and when so required. Pre-testing of the questionnaire was accomplished through various drafts, where members of the faculty and team met and discussed on a weekly basis, to evaluate the comprehensibility, conviviality, (whether the questions are relevant) and competency (whether the respondents will be able to answer reliably) of the questions being asked.

The methodology has required appointing and training supervisors and field investigators in the districts for conducting the survey among the rural householders effectively. The interviews have been carried out with the consent and voluntary participation of the respondents. Confidentiality and their right to privacy have been safeguarded at all times.

Please note that though the survey in the district of Nicobar was to be carried out in the island of Car Nicobar, Nancowry group of islands and in Great Nicobar, the survey was restricted to Car Nicobar and Great Nicobar due to logistical difficulties. With the onset of monsoon, it was increasingly becoming difficult as well as hazardous to expend more time in data collection since we had to meet a definitive deadline.

Selected Villages in Respective Tehsils

Sl. #	Tehsil	Village Code	Village Name	Households	Population
1	Car Nicobar	00035700	Mus	292	1731
2		00035800	Teetop	68	512
3		00036400	Malacca	622	3000
4		00037100	Small Lapathy @	102	950
5		00036900	Tapoiming	113	759
6		00036800	Chukchucha	172	1182
7		00036500	Perka	260	1548
8		00036100	Kimios	110	703
9		00036600	Tamaloo	163	1449
10		00037000	Big Lapathy	270	1741
11	Great Nicobar	00052900	Chingen	10	48
12		00053100	Sastri Nagar	70	301
13		00053200	Gandhi Nagar	148	524
14		00054000	Campbell Bay \$	1147	4113
15		00053500	Joginder Nagar	137	472
16		00053900	Govinda Nagar	140	600

Note: @ indicates the village repeated once and \$ indicates the village repeated twice.

Introducing Nicobar

Nicobar is one of the remotest districts on the Indian Union separated from the mainland by the Andaman Sea and the Bay of Bengal and accessible by air and sea. Further, the district of Nicobar has stringent pass laws, which prohibits the entry of individuals who are not on official duty. This obviously doesn't apply to the Nicobarese islanders. The remoteness and the logistical difficulties make the district extremely inaccessible and this survey couldn't have been executed without the strong support of the district administration. Though the Protection of Aboriginal Tribe Act guards the island, Nicobarese tribals unlike other tribes in the Andamans are neither hostile, nor incommunicable. The majority of the Nicobarese are Christians and they speak Hindi and some English apart from their mother tongue. The district has a traditional form of governance called the Tribal Council, which represents the traditional Nicobarese headmanship, where each village has a 'captain' who is an integral part of the Tribal Council. The council works in close coordination with the district administration of the government and consultations and discussions on important issues regularly take place between the traditional forms of governance and the more modern administrative machinery.

Nicobar Post-Tsunami

Contemporary Nicobar is at present undergoing a massive rebuilding exercise post-Tsunami under a centrally sponsored scheme known as Tsunami Relief Project. Given the circumstances, most of the schemes functional in the mainland have been kept in abeyance, and the TRP functions as an umbrella scheme catering to housing, road-building, health facilities and such other infrastructure.

Pre-Tsunami, the Nicobarese habitation was along the seacoast where their main occupation was fishing along the coast and inland plantation from where they procured coconuts. The impact of Tsunami has in large measures destroyed the traditional lifestyle of the Nicobarese making them entirely dependent on Government aid and grants for their daily sustenance. The destruction of the traditional huts along the seacoast resulted in an inward movement of the population inside traditional plantation areas. Most of the population have since been living in temporary shelters built under the TRP and fishing as a source of livelihood has been severely jeopardized. A good many are still awaiting the construction of pre-fabricated homes deep inside the plantations. The relocation of the population from the seacoast to the plantation areas has recreated the village and its locations. As for example, Perka, which was along the sea, have now

been relocated along with its population a few meters from the district headquarters at CarNicobar. The consequent impediment that the villagers now face in accessing the seacoast has therefore made most of them idle and dependent on plantation produce such as coconut and copra. This has in great measure narrowed down their ability to earn a decent livelihood while at the same time made the population completely dependent on aid and the distribution system as structured by Tribal Council chiefs and the district administration. Needless to say, there have been quite a few murmurs of protest about family entitlements and such other benefits over which the population by and large do not have much control. Since the Nicobarese settlements are in a state of flux, it has also impacted upon our survey and data collection. For example, the housing projects under the IAY rubric, which lists beneficiaries according to household income, occupation, socio-economic standing and other parameters on the mainland, do not have any relevance in the aftermath of Tsunami since the entire population has been affected as a result of which a complete overhauling of the housing settlements for the Nicobarese necessitates the intervention of TRP. Similarly, all other governmental schemes and programmes that focus on particular sectors by allocating funds on the basis of specific needs extant on the mainland have been taken over by the TRP due to the massive scale of the rehabilitation exercise. However, natives of the island are not part of the large labour community, which are engaged in house building, road building, waterworks and other related activities. The opportunity to create man-days through this massive reconstruction programme is lost and such labour as required is brought in from the mainland through registered labour contractors.

Keeping in mind the uniqueness of this particular district, we therefore have made an effort to highlight the key developmental deficit areas characteristic of the Nicobar district post-Tsunami.

Findings

In line with the aims and objectives of the Ministry of Minority Affairs, CSSSC has identified the following key areas in the District of Nicobar. We systematically provide the district level followed by the village level findings on a variety of aspects including the broad categories of **Basic Amenities; Education; Health; Infrastructure; Occupational conditions; Existence and Efficacy of Government Schemes and any other issue** that is crucial for a better understanding of the conditions of the minorities as well as general population in the district.

We provide two sets of tables – one for the data across villages to capture the locational variation preceded by the district averages computed for all the households surveyed in all the sample villages chosen in the district.

1. Basic Amenities

We begin with a distribution of the Basic Amenities in the district of Nicobar calculated at the level of villages considered under the primary survey and it includes the types and percentage of houses under Kutcha/ Pucca constructions, percentage of electrified houses, the average distance of each house within a specific village from its source of drinking water, the percentage of houses in these villages with access to toilet facilities, and the type of fuel used.

With the advent of TRP, the housing project seeks to cluster related infrastructure along the habitation. As for example, the proposed pre-fabricated houses have a toilet block at the rear, conforming to traditional Nicobarese cultural sensibility of cleanliness and hygiene. Both the Christian population and the non-Christian have toilets outside the house but within the perimeter of the house ownership, with 98.12% and 93% respectively. This indicates a convergence of cultural practice irrespective of socio-religious affiliation. However, as the habitations are temporary and described as ‘shelters’ rather than as ‘houses’, the distinction between Kutcha/ Pucca/ Kutcha-Pucca doesn’t hold true here. The proposed housing infrastructure when put in place would further elide the difference, as all houses would be Pucca constructions. Although Table 2 indicates that there are a large number of Christians (80%) living in Kutcha houses, these houses are essentially temporary relief shelters constructed post-Tsunami and are transitory in nature. Table 1 also indicates that the ownership of handpumps/ tubewells as well as tap water is largely present among the non-Christian community whereas community based water-supply is prevalent among the Christians. The average distance from the source of water for Christians and non-Christians is marginally different with .90km and .52 km respectively. While 100% of the non-Christians use septic-tank latrine, the corresponding figure for the Christians is 85.71%. While the latrines are not located inside the house they are adjacent to the buildings and is part of the area earmarked for the family.

As expected the primary source of fuel is wood. 82.80% of the Christians and 48.15% of the non-Christians are dependent on this source. It is also apparent from the table that non-Christians are dependent on costlier fuel sources such as Kerosene and LPG with 36.42% and 14.81% respectively with the corresponding figure for the Christian community being 9.26% and

6.61% respectively.

Having said this, if we look at CPR (Common Property Resources) usage (See Table 22), we find that though 78% of the Christian community and 89% of the non-Christian community use forest as a resource, it is not easily explained as to why the Christians have an overwhelming accessibility to wood as a primary source of fuel when the non-Christians have to rely on Kerosene and LPG. Our survey shows that the percentage of houses electrified for the Christian population is 94.21% and 96.25% for the non-Christians. However as the table below indicates about 60% of the Christians and 80% of non-Christians depend on Oil Lamps or Oil Lanterns (40% of the Christian and 20% of the non-Christian population) as the primary source of light indicating that although a relatively higher percentage of houses are indeed 'electrified', there is severe dearth of consistent power-supply among these households. Hence it is important that the government and other decision makers take appropriate measures to ensure regular and reliable power-supply in order to cut down the dependence on Oil as a source of light. Overall one may conclude, based on our survey, that the absence or presence of basic amenities cuts across communities and is not overtly discriminatory.

Table 1: Basic Amenities of Household – District Averages (%)

Amenities		Christian	Non Christian
Percentage of houses electrified		94.21	96.25
Primary source of light if house is not electrified (%)	Oil Lamp	60.00	80.00
	Oil Lantern	40.00	20.00
	Petromax	0.00	0.00
	Others	0.00	0.00
Source of Water (%)	Own Hand Pump/ Tube Well	2.40	4.38
	Public Hand Pump/ Tube Well	10.93	2.50
	Tap water	9.33	23.75
	Public Un-protected dug Well	1.60	5.00
	Public Protected dug Well	9.87	6.88
	Pond/River/Stream	0.27	0.00
	Others	65.60	57.50
Average Distance from source of Water (K.M)		0.90	0.52
Position of Toilet (%)	In House	90.69	93.63
	Outside House	9.31	6.37
Type of Toilet (%)	Septic Tank Latrine	54.25	92.52
	Water Sealed Latrine in House	0.59	0.00
	Pit Latrine	6.16	0.00
	Covered Dry Latrine	14.66	4.08
	Well Water Sealed	0.00	0.00
	Others	24.34	3.40
Primary Source of Fuel (%)	Wood	82.80	48.15
	Coal	0.53	0.62
	Kerosene Oil	9.26	36.42
	Leaves/ Hay	0.53	0.00
	LPG	6.61	14.81
	Others	0.26	0.00
Drainage Facility (%)	% with drainage facility in house	7.63	42.21

Source: Household survey data

Table 2: Housing- Ownership, Type and Value - District Averages

Religion group		Christian	Non Christian
Ownership of House (%)	Own	53.17	50.00
	IAY/ Government Provided	46.83	50.00
	Rented	0.00	0.00
Type of House (%)	Kutchra	79.10	30.38
	Kutchra-Pucca	17.41	29.11
	Pucca	2.99	40.51
	Others	0.50	0.00
Land adjoining own residence (%)	Own	77.44	29.33
	Provided By Government	2.56	21.33
	Land Holders Land	0.51	0.00
	Others	19.49	49.33
Average Value of Own House (Rs.)		117818.18	198500.00
Average Rent (Rs.) per month		NA	NA

Source: Household survey data

Table 3: Other Amenities of Household - District Averages

Religion group		Christian	Non Christian
Percentage of people with	Telephone	9.11	5.73
	Mobile	48.18	56.25
	Scooter/Moped/Motorcycle	8.07	11.98
Average Price (Rs.)	Telephone	805.71	2850.0
	Mobile	3292.19	4060.80
	Scooter/Moped/Motorcycle	33793.55	33478.26

Source: Household survey data

Note: N.A means not available.

Table 4: Non-agricultural Assets – District Averages

		Christian	Non Christian
Oxcart	Percentage of household who own	N.A.	1.04
	Average Price(Rs)	N.A.	7500.0
Motor cycle/ Scooter/ Mopeds	Percentage of households who own	14.58	14.06
	Average Price (Rs)	49128.57	50111.11

Source: Household survey data

Note: NA means not available.

2. Education

The household survey on educational conditions offer a plethora of data on both Christian and non-Christian households (Table 5). Although school education in Nicobar is completely supported by government aid with book supplies, school dress and stipend support and mid-day meal schemes, it may be inferred from the table that there is an apparent disinterestedness in continuing school education post secondary level. While primary education

attracts 30% of the Christians and 37% of the non-Christians, the percentage drops significantly at the secondary level. Only 20.12% of the Christians and 9.09% of non-Christians complete secondary education. The percentage drops even further at the higher secondary level of education with 8.30% Christians and 1.82% of non-Christians attending school at that level. Consequentially, the percentage of graduates, which is 1.93% of Christians and 1.43% for the non-Christians, brings down the overall district level of education significantly despite relatively high literacy rates—59% of the Christians and 70% of the non-Christians. Also, though schools are located at a close proximity to the community housing, say for instance about 40% of Christians and 83% of non-Christians avail school within the distance of one kilometre and 32% of Christians and 6% of non-Christians avail school within 1-2 kilometres, the percentage of the level of education drops significantly after the primary level of education. Therefore, as our survey indicates that distance of school is not an impeding factor for education, the serious lack of engagement with education is. Lack of opportunities for higher or graduate level education in the district of Nicobar severely constrains aspirations of school going children and their parents, as a result of which although the parents desire their children to attain graduate and post-graduate degrees, it doesn't materialize. Also, since the TRP takes care of daily subsistence, the mid-day meal scheme is not as attractive an incentive as in other districts in the mainland. However, our survey indicates that government help in terms of books, school dress and stipend far outranks the mid-day meal scheme as an incentive for school enrolment. Respondents also claimed that the schoolteachers are regular, maintained discipline and are adequate in their teaching. (See Table 8). The demand for tailoring (26.05% for Christians and 19.35% for non-Christians) and computer training (26.05% for Christians and 43.55% for non-Christians) as technical / vocational education is relatively high followed by motor driving training with 17.65% of Christians and 3.23% of non-Christians demanding it.

We, therefore conclude that despite all this strong support for school pedagogy, the alarming drop at the higher secondary level of education can be ascribed to the lack of higher educational infrastructure. The lack of opportunities at the graduate and post-graduate level for which aspiring students have to go out of the district either to Port Blair or to the mainland acts as a deterrent for the aspiring students abetted by the geographical isolation of the district and the seemingly insurmountable logistics of communication and travel. Also, while a higher literacy rate is a definite precursor for even partial awareness in this regard, the need for technical education is a certain emphasis among the potential workforce that should not be downplayed

under any circumstances. The public funds must be allocated towards provision of such facilities in the areas covered in this study.

Table 5: Level of Education of General Population – District Average (%)

Descriptive	Christian		Non Christian	
	Male	Female	Male	Female
Illiterate	17.74	23.35	9.04	20.00
Below Primary	17.10	14.92	18.88	16.19
Primary	20.45	20.58	28.72	20.95
Middle	18.85	16.36	21.28	17.46
Vocational/management	0.72	1.65	0.00	0.00
Secondary	15.35	12.55	13.56	14.60
Higher Secondary	7.64	8.54	7.18	8.57
Technical Diploma	0.08	0.21	0.00	0.00
Technical/Professional Degree	0.24	0.31	0.53	0.32
Graduate	1.11	0.82	0.80	0.63
Post Graduate	0.56	0.41	0.00	1.27
Others	0.16	0.31	0.00	0.00

Source: Household survey data.

Table 6: State of Education for 5 to 18 age group – District Averages (%)

		Christian	Non Christian
Condition	Not admitted to school	1.42	1.74
Level	Below primary education	23.86	38.79
	Primary education	29.88	36.97
	Class Eight	15.77	12.73
	Vocational	0.00	0.61
	Secondary	20.12	9.09
	Higher Secondary	8.30	1.82
Type of school	Government/ Aided School	96.49	86.98
	Private School	1.86	9.47
	Madrasah	0.00	0.59
	Missionary School	0.00	0.00
	Unconventional school	1.65	2.96
	Others	0.00	0.00

Source: Household survey data.

**Table 7: Education – Infrastructure facilities
(District Averages in %)**

Distance	Community	Christian		Non Christian	
	Below 1 K.M.		39.12		82.84
1-2 K.M.		31.17		5.92	
2-4 K.M.		20.92		2.96	
Above 4 K.M.		8.79		8.28	
Instruction	Bengali	0.00		2.37	
	English	47.48		26.04	
	Bengali & English	10.08		7.10	
	Hindi	42.02		62.13	
	Local Language	0.00		0.00	
Government Help	Books	91.39		78.99	
	School dress	0.66		2.90	
	Stipend	1.10		0.72	
	Mid-day meal	4.19		13.77	
	Others	2.65		3.62	
Reasons for drop-out		Male	Female	Male	Female
	Distance				
	Not proper teaching				
	Unavailability of water, classroom and toilet				
	Unable to attend because of work				
	It is expensive				

Source: Household survey data.

Table 8: Education - Infrastructure and Aspirations (%)
(Community wise District Averages)

		Christian		Non Christian	
Mid-day meal	Regularity	73.68		81.25	
	Taste	75.49		85.54	
	Cleanliness	78.82		61.73	
Book	Availability	81.48		51.72	
Teachers	Regularity	98.92		87.63	
	Discipline	98.20		85.57	
	Teaching	53.76		46.39	
Aspiration of parents		Male	Female	Male	Female
	Vocational	3.52	4.20	17.78	15.38
	Madhyamik	12.89	12.18	3.33	5.13
	H.S	16.80	13.87	32.22	30.77
	Graduate	54.30	59.66	16.67	19.23
	Post-Graduate	2.73	4.62	13.33	17.95
	Professional Courses	9.38	5.04	16.67	11.54
	Others	0.39	0.42	0.00	0.00

Source: Household survey data.

Table 9: Rate of Dropout from School – Community and Gender wise(%)
(District Averages)

Level of dropout	Christian		Non Christian	
	Male	Female	Male	Female
< Primary	3.03	7.14	50.0	100.0
<Class Eight	48.48	71.43	100.0	100.0

Source: Household Survey Data

**Table 10: Vocational Education (%)
(Community wise District Averages)**

		Christian	Non Christian
Courses	Tailoring	4.17	50
	Computer Trained	66.67	50
	Electronic & Electrical	0.00	0
	Driving Training	4.17	0
	Handicraft	4.17	0
	Apprentices	0.00	0
	Family Education	4.17	0
	Other	16.67	0
Institution	Government Institution.	80.00	20
	Expert Worker	0.00	0
	Apprentices Training	0.00	0
Diploma Certificate	Number of people who hold	40.91	50
	Whether useful	55.56	100
Average. Duration of training (in days)		6.00	9.6
Average Expenditure for training (Rs.)		7063.33	4900

Source: Household survey data.

Table 11: Demand for Technical/ Vocational Education (%)

Religion		Christian	Non Christian
People Interested in Training		31.58	39.24
Type of Training	Tailoring	26.05	19.35
	Sericulture	2.52	1.61
	Automobile Labour	12.61	8.06
	Computer	26.05	43.55
	Electronics & Electrical	10.92	14.52
	Motor Driving Training	17.65	3.23
	Handicraft	2.52	8.06
	Apprentice	0.84	0.00
	Family Education	0.00	0.00
	Others	0.84	1.61
Cost (Rs.)	Willing to bear the cost	36.21	30.65

Source: Household survey data.

3. Occupation

Agriculture such as plantation is the main stay of occupation in the district of Nicobar. Approximately 15.51% of Christian males and about 10% of Christian females are engaged in it. The corresponding figures for the non-Christians are 5.88% and 4.50% for male and female respectively. Agricultural labour attracts very few people from both of the socio-religious groups. Work participation in the government offices account for nearly 12% of Christian males and about 6% of Christian females. The corresponding figures for non-Christians are 14.71% and 0.96 % for males and females respectively. Work participation in private organizations for non-Christian males is 12.3% and 6.75% for females while Christians find less employment in private organizations for both male and female population. (See Table 12). Most family businesses are run by 10% of the non-Christian population whereas Christian family business account for 1.50% approximately. Work participation as casual labour in non-domestic sector is relatively higher for non-Christians whereas more Christian find employment as domestic labour. About 19% and 40% of Christian females participate in domestic work and domestic and other related works while 41.48% of non-Christians engage in domestic and other related works. Our household survey indicates that about 18% of Christians are unemployed as compared to 14% of the non-Christian population. It seems that the Nicobarese Christian tribals are overtly engaged in agriculture and as salaried employees whereas the non-Christian population has a lesser share in agriculture related occupations but a greater share in family run business and as salaried employees in both public and private organizations. We note that until and unless there is growth of opportunities in higher education and in vocational and technical training, the dependence on agriculture and casual labour would remain as the primary occupation for Nicobarese Christians. (See Table 12) Therefore, it impels a great number of Nicobarese, both Christians and non-Christians to migrate out of the district for their livelihood. (See Table 13). As Table 13 shows that although there is a high percentage of long term migration, but within the district, for both the Christian and non-Christian communities, the percentage of the former is relatively high than the non-Christians. However of the non-Christians 45.45% move outside the State compared to 3.30% of the Christian community. Also, of note, 10% of non-Christians migrate abroad while the corresponding figure for the Christian community is 0.00%. It is apparent that the non-Christian community is more mobile and networked which facilitates the migration process. Christian Nicobarese on the other hand are more rooted to the native villages and the district.

The survey suggests that the main reason for migration for the Christian Nicobarese is administrative and clerical work. A very high percentage (51.04%) of Christians repatriate money from their place of migration in contradistinction to 12.50% of non-Christians. The high repatriation figures indicate that a large number of the family members of the Nicobarese Christians are left behind in Nicobar, who are dependent on such repatriation. In contradistinction the non-Christian population move out long-term, if not permanently along with their family members and their repatriation is very low as a consequence. Also, 55.56% of the non-Christians migrate as students outside the district. This indicates the paucity of higher educational opportunities within the district of Nicobar. Since non-Christian Nicobarese have familial and kin ties in other parts of India, it is relatively easier for the non-Christians to access higher educational facilities outside the district.

Table 12: Work participation – Community wise District Averages (%)

	Christian		Non Christian	
	Male	Female	Male	Female
Agriculture	15.51	9.90	5.88	4.50
Agricultural Labour	0.88	0.62	0.53	0.00
Family Business	1.36	0.10	6.68	2.57
Salaried Employee (Govt.)	11.43	5.67	14.71	0.96
Salaried Employee (Private)	7.11	0.82	12.03	6.75
Casual Labour	5.44	1.44	9.09	2.89
Domestic and related work	11.59	39.38	2.67	41.48
Retirees, Pensioners, Remittance Recipient	3.68	0.41	3.74	0.64
Unable to work (Child/ Elderly)	5.12	6.70	5.08	5.79
Unorganised Employee	2.64	0.21	7.22	1.61
Student	24.78	26.39	24.60	27.33
Others	0.48	0.72	0.27	0.00
Unemployed	9.99	7.63	7.49	5.47

Source: Household survey data

Table 13: Migration for Work – Community wise District Averages (%)

		Christian	Non Christian
Duration	Short Term	37.36	27.27
	Long Term	62.64	72.73
Place of work	Within District (Village)	21.98	9.09
	Within District (Town)	20.88	18.18
	Within State (Village)	8.79	9.09
	Within State (Town)	23.08	0.00
	Outside State (Village)	3.30	45.45
	Outside State (Town)	21.98	9.09
	Abroad	0.00	9.09
Reasons for migration	Professional Work	9.76	11.11
	Administrative Work	31.71	11.11
	Clerical Work	17.07	11.11
	Sales Work	0.00	0.00
	Farmer	6.10	0.00
	Transport and labourers	8.54	0.00
	Student	18.29	55.56
	Others	8.54	11.11
Repatriation	Household	51.04	12.50

Source: Household survey data

4. Health

Table 14 delineates that the dependence on government health facilities is very high both among the Christians and non-Christians. Nearly 100% of the Christian population and 93% of the non-Christian population avail government hospitals. A relatively good number of Christians visit quacks. (See Table 14). Also, our survey indicates that a large percentage of population in both Christian (91%) and non-Christian (73%) communities prefer government hospital facilities, followed by in-house arrangements (9% of Christians and 14% of non-Christians) during childbirth. About 68% of both Christians and non-Christians have claimed that the nurses in the government hospitals have assisted them during childbirth. Approximately 59% of the Christians and 60% of the non-Christians do not avail government hospital facilities due to the hassles of long distance travel between their house and the hospital, followed by lack of adequate service at the government hospitals. One of the ways in which deficit in the health service could be solved is by involving private investment in the health sector. However, due to the low per capita income of the district private entrepreneurs would be unwilling to set up large-scale medical facilities with specialist support. Thus in the foreseeable future health services would have to be rendered by the government. From our survey, we gather that Nicobar lacks specialized doctors and for handling of emergency and crisis-laden cases. Our field observation indicates that in such times critically ill patients are often times heli-lifted to Port Blair for further treatment. It is recommended that the government provides incentives to medical specialists and doctors so that they are willing to serve in this remote district. This we believe would in large measure ameliorate the condition of healthcare, as it exists today.

**Table 14: Health – Expenditure and Facilities
(Community wise averages for the District)**

		Christian	Non-Christian
Annual Average Expenditure for Health per family (Rs.)		4883.82	42118.37
Access to health facilities (%) @	Government	99.22	92.02
	Private	3.46	7.50
	Quack	47.49	8.02

Source: Household survey data.

Note: @ % values may exceed 100 as families access more than one facility.

**Table 15: Information on Childbirth – Household Response (%)
(Community wise District Averages)**

		Christian	Non Christian
Place of birth	In house	8.94	13.51
	Hospital	90.24	72.97
	Private hospital	0.00	13.51
	Others	0.81	0.00
Help during child birth	Doctor	26.23	18.92
	Nurse	68.03	67.57
	Trained midwife	2.46	1.35
	Non trained midwife	3.28	12.16
	Others/Don't know	0.00	0.00
Transport	Own car	21.67	4.55
	Rented car	36.67	77.27
	No vehicle	4.17	4.55
	Ambulance	33.33	12.12
Reason for not availing Government. Hospital facilities	Long distance	58.14	60.00
	Unhygienic condition	0.00	13.33
	Poor service quality	18.60	13.33
	No female doctor	4.65	0.00
	Others	18.60	13.33

Source: Household survey data.

**Table 16: Vaccination of Under Five-Year Children (%)
(Community wise District Averages)**

Vaccination	Christian			Non Christian		
Polio (pulse)	99.32			85.07		
DTP	91.78			79.10		
BCG	95.89			74.63		
Measles	63.01			64.18		
Organization	Government		Private	Government		Private
	100.0		0.0	98.51		1.49
Reasons for non participation	Unaware	Distance	Others	Unaware	Distance	Others
	8.33	0.0	91.67	0.0	100.0	0.0

Source: Household survey data.

5. Infrastructure

An average Nicobarese village is around 647.47 hectares with 0.10 number of post offices and 0.27 number of phone connections. In our sample villages the area of the village on an average is 682.96 hectares with 0.37 number of post offices and 0.84 number of telephone connections. There are a high percentage of mud roads (66.67%) as approach roads to villages followed by footpaths that account for nearly 32% of the total number of approach roads to the villages. As the Census 2001 suggests the population in the district of Nicobar had access to well, tank and tap water. We notice an absence of tube wells and hand pumps in the Census data 2001 in our sample villages. Our survey indicates that there has been an increase of the availability of the sources of drinking water through hand pumps and tube wells. Public transport in the district of Nicobar is completely dependent on road transportation on the island and on water transportation between the islands. Helicopters do make regular sorties from the district to Port Blair, but there is always a paucity of seats and the tariff, though highly subsidised by the government, is rather costly. There are approximately 11.76% of primary schools and 23.53% of secondary schools in our sample villages. Approximately 92% of the total population in the district of Nicobar have toilet inside the house.

6. Awareness about Government Programmes

It is easily understood that the success of government sponsored development schemes strongly depend on the level of awareness and hence the participation in using such facilities.

As we have mentioned earlier, the case of the district of Nicobar is rendered unique post-Tsunami. Hence most of the government schemes and programs, which were operational before Tsunami, have been terminated given the crisis that plagued the Nicobarese after Tsunami hit the islands of Nicobar. All government projects and schemes have been therefore clustered under TRP. Dissemination of such awareness is usually done through the Tribal Council in accordance with government directives.

However, we provided district level averages of people's awareness about different government development programmes and the extent of benefits that they have received. These are based on people's experience of pre-Tsunami days. Needless to mention the averages are based on people's perception and may not actually reflect the extent of benefits that they have received.

Table 17: Awareness and Efficacy of the Government Sponsored Development Programmes – District Average for Christians (%)

Programme	% of people aware	% of beneficiary	Help received from for accessing benefit					% of cases where Commission paid
			Pra dhan	GP Office	NGO	Self	Others	
SGSY	21.14	15.79	33.33	0.0	33.33	0.0	33.33	0.0
NREGS	41.18	0.0	N.A.	N.A.	N.A.	N.A.	N.A.	0.0
IAY	66.90	80.34	73.72	0.73	0.0	0.0	25.54	10.24
Old age pension	46.6	53.16	50.0	2.38	20.0	0.0	47.61	0.0
Swajal dhara	11.18	0.0	N.A.	N.A.	N.A.	N.A.	N.A.	0.0
Irrigation	4.73	0.0	N.A.	N.A.	N.A.	N.A.	N.A.	0.0
ARWSP	12.35	54.55	0.0	0.0	0.0	0.0	100.0	0.0
SSA	20.24	18.18	N.A.	N.A.	N.A.	N.A.	N.A.	0.0
TSC/SSUP	3.5	0.0	N.A.	N.A.	N.A.	N.A.	N.A.	0.0

Source: Household survey data.

Table 18: Awareness and Efficacy of the Government Sponsored Development Programmes – District Average for non-Christians (%)

Programme	% of people aware	% of beneficiary	Help received from for accessing benefit					% of cases where Commission paid
			Pra dhan	GP Office	NGO	Self	Others	
SGSY	10.10	0.0	N.A.	N.A.	N.A.	N.A.	N.A	0.0
NREGS	22.45	12.5	0.0	0.0	0.0	100.0	0.0	0.0
IAY	13.13	28.57	50.0	0.0	0.0	0.0	50.0	0.0
Old age pension	38.0	45.45	0.0	0.0	0.0	6.67	93.3	13.33
Swajal dhara	4.08	N.A.	N.A.	N.A.	N.A.	N.A.	N.A	0.0
Irrigation	2.04	N.A.	N.A.	N.A.	N.A.	N.A.	N.A	0.0
ARWSP	5.10	100.0	0.0	0.0	0.0	0.0	100	0.0
Sarba siksha	16.33	0.0	N.A.	N.A.	N.A.	N.A.	N.A	0.0
TSC /SSUP	0.0	N.A.	N.A.	N.A.	N.A.	N.A.	N.A	0.0

Source: Household Survey Data.

Note: NA means *not available*.

7. Other Issues

Christians are less indebted than non-Christians when it comes to indebtedness. Government itself is the biggest source of loan grants with approximately 57.14% of Christians and 35.71% of non-Christians being the beneficiaries. Christians access loans from commercial banks, while the non-Christian community access Cooperative banks for the same. While the condition for loans for the Christian community is interest per se, non-Christians pay interest and provide labour against loan given. (See Table 21). Our survey suggests that repairing of houses is one of the major reason both for the Christian as well as the non-Christian community with 58% and 29% respectively. An interesting phenomenon regarding the reasons and nature of loan is while 29% of non-Christians expend loan money on medical expenses, the Christians do not. (See Table 21). Given the fact, as we have mentioned earlier in our report, that non-Christians migrate in larger numbers than the non-Christian community, it is possible that such loan money is used for medical treatment away from the islands. The other reasons of loan include festivals, education, repayment of previous loan, purchase of consumer durables and miscellaneous

Table 19. Insurance and Financial Assets – Community wise District Averages

		Christian	Non Christian
Health Insurance	Percentage of households who have	N.A.	N.A.
	Average Value (Rs)	N.A.	N.A.
Life Insurance	Percentage of households who have	10.97	18.75
	Average Value (Rs)	5989.51	5819.89
Crop Insurance	Percentage of households who have	N.A.	N.A.
	Average Value (Rs)	N.A.	N.A.
Bank Deposit	Percentage of households who have	50.26	34.38
	Average Value (Rs)	10228.50	20824.85
Fixed Deposit	Percentage of households who have	13.54	13.54
	Average Value (Rs)	43932.69	60076.92

Source: Household survey data.

expenditures. (See Table 21).

**Table 20: Indebtedness - Sources and Conditions of Loan
(Community wise District Averages)**

		Christian	Non Christian
Percentage of households indebted		1.82	7.77
Average Interest Rate		22.14	44.40
Sources of availing loans (%)	Government	57.14	35.71
	Commercial Bank	42.86	0.00
	Rural Bank	0.00	0.00
	Co-operative Bank	0.00	35.71
	Self Help Group/Non Governmental Organization	0.00	0.00
	Moneylender	0.00	0.00
	Big landowner/Jotedar	0.00	0.00
	Relative	0.00	28.57
	Others	0.00	0.00
Conditions & Terms of Loan (%)	Only Interest	100.00	64.29
	Physical labour	0.00	28.57
	Land mortgage	0.00	0.00
	Ornament mortgage	0.00	0.00

Source: Household survey data.

**Table 21: Indebtedness - Reasons and Nature of Loan
(Community wise District Averages)**

		Christian	Non Christian
Reasons of Loan	Capital related expenditure	0.00	0.00
	Purchase of agricultural equipment	0.00	0.00
	Purchase of land/home	0.00	0.00
	Repairing of house	57.14	28.57
	Marriage/other social function	0.00	0.00
	Medical expenditure	0.00	28.57
	Purchase of cattle	0.00	0.00
	Investment	0.00	0.00
	Others	42.86	42.86
Terms – Cash only		100.00	69.23

Source: Household survey data.

We use Table 22 and Table 23 to reflect on a score of other features that are no less important in understanding the reasons behind the acute underdevelopment in these communities, compared to the more well known indicators often invoked for the purpose. One of the unique features of Nicobar is the land holding pattern where the actual owner is the community and where there are no individual contracts for land ownership. Our field observation indicates that for land to be used for any purpose, it is the tribal council, which must be approached for permission. As we surmise, the tribal council is the custodian of land and even the government would have to negotiate with the council for any sort of utilization of land. As for example, all ICDS centres are owned by the ICDS but at the same time belong to the community as such permission has been given by the council. The lack of individual proprietary rights is reflected in the rather large usage of forest and field, by both the Christian and the non-Christian communities with negligible percentage of interference. The absence of individual

ownership also makes it difficult to categorize people who would interfere in the usage of CPR since people who could potentially interfere are part of the tribal council (see Table 22).

With reference to Table 23, we find that about 23.31% of Christians and 50.94% of non-Christians are APL cardholders, whereas 71% of Christians and 29% of non-Christians are BPL cardholders indicating a better economic status for the non-Christian community than the Nicobarese Christians. Since the non-Christian community is relatively better off than the Christians 9.43% of them find the PDS to be inadequate whereas the corresponding figure for the Christian community is as high as 46.35%. Around 26% of the Christian community feel that PDS goods are not available on time with the corresponding figure being 8.81% for the non-Christians. Thus 65% of non-Christians are able to purchase all goods they require unlike the Christians, which accounts for nearly 30%. The two main concerns in purchasing the PDS goods seem to be insufficient ration and monetary constraints. This reinforces our finding on migration where data suggests that non-Christians are more mobile and better able to access jobs and other opportunities of livelihood both within the district and outside. On the whole therefore, the assessment re-opens the possibilities of improving upon the lacunas that have been plaguing the district for long enough.

Table 22: Common Property Resources – Household Response of Uses and Interference (District Averages)

		Percentage of User		Percentage of Interference	
		Christian	Non Christian	Christian	Non Christian
Uses and Interference	Forest	77.19	88.19	1.89	1.05
	Pond	38.46	3.26	0.00	0.00
	Field	71.84	20.20	7.65	3.03
	Cattle-pen	21.78	18.68	0.00	0.00
	School ground	46.30	29.35	1.80	0.00
	Other Govt. buildings	8.49	5.43	1.02	1.09
	Others	20.37	0.00	0.00	0.00
		Christian		Non Christian	
Categories of people who interfere (%)	Powerful people	0.00		0.00	
	Big landlords	18.00		20.00	
	Each household	82.00		80.00	

Source: Household survey data.

Table 23: Public Distribution System – Community wise District Averages

		Christian	Non Christian
APL Card	% of families with APL ration cards	23.31	50.94
BPL Card	% of families with BPL/ Antodaya/ Annapurna card.	70.39	28.13
Sufficiency	% of families with sufficient product	56.36	77.00
Quantity	Rice – Kg. per family per month	58.24	37.16
	Wheat – Kg. per family per month	12.36	12.65
Problem (%)	Inadequate	46.35	9.43
	Inferior quality	8.15	10.69
	Less in amount	1.97	5.03
	Not available in time	25.56	8.81
	Irregular	0.00	0.63
	Others	17.98	65.41
	No problem	0.00	0.00
Purchase	% of families who can purchase all goods	29.71	65.00
Reason for problems of purchase (%)	Monetary constraint	41.09	46.48
	Insufficiency of ration	46.12	49.30
	Unwillingness to sell off by the dealers	3.88	1.41
	Others	8.91	2.82

Source: Household survey data.

Recommendations

We have discussed the conditions of the district in terms of the major indicators. We have provided the current status of the most important eight indicators identified by the Ministry of Minority Affairs, such as the four religion specific indicators and the four basic amenities indicators. In addition we have also provided the status of the many other indicators that we thought to be of relevance. Some of these are more disaggregated level for a particular indicator. For example we have gone into a detailed account of status of education, at different levels as we think that it is not enough to be considered as 'literate' for we observe from our data, that a considerable percentage of students drop out of school post-secondary education. There has to be awareness among the Nicobarese about higher education, which can be bolstered by the setting up of such institutions along with mass awareness campaigns about the possible benefits of higher education. We also provide the status of training in vocational trades and the demand for such training. This is important, in our opinion, as we attempt to relate the same with job market situation for the general populace.

The above analysis is very broad in nature and requires intervention on a very large scale and change in attitude in the process of policy planning. Since the approach of the Multi-sector Development Plan funded by the Ministry of Minority Affairs is supplementary in nature, and does not intend to change the very nature of the plan process, it is suggested that the in case of the most of the districts we have surveyed, the administration may start working on a priority basis with the additional fund in the areas, where the deficit can very easily be identified at the district level or at the village or in the various pockets of the district. However, the case of Nicobar is different. We observe that - post-Tsunami - the priority of the administration must necessarily be the rehabilitation of the population in permanent houses, the provisioning of potable water and toilet facilities, construction of roads and health centres. Since TRP is

dedicated to such an exercise, the additional funds that the MCD will provide must be utilized in long term planning rather than the immediate task at hand. This will in large measure provide incentives and opportunities for the local populace in the district of Nicobar, despite its remoteness and its geographical isolation. As we gather from our data on migration, the percentage of out-migration is higher than people moving into Nicobar.

We provide the deficit of the district for the religion specific socio-economic indicators, and the basic amenities indicators, where the deficit has been calculated as the deviation of the survey averages from national averages, based on NSSO 2005 and NHFS-3 in Table 24 below. In addition to these indicators we have also discussed about some of the indicators, which in our opinion are extremely important for the development of the district.

Table 24: Priority Ranking of Facilities Based on Deficits of District

Averages and National Averages					
Sl. No.	Indicator	District Average	National Average	Deficit	Priority Rank
I. Socio-economic Indicators					
1	Literacy (%)	81.70	67.30	-14.40	5
2	Female Literacy (%)	77.87	57.10	-20.77	6
3	Work Participation (%)	34.85	38.00	3.15	3
4	Female Work Participation (%)	19.39	21.50	2.11	4
II. Basic Amenities Indicators					
5	Houses with Pucca Walls (%)	27.60	59.40	31.80	1
6	Safe Drinking Water (%)	66.90	87.90	21.00	2
7	Electricity in Houses (%)	95.10	67.90	-27.20	7
8	W/C Toilet (%)	67.5	39.20	-28.30	8
III. Health Indicators					
9	Full Vaccination of Children (%)	59.46	43.50	-15.96	
10	Institutional Delivery (%)	88.35	38.70	-49.65	

Note: District averages are based on sample data on rural areas only, and national averages for Sl. No. (5) to (8) are based on NFHS-3 and the rest are based on NSSO, 2005.

It is clear from the above table that the district averages perform worst for houses with *pucca* walls, followed by safe drinking water and general work participation. In some cases such as literacy and female literacy, the district averages are higher than the corresponding national averages. Accordingly the district administration is expected to draw up their development plan funded by the Ministry of Minority Affairs based on the priority ranking of the facilities as listed above. However, it may also be noted that the district averages and the deficits are not uniform across the district, there are large variations across the villages. A comparison may be made consulting the relevant tables for the village level averages. In this way one can find out the priority ranking for the villages separately. Given the representative nature of the sample one can treat those villages or the blocks where they are situated as the pockets of relative backwardness in terms of the above indicators. We draw the attention of the district administration to be cautious when drawing plan for the district. In addition to the above priority ranking of facilities we have also pointed out in our detailed report that there are some findings that the study team of the CSSSC thinks are highly significant from the standpoint of the development of the district. Some of them are:

- The current Kutcha houses are temporary and described as ‘shelters’ rather than as ‘houses’, and hence the distinction between Kutcha/ Pucca/ Kutcha-Pucca doesn’t hold true here. The proposed housing infrastructure when put in place would further elide the difference, as all houses would be Pucca constructions. Although **Priority Ranking of Facilities Based on Deficits of District** indicates that there are a large number of Christians (80%) living in Kutcha houses, these houses are essentially temporary relief shelters constructed post-Tsunami and are transitory in nature. The TRP has presently undertaken a massive house-building exercise post-Tsunami.
- Though schools are located at a close proximity to the community housing, say for

instance about 40% of Christians and 83% of non-Christians avail school within the distance of one kilometre and 32% of Christians and 6% of non-Christians avail school within 1-2 kilometres, the percentage of the level of education drops significantly after the primary level of education. Our survey indicates that distance of school is not an impeding factor for education, the serious lack of engagement with education is. Lack of opportunities for higher or graduate level education in the district of Nicobar severely constrains aspirations of school going children and their parents, as a result of which although the parents desire their children to attain graduate and post-graduate degrees, it doesn't materialize. We also note that until and unless there is growth of opportunities in higher education and in vocational and technical training, the dependence on agriculture and casual labour would remain as the primary occupation for Nicobarese Christians.

- The need for safe and adequate drinking water in the district is especially important as it is surrounded by the sea and sweet water is not readily available. The MCD may utilize its funds in creating infrastructure using both modern and traditional techniques to harvest rainwater.
- The district of Nicobar lacks specialized doctors and for handling of emergency and crisis-laden cases. Our field observation indicates that in such times critically ill patients are often times heli-lifted to Port Blair for further treatment. It is recommended that the government provides incentives to medical specialists and doctors so that they are willing to serve in this remote district. This we believe would in large measure ameliorate the condition of healthcare, as it exists today.

Appendices

Table A 1: General information

Area	District average	Average of the sample villages
Area of the village	277.43 hectares	469.72 hectares
Household size	4.52 persons	4.89 persons
Area of irrigated land out of total cultivable area	60.72 %	59.53 %
Number of post offices	0.27	0.57
Number of phone connection	4.11	16.67

Source: Village Directory, Census 2001.

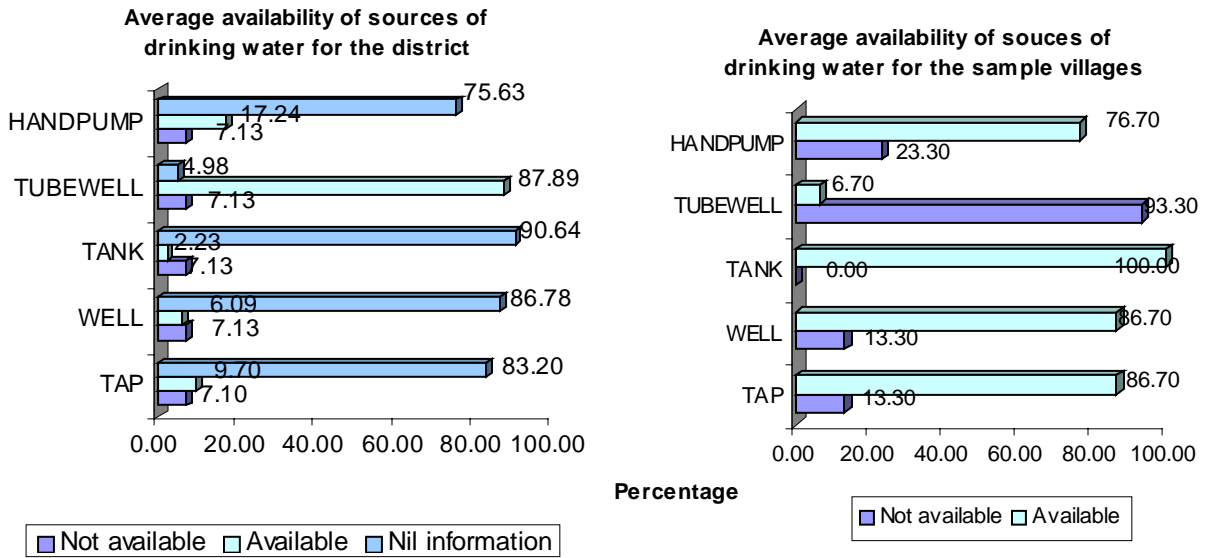
Table A 2: Transport and Communications

Nature of Approach Roads	Paved Road		Mud Road		Footpath		Navigable river	
	Avail-able	Not Avail-able	Avail-able	Not Avail-able	Avail-able	Not Avail-able	Avail-able	Not Avail-able
Average for the district	62.80 %	37.20 %	96.40 %	3.60 %	21.76 %	78.24 %	3.20 %	96.80 %
Average for sample villages	70.00 %	30.00 %	93.33 %	6.66 %	46.66 %	53.33 %	3.33 %	96.66 %

Source: Village Directory, Census 2001.

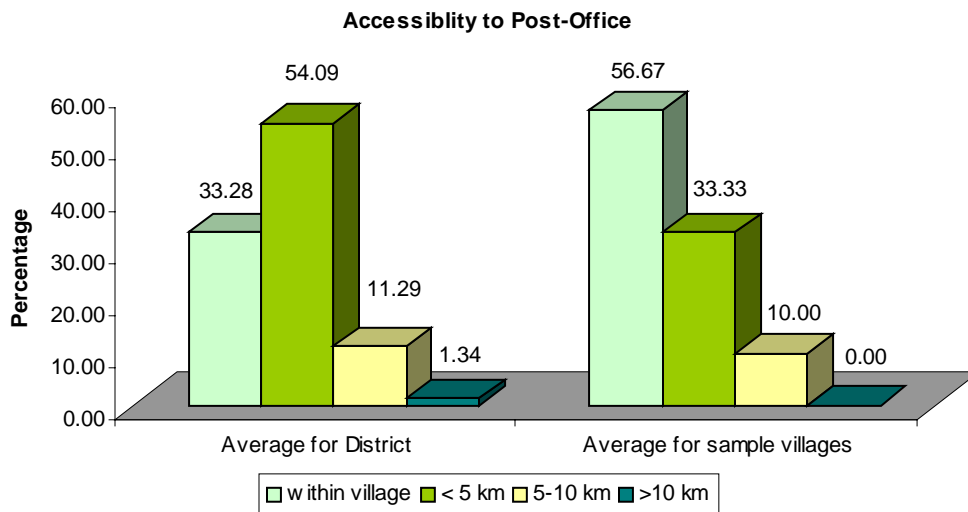
Fig. A 1 Sources of Water

Average availability of sources of drinking water (%)



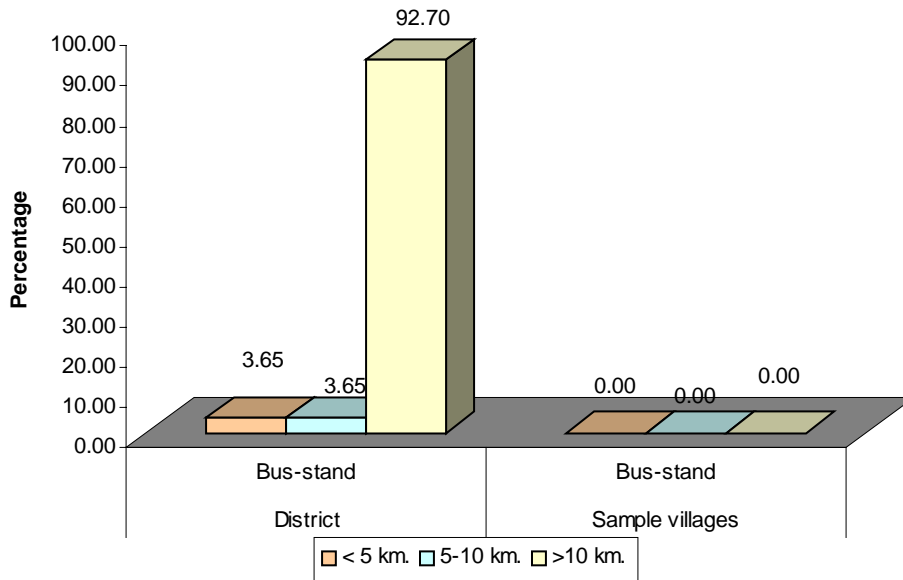
Source: Village Directory, Census 2001

Fig. A2: Distance to Post- Office



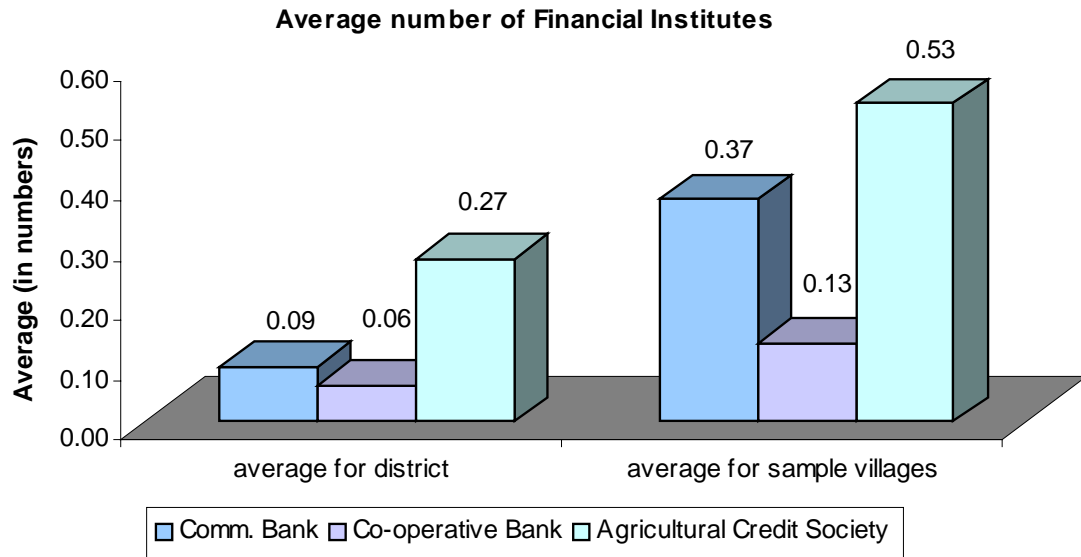
Source: Village Directory, Census 2001

Fig. A3: Distance of Public Transport



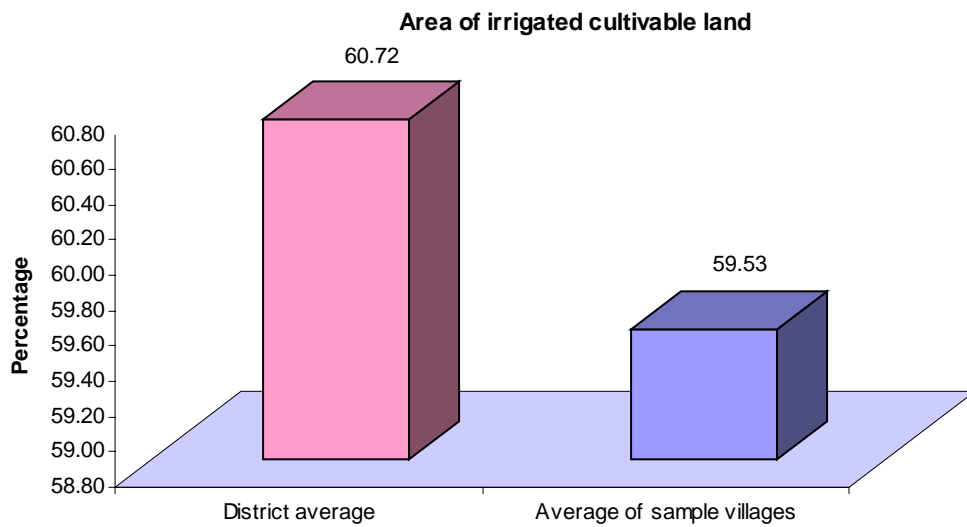
Source: Village Directory, Census 2001

Fig. A4: Average No. of Bank and Other Financial Institutions



Source: Village Directory, Census 2001

Fig. A5: Irrigation



Source: Village Directory, Census 2001

Sampling Methodology

The primary unit for survey is census village. A sample of villages will be selected for each district. If the population of the district is greater than 0.5 million then a total of 30 villages will be chosen for the district and if the population is less than or equal to 0.5 million then 25 villages will be chosen for the district. For the purpose of sampling the district is classified into three strata S_i ($i=1,2,3$). For stratification of villages in the district percentage of minority population will be used as the criteria. But since there is no published data on minority population at the village level, one has to work with percentage of minority population at the level of CD block.

Let N be the no. of CD blocks in a district and p_j ($j=1,\dots,N$) be the percentage of minority population of the j th. block. These N blocks are then arranged in descending order (one can also use ascending order) by p_j . The top 20%, middle 50% and the bottom 30% constitutes S_1 , S_2 and S_3 respectively. Each S_i contains the villages belonging to the respective blocks. Let P_i ($i=1,2,3$) be the proportion of rural population in S_i to district rural population. No. of villages from each strata will be chosen by the proportion of population of that strata in the total. Then denoting the no. of villages to be drawn from S_i by n_i one obtains

$$\begin{aligned} n_i &= (P_i) 25, && \text{if the district population is less than equal to 0.5 million} \\ &= (P_i) 30, && \text{if the district population is greater than 0.5 million,} \end{aligned}$$

subject to a minimum of 6 villages in each stratum.

The villages are chosen by the method of PPS (probability proportional to population) with replacement from each of S_i where aggregate population of villages are the size criteria (as per census 2001).

After the sample villages are chosen by the method described above the next task is to choose the sample of households for each village. If population of the sample village is less than or equal to 1200 all households will be listed. If population of the village is more than 1200, 3 or more hamlet groups will be chosen. For this purpose one may exactly follow the methodology of NSSO for hamlet group formation. A total of two hamlet groups will be chosen from these hamlet groups. Out of these two, one hamlet group will be the one with highest minority population (for the district). Another hamlet group will be chosen randomly from the remaining hamlet groups. The households of chosen hamlet groups will be listed. While listing the households their minority status will also be collected as auxiliary information.

Given the auxiliary information on minority status of the households they will be classified into five strata – Hindu, Muslim, Christian, Buddhist and Parsi. A total of 30 households will be chosen from each sample village (or the two hamlet groups if hamlet groups have been formed) in proportion to number of households in each stratum subject to a minimum of 2 households in each stratum. The sampling methodology will be simple random sampling without replacement. If there is no listing in any stratum then the corresponding group will be ignored for that village.

The rule followed by NSSO for forming hamlet-groups is given below.

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	

