

Baseline Survey of Minority Concentrated Districts

District Report

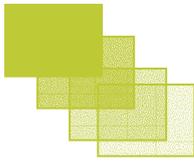
WEST KAMENG

Study Commissioned by
Ministry of Minority Affairs
Government of India

Study Conducted by



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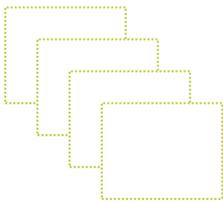


Commissioned by the Ministry of Minority Affairs, this Baseline Survey was planned for 90 minority concentrated districts (MCDs) identified by the Government of India across the country, and the Indian Council of Social Science Research (ICSSR), New Delhi coordinates the entire survey.

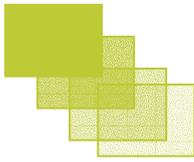
Omeo Kumar Das Institute of Social Change and Development, Guwahati has been assigned to carry out the Survey for four states of the Northeast, namely Assam, Arunachal Pradesh, Meghalaya and Manipur.

This report contains the results of the survey for West Kameng district of Arunachal Pradesh.

The help and support received at various stages from the villagers, government officials and all other individuals are most gratefully acknowledged. ■



Omeo Kumar Das Institute of Social Change and Development is an autonomous research institute of the ICSSR, New delhi and Government of Assam.



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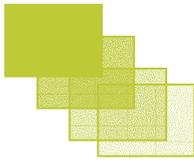


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BACKGROUND

Issues relating to disparities across socio-religious communities have attracted much attention of the government of India of late. There is a growing realization about the relative backwardness of the religious minorities in the country. Although the Constitution of India provides for equality before law and prohibits discrimination on grounds of religion along with special provisions for protection of the interest of the minorities, situations of the minority communities have not been perceptively good. The Sarchar Committee, which was instituted specifically to look into the relative deprivations of Muslims vis-à-vis other socio religious categories in various dimensions of development, in its report on “Social Economic and Educational Status of the Muslim Community of India”, exhibited deficits and deprivations of Muslims in all dimensions of development. Although Muslims as a larger minority group has attracted more attention, the plights of the other religious groups including the Buddhists are also being considered.

With 7,955,207 Buddhist population scattered all over the country, 0.8 percent of India’s total population are believers of Buddhism. While Sikkim has the highest number of Buddhist population, which is 28.1 percent of total population of the state, Arunachal houses the second highest numbers (143,028 persons), which is 13 percent of the state’s population. Therefore, there is a need to generate data to evaluate and address issues of religious minority backwardness in the state of Arunachal Pradesh.

One way of ensuring development of the deprived sections is to allow this group to have the benefits of all the development oriented programmes of the state. The State and the Central Government have launched various schemes for the benefit of BPL families in the fields of housing, education and health. It is important to ensure that the minority communities belonging to this category are not deprived of the benefits of the schemes available to the BPL families. In order to ensure that the benefits of schemes and programmes of government reach the relatively disadvantaged segments of society, districts having a substantial minority population on the basis of backwardness parameters were identified. Based on 2001 Census, using two backwardness parameters, viz., (1) religion specific socio-economic indicators at the district level in terms of literacy rate; female literacy rate; work participation rate; and female work participation rate and (2) basic amenities indicators at the district level in terms of percentage of households with pucca walls, safe drinking water, electricity and w/c latrines, the Ministry of Minority Affairs identified 90 Minority Concentration Districts throughout the country which are falling behind the national average in these parameters. Of these 90 districts, 53 districts have both socio-economic and basic amenities below national average, 21 districts have socio-economic parameters below national average and 16 have basic amenities below national average. The basic idea is to formulate a multi-sectoral programme for the 90 MCDs which envisage for providing beneficiary oriented schemes to minorities and infrastructure development for the entire community in the districts.

Against this backdrop the baseline survey in MCDs was conceived to-



- (a) identify how existing programmes are currently targeting these districts and on the basis of the assessment to develop special programmes to provide these facilities and ensure accessibility to them in the most backward areas in a faster way; and
- (b) create socio-economic profiles of the targeted districts, and receive inputs that would help improve literacy rate, especially female literacy rate, and overall work participation rate, especially female work participation rate that have a significant impact on economic development.

The survey would more specifically try to identify the gaps in (1) availability of infrastructure like schools, health centers, ICDE centers and drinking water supply (2) housing and sanitation (3) critical linkages like rural road, ITIs, banking facilities, markets etc. and also (4) identification of artisanal income generating activities in which villagers have comparative advantage.

METHODOLOGY

The present survey has been confined to rural areas. Considering the availability of data Tehsil level information has been used for stratification purpose.

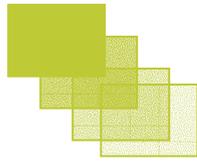
Villages are taken as the first stage units (FSU) for the survey. However, before selection of sample villages, each district under the coverage was stratified first. All tehsils in a district were grouped into three strata in terms of minority population after arranging them in descending order of minority population. The grouping/stratification has been done in such a way so that the first stratum constitutes top 20% of tehsils, the second stratum constitutes middle 50% and the third/last stratum constitutes bottom 30% of tehsils in the arranged frame. The ranges vary in accordance with degree of concentration of minority population in respective districts.

Depending upon the size of the district, 25 or 30 villages were selected from each district. 25 villages were chosen if the rural population of the district is below 5 lacs; otherwise 30 villages were chosen.

The number of villages surveyed in each stratum was directly proportional to the share of each stratum/group of tehsils (according to population) to the district population, subject to a minimum allocation of 6 villages to each stratum.

Required number of sample villages from each stratum have been selected as per the probability proportion to size (PPS) with replacement, size being total population of the village as per Census 2001.

In case of household selection, complete listing of all households (by door to door visit) has been done in case of sample villages with less than 1200 population. However, in case of those villages with population 1200 or more, three or more hamlet-groups (hg's) were formed in the village as per the practice followed by NSSO¹. From among them, a sample of 2 hg's was selected for listing of households. The hg having maximum concentration of minority population was selected with probability 1. From among the



remaining hg's, one more hg were selected at random. The listing and sampling of households were independent for each selected hg.

In each selected hg, 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 Christian households another SSS, and so on.

About 30 households were selected in all from each sample village for detailed enquiry. These 30 households were allocated over 2 selected hg's (if hg's formed) and among the respective SSS in proportion to total number of households listed in the respective frames. A minimum of 2 households were allocated to an ultimate SSS. The required number of sample households from each SSS were selected by systematic random sampling without replacement (SRSWOR). In case of village having less than 30 households all the households were surveyed.

¹ The rule followed by NSSO for forming hamlet-groups is

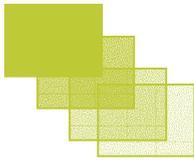
Approximate present population of the village	no. of hamlet-group to be formed
1200 to 1799	3
1800 to 2399	4
2400 to 2999	5
3000 to 3599	6
..... and so on	

TOOLS USED

Relevant data were collected with the help of (1) Rural Household Schedule and (2) Village Schedule.

The rural household schedule tries to capture different dimensions of socio-economic and situational variables like employment, migration and occupation details, land and other assets, ownership of productive and other assets, livestock details, housing status, rural indebtedness, family income and expenditure, current educational status and skill training, aspiration of parents of current students, awareness and participation, local conflicts and loss of life and property, access to media and communication and general aspirations of the people.

The village schedule tries to garner authentic data regarding the village. Information such as basic population data, facilities, village organizations, land use and land transfers, credit facilities, commuting and migration data, job and wage related information, information on individual beneficiary oriented programmes, data on education including physical facilities, health, different development programmes, common property resources, and the public distribution system prevailing in the rural areas.■



A BRIEF PROFILE OF WEST KAMENG

2.1 Area and Location

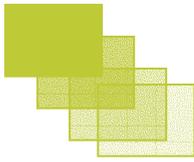
West Kameng district of Arunachal Pradesh is lying approximately between 91° 30' to 92°40' East longitudes and 26° 54' to 28° 01' North latitudes. The district is surrounded by Tibet region of China in the North, Bhutan in the West, Tawang district and East Kameng districts of Arunachal Pradesh are in the Northwest and East respectively. West Kameng covers 7422 Sq.KM of geographical region accounting for 8.86% of the total area of the state of Arunachal Pradesh. The altitude of the district varies from 650' to 13714 ft.

Having a decadal growth of 32.21 (1991-2001), the district shelters 74,595 (Census Report, 2001) population comprising of 42,638 males and 31,957 females respectively. The district population accounts for 6.84% of total population of the State of Arunachal Pradesh. The population density of West Kameng is 10.05. The major tribes of the district are Sherdukpen, Monpa, Hruso (Aka), Sajalong (Miji), Bugun (Khowa), and Sartang.

The name of the district is originated from the Kameng River, a tributary of Brahmaputra that flows throughout this district. By a Government of India 'Notification of 1914,' the area covered by this district, became a part of the 'Western Section' of the 'North East Frontier Tract' to which the entry of the British subject was regulated by an 'Inner Line'. In 1919, this tract was renamed as the 'Balipara Frontier tract,' having it's headquarter at Chariduar of Assam. In 1946, the district area was curved out of the Balipara, with the name of 'Sela Sub-Agency' and it's headquartering continued to be 'Charduar' of Assam. In 1954, Sela Sub-Agency was renamed as the 'Kameng Frontier Division' and its headquarter was later transferred to Bomdila. After Arunachal Pradesh attained its statehood on 20th February 1987, the West Kameng region was provided the status of a district with it's headquartering at Bomdila. The district headquarter, Bomdila, is declared as urban during 2001 population Census and rest of the areas of the district are still considered as rural areas.

2.2 Administrative Division

The district is divided into three administrative sub-divisions *viz.* Bomdila, Thrizino, and Rupa and one independent Additional Deputy commissioner's office at Singchung. West Kameng district has three administrative Subdivisions including Bomdila, Rupa, Thrizino with twelve administrative circles (Dirang, Bomdila, Kalaktang, Balem, Bhalukpong, Jameri, Sinchung, Nafra, Thrizino, Rupa, Thembang, and Shergaon) and four Development Blocks (Dirang, Kalaktang, Nafra-Buragaon, Thrizino). The district has six small towns namely -Bomdila, Rupa, Bhalukpong, Dirang, Nafra, Kalaktang. Four assembly constituencies including Kalaktang, Dirang, Bomdila, Thrizino represent peoples participation in administrative control. The following Tables provides block level administrative divisions of West kameng:



Sub Divisions, Blocks, and Circles under West Kameng District

Sub Divisions	Name of Blocks	Name of Circles
1	Bomdila	Dirang
		Bomdila
		Thembang
2	Thrizino	Thrizino
		Jamiri
		Bhalukpong
		Singchung
3	Rupa	Khalaktang
		Rupa
		Balemu
		Shergaon
4	Nafra	Nafra

Sources: Statistical Abstract of Arunachal Pradesh 2006

Villages, CD Blocks, and GPs under West Kameng District

Area (in Sq. KM)	Numbers			
	Villages	CD Block	Gaon Panchayat	Mahakuma Parishad
7422	212	4	125	1

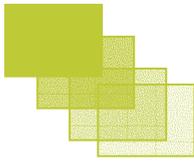
Sources: Statistical Abstract of Arunachal Pradesh 2006

2.3 Resource Base

2.3.1 Population

As per 2001 Population Census, West Kameng District is having 170 villages with a total population of 74,599 comprising of 42,640 males and 31,959 females respectively. Of the total population 36,951 (49.53 per cent) are Scheduled Caste and 37,648 (50.47 per cent) are general population. The district population accounts for 6.84% of total population of the State of Arunachal Pradesh. The average density of population per square kilometer is 10 for the district as compared to 13 persons for the State of Arunachal Pradesh. The decennial growth rate of population during 1991 to 2001 was recorded as about 32 for the district.

The Inhabitants of the district comprises mainly of 5 (Five) major tribes namely: Monpa, Sajolang, Sherdukpen, Hrusso, and Bugun. By and large, the inhabitants are Buddhists, through Hrusso, Buguns and Sajolangs believe in indigenous religion and follows partly Buddhism, partly Hinduism and partly Animism.



The Crude Birth Rate (CBR) and Total Fertility Rates (CDR) for the district are 32.86 and 11.63 respectively. Age wise child mortality rate in the district is given below:

CBR, CDR, NGR, and Women at the Reproductive Age (WRA)

Districts	Crude Birth Rate (CBR)	Total Fertility Rate (TFR)	Crude Death Rate (CDR)	Natural Growth Rate (NGR)	Women in the age group 15-49
West Kameng	32.86	4.57	15.06	2.09	15.89
Arunachal Pradesh	34.62	4.56	11.57	2.30	26.71

Human Mortality Rate

Location	Infant Rate			Under-Five Mortality			Probability of not Surviving up to 40 years		
West Kameng	91	87	88	156	145	151	0.292	0.284	0.288
Arunachal Pradesh	78	76	77	131	137	134	0.281	0.280	0.281

Source: Statistical Abstract of Arunachal Pradesh 2006

The decadal variation of population growth shows that population growth has been maintaining a steady rate since 1961 to 2001. The growth rate of population during this period has been maintaining a steady rate between 20 to 36 per cent. The rate has been almost similar to the rate of growth of state population over the years. As reported by the HDR of Arunachal Pradesh, the rate of growth of population in Arunachal Pradesh has been much higher than that of the country as a whole.

2.3.2 Sex Ratio

The sex ratio of the district as per 2001 census is 754, which is lower than the state sex ratio of 893. Sex ratio for the district over the years (1960-2001) does not state a steady rate increase in females per thousand male.

Sex Ratio

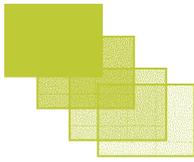
Location	1961	1971	1981	1991	2001
West Kameng	586	661	834	822	754
Arunachal Pradesh	894	861	862	859	893

The child sex ratio, however, shows the increase of female population at a steady rate.

Child Sex Ratio

Location	1991			2001		
	Total	Rural	Urban	Total	Rural	Urban
West Kameng	970	973	932	955	956	952
Arunachal Pradesh	982	986	946	964	960	980

Source: Arunachal Pradesh HDR 2005, P.260



2.3.3 Literacy Rate

During the beginning of the 20th century, Arunachal had no schools at all. The first school was established in 1918, in Pasighat, and the second in 1922, in Dambuk. This clearly indicates that development of education in other parts of Arunachal Pradesh including the district of West Kameng has been a post independence phenomenon.

The literacy rate of the West Kameng district is 61.67 per cent as against of 60.50 per cent of the state total. Of this, the male literacy rate is 70.30 per cent and female literacy is 47.50 per cent. This shows that considering literacy, West Kameng is better situated in the state of Arunachal Pradesh.

Literacy Rate by Area and Sex

Place	Total			Rural Total	Urban Total
	Total	Male	Female		
West Kameng	61.67	70.30	47.50	58.9	78.3
Arunachal Pradesh	60.50	63.83	43.53	47.8	78.3

Source: Statistical Abstract of Arunachal Pradesh 2006

Considering adult literacy of the district, it is found that 54.11 per cent of the adult population of the district is literate comprising 63.94 per cent male and 40.23 per cent female.

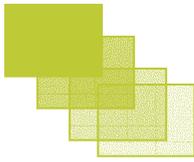
2.3.4 Distribution of workforce in West Kameng District

The work participation rate in the district is 46.09 in 2001, of which 33.96 and 47.29 represent rural and urban work participation rates respectively. The distribution of work forces in the district as per the Census 2001 is shown in the following Table:

Distribution of workforce

Total/Urban/Rural	Total/Male/Female	% of Workers to total population	
		Arunachal Pradesh	West Kameng
Total	Total	43.97	46.09
	Male	50.69	58.40
	Female	36.45	29.69
Urban	Total	34.19	33.96
	Male	48.99	48.15
	Female	16.69	17.26
Rural	Total	46.47	47.29
	Male	51.13	59.35
	Female	41.33	31.01

Source: Census of India, 2001, Series-13, Arunachal Pradesh, Provisional Population Totals, Paper-3 of 2001.



Distribution of non-farm workforce

Location	Total	Male	Female
West Kameng	57.83	69.93	26.55
Arunachal Pradesh	27.47	38.31	12.65

Source: Census of India, 2001

2.3.5 Human Development Index

West Kameng is positioned at third in the HDI list of Arunachal Pradesh with considerably better indices relating to human development as reported by the Human Development Report of the state in 2005. The major HDI components of West Kameng district are shown in the following Table.

Human Development Index					
Location	HDI Value	Income Index	Education Index	Health Index	Literacy Index
West Kameng	0.555	0.780	0.472	0.473	0.608
Arunachal Pradesh	0.515	0.495	0.566	0.484	0.543

Source: Human Development Report, 2005, GOI

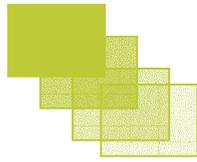
2.3.6 Natural Resource Base

The topography of the district is mostly mountainous. A greater part of it falls within the higher mountain zone, consisting of peaks and valleys. In West Kameng there are three principal mountain chains comprising of a part of Sela range, Bomdila range and Chaku range. The Bomdila range has an average height of 9000, having hills of quite low altitudes and is full of tropical forests with trees of great economic value. Tenga, Bichom and Dirang Chu are the main rivers flowing through the district. All these rivers are tributaries of the river Kameng which flows through Bhalukpong circle of the district and joins the river Brahmaputra in plains of Assam. The West Kameng district experiences arid tundra or a cool temperate climate in the north. Snow fall occurs from mid-November to February. Such a location of the district provides for unique system of agricultural practices. The following Table shows the land utilisation pattern in the district which shows that the net sown area is only 6542 hectares.

Land Utilisation Pattern (in Hectare), 1994-95 in West Kameng

Total area	Net sown area	Area under current fallow	Fallow land other than current fallow	Other cultivation land excluding fallow land	Cultivable waste land	Land not available for cultivation
13421	6542	1177	1604	1983	1223	894

Source: Statistical Abstract of Arunachal Pradesh, 2006



2.4. Economy

Like other districts of Arunachal Pradesh, West Kameng is also known for its forest resources with a very low land man ratio. It is basically a hilly district with deep valleys and narrow gorges. The state is rural based with nearly 75% of its total workforce engaged in agriculture (mainly shifting cultivation). The remaining workforce basically concentrates in the gradually emerging tertiary sector. The secondary sector employment is mainly in the forest-based industries and also handloom and handicraft sector especially carpet making. There is abundance of Bamboo, Cane, and Orchids besides various economically important tree species. The forests are rich in medicinal plants also. Tertiary sector employment is mainly in government jobs.

Forest products and industries based on them are the lifeline of the district providing income and employment to a large section of the people. It is to note that the per capita income of Arunachal Pradesh has been the highest among the North Eastern states in the recent years and it has been above all India average.

The main constraint faced by the state is the lack of communication and transportation facilities.

The distribution pattern of cropping in the West Kameng district shows that the major crop produced is paddy followed by maize, millet, wheat and barley. Besides, potato, cauliflower, tomato, beans, carrots & other green vegetables are also produced in the district in smaller quantities.

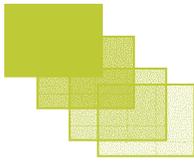
Area under major crops (in hect.)

Paddy	Maize	Millet	Wheat	Barley
13421	6542	1177	1604	1983

Predominance of shifting cultivation is still prevalent in the district at a large scale. Due to shifting cultivation in practice the district has been continuously losing its forest cover posing threats to the sustainability of the bio-diversity of the entire region. From forests, mainly timber and bamboo add to the income though boulder and sand also available. Fish, milk, meat and egg have small contribution to the economy.

The economy of West Kameng is rural with lower rate of urbanization over the years. As already pointed out, the district has only one urban location, Bomdila, as declared in the Census Report, 2001. The total employment in agriculture sector of the district is more than 75 per cent.

The industrial scenario of the district is not much encouraging. The industrial base of all the districts of Arunachal Pradesh has been forest resources over the years. Carpentry, Weaving, Handicrafts, Sericulture, Pine Oil Extraction, Wine Bottling Plant etc., are some of the industrial establishments of West Kameng. There are two industrial centres in the district, namely, Tippi and Waghoo. A brief idea of the industrial progress of the West Kameng district may be found in the following Table.



Sl. No.	Categories	West Kameng	Arunachal Pradesh
1.	No. of industrial estates	2	13
2.	Industrial Area	63.70 Acres	82Acres
3.	No. of village and SSI units registered*	55	504
4.	No. of medium industries*	-	15
5.	No. of Rural Industrial Projects*	-	-
6.	Total No. of employment*	70	4591
7.	Total investment during 2005-06 (Rs in Lakhs)	105	4793.77

* as on 31-03-2006

However, it is to be mentioned that West Kameng like other districts of Arunachal Pradesh.

2.5. Plantation and Horticulture

The district has vast potential for development of plantation and horticultural crops. There has been an impressive growth of horticultural crops in the district in recent years. At present horticultural crops are cultivated in 47150 with fruits and nut crops 20000 hectares, vegetables 11000 hectares, root and tuber crops such as tapioca, colocasia, sweet potato etc. in 6200 hectares. Besides, other horticultural crops are also cultivated in the district. Most of these horticultural crops are cultivated in traditional ways. Therefore, the yield and quality of these products are not up to the commercial grades available in the market. Government record reveals that there are about 19300 hectares of additional area which can be brought under horticulture with minimum effort.

2.6. Infrastructure and connectivity

Availability and access to infrastructure are the primary requirements of socio-economic progress of a region. Of all the infrastructure facilities, transport and communication; power and energy; and banking are considered essential sectors.

All the circle head quarters of the district are connected with the district head quarters (Bomdila) by roads. State Transport and private buses are providing regular passenger services to Guwahati, Tezpur, Itanagar, Tawang and all the circle head quarters of the district. Bhalukpong is the nearest railway station in the district situated at about 100 km from the Bomdila, while Salonibari (Tezpur, Assam) is the nearest airport about 160 km from the district head quarters.

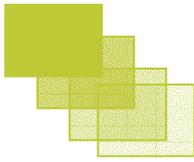
2.7. Basic Amenities

Besides housing standard of the rural people, the standard of living is also judged based on the availability of certain basic community institutions in the rural locality along with



easy access to these. Safe drinking water, facilities for basic education and health, and social security are some of the important elements of these basic requirements.

There has been development in the fields of education and public health in the district. However, the development process has not so far been sufficient as per the requirements of the households living in the district. Based on the brief profile of the West Kameng, it may be concluded that the district has been suffering from some major deficiencies related to almost all the areas of socio-economic progress. The deficits need proper assessment. ■



PROFILE OF THE SAMPLE VILLAGES

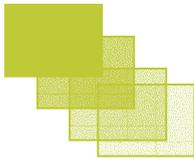
3.1 Demographic Profile

The total household of the 25 sample villages of the district of West Kameng stands at 4886 and the total population is 23897, more than 59 per cent of which is constituted by male. Distribution of Household and population in the sample villages is shown in the table below.

Population of the sample villages

Name of the villages	Number of Household	Population		
		Total	Male	Female
Pedung	133	566	285	281
Sera	136	567	305	262
Dirang	293	1245	644	601
Yewang	278	1123	574	549
Sappercamp	60	239	120	119
Senge	152	1795	1505	290
Darbu	59	302	162	140
Dirang H.Q.	545	2320	1275	1045
Thungre	79	340	180	160
Sangti	172	764	377	387
Kalaktang H.Q.	441	1891	1013	878
Khassow	47	219	111	108
Rupa H.Q.	1088	5411	3356	2055
Jigaon	114	531	292	239
Barchipam	59	281	130	151
Tenga Market	531	2855	1853	1002
Tseringpam	162	748	407	341
Dahung River Side-II (Hemoibung)	199	1085	720	365
Chillipam	119	600	328	272
Namthung	22	108	49	59
Zimthung	49	213	116	97
Samphung	46	195	102	93
Samdrung	21	118	60	58
Kalaktang	44	216	101	115
Chingi	37	165	74	91
TOTAL	4886	23897	14139	9758

Religion wise, more than 84 per cent household in the villages are Buddhist, a little more than 14 per cent are Hindu while the remaining small fragment is constituted by the Muslim and Christian households.



3.2 Sex Ratio

The sex ratio in the district of West Kameng as per the census 2001 is only 757 female per thousand male, which is much lower than the state average. The same ratio for the sample villages is even lower, only 690 female per thousand male. Nevertheless, the same ratio for the sample households is estimated to be 1014. Relatively a poor sex ratio for the district as a whole has mainly been attributed by migration of people in search of jobs, especially for maintenance and constructions of roads.

3.3 Literacy Rate

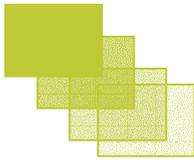
Literacy rate in the sample villages has been estimated as 61 per cent. Nevertheless, the female literacy in the sample villages is found to be only 55 per cent.

3.4 Facilities

There are certain definitive facilitators of ascertaining quality of human life in a region. Presence of such facilitators, and accessibility and usability of these social overheads make way for qualitative up-lift of the standard of living of the people. Sources of lighting, drinking water, sanitation, educational institutions, health facilities, accessibility of transport etc., are some of the basic requirements of any region to maintain and sustain basic standard of living.

3.4.1 Electricity

Proportion of households using electricity for domestic lighting in the rural areas instantaneously reflects the economic status of the households as well as the success of welfare state. The village survey data shows that cent percent (25) of the villages under the sample have already been electrified. Out of the 25 electrified villages, 2741 Buddhist, 1408 Hindu and 113 Muslim and 160 other households use electricity for different purposes. To quote, out of 2741 Buddhist households, only 3.3 per cent households use electricity for commercial purposes. Similarly, out of 1408 Hindu households about 6 per cent households use electricity for commercial purposes. Considering Muslim household it is found that out of 113 households about 47 per cent households use electricity for commercial purposes. This is a clear indication of the fact that the Muslim households in the district are basically associated to the commercial activities. It is also to note that there have been gradual improvements in the average hours of electricity to the households. This is evident from the responses of the villagers that the average availability of electricity per day is about 16 hours. However, over the years, there has been no significant improvement in the availability of electricity. The average duration of availability of electricity was 15 - 16 hours per day over the last 10 years. The sample data also reflect that no one of the villages has been de-electrified over last few years. Electrification started in the district in the year 1973 and total electrification completed in the year 2002.



Average Hours of Electricity Available per day in Sample Villages

Average hours of electricity available	Last Year	5 Years ago	10 years ago
	16.44	16.08	15.16

3.4.2 Drinking Water

Availability and access to safe drinking water has been one of the most crucial factor involving serious health concerns in rural areas. All the sample villages have their own drinking water facilities. However, it is found during the survey that of the 25 villages, 581 households depend on C-F Public Stand post for accessing drinking water. Religion wise, 803 households have tap water inside residential premises. 50 Muslim, 99 Christian, 1022 Buddhist, and 5 Sikh households were also found having access to such facilities. Only a small section (around 9 households were found using tank/river water.

Regarding non-functional water sources, it is found that 21 public stand posts are non-functional. However, no individual households were recorded to have non-functional water sources.

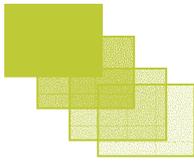
Availability and access to safe drinking water in the sample villages reflect better public health as well as success of government measures in allotting these facilities to the people.

3.4.3 Toilet Facility

The sanitation status of the sample villages reveals that only in one of the villages (Barchipam) the common households use Soakage PIT/ Sulabha latrine and in another village called Tenga market Ceptic tank facility is used as common toilet facility of the village. As regards Hindu households 638 are found using Septic tank, while 321 of them use Sulabh/Soakage pit latrine. 3 Hindu households reported to use Service latrine. On the other hand, out of the Muslim households, 34 households use Sulabh/Soakage pit latrine, and 40 households use septic tank. Similarly, out of the Christian households, 65 households use Sulabh/Soakage pit latrine, and 79 households use septic tank. As regards Buddhist households 869 are found using Septic tank, while 921 of them use Sulabh/Soakage pit latrine. 21 Buddhist households reported to use service latrine. Only 117 Buddhist households were found using total sanitation Care. The overall situation reflects that the surveyed villages have not well aware of the hygienic sanitation facilities.

3.4.4 Education

The poor literacy rate of the sample villages is attributable to the low availability of schooling and educational facilities for the village households. The data collected also reveal a similar picture. The village wise data reflect that there are a total of 93 educational institutions in the sample villages of which higher and technical education institutions are very few. The following table reflects this situation:



Total	Primary School	Middle Boys' School	High/H.S. Boys' School	High/H.S. Girls' School	Technical Institutions	Religious Schools
93	22	24	21	20	1	5

The physical structure of the educational institutions is reported to be moderate. At the village level there are 16 *kuccha* 27 *pucca* and 1 semi-*pucca* educational institutions. Within the block level as well as the *gram panchayat* levels similar situation prevails. To quote out of the 48 educational institutions of various types at the block level, 10 *kuccha* 26 *pucca* and 12 semi-*pucca* educational institutions.. The overall scenario of the region is quite depressing considering female education and institutions with desirable infrastructure. Traces of technical education institutes or informal education are quite insignificant.

Distance wise, 36 educational institutions fall within the range of approximately 2 kilometers from the surveyed villages. However, for attending 36 other institutions, the pupils have to cover a distance of more than 5 kilometers.

3.4.5 Health Facilities

Altogether, the sample villages have 74 health care centres covering including Health Sub centre, Primary Health Centre (PHC), Community Health Centre (CHC), Hospitals/dispensaries, Maternity/Child care centres, Family Planning Clinic, Medicine shop, Private Allopathic Doctors etc.

The villagers mostly avail these facilities by walking or occasionally on vehicles in all seasons. However, within block, the villagers mostly avail the services provided by these health care centres on foot.

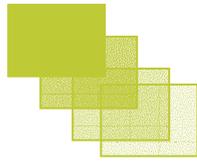
At least one sub-centre is available in all the villages providing health care facilities to the villagers. Altogether 15 doctors have been appointed in the PHCs and SCs. A total of 33 ANM nurses have been appointed in these centres. Moreover, 2 medicine retailers are also present in the area. The scenario of the health care services available in the sample villages may be found in the following table:

Sub Centre	Community Healthy Centre	Hospital/ Dispensary	Pvt. Allopathic Doctor	Maternity/ Childcare Centre	Family Planning Clinic	Chemist	Total
6	18	12	3	25	25	25	114

The sample villages reported to have health care centres at accessible distance of 1 to 15 kilometers.

3.4.6 Other Facilities

As the primary data on village level survey reveals that distance from the villages to the nearest block headquarters and nearest town ranges from 3 km to more than 12 kms. It is also to note that the majority of the villagers have to cover a distance of more than 10



kms to reach the block headquarter and the nearest town. The transport and communication systems of the villages are weak and insufficient to the need of the households. The nearest bus stop is available within an average distance of 4-6 kms. Similar is the case with post-offices and banks. The villagers have to cross a distance of 4-8 kms. Availability of other facilities like markets, shops, mandis, etc are available within the radius of 4-10 kms.

3.5 Village Organizations

The organizational activity within the village is an important indicator of overall socio-economic development. The collected data shows that the village level organizations are fairly active in the sample villages. The villages have the studied villages have schools, government buildings, informal panchayat system, and ICDS centres and like organizations.

Schools, although do not form a typical element of village organizations, yet form a strong bridge of socio-economic behaviour of the village inhabitants. The study reveals that 24 out of the 25 villages have at least one school. Most of the boy pupils of these villages attend schools on foot, and few by motor vehicles and a small segment also use motorbikes. On the other hand the girl pupils attend schools mainly on foot and by motor vehicles.

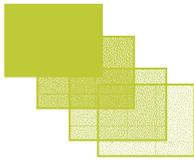
No religious bias is seen in school enrolment as pupils from all religions are offered education without any partial treatment. The village wise enrolment status reveals that there has been no household debarring child from going to the school for any household related activities. However, school attendance of the pupils has not been found encouraging. This has been common for all the students enrolled in the educational institutions in and around the villages.

The physical status of the schools in and around the villages reflects a progressive symptom. 16 out of the 25 schools present in the locality are semi pucca and the rest of the school buildings are pucca. 23 out of the 25 schools have cement flooring with an average number of 5 classrooms. All other school infrastructure is sufficient (like blackboards, desks and benches, toilet facilities, drinking water, teaching materials etc.) The average teacher strength of the schools is 5. Mid day meal system has also been introduced in all the schools. No serious complaint has been received regarding the quality of the food provided under the scheme.

Besides schools there are 14 government houses in the locality, which are also commonly used by the inhabitants.

All the villages have informal village panchayats, which prove beneficial for almost all problems related to the village communities. The villages have 24 ICDS centres of which 17 are located in government building and 7 are in private buildings. 17 of the ICDS centres are in average conditions with 5 of them being in proper conditions.

The presence of active village organizations is indicative of the potentiality of capacity building of pressure groups within villages for ensuring proper governance at the grass root level. However, such a tendency is not observed in the surveyed villages.



Comparative dominance of the political organizations without horizontal spread of the organizational structure is an indication of ill motivated political agenda of different political wings.

3.6 Credit

3.6.1 Purpose for availing Credit

Based on the responses of the villagers of the sample villages, it may be said that the major purpose of availing credit is the requirement arising out of sudden expenses. Out of the four different types of households, the labourer households from all the 25 villages incurred debt for this purpose. Small farmers put the reason of meeting the current cost of agriculture as the major cause of availing credit. This has been true in case of the medium and large farmers. Artisans and small businessmen are also found compelled by sudden requirements of business as well as family as the major purpose of availing credit.

Purpose for Availing Credit

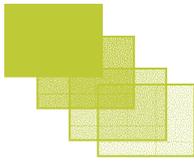
Household Type	Major Cause
Labourers	Meeting sudden expenses
Small Cultivators	Cultivation Cost (Current)
Medium & Large Cultivators	Meeting Current Cultivation Cost
Artisans and Other Business	Meeting sudden expenses

3.6.2 Sources of Credit

Invariably, the local wealthy households are found dealing in lending business in the sample villages. It is to note that these landlord employers have taken up lending business as secondary source of earning, the primary activity is being considered as cultivation.

The baseline study reveals that the labourer households mainly avail the loans from the landlord employers. The same is true for the small, medium and large farmers. Besides the dependence on the landlord employers, a very small segment of the farming community of the villages in two of the districts, namely, Sangti and Samphung, also availed institutional sources of credit.

The overall picture presents that there is twain problem of institutional credit availability and use. On the one hand, the financial institutions may not be interested in deploying agriculture loans, and on the other hand, it may also be possible that due to ignorance and illiteracy of the stakeholders, the impact of developmental financial plans can not be realized by them. The wide spread unpopularity of institutional credit indicates the existence of a grown up informal credit market in the district.



Sources of Credit

Household Type	Main Source of Credit	Secondary Sources of credit (Insignificant)
Labourers	Landlord Employers	-
Small- Cultivators	Landlord Employers	Institutional credit
Medium & Large Cultivators	Landlord Employers	Institutional credit
Artisans & Other Business	Landlord Employers	-

3.7 Migration, Employment and Wage Income Earning

The sample villages of the study show lower rate of labour migration. Out of the total households of 4426 of the sample villages, 35 villagers are found going out of the village to search jobs within the block level and 580 go outside the village and search jobs in neighbouring villages. 136 villagers were found migrated to different places within the State. 18 persons were found working in locations outside the state. Such internal migration of local inhabitants is experienced in 11 of the 25 districts.

The survey data indicates that over the years there has been increase in the supply of casual labour in all the sample villages. Most of the migrant workers have been helped by the relatives or friends to get jobs outside their villages. It also indicates that migration of agricultural labour is basically due to the livelihood problem.

The existing wage rates in villages show that wages vary from Rs. 63 to Rs. 126 for the male workers. However, gender related disparity has been very high determining wage rate in the sample villages. Female workers are found lowly paid in almost all the sectors of the village economy. This discrepancy is prominent in government programmes also. The evil of child labour may also be noticed in the surveyed villages. However, only in four of the surveyed villages the existence of child labour is reported. Naturally, the child workforce forms highly exploited labour force in the district like elsewhere in India.

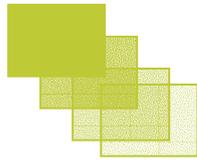
Average wage income by kind of works

Wage Rate	1	2	3	4	5	6	7
Male	63.20	50.40	58.40	61.20	75.60	126.80	110.68
Female	53.80	42.60	49.40	50.00	69.20	92.96	75.08
Child	20.00	12.50	32.50	45.00	47.50	-	-

Wage rate: 1 - Ploughing and land preparation; 2- Weeding; 3- Transplanting; 4- Harvesting; 5- Unskilled; 6- Skilled; 7 - Govt. Programme.

It is to be noticed that besides cash wages, all the workers (male, female and children) receive kind payments in all the works they have been engaged in.

Religious group wise government jobs among village populations across the sample villages show that 2253 persons from the villages are in government jobs of which about



38 per cent are Hindus with 1.2 per cent of Muslims. Besides the Buddhist form 19.79 percent of the government jobs, Scheduled Caste 37.59 per cent and 3.72 per cent of the Christians.

3.8 Rural Development Programmes and Beneficiaries Assisted

3.8.1 Sponsored Programmes

Out of total 25 sample villages, 22 villages reported implementation of some programmes associated with rural sector development in the course of last three years. Some of the programmes under implementation are SGSY, PMGSY, and IAY etc. Out of such programmes PMGSY has so far assisted 618 persons creating employment opportunities for developmental activities under it. PMGSY assisted 135 Hindu, 55 Muslim, 8 Christian, and 465 Buddhist persons. It covered altogether 7 villages of the district.

The SGSY scheme has been implemented in only one village called Chillipam involving 42 Buddhist beneficiaries.

On the other hand, the IAY scheme has been operative in 20 villages covering benefits to 773 Buddhist beneficiaries.

Besides SGSY, PMGSY, and IAY, different developmental programmes of the government have also benefited 130 Hindus and 140 of the Buddhist inhabitants.

RDP Beneficiaries

Scheme	Persons Assisted				
	Hindu	Muslim	Christian	Buddhist	Total
SGRY				42	42
PMGSY	135	55	8	465	618
IAY				773	773
Others			130	140	270
Total	135	55	138	1420	1748

The NREGA scheme has also been started implementing in the studied region. However, till the end of the survey, no concrete data could be collected. The NREGA has scheduled 23 projects to be implemented in the area. So far 2 villages in the area (Samdrung and Khasso) have been included in the initial project implementation phase.

3.8.2 Old Age Pension & Widow Pension

Provisions for old age pensions and widow pensions are two important indicators of welfare state. In the base line survey, it was found that there has been a slow but positive increase in the providing old-age pension to the senior citizens. At present, OAP Scheme has included 272 beneficiaries. Similar is the case with the widow pensions issued. 38 beneficiaries have so far been included under the net of widow pension scheme.



However, the number of the senior citizens and widows not receiving pensions could not be traced.

3.9 Public Distribution System

7 out of the 25 villages under study possess the facilities of the public distribution system. The total number of PDS shops available in the study region is 8. The total number of PDS outlets is 6 with a range of 2 – 5 kms, of the households in the villages. The villages have to cover a distance of more than 5 kms to access 12 PDS shops. Out of the 25 villages availing PDS benefits, 7 of them have PDS shop within the villages. Scheme wise, the PDS includes schemes like Annapurna, Antodaya, BPL and APL. A brief account of the scheme wise beneficiaries is given in the following Table:

Scheme	Scheme-wise Beneficiaries under PDS				
	Persons Assisted				
	Hindu	Muslim	Buddhist	Others	Total
Annapurna			21		21
Antodaya	28		232		260
BPL	7		969	2	978
APL	1142	69	2054	140	3405
Total	1177	69	3276	142	4664

The PDS system seems to put higher emphasis on the Buddhist community living in these villages as the highest number of Buddhists is covered by the PDS schemes. More than 4400 families of the survey region procure household commodities from the PDS outlets. The households reported to be comfortable with the distance of the outlets as well as the behaviour of the dealers. However mixed responses are found regarding goods supplied allotment of quota per family, regularity of supply, honesty in measurement and pricing, quality of grains etc. From this, it may be concluded that the operating mechanism of PDS might have some definite flaws, which needs urgent attention.

3.10 Common Property Utilization Pattern

Ownership and utilization of common property in Indian village structure has been a common feature. The common property resources in the surveyed villages include village pond, pasture land, government/garmzrua land, etc were found.

20 out of the 25 villages are covered with terrain forests. No significant encroachment of the reserve forest areas could be seen. 21 of the villages have pastureland mainly providing grazing ground for domestic animals. 24 villages are found with sizeable area of government land.

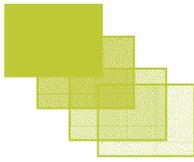
Except pasture land and forests, the majority of the inhabitants have not used other common resources. This automatically reflects lack of proper maintenance of these resources. In some case, it was also found that there has been encroachment of such property by some households.



It may be seen from the Table that the concerned villages have developed to the satisfaction of the inhabitants to a large extent. Despite this certain areas are not having sufficient attention of the developmental programmes of the Government.

3.11 Summary

The village survey findings reveal that the sample villages of the district of West Kameng suffer from serious deprivation relating to public health, education, and other social sectors. From the productivity status, it is found that low farm productivity and insufficient market supply is resulted from a host of basic problems like lack or insufficient irrigation facilities, absence of farm mechanization and farmers' ignorance. At the same time, it is also observed that the socio-economic status of the Muslim and other communities living in the study region does not differ significantly. In stead, it is seen that the government promoted development schemes have provided sufficient importance on all the religious communities. ■



RESULT OF THE BASELINE SURVEY

4.1 Religious and Caste Composition

Out of the total 740 sample households of 25 identified villages of the district of West Kameng, 84.3 per cent (624) are Buddhists followed by 14.1 per cent (104) of Hindu households. Along with the Buddhists, the Muslim (0.9 per cent) and the Christian (0.7 per cent) households form the minorities in the district as shown in Table IV.1. Except the Buddhist, households of other communities including the Hindus do not have much social command.

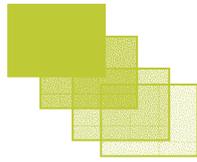
4.2 Mother Tongue

It is to note that the majority of the citizens of the surveyed households represent local dialects of Arunachal Pradesh as their mother language. More than 94 per cent of the household respondents use these local languages clubbed as 'other' in Table IV.2. This is natural for a tribal society cluster, which has traditionally been sharing the region as common property leaving minimum scope for the outsiders to settle down. Besides, small segments of the population are also found using Assamese (2.2 per cent), Bengali (2.0 per cent), and Hindi (1.6 per cent). For the Muslim community in particular, 0.3 per cent speaks Assamese, 0.1 per cent speaks Hindi, and 0.5 per cent of the population has adopted the local languages as their mother tongue. It is also to note that the persons speaking Assamese, Bengali, or Hindi as mother language along with those who have adopted local languages, as their mother languages are mainly the migrated population from the neighbouring state of Assam.

4.3 Age and Sex

Of the total population (3371) of the households (740) under study, 1673 (49.63 per cent) are male and 1698 (50.37 per cent) are female. Of the total male population, around 84.52 per cent are Buddhist followed by 13.8 per cent is Hindus and less than 1 per cent of the Christians and the Muslims. Similarly, of the total female population, 86.45 per cent are Buddhist 12.01 per cent Hindus and the rest of the female population is Christian and Muslim. It is apparent that the Buddhist community mainly dominates the region under study. The details are given in Table IV.3.

Religion wise, it is found that the number of dependents in Muslim families is much above the other two communities. As the baseline survey indicates, 12.9 per cent and 32.3 per cent of the Muslim population are below 6 years and 6-14 years respectively. Of this 8.7 per cent male and 13.0 per cent female of the Muslim population are below 6 years. Similarly, 21.7 per cent male and 13.0 per cent female of the Muslim population are within the age group of 6-14 years. On the other hand, regarding Buddhist population, it is found that 12.1 per cent and 22.6 per cent of the population are below 6 years and 6-14 years respectively. Of this 6.0 per cent male and 6.1 per cent female of the Buddhist population are below 6 years. Similarly, 11.0 per cent male and 22.6 per cent



female of the Buddhist population are within the age group of 6-14 years. In case of Christian and Hindu population also the child dependency is much higher.

However, dependent population above the age of 60 years represents only a small portion of the total population. It is estimated to be less than 2 per cent of the total population. It is also an indication of smaller span of longevity of the life of the population of the district.

In the age group 15-60 years, similar situation may be observed. 62.2 per cent of the Buddhist population is in the working group of population comprising 30.2 per cent male and 32 per cent female. On the other hand, about 75.3 per cent of the Hindus form working population comprising 38.2 per cent male and 14.9 per cent female. In case of Muslim population 54.8 per cent population form the working group with 29.3 per cent male and 25.8 per cent female. On the other hand, 43.5 per cent of Christian population forms the working group with 21.7 per cent male and 21.8 per cent female.

Notwithstanding a small database, the differences probably indicate relatively a higher fertility and mortality rates in all the communities of this hilly district.

The sex ratio of the district, as per the Census data, has been poorer than the state average. The district sex ratio is 754 against the state average of 893. The present sample survey also reveals a positive picture. The sex ratio for the sample villages is worked out to be 1015 per thousand male. This is far better than the district as well as the state average sex ratio.

4.4 Household Size

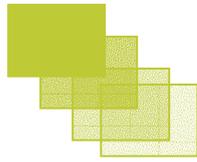
Majority of the sample households (74.1 per cent) are found to have family size up to 5 members while about 25.8 per cent households are of 6-10 members. In comparison, 75.0 per cent Hindu and 71.4 per cent Muslim 60.0 per cent of the Christian and 74.0 per cent of the Buddhist households are found with up to 5 members and 25.0 per cent Hindu and 28.6 per cent Muslim 40.0 per cent of the Christian and 25.8 per cent of the Buddhist households are found with up to 6-10 members. On the other hand, only less than 1 per cent households are found with family size of more than 10 members. It is to note that of this all such families are Buddhists (Table IV.4).

4.5 Marital Status

As shown in Table IV.5, 63.3 per cent of the Buddhist, 38.4 per cent of the Hindu, 80.0 per cent of the Christians, and 70.0 per cent of the Muslim sample population are married.

The incidence of child marriage is absent in the district under study as not a single member of the households under study was reported to be married at the age range of 6-14 years. However instances of marriage in the age group of 15-18 years are available in the population under study. 0.6 per cent of the Hindu and 0.7 per cent of the Buddhist sample population are reported married in the age group 15-18 years.

In the age group of 19-25, 9.2 per cent of the Buddhist, 7.5 per cent of the Hindu, and 10.0 per cent of the Christians are married. In the age group of 26-30, 13.1 per cent of the



Buddhist and around 2.5 per cent Hindu and 25.0 per cent Muslims are found to be married. Moreover, in the age group of 31-45, 24.0 per cent of the Buddhists, 35.0 per cent of the Muslims, 25.3 per cent of the Hindu, and 60.0 per cent of the Christians are married.

The rate of divorce/separation is comparatively higher among the sample Hindu population with 1.9 per cent of representation, which is 0.2 per cent in case of the Buddhists. The number of widow/widower is highest above the age of 60 years, both for Hindus as well as the Buddhists.

The total unmarried population comprises about 24.4 per cent of the total population of which 38.4 per cent are Hindus and 30.0 per cent are Muslims, 20.0 per cent are Christians, and 34.1 per cent are the Buddhists.

4.6 Educational Status

Educational deprivation is prominent in the sample population of the studied district. 36.1 per cent of the Buddhist, 22.1 per cent of the Hindu, 39.1 per cent of the Christians, and 25.8 per cent of the Muslim sample population are illiterate. Considering the level of female illiteracy, it is found that 20.9 per cent of the Buddhist, 13.8 per cent of the Hindu, 21.7 per cent of the Christians, and 16.1 per cent of the Muslim sample population are illiterate. Moreover, female illiteracy is higher than male illiteracy for all the religious communities.

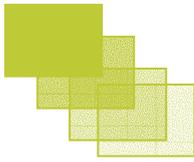
Of the total population about 25.0 per cent are found to have primary level of education and the middle level of education. About 12.0 per cent of the Buddhist, 20.0 per cent of the Hindu, 4.3 per cent of the Christians, and 12.9 per cent of the Muslim sample population have completed their matriculation level of education. After matriculation, the enrollment rate in higher classes was found to be poorer. That the condition of technical and higher education is poorer in the studied district is evident from the Table IV.6. Not more than 1 per cent of the sample population is found to have managerial, technical or, post-graduate qualification.

4.7 Occupation and Employment

4.7.1 Occupation and Industry

Table IV.7 shows the occupation, sex and religion wise distribution of the sample population. It is found that avoiding Muslim community, more than 30 per cent of the sample population is found engaged in farm and production related works as their main source of occupation. The Muslim community is mainly found in production and related works (around 38 per cent of the population).

Considering the Buddhist community, the population has also adopted professional/technical activities (6.8 per cent male and 3.2 per cent female), clerical works (2.1 per cent male and 0.2 per cent female), business (2.9 per cent male and 1.5 per cent female), production and related works (8.0 per cent male and 4.4 per cent female) along with smaller percentage of population engaged in administrative jobs and other services.



Agriculture is not the activity where the households representing the communities including Hindu, Christian and the Muslims. Majority of the Hindus (30.2 per cent) and the Muslims (38.5 per cent), and Christians (50.0 per cent) are found engaged in production related activities including business (16.2 per cent Hindu, 7.7 per cent Muslim, and 50.0 per cent Christians)

It is found that more than 72 per cent of the male and about 27 per cent of the female from the Hindu workforce are engaged in income earning activities against about 55 per cent of the male and about 44 per cent of the female from the Buddhist workforce out of the total Buddhist working population. Considering Muslim population of the sample households also it is found that 62 per cent of the male and about 39 per cent of the female from the Muslim workforce are engaged in income earning activities. The same is true for the Christian community living in the surveyed households. It is to note that in measuring workforce, the dependent population in each of the religious groups has not been considered.

More than 30.0 per cent of the population in each of the three religious groups i.e. Hindu, Muslim, and Christian are engaged in production related activities. However, the Buddhists are found less interested in such activities as only 12 per cent of them are engaged in production related works. In business activities also, communities other than the Buddhists are prominently engaged.

The overall pattern of industry wise distribution of main occupation among the Muslim households is not quite significantly different from that of the Hindu and Christian households. However, it is striking to note that except in case of the Buddhist communities, the female participation rate in the main occupation is very low. In case of the Buddhist community, it is about 33 per cent while in case of the other communities, the rate of participation is below 15 per cent.

As it is shown in Table IV.8, about 68.0 per cent of the male Buddhists and about 32.0 per cent of the Buddhist female reported to have different types of income earning activities including clerical jobs, small business, farming activities, production related works etc. as their secondary occupation. It is found that 100 per cent of the Christian male and female are associated to such activities while about 67.0 per cent of the male Hindus and about 33.0 per cent of the Hindu female are engaged in different types of secondary income earning activities. However, no Muslim household is found associated with any kind of secondary income generating activities.

In Table IV.9, the industry wise distribution of the sample population is shown. The majority of the population of the district (more than 80 per cent) is associated with agriculture as the main source of livelihood. Only a small fragment of the total population is engaged in activities involving livestock, horticulture, forestry, poultry, mining and quarrying, agro-based manufacturing, non agro-based manufacturing, electricity-gas and water, construction, wholesale and retail trade, transport storage and communication, financing insurance, real estate, community, social and personal service etc. However, in case of the non-Buddhist population the participation rate is little higher in these activities.



The number of employment days in productive activities considerably varies between primary and secondary employment as well as between religious groups. Table IV.10 shows the employment days of different workers in their main occupation. It is found that about 38.0 per cent male and a little more than 8.0 per cent of the female Hindu household get engagement for more than 260 days per year. Similarly, about 38.0 per cent male and a little more than 15.0 per cent of the female Muslim households get engagement for more than 260 days per year in their main occupation. However, in case of Christian households, female does not have employment days of more than 260 days per year although about 54 per cent of the Christian male has such work offer.

More than 47 per cent of the Buddhists, about 46 per cent of the Hindus, 12.0 per cent of the Christians and about 53.0 per cent of the Muslims get employment opportunities between 181 days to 260 days per year. More than 25.0 per cent of the Buddhists, about 42.0 per cent of the Hindus, 50.0 per cent of the Christians and about 53.0 per cent of the Muslims get employment opportunities between 181 days to 260 days per year. It is to note that a negligible segment of the total Hindu population is unable to get work for more than 100 days per year.

In case of employment in the secondary sector, the survey reveals that about 3 per cent of the Buddhists get employment opportunities above 260 days per year. More than 74.0 per cent of the Buddhists, cent per cent of the Hindus and Christians, and about 46.0 per cent of the Muslims get employment opportunities for less than 100 days per year (Table IV.11).

The situation of employment days is not much encouraging in terms of the secondary occupation. A good majority of the population in the sample households is found work-less for more than four months per year. (Table IV.11).

4.7.2 Additional Employment and Preference

Although a sizeable section of the main labour force is engaged in agriculture, which has neither been adequately remunerative nor can generate substantial employment days throughout the year for various reasons. The overall occupational scenario supplemented by the figures given in Table IV.10 clearly indicates good amount of underemployment of labour force. Even then, the expectation of additional employment avenues has not been experienced during the period of survey. It seems that the households are satisfied with their marginal status of living. This may also be the result of geographical difficulties of transport and communication as well as lack of awareness of the inhabitants about such employment avenues.

It is found during the survey that only a small fragment of the Hindu and Buddhist community preferred extra income through self-earning sources (Table IV.12). Only about 9.0 per cent (13.6 per cent Hindu & 8.5 per cent Buddhist) of the population showed their interest in being absorbed in self-employment activities. The preferences for additional employment are given in Table IV.13. It is worth noting that more than 60.0 per cent of the total populations seeking additional employment sources prefer self-employment activities. It is also to note that 47.4 per cent of the Hindu workers and 63.1 per cent of the Buddhist workers frames this preference. About 52.0 per cent of the



Hindus and 36.0 per cent of the Buddhists favoured salaried jobs as additional sources of employment.

4.7.3 Migrant Workers

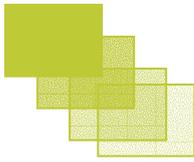
Table IV.14 reveals the occupational choice of the migrant workers. It shows that the Muslim and Christian households in the surveyed region lack occupational mobility. It is found that 11.0 per cent of the Buddhists and 11.0 per cent of the Hindus migrated for professional and technical jobs, less than 15.0 per cent of the Buddhists migrate for administrative, clerical, and business activities; 38.0 per cent of the Buddhists migrate for undisclosed reasons. The Hindus also migrate for job-related activities (50.0 per cent) and production and related activities (25.0 per cent). The Buddhists, as shown in Table IV.15, are seen migrating to areas within district (39.7 per cent urban), within the state (33.3 per cent urban), outside the state (23.8 per cent Urban, 1.6 per cent rural) and even outside the country (1.6 per cent). On the other hand the Hindus are found migrating within district (25.0 per cent rural), within the state (25.0 per cent urban), and outside the state (50.0 per cent Urban).

Table IV.16 reveals the duration of migration of labour from the concerned villages. It is found that more than 75.0 per cent of the migrant Hindu and about 57.0 per cent of the Buddhist workers migrate for shorter duration. The rest of the workers in each of the religious communities migrate for longer durations. This indicates that the Hindu workers get comparatively longer duration of jobs than the Buddhist counterpart.

4.8 Land and other Assets

4.8.1 Cultivated Land: Ownership and Operational Holding

With shifting cultivation or Jhum as the predominant mode of agriculture, the pattern of ownership over land in West Kameng like other parts of the state traditionally was collective. The institution of traditional village council use to manage and control property right in both land and forest. Nevertheless, the traditional mode of cultivation in the district has been gradually changing due to several factors such as lack of sufficient surplus generation, demographic change along side reinforcing intervention by both state and market forces. Consequently, witnessing a transition from communal ownership to individual ownership, private property right over land has gradually been emerging along side persistence of jhuming with a reduced jhum cycle. However, scarcity of land suitable for permanent wet rice cultivation in the vicinity of the villages has substantially restricted emergence of a class of big landholders. Moreover, the emerging agricultural practices involving permanent cultivation have often been influenced by the prevailing practices of jhuming. Yet, emergence of private property right over land is a noticeable phenomenon, and Table 4.17 provides a synoptic view of the same. It is clear from the table that 50 per cent of the Buddhist and about 4 per cent of the Hindu households can be characterized as marginal holders in term of ownership over land while about 48 per cent of the Buddhist, more than 96 per cent of the Hindu and all the Muslim and Christian households are landless in terms of own cultivable land.



It is, however, interesting to observe that emergence of the institution of private property ownership in the district has also been accompanied by the practices of leasing in and leasing out of agricultural land. This clearly witnesses influence of the plains. Approximately 13 per cent of the Hindu households have reported to be marginal land holders in terms of operational holding though the same ratio is only about 4 per cent in terms of actual ownership. This is precisely because of the fact that some of the Hindu households (almost 9 per cent) have leased in land. Similarly, 62 per cent of the Buddhist households belong to the category of marginal land holders in terms of total operational area, although about 48 per cent of the households of the same religious community actually belongs to the category of marginal holders in terms of ownership holding. This difference, as observed, is also mainly due to the practice of leasing in of cultivable land. The practice of leasing out of cultivated land has also substantially complicated the land holding pattern and agricultural practices in the predominantly hill society of the district.

4.9 Livestock

In terms of livestock possession, the local Buddhist community bears the major share. The Christians found not having any type of livestock. Almost all the Buddhist households were found with different types of livestock including milch animals, draught animals, goats, cattle, sheep, pigs, cock, hen, and ducks etc.

Hindu households are found with these livestock in insignificant numbers. The Muslim households are found with small number of goats and pigs (Table-IV.18).

4.10 Ownership of Productive and other Assets

4.10.1 Agricultural Implements

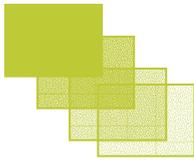
Agricultural practices among the sample households seem to be traditional and outmoded. This is mainly for the reason that among the various types of agricultural implements, the households under study mainly possess traditional implements like plough and bullock. They households do not use any modern implements like tractor, power tiller, threshing machine, pump sets etc. All the Buddhist households are found with plough. Other households do not even have own plough (Table IV.19).

4.10.2 Transport

No household is found having four wheelers. The households mostly depend on public vehicles when accessible.

4.10.3 Non-agricultural Machinery Implements

The non-agricultural machinery in possession of the households mainly includes handlooms. For a few households handlooms provide a small part of additional income, though it not considerable.



4.10.4 Modern Household Assets

Among the modern household assets, a few households were found possessing television sets, mobile phone, CD players etc.

4.10.5 Financial Assets

Only a few households reported about possession of financial asset, mainly savings in bank.

4.11 Housing Status

4.11.1 House type and availability of living space

The distribution of household status among the samples (Table IV.20) represents that only a small fragment of the population representing religious communities of Hindu, Muslim, and Christian have their own housing as against more than 66 per cent of the Buddhist population. To quote, about 19.0 per cent of the Hindus, 28.6 per cent of the Muslim, and 20.0 per cent of the Christian community members have their own houses.

On the other hand, about 36.0 per cent Hindu and 60.0 per cent of the Christian households have been the beneficiaries of Indira Awas Yojana / Government housing policy. In case of the Buddhists, the percentage is about 24.0.

Majority of the non-Buddhists stay in rental houses. To quote, about 42.0 per cent of the Hindus, 71.0 per cent of the Muslim, and 20.0 per cent of the Christian community members stay in rental houses. As against this, only about 8.0 per cent of the Buddhist populations live in rental houses.

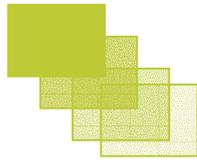
The data on the type of own houses (Table IV.21) shows that more than 85.0 per cent Hindu, cent per cent of Muslim households and about 43 per cent of the Buddhist villagers live in Kutcha houses. The rest of the populations live in pucca or partially pucca houses.

The availability of housing space for the sample households (Table IV.22) reveals that majority of the households (more than 80.0 per cent) possess 3 or less than 3 rooms. Of them, about 49.0 per cent of Hindu and 57.0 per cent of Muslim, and 40.0 per cent of the Christian households possess double room houses. Households having 5-10 rooms form only a little more than 5.0 per cent of the total households.

It is evident from the available data that the condition of housing in the studied region does not suffice the needs of maintaining basic standard of life. Moreover, the condition of the non-Buddhists is poorer than the Buddhists households.

4.11.2 Domestic lighting and fuel use

As revealed in Table IV.23, considering electricity connection, all the households are in advantageous conditions. More than 95.0 per cent of the households have been electrified. To quote about 92.0 per cent of Hindu and 86.0 per cent of Muslim, 100.0 per



cent of the Christian and 96 per cent of the Buddhist households have electricity connections.

Considering the other sources of lighting (Table IV.24), it is found that nearly 88.0 per cent of the Hindu, cent per cent of the Muslim households, and 64.0 per cent Buddhists use lamps and lanterns. Besides, lamps and lanterns as sources of lighting other than electricity, the households also reported to have used oil lamps, petromax and other sources of energy. However, the use of other sources forms an insignificant proportion of the households.

The fuel used for cooking is very important for better health, especially for the women who are normally assigned the duty of cooking in Indian families. As per the Census Report of 2001, just about 60 per cent of the rural households do not use any of the modern fuels for cooking such as Liquid Petroleum gas (LPG), electricity or even kerosene. Use of conventional fuel sources like wood, hay/leaves, coal and cow-dung cakes emit smoke leading to different kinds of health hazards to the womenfolk. Although wood is the primary source of cooking among the sample households (nearly 38.0 per cent of the Hindu, 43.0 per cent of the Muslim, 40.0 per cent of the Christian, and 41 per cent of the Buddhist households), it is used in combination of other sources like kerosene, hay/leaves, coal etc. Use of LPG is found negligible among the sample households (Table IV.25).

4.11.3 Drinking water facilities

Availability and easy access to safe drinking water has been one of the basic objectives under ARWSP. The result of the household survey reveals that the sample households procure drinking water from various sources including dug wells, ponds, rives, and streams. No household is found using hand pumps, tube wells, and own/public dug wells for water supply. As the Table IV.26 shows, about 75.0 per cent of the Hindu, more than 71.0 per cent of the Muslim, 80.0 per cent of the Christian and more than 90.0 per cent of the Buddhist households use public tap water for drinking purposes. Other sources of water supply have been availed by small segments of the population. It is also observed that majority of the households avail water supply sources within a distance of less than 50 metres (88.0 per cent of the Hindu, more than 99.0 per cent of the Muslim, 99.0 per cent of the Christian and more than 97.0 per cent of the Buddhist). Table IV.27.

4.11.4 Sanitation and Drainage Facility

Sanitation facility is found to be inadequate in the studied region. As quoted in Table IV.28, 19.0 per cent of the Hindu, more than 20.0 per cent of the Muslim, 20.0 per cent of the Christian and more than 7.0 per cent of the Buddhist use septic tank facility. Majority of the households use open forests for sanitation purpose (38.5 per cent of the Hindu, more than 43.0 per cent of the Muslim, 40.0 per cent of the Christian and more than 50.0 per cent of the Buddhist). The sanitary practices among the households reveal that proportionately ST households from Hindu & Buddhist communities use open field for defecation compared to other social and religious groups in the sample. The use of non-sanitary facilities is the highest among the Muslims in the sample population which establish the low awareness on health and hygienic living of the households.



Another important determinant of hygienic living condition is availability, access and use of drainage facility. The absence of civic amenities like drainage is one of the major problems for maintaining a clean environment. The survey findings, as shown in Table IV.29, establish that there is absence of drainage system in the villages. About 17.0 per cent Hindu and 14.0 per cent of Muslim, less than 3.0 per cent of the Buddhist households have drainage facility inside the household campus. The low literacy of females in the district is one of the important factors influencing poor sanitation and drainage system in the locality. However, the hilly terrain villages create natural drainage facilities to the households.

4.12 Indebtedness of Rural Households

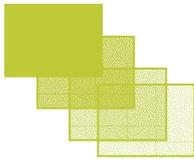
The incidences of indebtedness among the sample households show that the majority of the households do not have the burden of indebtedness. Only 0.4 per cent (1.0 per cent Hindu & 0.3 per cent Buddhist) of the total households are presently indebted. (Table IV.30). Moreover, the number of loans availed by the households reported to be minimum 40.0 per cent of the Christian and more than 50.0 per cent of the Buddhist (Table IV. 31). The source wise distribution of the incidence of the burden of indebtedness is shown in Table IV. 32. Due to the low percentile of the borrowers, no major conclusions may be drawn relating to the relative importance of the formal credit system over the informal credit.

Purpose wise incidence of indebtedness (Table IV.32) among sample households reveals that the Hindus incur debts for reasons like household expenditure medical treatment. On the other hand, the Buddhists incur productive loans including capital investment in farm as well as non-farm business. Other major reasons of indebtedness are associated with unproductive loans taken for marriage and like social ceremonies, household expenditure, purchase of consumer durables besides a portion of productive needs like purchase of livestock and machinery, financial investments etc.

4.13 Income and Expenditure

The net income of a large section of the households (30.0 per cent of the Hindu, more than 29.0 per cent of the Muslim, 20.0 per cent of the Christian and more than 21.0 per cent of the Buddhist) during the previous year of the assessment year falls above Rs.72000.00 (Table IV. 33). Population below the household net income lower than Rs.30,000.00 is around 10.0 per cent on average.

Table IV. 34 to Table IV.42 provide the detail expenditure pattern of the households in the sample villages. The tables are self-explanatory. Yet, considering the food items, expenditure of more than 57.0 per cent of the Hindu, more than 14.0 per cent of the Muslim, 20.0 per cent of the Christian and about 52.0 per cent of the Buddhist households on cereals and pulses have been more than Rs.9000.00. Approximately 15 per cent of the total households spend less than Rs.6000.00 during last one year. Regarding the expenditure on vegetables, milk meat etc., the majority of the Christian households are found spending less than Rs.9000.00 (around 80.0 per cent), whereas the Hindu and Muslim households in this expenditure range forms about 42.0 per cent and the Buddhist communities represent approximately represent 56.0 per cent. Expenditure on clothes, footwear, and bedding etc. also follow a similar proportionate pattern.



In case of the expenditure on education, it is experienced that the majority of the households spend good amount of money in proportion to other expenditures incurred by them. To quote, 40.0 per cent of the Hindu, more than 57.0 per cent of the Muslim, 40.0 per cent of the Christian and more than 38.0 per cent of the Buddhist spend more than Rs. 850.00 during the previous year. The prevalence and practice of private education institutions in the district has been one of the major causes of comparatively higher costs incurred by the inhabitants of the villages.

It is to note that the expenditure on health by the inhabitants has been insignificant during the last one year. As it is reported, for 31.0 per cent of the Hindu, more than 42.0 per cent of the Muslim, 80.0 per cent of the Christian and more than 54.0 per cent of the Buddhist) during the previous year of the assessment year has been zero.

Some other major heads of expenditure for the sample households are, repairing, construction of house, and ceremony & festivals, expenditure on electricity and gas, telephone services etc

4.14 Current Educational Status, Skill and Training

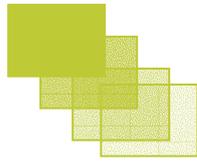
Table IV. 43 to Table IV.50 provide the details of the educational scenario of the sample population in the age group of in 6 to 25 years across religion. The important aspects revealed by the present sample survey are summarized in the following paragraphs.

The schooling status of the sample households represents that more than 83.0 per cent of the Hindu, more than 92.0 per cent of the Muslim, 43.0 per cent of the Christian and more than 67.0 per cent of the Buddhist are enrolled in Government schools and they are found regular in their activities. It is found that approximately 10.0 per cent of the total population were either not enrolled in formal schooling or left school after enrolling in the school. High enrollment rate in public educational institutions and maintenance of regularity in attending the schools by the pupils reflect an encouraging educational environment.

Regarding educational qualification, it is observed that more than 65.0 per cent of the Hindu, more than 84.0 per cent of the Muslim, 71.0 per cent of the Christian and more than 66.0 per cent of the Buddhist population have completed middle schooling. More than 28.0 per cent of the Hindu, more than 15.0 per cent of the Muslim, 71.0 per cent of the Christian and more than 21.0 per cent of the Buddhist population have either completed or continuing education above matriculation.

The educational institutions where the sample population is enrolled are private as well as public controlled. However, the government schools are higher in number.

It is found that majority of the population enrolled in the educational institutions of the area drop out at an intermediate or even at the preliminary stages of education. The reason for leaving school is primarily the lack of interest in reading (7.7 per cent Hindu and 33.8 per cent Buddhists) and need of earning of the family (46.2 per cent Hindu and 17.5 per cent Buddhists). Besides, need of work at home (38.5 per cent Hindu and 20.0 per



cent Buddhists) is also a prominent reasons of high level of drop outs from schools. However, no case of drop out is reported in Muslim and Christian households.

Boys enrolled in schools have the highest intension to have a Bachelor's degree (45.8 per cent of the Hindu, and more than 39.0 per cent of the Buddhist) and intermediate education (50.0 per cent Muslim). However, the preferences of the Christian households are to have either high school level education or having a technical degree (50:50). On the other hand, regarding the enrolment of the females it is found that getting a bachelor's degree is of prime importance (50.8 per cent of the Hindu, and more than 42.0 per cent of the Buddhist). For the Muslim and Christian girls, education up to the intermediate level is of the highest preference (75.0 per cent Muslim & cent per cent Christian).

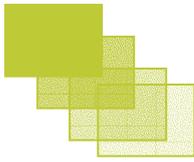
Regarding the expectation to take training programmes, it is found that only 4.3 per cent of the Hindu and Buddhist respondents showed their interest, the rest are not at all interested in training. The training activities the respondents are interested in are tailoring (25.0 per cent Hindu & 7.9 per cent Buddhist), weaving (37.5 per cent Hindu & 2.6 per cent Buddhist), auto mechanic (12.5 per cent Hindu & 2.6 per cent Buddhist), and computer operator (25.0 per cent Hindu & 86.8 per cent Buddhist). They seem to be more interested in on job training. It is to note that lack of preferences is due to the lack of information and misinformation supplied to them. As a result, the villagers are not in a position to think for a profitable income generating job typically suitable for the village structure.

4.15 Present Health Scenario

The village household survey of the district of West Kameng reveals that the most prevalent diseases suffered by both the religious communities are cough and cold (30.0 per cent Hindu and 17.2 per cent Buddhist), common fever (15.0 per cent Hindu and 25.0 per cent Buddhist), skin diseases (10.0 per cent Hindu), and stomach ailment (17.2 per cent Buddhists). Traces of diarrhea, dysentery, and women & pregnancy related diseases were also found in the surveyed households. Other serious diseases like leprosy, jaundice, typhoid, polio etc., were found in very small spread (Table IV.51). However, absence of data on diseases of the Muslim and the Christian households creates difficulties in generalizing the diseases suffered by the village people.

Regarding treatment of the ailing household members, it was found that around 75.0 per cent of the Hindu and 62.5 per cent of the Buddhist have been treated in government hospitals whereas cent per cent of the Christian households reported their belief on the government hospitals. About 25.0 per cent of the Hindu and 31.3 per cent of the Buddhists households have availed both the facilities of public and private medical care. It is encouraging to note that traditional unscientific healing methods have been seen obsolete as less than 3.0 per cent of the households are found using such methods to cure diseases (Table IV.52).

So far, the hospitalization of the patients is concerned; only 15.4 per cent of the Hindu patients and 12.5 per cent of the Buddhistss were found to be admitted either in the public or private hospitals as against cent per cent hospitalization in case of the Christians (Table IV.53). More than 75.0 per cent of the total households have not availed hospitalized medical treatment despite being sick.



4.16 Maternal and Child health

The Government of India has been making a continuous thrust on the improvement of maternal and child health care services in the country. The Ministry of Health and Family Welfare is also sponsoring various specific projects under the Maternal and Child Health Programme including Oral Re-hydration Therapy (ORT), Universal Immunization Programme, Polio Eradication Programme etc. In 1996, these entire programme components were merged into single Reproductive and Child Health Programme (RCH). Besides, in 1976, the Department of Women and Child Welfare, under the Ministry of Human Resource and Development launched Integrated Child Development Programmes (ICDS). Under the ICDS, Anganwadi centres were supposed to provide health, education and primary education from birth to the 6 years of age and nutritional & health related services to pregnant and breast feeding mothers.

4.16.1 Immunization of Children below 5 Years

Immunization of children against six vaccine-preventable diseases including tuberculosis, diphtheria, whooping cough, tetanus, polio and measles is vital for child health as it reduces infant and child mortality rates.

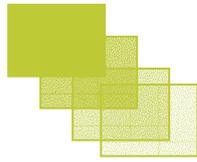
Children who receive one dose of BCG and measles each and three doses of DPT and Polio each, excluding the polio dose at birth are considered fully immunized. The present survey shows that the percentage of children fully immunized seems to be satisfactory. As Table IV.54 shows, 86.0 per cent of the total children of all the communities taken together are fully immunized. Of this 50.0 per cent Hindu male and 44.1 per cent of the Hindu female children are fully immunized while cent percent of the Muslim male children are fully immunized. On the other hand cent percent of the Christian females are fully immunized with 43.4 per cent Buddhist male and 40.9 per cent of the Buddhist female children. It is also found that about 71.0 per cent of the Hindu, more than 50.0 per cent of the Muslim, cent percent of the Christian and more than 81.4 per cent of the Buddhist children are fully immunized by the age of above 23 months. This proves that the households are well informed about the policy and practices of immunization of children (Table IV.55).

The role of government agencies regarding child immunization has been found satisfactory. Almost cent percent of the total children immunized, irrespective of religion, are immunized at government efforts. The role of NGOs in this regard is totally insignificant (Table IV.56).

Lack of awareness (32.6 per cent) about the programme of child immunization and non-proximity of facility centres (42.7 per cent) are the main reasons of non-immunization of at least one fourth of the children not immunized (Table IV.57).

4.16.2 Delivery Care

One of the most important thrusts of the Reproductive and Child Health Programme is to encourage safe delivery with appropriate natal care system. As the National Family Survey 3 (2005-06), reports, three out of every five births in India take place at home.



However, institutional delivery has shown a steady rise in the recent past as response to various governmental programmes and special incentives. It is observed that home births are more common in rural areas among women who receive non-antenatal benefits and care with no education. Safe motherhood requires increase in the institutional births, access to trained attendants and increase in literacy and material well being of the rural people.

The present study indicates that 66.7 percent Hindu, 50.0 per cent Muslim, 66.7 per cent of the Christian, and 76.5 per cent of the Buddhist mother deliver their child at home. Only about 2.0 per cent of the women, irrespective of the religion, gave birth to their child in Government hospitals with a negligible 1 per cent in private hospitals (Table IV.58).

Regarding assistance in delivery of child the respondents were found relying more on the untrained dhai (30.3 per cent Hindu, 50.0 per cent Muslim, 66.7 per cent of the Christian, and 37.8 per cent of the Buddhist). The percentage of delivery under the supervision of the doctors or trained midwife is not much encouraging (Table IV. 59).

4.17 Poor and the PDS Support

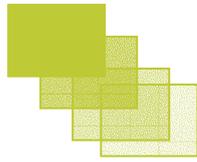
Public Distribution System (PDS) being a powerful instrument of welfare state aims primarily at the enhancement of the standard of living of the poor. Food security is the basic objective of the PDS. To attain this, the PDS incorporates requirements like provisioning for essential commodities at fair price, special provisions for the BPL families and various support programmes specifically meant for the poor.

Table IV.60 to Table IV. 65 provide various aspects of PDS system of the household of the surveyed villages. In the surveyed households it was found that there exist mixed reactions relating to the functioning of the PDS system. It is found that about 40.0 per cent of the total households including 25.7 per cent Hindu, 28.6 per cent Muslim, 42.7 per cent of the Christian, and 76.5 per cent of the Buddhist reportedly belong to the BPL category. Out of the total population under BPL category, more than 97.0 per cent of the population possesses BPL cards. However, it is to note that out of the total Muslim households only two have BPL ration cards.

Regarding the availing of the PDS ration, it is found that about 79.0 per cent of the total households including 10.1 per cent Hindu, 0.4 per cent Muslim, 0.4 per cent of the Christian, and 68.1 per cent of the Buddhist avail ration from PDF outlets.

The effective functioning of the PDF system also depends upon its transparency of operation and making provisions for the focused groups. It is found in the survey that majority of the households reported that they are able to purchase products from the PDS outlets.

However, it is found in the survey that the PDS system benefits the larger section of the society. However, a smaller section of the society in the studied villages is still devoid of the facilities rendered by the PDS outlets. To quote, 13.5 per cent Hindu, 1.9 per cent of the Christian, and 84.6 per cent of the Buddhists can not afford to buy PDF ration. Besides, poor purchasing power of the households (26.9 per cent of the respondents),



some other factors like lack of adequate PDS supply (71.2 per cent of the respondents) and discrimination by the PDS dealers (1.9 per cent of the respondents) etc., also prove to be major factors in the insufficient PDS functioning.

4.18.1 Awareness about Government Schemes

Generation of public awareness and community participation are the two major aspects of developmental planning of the democratic nations like India. The Government of India has initiated a number of programmes and policies to ascertain these two aspects. The benefits of such programmes are naturally reaped through active community involvement.

The survey responses regarding public participation and awareness are tabulated in Table IV.66 and IV.67. It is found that the larger section of the households is aware of the government schemes available for community benefits. In this context, it should be mentioned that the schemes for which the awareness factor is talked about are SGSY, NREGA, IAY, TSD Swajaldhara, ARWSP, Sarvasiksha, ICDS, Anganwadi, Old age/Widow pension, Maternity benefit schemes etc. It is significant to note that, community wise the Buddhists seem to be highly informed about the developmental policies. The awareness of the Hindu and other communities are not at par with that of the Buddhists. Naturally, the Buddhists are in a better position to reap the benefits of these developmental programmes.

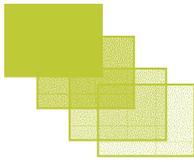
4.18.2 Participation in the Socio-political Affairs

People's participation in the socio-political affairs is a major factor determining the level of awareness and participation. Democratic decentralization of political power in the form of local governance has been one of the significant post-independence political developments of India. The essence of such decentralization process essentially needs active public participation with clarity of political ideology.

The baseline survey clearly indicates that political consciousness of the households under study is quite high particularly in case of the Buddhists. About 84.3 per cent of the Buddhists have reported to have caste vote in the last year. However, other communities have not been found participating in the election process as the Buddhists. To quote, 14.1 per cent of the Hindus, 0.9 per cent of the Muslim, and 0.7 per cent of the Christian have participated in the last electoral process (Table IV.68).

Similarly, more than 80.0 per cent of the Buddhist households reported that they have actively participated in all the elections of the recent past including panchayat, assembly and parliamentary elections (Table IV. 69). However, the participation of the other communities is found not encouraging.

So far membership to socio-economic organizations is concerned; the Buddhist community is found interested in having the membership of SHGs, panchayat office bearers or membership of religious and other social organizations is found prominent. Other communities are totally absent in the scene (Table IV.70).



4.18.3 Conflict, Insecurity and Access to Media and Communication

As the base line survey reports the communities living in the surveyed region have not experienced any problems and losses related to communal or other conflicts (Table IV.71).

As far as the access to media and communication is concerned, the baseline indicates an overall low level of access. As the Table IV.72 shows, about 14.0 per cent of the Hindu, more than 1.0 per cent of the Muslim and the Christian, and more than 80.0 per cent of the Buddhists do not read newspaper or listen to radio. Regarding watching of television also, about 58.0 per cent of the total population reported not to view television programmes.

4.19 Aspirations

The study also tried to enquire into the level of aspirations of the people in the sample villages. As shown in Table IV.73, four most important facilities that the people think are lacking in their villages were communication (45.2 per cent of the Hindu, more than 57.1 per cent of the Muslim, 40.0 per cent the Christian, and more than 42.0 per cent of the Buddhists), education facilities (17.0 per cent of the Hindu, more than 28.0 per cent of the Muslim, 20.0 per cent the Christian, and more than 16.0 per cent of the Buddhists), public health (10.7 per cent of the Hindu, and more than 13.0 per cent of the Buddhists) and drinking water (8.7 per cent of the Hindu, more than 14.0 per cent of the Muslim, , and more than 11.0 per cent of the Buddhists)

In terms of deprivation (Table IV.74), people mostly think that they are deprived of land (55.8 per cent of the Hindu, more than 42.0 per cent of the Muslim, and 80.0 per cent the Christian), housing (19.2 per cent of the Hindu, more than 28.0 per cent of the Muslim, 40.0 per cent the Christian, and more than 42.0 per cent of the Buddhists), health (12.0 per cent Hindus and 9.4 per cent Muslims), employment (7.7 per cent Hindus and 8.2 per cent Muslims), etc.

Therefore the major aspirations among the households emerge in terms of better transport and communication, improved electricity supply, provisions for safe drinking water, better healthcare, education, and employment opportunities.

The urgency of providing these services and opportunities to the minority concentrated areas can particularly be given importance due to their relative backwardness and poverty as evident from the present study.

It is to note that the surveyed households were also asked to put there opinions regarding welfare of the minority community living in that area. It is to note that in the matter of minority welfare measures a large number of respondents were found least interested. 25.0 per cent of the Hindu, more than 42.0 per cent of the Muslim, 60.0 per cent of the Christian, and more than 23.0 per cent of the Buddhist respondents did not put their comments regarding welfare measures for the minorities living in the region. As shown in the Table IV.75, for overall development of the minority communities there the respondents stressed on the factors like education, development of transport and communication, and health services. ■

DEVELOPMENT DEFICITS

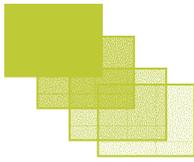
As reflected in the Arunachal Pradesh Human Development Report, 2005, West Kameng is positioned third in the list in terms of Human Development Index (HDI). The HDI index of the year 2001 for the district is 0.573. The district has the fourth Human Poverty Index rank with the HPI value of 36.11. The Gender-related Development Index (GDI) for the district is 0.424 with the Infrastructure Development Index (IDI) of 2.76.

The overall present development scenario of the district as depicted by the baseline survey is not qualitatively much different. The development deficits of the district along with prioritization of the required development interventions are summarized below.

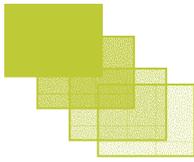
Developmental deficits in the district and their priority ranking

Sl. No	Indicators	Survey Result	Estimate for India	Deficit	Priority Ranking attached
<i>Socio-economic indicators</i>					
1	Rate of literacy	61.08	67.30	-6.22	4
2	Rate of female literacy	55.00	57.10	-2.10	5
3	Work participation rate	72.82	38.00	34.82	8
4	Female work participation rate	60.51	21.50	39.01	9
<i>Basic amenities indicators</i>					
5	Percentage of pucca houses	32.03	59.40	-27.37	1
6	Percentage of households with access to safe drinking water	96.22	87.90	8.32	6
7	Percentage of households with sanitation facilities	18.24	39.20	-20.96	2
8	Percentage of electrified households	96.00	67.90	28.10	7
<i>Health indicators</i>					
9	Percentage of fully vaccinated children	84.65	43.50	41.15	10
10	Percentage of institutional delivery	25.10	38.70	-13.60	3

- Compared to the national scenario, the first priority area for an effective development intervention in the district should be rural housing, making provision for pucca houses for the rural poor of the district under the existing centrally sponsored housing programme. As pointed out in the table above, the difference between the existing scenario of the district and the national average is quite prominent.
- The problem of sanitation has been a major problem throughout the country. The situation of the surveyed does not stand for a hygienic sanitation status of the villagers. So, the multi-sector development plan for West Kameng should address to this problem in planning housing amenities.



- Keeping in view the development deficits, the third priority of the multi-sector development plan for West Kameng is to work out a feasible strategy for promoting institutional delivery. It may be done in collaboration with the National Rural Health Mission.
- Enhancement of literacy rate in the district is to be the fourth priority of the multi-sector development plan for West Kameng. The present baseline survey has reflected that the rural areas are highly deprived of required education infrastructure leading to an alarming rate of illiteracy. The requirements are better education infrastructure, scholarship etc. In addition to incentives, the religious minority population should be sensitized.
- While developing strategy for promotion of literacy in the district, attention should be paid to enhance female literacy. The rate of female literacy in the surveyed region is below the national average.
- Next, provision for safe drinking water deserves attention, although the survey result is a little above than the national estimate of provisions for safe drinking water.
- The present baseline survey establishes that although the work participation rate for both male and female workers is above the national estimate level, yet, it would be essential to enquire into the quality of work participation. Enhancement of the work-participation is assigned the next priority.
- The work participation rate of the female should be the equal priority in formulation of development plan for the district. The present study provides sufficient insights for effective planning for greater female work participation in the district. For instance, besides highlighting the problems of self-employed people in the district, the baseline survey has clearly pointed out the kind of skill sought by the people.
- In case of electricity, the state of Arunachal Pradesh is naturally endowed with tremendous capacity for hydro-electricity generation. However, steps must be taken to ensure sustainability and surplus production to add to the state revenue.
- The child immunization rate is encouraging in the studied region. However the multi-dimensional plan should aim at the cent per cent child immunization in the forthcoming district plan. ■



LIST OF SURVEYED VILLAGES

Sl. No.	Name of the villages
1	Pedung
2	Sera
3	Dirang
4	Yewang
5	Sappercamp
6	Senge
7	Darbu
8	Dirang H.Q.
9	Thungre
10	Sangti
11	Kalaktang H.Q.
12	Khassow
13	Rupa H.Q.
14	Jigaon
15	Barchipam
16	Tenga Market
17	Tseringpam
18	Dahung River Side-II (Hemoibung)
19	Chillipam
20	Namthung
21	Zimthung
22	Samphung
23	Samdrung
24	Kalaktang
25	Chingi