

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

BIDAR

(Karnataka)

Sponsored by:
Ministry of Minority Affairs
Government of India
and
Indian Council of Social Science Research



INSTITUTE FOR HUMAN DEVELOPMENT

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2008

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Executive Summary

DEVELOPMENT GAPS AND PRIORITIES FOR THE MULTI-SECTOR DEVELOPMENT PLAN OF BIDAR DISTRICT OF KARNATAKA

Background

- The Ministry of Minority Affairs (GOI) has identified 90 minority concentrated backward districts using eight indicators of socio-economic development and amenities based on the 2001 census data with a purpose to improve the socio economic conditions and bring them to the all India level through a Multi-Sector Development Plan (MSDP) under the Eleventh Five Year Plan. Since, it is expected that there must be changes in those indicators after 2001; a baseline survey has been conducted to formulate the multi-sector development plan with the latest deficits and priorities.
- Bidar district in Karnataka is one of the most backward districts in the State and occupies a low position in economic as well as human development. The position of the district in human development is 21st among the 27 districts in the state. The district is a drought prone area, which also adds to the vulnerability of the poor and the minorities.

District Profile (2001 census based)

- Bidar is primarily a rural district. As per 2001 census 77 per cent of the total population lives in 621 villages. In Aurad Taluka of the district 93.5 per cent of the population is rural. Urban population is mainly concentrated in Bidar Taluka. (Census 2001).
- There is substantial concentration of minority population in the district. Muslim population constitutes 19.69 per cent of the district population as against 12.23 per cent of the state population of Muslims. Minorities as a whole form 22.64 per cent of population (State Average 10.3 per cent), Scheduled Castes constitute 19.89 per cent and scheduled tribes 12.13 per cent of the district population (state average 16.2 and 6.55 per cent respectively).
- The rural literacy rate is 56.7 per cent, much below the state average of 59.3 per cent. The female literacy rate is also very low, i.e., 43.6. This indicates that more than half of the rural women are deprived of access to knowledge, information and education.

- The overall work participation rate is 37.11 per cent, and only 31 per cent in case of female workers. It is as low as 26.9 per cent in Bidar Taluka. The proportion of main workers is only 28.3 per cent and the marginal workers are 8.8 per cent of the total population. In all 62.4 per cent of main workers are engaged in agriculture and 37.5 per cent of them are working as casual labourers. Though the work participation rate is high, the availability of employment in dry land agriculture is low. A majority of these workers are casual labourers in the agricultural and in the informal sectors where the wages are low and the availability of employment is also not regular. This indicates the low levels of earnings of the people in the district.
- There are basic deficiencies in infrastructure at village level. This has been a detrimental factor for growth in rural areas throughout the period. There is acute shortage of healthcare, housing and drinking water facilities in rural areas. In the survey villages, only 20 per cent of the villages have PHC and the mean distance of travel to reach them is 9.27 kms. Only 50 per cent of the villages have a sub-centre that can meet the day today requirements of the people. There is also shortage of drinking water facilities. The State average is the minimum benchmark that needs to be reached on a priority basis.
- There is also shortage of higher education institutions and the average distance of travel is 13.37 kms even for an intermediate education. There is a dearth of credit and financial institutions within a distance of 7 kms. A significant gap is also observed in the availability of modern agricultural inputs for the farmers.

Socio-Economic Conditions and other Amenities in 2008 – Major findings of the Survey

- In 2008 (based on survey findings), Bidar district lagged behind the all India average in four (50 per cent) out of eight indicators and also lagged behind the all India level in terms of two more health related indicators. The table below shows the gap between all India and district figures vis-à-vis ten indicators and prioritises the development needs vis-à-vis the eight indicators. The district figure is based on the survey findings (2008) and all India figures are for the year 2004-05 and 2005-06. Therefore, the distance from the all India figures may be lower at present.

Development Gaps and Priorities for the Multi-sector Development Plan

Sl. No.	Indicators	Bidar 2008	All India 2005	Development Gaps Between All India and District	Development Priority of the District
		(1)	(2)	(3=1-2)	(4)
1	Rate of literacy	58.01	67.3	-9.29	4
2	Rate of female literacy	47.69	57.1	-9.41	3
3	Work participation rate	43.54	38.0	5.54	5
4	Female work participation rate	31.31	21.5	9.81	7
5	Percentage of households with pucca walls**	46.42	59.4	-12.98	2
6	Percentage of households with safe drinking water	96.36	87.9	8.46	6
7	Percentage of households with electricity	89.46	67.9	21.56	8
8	Percentage of households with water closet latrines	8.08	39.2	-31.12	1
9	Percentage of fully vaccinated children	60.78	43.5	17.28	-
10	Percentage of child delivery in a health facility	31.86	38.7	-6.84	-

Note: * In Bidar data were collected in the month of November-December 2007. But in other districts, the survey was done in the beginning of 2008. Therefore, for the purpose of uniformity, we have used 2008 as the uniform reference period.

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

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

** This includes semi-pucca houses as well.

Development Priorities as per Eight Indicators

Sanitation

Toilet facilities are absent in most rural households in the district. Only 8.08 per cent of the households in rural areas have this facility. Others practice open defecation. There is no significant difference across the Hindu and Muslim households, which indicates poor level of sanitation. Sanitation is an important requirement for better health conditions of the people. This situation prevails in the district despite the implementation of the Total Sanitation Campaign (TSC) programme, which aims at universalisation of sanitation facilities by 2009; the district is nowhere near the target. There is a gap of 31.12 points. Drainage facilities are also not available in rural areas. Only 19.59 per cent of households have drainage facilities and others have open drainage, which affects the health of the people. The multi-sector plan should bridge this basic developmental gap in the district.

Housing

The housing conditions of the people require urgent attention of development policymakers. Only 46.82 per cent of the households live in safe houses. Nearly 73 per cent of the houses are either one room or two room houses. This indicates overcrowding as average size of the household is as high as 7.12 in cases of Muslim households. Shelter is a basic requirement of human life. A house not only gives privacy but also provides an identity and social status to the people. Though the schemes such as Indira Awas Yojana and Ambedkar Housing programme are being implemented in the district, their focus is mainly on the SC and ST population. There is a need for a separate housing programme for minorities and other poor communities in the district.

Literacy and Education – Focus on Female literacy

Literacy is another area that needs urgent attention. The literacy rate of the district is 58.01 per cent, which is well below the state average of 66.6 per cent (2001) and the national average of 67.3 per cent. Female literacy is only 47.69 per cent – much lower than the state (56.6 per cent in 2001) as well as national averages (57.1 per cent). The rural female literacy rate in 2001 was 43.6 per cent. The progress in literacy is very slow though the district is brought under District Primary Education Programme (DPEP) and Sarva Shiksha Abhiyan (SSA). The findings indicate that Muslim Households lack higher education and skills essential for raising incomes. Further, the asset base of these households is very low. Therefore, education and personal skills are the only powerful tools for their empowerment. High schools for girls with hostel facilities are very essential to promote female literacy and empowerment. Scholarships and education loans need to be given with greater flexibility to enable the children from the poor families to have access to higher education.

Primary schools with free food, residential facilities and sports and games facilities need to be started to promote interest in education among the children – especially for Muslim Children. The schools for Muslim minorities could start with Urdu Medium and gradually converted into Kannada medium at the higher primary level to help these children to get access to education. Many children from Muslim families drop out as there is no Urdu medium high school nearby. Wherever possible, the Kannada medium High schools should be attached with an Urdu section in rural areas.

Employment Opportunities

Though the work participation rate of the district is above the national average, employment is mainly in dry land agriculture, which is both insecure and less remunerative. Overall, nearly 53.5 per cent of the workers are casual workers, while 65.13 per cent of Muslim workers are casual workers. The percentage is as high as 82.65 among Muslim Women. The average wage rate for male labourer is Rs. 60-70 and for female labourer, Rs. 30. Therefore, employment needs to be given top priority. Also, employment is available for only 6-7 months in a year.

There is a scope to generate employment in the non-farm sector. The district has better climate to produce fruits and horticulture crops. There is also scope for animal husbandry. The service sector is growing in the district. There is a need to sustain its growth and increase the participation of these households in the sector by the state providing or enabling provision of credit, marketing and skills. Promotion of entrepreneurship among the Muslim community may help them to develop the small industries and trade. The focus of the plan should be on training and skill development in these specific areas.

Improving Employability through Education and Skill Development

Taking into consideration the low levels of literacy and participation of the children of minorities, especially Muslims, in higher education, there is a need to frame a multi-pronged strategy to improve the overall well-being of the people. Training programmes and demonstrations for adults to take up activities in the non-farm sector is essential. Many of the Muslim youth work in construction and they require training in modern art and designs. It is also essential to improve the educational levels of new entrants to the labour force so that they can utilise the emerging opportunities both within as well as outside the district. The focus should be to encourage students to opt for technical and vocational education.

Safe Drinking Water

It is a matter of concern that 20 per cent of the households in rural areas are denied access to safe drinking water. The condition in some of the sample villages is poor. The water supply schemes need to be implemented more effectively in future. During the survey, it was observed that people do not have adequate knowledge about the water supply schemes. Further, many mini-water supply schemes and piped water supply

schemes are not functioning regularly due to leaks and breakages. There is inadequate provision in the budget for maintenance. The repairs are also delayed causing inconvenience and additional strain on rural women. The rural households are thus deprived of a basic requirement of human life. The plan should make provision for home connections and ensure adequate and regular supply of water.

Additional Areas of Intervention

1. Access to health facilities is another area of concern since 80 % of the villages are without any medical facilities. The PHCs are also not functioning effectively due to the shortage of Staff and medicines. As a result poor households have to depend on private doctors to meet their health requirements. It is observed that many of the households have incurred heavy debt to meet medical expenditure. Institutional child delivery is only 31.8 per cent of the total cases. There is a need to increase the provision of health facilities. A provision for mobile health clinic should be made so as to reach out to the people living in remote villages, Tandas and small hamlets.
2. Expansion of irrigation facilities is essential for those dependent on dry land agriculture. The area under irrigation is only 11.9 per cent of the net area sown. Emphasis on watersheds and minor irrigation is essential.
3. Road and Transport facilities are inadequate in rural areas, especially in remote and border villages.

Chapter I

INTRODUCTION

AN OVERVIEW OF BIDAR DISTRICT

Bidar is one of the 27 districts of Karnataka State. Geographically, it resembles the crown of the State occupying its northeastern tip. The district had a glorious past. It was ruled by the Mauryas, Satavahnas, Rashtrakutas, Chalukyas, Kakatiyas, Kiljis, Bahamanis, Baridshahis, Mughals and the Hyderabad Nizams. The treasure of culture, fine arts and architecture nurtured by successive rulers has contributed to its richness. The great revolution by Shivasharanas in the 12th Century, encompassing social, literacy and religious fields emerged on this land. The district was a renowned place of education. The Mohammad Gawan Madarasa is an evidence of it. The social structure in the district is shaped by various cultures and races.

The district was a part of the Hyderabad state before it was liberated in 1948. It was merged with Karnataka state in 1956. Since the area was economically the most backward area in the state, it was brought under a separate division called Gulbarga division.



Area and Location

The district extends from north latitude 17.35' to 18.25' and from the east longitudes 76.42 to 77.39. It is surrounded by Nizambad and Medak districts of Andhra Pradesh in the East., Nanded and Osmanabad of Maharashtra in the North and Gulbarga of Karnataka in South. Generally the climate of the district is dry with temperatures ranging from 12°C in the winter to 42°C in summer. The district is blessed with the catchment areas of two major rivers, Krishna and Godavari. There are many interpretations of the name 'Bidar'. It is called as '*Vidur Nagar*' of Mahabharata, a land growing *Bidaru* – a type of wood. It was called as *Ahmedabad Bidar* during the Muslim Rule.

The geographical area of the district is 5418 Sq. Kms and occupies 2.85 per cent of the State's area. The administrative units include five talukas, 30 revenue hoblies, 592 revenue villages and 175 Gram panchayats. The five talukas are – Aurad, Basavakalyan, Bhalki, Bidar and Humanabad.

Table 1.1: Population Distribution in Bidar District

Talukas	Area	Population	Rural %	Density	Sex ratio
Aurad	1227.2	245294	93.55	200	951
Basavakalyan	1202.97	299910	80.40	249	960
Bhalki	1117.2	257042	86.35	230	947
Bidar	925.19	405540	57.77	438	938
Humanabad	987.56	294587	79.31	299	950
Total	5460.12	1502373	77.04	276	949

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

The district is rural in character-- 77 per cent of the population lives in rural areas. The total population of the district is 15.02 lakh (2.84 per cent of state's population). The rural population is highest in Aurad taluka (93.55 per cent). The density of population is 276 and the sex ratio is 949, which is below the state average of 964.

The people of Bidar District speak many languages and dialects. The erstwhile rule of Nizams and the geographical location of the district next to Andhra Pradesh and Maharashtra (Telugu and Marathi speaking States) have influenced the people to adopt and speak Kannada, Hindi, Marathi, Urdu and Telugu languages. The official language Kannada is known to majority of the people. Education is imparted mostly in Kannada but there are Urdu and Marathi medium schools as well. The Kannada language spoken in the area differs widely from the one spoken in other parts of the State.

Literacy and Education

Bidar district has a good education background. The Mohammad Gavan Madarasa is an evidence of that background. It has a comparatively better position with regard to literacy and education. The literacy rate was 60.9 in 2001, which is lower than the state average of 67.04 but is above that of the other two districts in the region. There are no wide variations across the talukas as the Maximum-Minimum Ratio is 1.2:1, and Humnabad, Basavakalyan and Aurad are below the district average. The lowest literacy rate is in Aurad Taluka i.e. 57.9 per cent. The literacy rate has improved due to the efforts under the D.P.E.P. programme and the literacy drive campaign.

The urban literacy is as high as 80 per cent in Bidar taluka. But the quality of education has not improved, which can be observed from the S.S.L.C. results where the district's rank is always the lowest. It is also evident from the deteriorating teacher-student ratio in the district. The number of students per teacher has increased from 39 in 1971 to 58, which is well above the ideal norm of 40. This indicates the increasing enrolment of students but lower increase in the number of teachers. The average number of students per primary school is 219.

The District Economy

The district economy is dominated by agriculture. The district has a low industrial base. It was classified as 'No Industry District' in 1980 for extending concessional package for development of industries. But the mineral base of the district is quite small. Laterite stone is the only important mineral available in the district. The occupational structure indicates concentration of workers in the agricultural sector. Nearly 62.38 per cent of the main workers are engaged in agriculture. The proportion of agricultural labourers is 37.5 per cent. 35.10 per cent of workers are employed in the tertiary sector, which has been growing at a fast rate in recent years. Agriculture contributes to 40 per cent of the district's income.

Agriculture is dominated by the production of food crops. Jawar, Redgram, Sunflower and Sugarcane are the commercial crops produced in the district. The productivity in agriculture is low due to dry land cultivation. The livelihood pattern of the people is near subsistence level. Nearly 39 per cent of the population lives below poverty line.

Position of the District in Human Development

Karnataka State has published Human Development Report (in 1999 based on the 1991 census data) for its then 20 districts. The progress in human development was brought out through another report published in 2005 for 27 districts in the state today based on the 2001 Data. The position of the district along with the neighbouring districts in the Hyderabad-Karnataka Region is indicated in the following table. The district occupies bottom place among 27 districts in the state.

Table 1.2: Human Development and Gender Development in Bidar Division

Districts	HDI 1991	Rank	HDI 2001	Rank	GDI 1991	Rank	GDI 2001	Rank
Bellary	0.512	18	0.617	18	0.499	17	0.606	17
Bidar	0.496	23	0.599	21	0.477	23	0.572	22
Gulbarga	0.453	25	0.564	26	0.432	25	0.543	26
Raichur	0.443	27	0.547	27	0.422	27	0.530	27
State	0.541		0.650	-	0.525		0.637	

Source: Human Development Report 2005 Government of Karnataka

The position of the district has slightly improved from 23rd to 21st in the State. The Human Development Index (HDI) is still well below the state average of 0.650. The Gender Development Index (GDI) of the district is 0.572, which is 22nd in the State.

The district is classified as the most backward district as per the Report of the High Power Committee on Redressal of Regional Imbalances (2002). Four out of its five talukas have been classified as the most backward talukas, as shown in the following table.

Table 1.3: Economic Development in Bidar district

Taluka	C.C.D.I.	Rank in the State (N=175)	Category
Aurad	0.65	164	Most backward
Basavakalyan	0.69	158	Most backward
Bhalki	0.74	146	Most backward
Bidar	1.00	61	Relatively developed
Humanabad	0.73	150	Most backward

Source: Report of the High Power Committee on Redressal of Regional Imbalance, Government of Karnataka, June 2002.

Bidar taluka is the only taluka that is relatively developed. All the other talukas are amongst the bottom 25 talukas in the state. These talukas are quite below the state average in respect of large number of indicators. Aurad is the most backward Taluka in the district.

METHODOLOGY

The survey was conducted in rural areas and, hence, all the figures and variables used pertain to only rural areas and population. The Census 2001 data have been used for sampling. Since the religion-wise population data are available only up to the Tehsil level the stratification has been confined to that level.

First of all, all the tehsils of the districts were arranged in descending order on the basis of minority population. In other words, they were arranged in such a manner that the Tehsils with the highest concentration of minority population was placed at the top position and Tehsils with the lowest concentration of minority population at the bottom. Thereafter all the Tehsils were stratified into three strata: the first one consists of the upper 20 per cent of Tehsils arranged according to population; the second consists of the middle 50 per cent; and the bottom consists of the last 30 per cent. The selection of villages has been done following the PPS (Probability Proportionate to Size) method. A total of 30 villages (25 villages have been chosen in the districts having rural population of less than 5 lakh) have been selected from all the three strata by the method of PPS. The number of villages selected from each stratum depends on the ratio of the total population of Tehsils to that stratum to the total population of the district. For example, if the total population of all the Tehsils under a stratum constitutes 20 per cent of the total population, then 6 villages have been selected from that stratum. It has also been ensured that at least 6 villages are selected from each stratum.

In villages with less than 1200 population, all the households were listed first. However, in case of villages having more than 1200 population, three or more hamlet-groups were formed as per the practice followed by NSSO and then a sample of two hamlets was selected. The hamlet with maximum concentration of minority population was selected with probability one. From the remaining hamlets another one was selected randomly. The listing and sampling of households were done separately in each hamlet.

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

About 30 households were selected in all from each sample village for detailed survey. These 30 households were chosen from 2 selected hamlets (if hg's formed) and from among the respective SSS in proportion to the total number of households listed in the

respective frames. A minimum of 2 households were chosen to an ultimate SSS. The required number of sample households from each SSS was selected by stratified random sampling without replacement (SRSWOR). In case of a village having less than 30 households all the households were surveyed.

The rule followed by NSSO for forming hamlet-groups is as per the following:

Table 1.4: The Criteria for Forming Hamlets

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

Multiplier Procedure

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

Formula:

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

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

D= Total households in the village

d=Total households listed in the village

H=Total selected sample households in the village

h=Total households selected from different religious groups

n= Number of religious group in the village

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

Formula:

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

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

SP= Total population of the strata

M=Total number of villages selected in the strata

VP=Population of the sample village

j=Number of stratum

n= Number of religious groups in the village

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

Formula:

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

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

DP= Total population of district

M=Total number of selected Tehsil in the strata

TP=Population of selected Tehsil

k=number of stratum

n= number of religious groups in the village

Thus, district level data are estimate based on the survey.

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

Chapter II

VILLAGE LEVEL DEFICITS

Bidar district is rural in character. More than 75 per cent of population (except in Bidar taluka) lives in rural areas. Therefore, lack of infrastructure facilities in rural areas affects the life of $\frac{3}{4}$ th of the total population. It is essential to close the rural infrastructure gaps on a priority basis to ameliorate the living conditions of the masses in the rural area.

The important features of rural society in the district are indicated in Table 2.1. There are 621 villages in the district and the rural population is 11,574,98, which is 77% of the total population. The rural population is highest in Aurad taluka i.e., 93.5 per cent followed by Bhalki and Basavakalyan, which also have 80 per cent of population living in the rural areas. The sex ratio is low in rural areas as compared to the state average of 965. The rural sex ratio is 956 and it is lower in Bidar, Humanabad and Aurad. The sex ratio in rural areas in 0-6 age group is also low, i.e., 948. But it is slightly above the state average of 946 for the age group. Sex ratio in this group is very low in Basavakalyan Taluka. It is noteworthy that the general sex ratio in the rural areas is the highest in Basavakalyan (970) and also the lowest in the 0-6 age group (932). The low sex ratio in 0-6 age group in rural areas is one of the indicators that underline the low status of women in the rural society of Bidar district.

Bidar is comparatively better placed in regard to literacy as far as the backward region of Hyderabad Karnataka is concerned. The total literacy rate of the district is 58.01 per cent and the rural literacy rate of 56.7 per cent is very close to it. Thus the gap between the total literacy is still below 45 per cent (except Bhalki taluka). Therefore, female literacy continues to be a cause of concern. The work participation rate is on average 37.1 per cent. It is higher in rural than in urban areas. But among the talukas, it is very low i.e., 33% in Bidar taluka. The male work participation rate is almost 50 per cent in Basavakalyan taluka.

The proportion of SC and ST population is very high in rural areas of the district and constitutes 37 per cent. The percentage is above 40 in Basavakalyan and Humanabad talukas. It is 36 per cent in Aurad taluka. High percentages of SC/ST population and minority population in a backward district normally indicate higher magnitude of poverty and deprivation.

Table 2.1: Rural Population, Literacy and WPR

Talukas	No. of villages	Rural population	Percentage	Sex ratio (Rural)	Sex ratio (0-6 Rural)	Rural literacy			WPR (Rural)			Proportion of SC/ST population
						Male	Female	Total	Male	Female	Total	
Aurad	152	229490	93.56	952	946	69.5	44.5	57.3	48.6	32.0	39.64	35.86
Basavakalyan	115	241125	80.39	970	932	70.7	43.3	57.2	50.3	34.5	39.80	41.36
Bhalki	133	221949	86.34	958	947	73.7	46.8	60.5	49.0	32.1	38.92	31.24
Bidar	134	231283	57.03	951	961	64.8	41.6	53.5	49.2	26.9	32.91	34.55
Humanabad	87	233651	79.31	951	952	67.5	42.0	55.1	47.9	29.5	36.47	40.44
District	621	1157498	77.04	956	948	69.2	43.6	56.7	49.0	31.0	37.11	36.98

Source: Census 2001

The infrastructure base of the district is very low. The infrastructure deficits in the villages are still larger in magnitude. The backwardness in agriculture and industrial sectors can be largely attributed to inadequate infrastructure – both hard and soft. The gaps in infrastructure facilities at the village level are identified here on the basis of information collected in the 30 sample villages of the district.

Access to Health Facilities

There is acute shortage of health facilities in rural areas of Bidar district. In about 65 per cent of the villages, the village people expressed the need for a Primary Health Centre (PHC) or a sub-centre. At present only in 20 per cent of the villages there is a PHC and 50 per cent of the villages have a sub-center; the mean distances of which are 9.27 and 3.69 kms respectively. A sub-centre does not have any infrastructure facilities or adequate staff. Therefore, they are not able to provide complete treatment for diseases. A Community Health Centre (CHC) has better health facilities but only 10 per cent of the villages have them and the mean distance of travel is 10 kms. Private allopathic medical doctors are available only in 13.3 per cent of the villages. Only 20 per cent of the villages have Ayurvedic hospitals. Quacks are available in 26.6 per cent of the villages but people normally do not approach them for treatment. Only 30 per cent of the villages have medicine shops. Therefore villagers have listed the lack of health facilities as one of the major deprivations.

Table 2.2: Access to Health Facilities (30 Surveyed Villages)

Type	% of villages having health facilities	Village Not having these Facilities (Mean distance*km)
PHCs	20.00	9.27
Primary Health Sub Centre	50.00	3.69
CHCs	10.00	10.14
Hospital/Dispensary	30.00	9.28
Private Qualified Allopathic Doctors	13.33	12.86
Maternity Child care Centre	6.67	15.37
Ayurvedic Hospitals	20.00	13.53
Ayurvedic Doctors	30.00	11.73
Homeopathic Hospitals	6.67	16.93
Homeopathic Doctors	6.67	16.93
Quacks	26.67	12.19
Family Planning Clinics	16.67	13.28
Chemists/ Medicine Shops	30.00	5.52

* For villages not having such educational facilities

Source: Survey

Access to Educational Facilities

Bidar district has better spread of primary education in rural areas. 96.67 per cent of the villages have a primary school. This is made possible by the expansion of school facilities under Sarva Shiksha Abhiyan (SSA). All these schools are co-education schools and the mean distance is 1.07kms in case of the villages not having a primary school. It is observed that only 10 per cent of the villages have a primary school exclusively for girls.

Table 2.3: Access to Educational Facilities (30 Surveyed Villages)

Type of School	% of villages having	Village not having these Facilities (Mean distance*km)
Primary School (Boys/Co-ed)	96.67	1.07
Primary School (Girls)	10.00	12.31
Middle School (Boys/Co-ed)	63.33	2.81
Middle School (Girls)	3.33	13.31
High/Higher Secondary School (Boys)	36.67	8.03
High/Higher Secondary School (Girls)	3.33	13.10
Inter College	10.00	13.47
ITI	3.33	14.66
Polytechnic	0.00	28.77
Other Training School	3.33	20.55
Religious School	3.33	15.50
Non Formal	3.33	21.18
Other Educational Facilities	3.33	16.00
*For villages not having the educational facility.		

Source: Survey

The number of higher educational institutions is inadequate. Only 63.33 per cent of villages have a middle school for boys (or co-education); the mean distance is 2.8 kms. Middle schools for girls are present only in 3.3 per cent villages. There seems to be shortage of high schools. Only 36.67 per cent of the villages have high school facilities. The mean distance is 8.03 kms. Being a border district all three types of language schools are seen in some villages – Kannada, Urdu & Marathi. But Urdu and Marathi high schools are available only in very few villages. This creates difficulty for the people in continuing their education. It is essential to provide special rural transport facilities to increase the access of children to high school education.

Pre-University or inter college facilities are available in only 10 per cent of the villages. Industrial Training Institute (ITI) and other training schools are available in 3.3 per cent of the villages. It is important to note that in Bidar district there are two rural engineering colleges and they are located at Bhalki and Basvakalyan. In general there is a shortage of higher educational facilities in rural areas of the district.

The infrastructure and other facilities in general are good. All the schools have their own building and 72.4 per cent of these building are *pucca*, 20.7 per cent of them are semi-*pucca* and only two schools have a thatched roof. Blackboards are available in schools and 69 per cent of the schools have toilet and drinking water facilities. However, 31 per cent of the schools lack these facilities.

The Mid-day Meal programme was introduced to increase the enrolment and retain the children in schools. This has had a favourable impact. The quality is good in 27 schools (93.1 per cent). The preparation is good in 96.6 per cent of the schools. The provision of meals is regular but in none of the village schools the places where meals are served is hygienic. 86.2 per cent of the schools (25) provide books and 75.9 per cent of the schools provide note- books. In about 90 per cent of schools, teachers are punctual, regular and sincere. But in the remaining schools (3) teachers are not regular and punctual.

Other Facilities

Apart from health and education, the villages have better availability of few other facilities as well. These include public telephones, anganwadi centres and fair price shops. The other facilities are shown in the following table.

Table 2.4: Other Facilities in the 30 Surveyed Villages

Type	% of villages having the facilities	Village not having these Facilities (Mean distance* Km)
Nearest Bus Stop	43.3	3.3
Nearest Regular Market	13.3	11.3
Nearest Rail Station	6.7	29.2
Nearest Post Office	76.7	1.2
Public Telephone Connection	86.7	4.9
Commercial Bank	20.0	6.9
Rural Bank	23.3	7.7
Co-operative Bank	50.0	4.3
Anganwadi Centre	100.0	0.0
GP Office	66.7	1.6
Fair Price Shop	90.0	0.6
Fertilizer shop	20.0	9.7
Seed Storage	10.0	16.2
Pesticide Shop	16.7	11.4
Cold Storage	6.7	28.1
Other General Shops	70.0	2.5
Nearest Mandi	6.7	10.9
Milk Mandi	33.3	9.6
Veterinary (Centre/Sub-Centre)	40.0	3.5
*For villages not having such educational facilities		

Source: Survey

But many other essential facilities are not adequately available in the villages. Around 57 per cent of the villages do not have a bus stop. Only 20 per cent of the villages have a commercial bank and 23.3 per cent of the villages have a rural bank but the people have to travel a distance of 7 kms to make use of the facility. In all, 50 per cent of the villages have a co-operative bank.

The other facilities that are lacking in the villages are fertilizer shops and places for seed storage. Only 20 per cent & 10 per cent of the villages (respectively) have these. Post office, a basic necessity for communication, is not available in 23 per cent of the villages. Only 13 per cent of the villages have a regular market. The mean distance that they have to travel to reach the market is 11.3 kms. Only 66.7 per cent of the villages have a GP office and 33 per cent of them have a milk mandi. Only 6.7 per cent of the villages have a cold storage facility.

Thus it is observed that many villages lack the basic facilities that are required in the day-to-day life of the villagers. It is essential to provide these basic facilities to the villages in order to generate growth and bring about rapid human development.

People's Perceptions about Deprivations at Village Level

Deprivations reported by the households are largely related to their personal needs. Employment is an important deprivation reported by 51.86 per cent of the Hindu families and 56.91 per cent of Muslim families. The recent NREGA programmes acts as a measure in providing 100 days of wage employment for every household. However, provision of full employment may take a long time. Self -employment programmes need to be implemented effectively by providing training and management skills as well as credit and marketing facilities. Self -employment programmes need to be implemented effectively by providing training and management skills as well as credit and marketing facilities.

Housing deprivation comes second. 45.96 per cent of Hindu families and 53.31 per cent of Muslim families are deprived of it. Land is an important deprivation and is identified as the third basic deprivation of households. 42.75 per cent of Hindu and 49.49 per cent of Muslim households reported of land deprivation. All of them feel that land is a secure asset for a family. Provision of land may require some significant changes in the policies and effective implementation of land reforms, which may take a long time. But housing needs of the poor can be met immediately by extending the housing programmes to cover all the minorities in both state as well as central schemes.

Table 2.5: Households' Perceptions about Deprivations (%)

	Hindu	Muslim	All
Employment	51.86	56.91	52.92
Housing	45.96	53.31	47.51
Land	42.75	49.49	44.18
Education	44.44	42.51	44.03
Health Centre	47.68	20.18	41.86
Social Respect	10.83	12.52	11.18
Loan	3.56	12.19	5.38
Irrigation	5.51	2.25	4.82
Business	4.17	6.38	4.63
Toilet	2.07	3.09	2.29
Electricity	1.50	3.36	1.89
Bridge	1.06	0.00	0.83
Drainage	0.26	0.99	0.42
Pitch Road	0.24	0.14	0.22
Community Centre	0.19	0.32	0.22
Drinking Water	0.21	0.00	0.16
School	0.14	0.00	0.11
Ration Card	0.09	0.00	0.07
Madarasa	0.07	0.00	0.05
Awareness Prg (Govt)	0.00	0.20	0.04

Source: Survey

Education is the fourth basic deprivation of the households. Education requirements of the households should be fulfilled urgently through adequate provision of financial assistance, and hostel facilities.

Health facilities are another key deprivation expressed by 47.68 per cent of Hindu families and 20.18 per cent of Muslim families. Health facilities need to be extended to all the villages with adequate staff and medicines available in the health centers. The health staff should work honestly to meet the health service requirements of the people. Overall, the people feel insecure due to lack of assets, shelter and education. These should be provided without delay through effective programmes and policies. Loans, social respect, business and irrigation, bridges, toilet and other facilities are the other deprivations expressed by families.

Expectations from the government

The marginalised groups have high expectations from the government as they feel that their mainstreaming is possible only through government intervention.

Table 2.6: Expectations from the Government (%)

	Hindu	Muslim	All
Business	40.51	17.35	35.59
Employment	24.55	45.67	29.03
Other facilities	29.53	13.85	26.20
Awareness Prg (Govt)	19.60	40.83	24.11
Reservation in Education	23.12	24.25	23.36
Education	21.58	19.58	21.15
Industries	22.00	16.05	20.74
Loan	19.75	19.10	19.61
Reservation in Both	19.35	19.49	19.38
Community Centre	14.10	38.04	19.18
Public transport	18.76	11.69	17.26
Housing	14.12	3.87	11.95
Reservation in Employment	4.43	7.11	5.00
Family Planning	5.52	2.86	4.96
Land	3.37	2.52	3.19
School	2.03	4.88	2.63
Madarasa	0.76	7.98	2.29
Toilet	2.49	0.90	2.15
Pitch Road	1.49	0.33	1.25
Irrigation	0.88	0.00	0.70
Drainage	0.48	0.26	0.43
Ration Card	0.53	0.00	0.42
Health Centre	0.34	0.33	0.34
Wefare facilities	0.30	0.44	0.33
Drinking Water	0.11	0.73	0.24
Electricity	0.27	0.00	0.21
Social Respect	0.09	0.49	0.17
PDS Ration	0.21	0.00	0.17

Source: Survey

Business or some kind of employment is the most important expectation as 35.59 per cent of the households reported desire to engage in business. Some 29.03 per cent of the households stressed the need for employment. Education is another area where they feel government can provide assistance to them. Apart from the basic requirements, the households also expect that the government should provide other facilities and awareness programmes for the people. There is a demand for higher reservation in employment and education. Some 19.38 per cent of the households expressed the demand for reservation in employment and education. Housing, Industries, establishment of community centres, irrigation, transport and loan facilities are their other expectations from the government. The need for Community centres was expressed by 38.04 per cent of the Muslim and 14.10 per cent of Hindu households.

Annexure 2.1: Physical Structure of Schools and Quality of Services

Types		Number	Percentage
Type of Structure	<i>Katcha/Thatch</i>	2	6.9
	<i>Semi-Pucca</i>	6	20.7
	<i>Pucca</i>	21	72.4
	Total	29	100.0
Main Flooring Materials	Cement	17	58.6
	Other	12	41.4
	Total	29	100.0
Number of Class Rooms (Mean)	(Mean)		9.4
Usable Blackboards	Yes	28	96.6
	No	1	3.4
	Total	29	100.0
Desks Availability	Yes for some students	16	55.2
	No	13	44.8
	Total	29	100.0
Number of School having Teachers	(Mean)		8.8
Number of schools by teachers present	(Mean)		8.2
Toilet Facility	Yes	20	69.0
	No	9	31.0
	Total	29	100.0
Drinking Water Facility	Yes	20	69.0
	No	9	31.0
	Total	29	100.0
Students Perception on Midday meal (a) Quality	Very Good	1	3.4
	Good	27	93.1
	Bad	1	3.4
	Total	29	100.0
(b) Preparation	Good	28	96.6
	Bad	1	3.4
	Total	29	100.0
(c) Regularity	Very Good	1	3.4
	Good	27	93.1
	Very Bad	1	3.4
	Total	29	100.0
Availability of (a) Slate	Yes	3	10.3
	No	26	89.7
	Total	29	100.0
(b) Note book	Yes	22	75.9
	No	7	24.1
	Total	29	100.0
(c) Books	Yes	25	86.2
	No	4	13.8
	Total	29	100.0
Punctuality, Discipline and Sincerity of Teachers (a) Punctuality	Very Good	2	6.9
	Good	24	82.8
	Bad	3	10.3
	Total	29	100.0
(b) Discipline	Very Good	4	13.8
	Good	23	79.3
	Bad	2	6.9
	Total	29	100.0
(c) Sincerity	Very Good	4	13.8
	Good	22	75.9
	Bad	3	10.3
	Total	29	100.0

Source: Survey

Thus people expect some basic requirements of life to be fulfilled by the government. The main requirements are employment, facilities, housing, education and reservation in jobs and education.

Chapter III

SOCIO-ECONOMIC CONDITIONS OF THE HOUSEHOLDS/POPULATION

The socio-economic conditions determine the social status and living conditions of the people. The level of literacy and education of the people, occupational pattern, work status, assets, income and consumption pattern of the people reveal the magnitude and dimensions of deprivations of different groups of people.

This chapter examines the socio-economic status of the sample households. A comparative analysis across the groups helps to understand the differences and similarities across religious groups. This may help to identify the policy gaps and help shape appropriate programmes and policies to promote inclusive growth.

Demographic Characteristics

Among the 900 sample households, 78.89 per cent are Hindu and 21.11 per cent are Muslim households. The average household size is 7.12 among Muslim families and 5.64 among Hindu families.

Table 3.1: Demographic Features of the Households

Community	Sample Distribution in %	Dependency Ratio	Sex Ratio	Average HH Size (%)
Hindu	78.89	0.57	837	5.64
Muslim	21.11	0.81	856	7.12
All	100.00	0.63	842	5.96

Source: Survey

The average household (HH) size is higher among Muslim than the Hindu families. The number of children is more and in many of the Muslim families the brothers stay together in a single family. Hence the number of members is more. Further due to low practice of Family Planning the household size is larger. Larger size strains the scarce resources of the family. This also leads to lower availability of per capita resources in Muslim than in Hindu families. The dependency ratio is very high among the Muslims with 8 persons per adult population whereas it is 5.6 persons per adult population in the Hindu families.

The sex ratio is low in both the categories. The sex ratio in Muslim households is 856 and in Hindu households it is 837. The sex ratio of the district is 941(Census 2001), however the sex ratio in sample households is very low. This indicates the magnitude of missing women (144 and 163 per thousand respectively). This also reveals the deprivation of women in these poor households.

Age-wise distribution of male and female population shows that the highest percentage (22.50 per cent) of the population in Bidar consists of those in the age-group of 5-14. They are the ones who are going to join the work force in the near future. The next higher percentages of 21.94 per cent and 18.26 per cent of the population are in the 15-24 and 30-44 age group respectively.

Table 3.2: Age-wise Distribution of Male and Female Population (%)

Age group	Hindu			Muslim			All		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-4	8.08	8.56	8.30	9.47	9.91	9.67	8.54	9.01	8.76
5-14	19.86	21.45	20.60	24.85	27.97	26.30	21.52	23.63	22.50
15-24	24.43	21.22	22.94	22.30	17.25	19.95	23.72	19.89	21.94
25-29	7.67	7.56	7.62	6.82	6.76	6.79	7.39	7.29	7.34
30-44	18.54	19.28	18.88	16.19	17.95	17.01	17.76	18.84	18.26
45-59	12.39	13.83	13.06	11.00	10.96	10.98	11.93	12.87	12.37
60+	9.04	8.09	8.60	9.37	9.21	9.29	9.15	8.46	8.83
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

Income and Employment

The level of income of a household depends on the level of employment of its members, its nature and duration. This in turn determines the level of consumption and the standard of living. The following analysis presents the livelihood conditions of the sample households.

Work Participation Rate

The work participation rate indicates the access of the people to the means of livelihood. The work participation rate across the religious groups and gender is presented in the following table.

Table 3.3: Work Participation Rate (%)

	Male	female	Total
Hindu	53.85	33.25	44.47
Muslim	53.77	25.62	40.79
Person	53.83	31.31	43.54

Source: Survey

The work participation rate is lower in Muslim households as compared to Hindu households, among both male and female members. It is only 25.62 per cent among the female members. The overall work participation rate is 43.54 per cent. The low work participation rate indicates lack of adequate employment and low levels of income in these families. The level of income and nature of employment largely depends on the ownership of assets.

Literacy and Education

Education is an essential requirement for development and empowerment of the poor and the marginalised groups. Education increases their knowledge and capacity, which helps them to get better jobs. The literacy rate of Bidar district is comparatively higher than the other backward districts of Hyderabad Karnataka region, i.e. Gulbarga, Raichur and Koppal. The literacy rate as per the 2001 census was 60.4 per cent and the rural literacy rate was 56.7 per cent. The rural female literacy rate was 43.6 per cent.

The literacy rate of sample households is 58.01 per cent, which is above the average rural literacy rate of 56.7 per cent in 2001. The literacy rate of Muslim households is 52.55 and of Hindu households is 59.74 per cent. The illiteracy rate is lower among Muslim women, i.e. 42.93 per cent; it is 49.21 per cent among Hindu women. The literacy rate of Hindu women is above the rural female literacy rate of 43.6 per cent in 2001. On the other hand, the female literacy rate among the Muslim women has not improved much on account of strong socio- cultural obstacles in the rural areas. The literacy rate of the sample households is given in the table below.

Table 3.4: Literacy among the Sample Households (%)

Category	Literacy (7 years and above)		
	Male	Female	Persons
Hindu	68.57	49.21	59.74
Muslim	60.80	42.93	52.55
All	66.71	47.69	58.01

Source: Survey

The literacy is lower for the Muslim community, among both male and female members. But the gender gap in literacy is 19.36% among Hindu members and 17.87 per cent among Muslim members. The education status of the households is indicated below.

Table 3.5: Educational Status of the Household Members (%)

	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Illiterate	30.77	49.53	39.34	37.70	55.28	45.78	32.45	50.93	40.91
Below primary or informal education	7.57	7.31	7.45	11.60	11.04	11.34	8.55	8.22	8.40
Primary	17.78	16.42	17.16	22.83	18.79	20.98	19.00	17.00	18.08
Middle	10.52	8.48	9.59	5.57	4.60	5.12	9.32	7.53	8.50
Management or commercial school course (vocational)	1.94	1.06	1.54	0.51	0.25	0.39	1.59	0.86	1.26
Secondary	14.95	10.94	13.12	12.80	6.34	9.83	14.43	9.82	12.32
Higher Secondary	9.76	3.94	7.10	5.27	3.12	4.28	8.67	3.74	6.42
Technical diploma or certificate below degree	2.41	0.62	1.59	0.76	0.12	0.46	2.01	0.50	1.32
Technical or professional degree	0.80	0.59	0.71	1.00	0.31	0.68	0.85	0.52	0.70
Graduate degree	3.18	0.72	2.06	1.41	0.15	0.83	2.76	0.58	1.76
Post-graduate degree	0.31	0.28	0.30	0.31	0.00	0.17	0.31	0.21	0.27
Others	0.00	0.10	0.05	0.23	0.00	0.13	0.06	0.08	0.07
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

The educational status of the households indicates that a significant number of the members is either illiterate (40.9%) or has completed primary to secondary level of education (40.1). The people with higher levels of education or technical education are very few – less than 2 per cent. Illiterates are more in Muslim households. About 45.78 per cent of members are deprived of education. Illiteracy is 39.34 per cent in Hindu

households. What is more important is the educational level of the household members in the 15-25 age group, which determines their access to skilled jobs that are more remunerative. Here, the differences across the groups are quite visible.

Table 3.6: Educational Status of the Youth in 15-25 Age Group (%)

Educational category	Hindu	Muslim	Total
Illiterate	23.75	28.80	24.95
Below primary or informal education	1.06	1.01	1.05
Primary	10.83	24.41	14.05
Middle	10.83	5.48	9.56
Management or commercial school course (vocational)	2.09	0.28	1.66
Secondary	26.78	24.61	26.27
Higher Secondary	16.60	9.86	15.00
Technical diploma or certificate below degree	3.35	0.60	2.70
Technical or professional degree	0.59	1.92	0.91
Graduate degree	3.45	2.52	3.23
Post-graduate degree	0.51	0.50	0.51
Others	0.16	0.00	0.12
All	100.00	100.00	100.00

Source: Survey

Among the Muslim households in this age group, 28.8 per cent members are illiterate. Some 24.4 per cent have completed only primary education, 5.5 per cent have completed middle school and 9.86 per cent have completed higher secondary education. The percentage of members with graduate and professional education is only 5.6 per cent. The percentage of members who have completed Technical education is 1.92 per cent and those who have completed graduation and post graduation are only 3 per cent. As against this, 16.6 per cent of Hindu members have completed higher secondary education and at least 8% of the members have completed professional and higher education.

Thus in general, the level of higher education is very low in the minority groups, especially among the Muslims. This is a serious cause of concern because higher education and technical education provides access to skilled and remunerative jobs. The policy focus should be on promoting higher education for these groups along with provision of all the necessary support facilities.

Lack of educational institutions providing higher level of education and the difficulty in receiving education in English language are the major hurdles in higher education for the

children in Muslim families. There is a need to address these issues through appropriate policies.

Current Educational Status of Children

The analysis of current educational status of the children in the age group 5-16 gives some important signals. It is observed that 17.85 per cent of children from Hindu families and 22.86 per cent of the children in Muslim families are not enrolled in schools. Many of them are in 5-6 age group and parents start thinking about schools only after completion of 6-7 years. The low enrolment is observed among the girls. This is also supported by low female literacy rate among sample Muslim Households. In some cases poverty and lack of awareness on the part of the parents also have been reasons for non-enrolment. Temporary migration of the parents also has been a cause for non-enrolment. 77.19 per cent of Hindu & 69.11 per cent of Muslim children are enrolled in Government Schools.

Table 3.7: Current Educational Status of all the Children in 5-16 Age Group (%)

	Hindu			Muslim			All		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never Enrolled	15.80	20.14	17.85	19.48	26.55	22.86	16.76	21.85	19.17
Left after enrolment	0.28	0.28	0.28	0.19	0.00	0.10	0.26	0.21	0.23
Enrolled but does not go to school	0.76	1.00	0.88	0.24	1.47	0.83	0.63	1.13	0.86
Goes to informal institution	0.45	0.28	0.37	0.15	0.00	0.08	0.37	0.21	0.29
Enrolled in govt school and is regular	78.77	75.42	77.19	67.87	70.46	69.11	75.93	74.10	75.06
Goes to private school	3.93	2.73	3.36	12.08	1.22	6.89	6.05	2.33	4.29
Others	0.00	0.13	0.06	0.00	0.29	0.14	0.00	0.17	0.08
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

Dropouts are comparatively less in Bidar district because of the intensive literacy drive conducted successfully under various Government programmes. The enrolment is facilitated by availability of schools in rural areas. However there is a need to check the rate of dropout, as there is some minor drop put due to some reason or the other. Need to earn is the major reason for drop out and 49.60 per cent 61.38 per cent of Hindu and Muslim children reported of the same. Nearly 39.81 per cent of Hindu children and 26.16 per cent of Muslim children drop out of school because of lack of interest in reading.

Activity based learning should be introduced so as to stimulate the interest among children. Other reasons of drop out like work at home, lack of facility in school etc were reported by the children.

Table 3.8: Reason for Dropout (%)

	Hindu	Muslim	All
Work at home	7.47	0.00	5.91
Need to Earn	49.60	61.38	52.06
Lack of facility in school	0.00	13.46	2.81
Teacher beating	3.12	0.00	2.47
Not interesting in reading	39.81	25.16	36.75
All	100.00	100.00	100.00

Source: Survey.

As for the availability of schools, the primary and higher primary schools are available within 1 km for 74.99 per cent of Hindu & 81.87 per cent of Muslim children. This has improved the enrolment for high schools though the distance is above 4 kms for 14.64 per cent of the children.

Table 3.9: Availability of Schools (%)

	Hindu	Muslim	All
within 1 km	74.99	81.87	76.73
1-2 km	5.49	5.52	5.50
2-4 kms	2.80	4.11	3.13
above 4	16.73	8.50	14.64
All	100.00	100.00	100.00

Source: Survey

Majority of the children from all the households go to Government schools. Nearly 89.62 per cent of Hindu children and 87.79 per cent of Muslim children go to government schools and only 10.40 per cent of the children go to private schools. Thus the poor households depend on government for provision of education.

Table: 3.10: Type of Schools attended by the Children (%)

	Hindu	Muslim	All
Govt	89.62	87.79	89.15
Pvt	10.10	11.30	10.40
Madarasa	0.17	0.10	0.15
Govt & Madarsa	0.00	0.81	0.21
Other	0.12	0.00	0.09
All	100.00	100.00	100.00

It is observed that in government schools, the quality of education is deteriorating. Further the staff in these schools is also inadequate. In many Urdu Medium Primary schools in Humanabad and Basava kalyan Taluka there are only two teachers in the School.

Box 3.1

In Rajole Village of Basava kalyan Taluka there is a Urdu Medium High School but the staff members are only two but in Primary School the staff is adequate (6 members). On the other hand in Kannada High School, there are 9 staff members. Inadequacy of staff is one of the reasons for low quality of education and lack of interest of Children in higher education. In BasavaKalyan Taluka, Akshara Foundation - A NGO has introduced many innovative schemes to improve the quality of teaching in Government Schools. One of the demands from villagers was to introduce such type of remedial teaching programmes in all Government Schools.

Parents' Aspirations about education of the Children

Majority of the parents of school going children are illiterate and therefore they do not have high aspirations about their children's education. Also, some of them do not know much about higher levels of education. They have different aspirations about the education of male and female children. Some of the families have high aspirations about their male children completing pre-graduation, graduation or intermediate education. In all 28 per cent and 18 per cent of the parents expect their children to complete pre graduation and graduation but only 9 per cent of them aspire that their children should complete technical education.

Table 3.11: Parents' Aspirations about Male Child Education (%)

	Hindu	Muslim	All
High School	15.37	13.99	15.12
Intermediate	14.35	33.13	17.73
Pre graduation	30.50	19.12	28.45
Bachelors degree	17.57	20.72	18.14
Post graduate degree	13.70	1.82	11.57
Technical degree	8.51	11.22	9.00
All	100.00	100.00	100.00

Source: Source

The expectation of the Hindu and Muslim parents differs in terms of education of their male child. Nearly 14 per cent of the Hindu parents want their children to complete

intermediate education and 34 per cent of Muslim parents are satisfied with the intermediate education of their children. While 31 per cent of Hindu parents aspire for pre graduation of their children, only 19 per cent of Muslim parents, aspire for the same. The level of expectations of Muslim parents in case of post graduation is very low (1.82 per cent) compared to the expectations of the Hindu parents (13.70 per cent). This explains the lower levels of education and low-level capabilities among Muslim members. Due to lack of adequate encouragement from home for higher education, children enter job market at an early age.

When asked about girls' education, parents of both groups had low expectations. Nearly 10 per cent of Muslim parents and 20% of Hindu parents expect their girls to complete high school education. Expectation level of parents for intermediate education of their girls is more among Muslim parents (41 per cent) than among Hindus (28 per cent). While the aspiration of Hindu parents for the post graduation of girls is 7 per cent, only 0.85 per cent of Muslim parents expect the girls to complete post graduation. About 12.61 per cent of Muslim parents have high aspiration about the technical education of the female children. Though the overall trend seems to be positive it is not sufficient. The participation of girls should be promoted in both higher and technical education.

Table 3.12: Parents' Aspiration about Female Child Education (%)

	Hindu	Muslim	All
High School	19.64	10.35	17.69
Intermediate	28.44	41.49	31.17
Pre graduation	27.54	17.55	25.45
Bachelors degree	9.68	17.16	11.25
Post graduate degree	7.14	0.85	5.82
Technical degree	7.56	12.61	8.61
All	100.00	100.00	100.00

Source: Survey

Box 3.2

In university education 4% of seats are reserved for IIB category, which is for Muslim people. It is a general observation that seats remain vacant in this category due to lack of candidates. This indicates the status of higher education among Muslims in this region, while there is a competition among Hindus to get into higher education.

There is a need to increase the participation of Muslims in higher education. To begin with it should be increased to Diploma and Basic Industrial Training Courses. The children in rural areas do not have role models to shape their educational goals. It is

necessary to generate and disseminate information about the success stories of students from poor families. This may help to motivate the parents and children to take up higher education.

The overall literacy position is better in Bidar district. In the border Talukas of Aurad and Bhalki, people have more interactions with people of Maharashtra. Those interactions have to some extent, generated awareness about education among the people. To promote higher education, students should be provided with financial assistance, accommodation and other facilities.

Nutrition and Health

Good health is a precondition for human development. The status of health and nutrition significantly affects the physical and mental capacities of the people. Poverty breeds under nutrition and ill health. Therefore, poor people are more immune to diseases. This forces them to spend a part of their income on medical treatment, which puts strain on their scarce resources. The survey reveals that 6% of expenditure of the Hindu families and 5 per cent of expenditure of the Muslim families is on medical treatment. In fact Muslims spend more on health than on education (3.6 per cent). The average per capita expenditure on health of Hindu & Muslim families is Rs.361 and Rs.259 respectively.

The average expenditure on health per household is Rs.2088 for Hindu families and Rs.1809 for Muslim families per year. Some of the families have incurred very high expenditure on medical treatment during the survey year. Nearly 8.2% of Hindu families and 8.3% of Muslim families have incurred debt on account of medical treatment; the average amount borrowed ranges between Rs.5,000 to Rs.10,000 in these families. This has put pressure on these families to make arrangement for repayment of the interest and the debt through someone going out of the family to the nearby city in search of more remunerative employment.

A family in Wagangera Village has borrowed Rs.60000 for medical treatment of the head of the family who suffered from a heart disease. The person has three sons and now two of them have gone to Mumbai to earn money to repay the debt. The elder son stays in the village to look after the family. All the members in the family have now started going for work to meet the expenditure.

Type of Diseases

The most common diseases suffered by the members of the family are fever, cough and cold, Malaria and Typhoid. The other health problems are diarrhoea, problems of new-born babies, and those related to pregnancy and child birth, etc.

Table 3.13: Common Diseases suffered by the households (%)

	Hindu	Muslim	All
Diarrhoea	0.83	0.32	0.72
Dysentery	1.94	0.67	1.67
Cough and Cold	9.91	12.05	10.36
Fever	39.99	34.28	38.80
Malaria	6.91	5.09	6.53
Typhoid	3.80	4.10	3.86
Kalazar	0.23	0.37	0.26
Pneumonia	0.54	0.49	0.53
Vomiting	0.87	2.16	1.14
Ear discharge	0.61	0.00	0.48
Night blindness	0.75	0.00	0.59
Conjunctivities	0.26	0.49	0.31
Skin Disease	3.22	4.57	3.50
Chicken pox	0.31	1.08	0.47
Worms	0.81	0.20	0.68
Problem in teeth	1.10	0.46	0.97
Pain in stomach	9.00	6.66	8.51
Fracture	3.03	3.02	3.03
Women related disease	1.63	5.58	2.45
complication in Pregnancy and child birth	1.10	2.72	1.44
New Born Baby problem	5.86	7.59	6.22
TB	0.19	0.00	0.15
Liprocya	1.88	0.80	1.65
Jaundice	0.94	4.64	1.71
Other	3.79	1.87	3.39
Total	100.00	100.00	100.00

Source: Survey

Fever is a major disease reported by the households. About 39.99 per cent and 34.28 per cent of the Hindu and Muslim households respectively reported of fever. Fever, malaria, typhoid and diahorrea are mainly water related diseases. Therefore, lack of clean drinking water and sanitation are mainly responsible for the major diseases of the households. Nearly 10.36 per cent and 8.51 per cent of the households reported of cough and cold and pain in stomach. Problems of new-born babies are also common among the households. In many cases these are normally related to underweight and early birth. Inadequate nutrition and lack of adequate care are the main factors responsible. Filaria, a disease, which is caused by mosquito bite, can be observed in many villages. Some of the villages expressed the need for providing knowledge and information about these diseases so that they can be checked. Filaria is a major disease reported in villages such as Wagongera, Sindobandgi, Bannalli, Sedol, Andur, etc.

Maternal and Child Health

The district is covered by integrated reproductive and child health programme, Janani Suraksha Programme etc. The focus is on adequate pre-natal and anti-natal care and to increase the percentage of institutional child deliveries. Even then 47.5 per cent of the child deliveries in the district are reported as unsafe (Report of the High Power Committee on Redressal of Regional Imbalances 2002).

Table 3.14: Institutional Deliveries among Sample Households (%)

		Hindu	Muslim	All
Where last child born	Govt hospital	18.14	21.96	19.31
	Private hospital	15.36	6.18	12.55
	Home	66.50	71.86	68.14
Who assisted in the deliver	Govt hospital	35.74	23.98	32.14
	Trained midwife/ASHA	16.26	25.12	18.97
	Untrained Dai	48.00	50.41	48.74
	Others	0.00	0.48	0.15
Pre and Post natal care	Yes	73.55	77.62	74.79
	No	26.45	22.38	25.21

Source: Survey.

The proportion of unsafe deliveries is more among the poor households. This is evident from the survey data. Some 66.5 per cent of Hindu families and 71.86 per cent of Muslim families reported deliveries at home. Thus, institutional deliveries are only 28.14 per cent in case of Muslim families and 35.5 per cent in case of Hindu families. Further, if the delivery at home is attended by a trained midwife/Accredited Social Health Activist (ASHA), or a nurse, the risk is less. But it is observed that in 48 per cent of total cases in Hindu families and 50.41 per cent in Muslim families delivery is done by untrained Dais, called *sulgitti* in the village. Thus the risks from such deliveries are very high, and the health of the mother and child is at stake. There is a need to spread the health infrastructure facilities in villages. The primary Health centres should maintain mobile delivery units to assist the families living in small villages and Tandas. It is also essential to generate awareness among women folk to increase the percentage of deliveries in medical institutions.

Immunisation is essential to promote better child health. It is observed in the field that 59.73 per cent of Hindu families and 62.89 per cent of Muslim families have fully immunised their children. During the survey it was observed that the poor families had less knowledge about immunisation of BCG and Measles. They were mainly aware of Polio due to intensive publicity for the pulse polio Programmes. Hence the percentage of partial immunisation is quite high as evident from the following table.

Table 3.15: Immunisation of Children (%)

	Hindu	Muslim	All
Any Type	99.66	100.00	99.78
Fully Immunised	59.73	62.89	60.78

Source: Survey

Mostly, the government agencies are involved in the immunisation of the children. About 97.84 per cent of the Hindu and cent per cent of the Muslim households visit the government agencies for immunisation. Only 2.16 per cent of the Hindu households go to the private agencies for immunisation.

Table 3.16: Agencies involved in Immunisation

	Hindu	Muslim	All
Govt. Agency	97.84	100.00	98.56
Private Agency	2.16	0.00	1.44
Total	100.00	100.00	100.00

Source: Survey

Nutrition

Attempts are being made to increase the level of nutrition of the children through Anganwadi Centres opened under Integrated Child Development Scheme (ICDS) programme. There are Anganwadi centres in all the villages.

Some 45 per cent of the Hindu families and 48 per cent of the Muslim families have availed the benefits from the Integrated Child Development Scheme (ICDS). The others have not availed the benefits because there were no eligible members in the family and some reported of the inaccessibility of the location of the centre. But about 15 per cent of the Muslim families reported discrimination, which should be taken note of.

		Hindu	Muslim	All
Children/women from any family benefit from Anganwadi/ICDS	Yes	45.46	47.62	45.89
	No	54.54	52.38	54.11
Reasons for not availing ICDS	No eligible member in family	82.60	73.44	80.78
	Location of the centre in inaccessible	14.30	11.43	13.73
	Discrimination	3.10	15.13	5.50
	All	100.00	100.00	100.00

One of the important factors that determine the health expenditure of the household is the source of medical treatment. Treatment at government hospitals or a primary health centre is not heavy for the households.

Table 3.17: Availing of benefit from ICDS Programme (%)

But only 2.84 per cent of Hindu households and 11.64 per cent of Muslim households reported government hospital as a source of treatment and 19.15 per cent of the Hindu families and 25.86 per cent of Muslim families reported about both government and private hospitals as source of treatment. It is to be noted that 76.59 per cent of Hindu families and 60.14 per cent of Muslim families approached private practitioners for medical treatment.

This means that the basic purpose of government intervention in health care is not attained. The provision is mainly to meet the requirements of the poor people.

Table 3.18: Sources of Medical Treatment (%)

	Hindu	Muslim	All
Govt Hospital	2.84	11.64	4.67
Pvt medical practitioner	76.59	60.14	73.16
Govt and pvt both	19.15	25.86	20.54
Homeopath	0.33	0.00	0.26
NGO health worker	0.00	2.01	0.42
Home treatment	0.00	0.23	0.05
Quake	0.80	0.13	0.66
Others	0.20	0.00	0.16
Total	100.00	100.00	100.00

Source: Survey

When enquired about the reason for going to a private medical practitioner than to a government hospital, the main reasons stated were distance, lack of doctor, lack of medicines in the government hospital, inconvenient timings, distance and negligence of the health staff, etc.

This indicates the need to improve the service delivery in government hospitals and health centres, so as to gain the confidence of the people and increase their utilisation of public health services. This may help the people to reduce their expenditure on medical treatment and in turn may reduce their indebtedness as well.

The low health status of these minority households is a cause of concern. It is essential to introduce comprehensive policy packages, including health insurance, for ensuring adequate health security for the poor. The low health status is also on account of lack of adequate health facilities.

Housing and other Amenities

Food, shelter and clothing are the basic requirements of human life. A house provides privacy and provides an identity to a family. This section analyses the housing conditions of the sample households.

The 2001 census report shows that only 29.21 per cent of the rural people live in good houses (state average is 36.15 per cent), 64.17 per cent of the people live in very moderate and livable houses, and 6.62 per cent of them live in very bad conditions. The percentage of people living in own houses is 95.68 per cent, which is above the state average of 91.16 per cent. 46.77 per cent of them live in one-room houses and 32.27 per cent in two room houses. But the amenities available in the houses are very poor. Only 43.14 per cent of the houses have a separate kitchen as against the state average of 79.03 per cent and only 34.16 per cent of them have a bathroom (the state average is 58.87 per cent). The non-availability of separate kitchen and bathroom exhibits the unhygienic conditions in which the people live in the houses in the district.

The access to basic amenities show that while a good percentage of the people have access to electricity and drinking water facilities, toilet and drainage facilities are lacking. Nearly 92% of the people defecate outside and only 20 per cent have drainage, which reflects the unhygienic conditions in Bidar. Significant difference is also seen among the Hindu and Muslim households with regard to drainage facilities. While 22% of the Hindus make use of this facility only 11 per cent of the Muslims do so.

Table 3.19: Basic Amenities in the Households (%)

Comm- unity	Electri- fied	Non Electified Sources				Drinking Water			Toilet		Drainage
		Oil lamp	Lantern	Petromax	Others	Public	Private	Others	In house	Outside	
Hindu	89.06	99.23	39.26	6.34	10.51	77.08	19.39	3.53	7.26	92.74	21.94
Muslim	90.92	90.99	75.88	2.73	4.59	91.23	4.73	3.89	11.13	88.87	10.81
Total	89.46	97.53	46.83	5.59	9.28	80.07	16.29	3.61	8.08	91.92	19.59

Source: Survey

These conditions are also reflected in the sample households. Majority of the sample households live in their own houses. The proportion living in rented houses or IAY and government provided houses is lower.

Table 3.20: Ownership of Houses (%)

Type of Fuel	Own HH	IAY/Govt provided	Rented	Total
Hindu	89.36	9.37	1.27	100.00
Muslim	94.18	4.40	1.42	100.00
Total	90.38	8.32	1.30	100.00

Source: Survey

Some 89.36 per cent of Hindu and 94.18 per cent of Muslim families live in their own houses. 9 per cent of Hindu families live in government provided houses; 1.42 per cent of the Muslim families live in rented house and 4.4 per cent of them live in government houses. Government schemes such as Ambedkar Housing Programme are focused on SCs and STs. Indira Awas Yojana (IAY) also has benefited more such families. Muslim families comparatively lack the benefit from such government housing programme.

The type of house in which the people live is indicated in the following table.

Table 3.21: Type of House (%)

	Type of House				
Minority	Thatched	<i>Katcha</i>	<i>Semi Pucca</i>	<i>Pucca</i>	Others
Hindu	5.40	44.13	39.83	10.44	0.20
Muslim	12.57	55.38	25.48	6.57	0.00
Total	6.91	46.50	36.80	9.62	0.16

Source: Survey

It is observed that housing conditions of Muslim households are very poor. Though 94 per cent of them live in their own house, 12.57 per cent of them live in thatched huts and 55.38 per cent of them live in *katcha* houses. It means about 68 per cent of them live in temporary type of houses that are not sustainable during the monsoon. The houses need continuous repairs. Only 6.57 per cent of them stay in permanent houses. The housing conditions are better among Hindu families as 44.13 per cent of them stay in *katcha* houses, and 10.44 per cent of them stay in *pucca* houses.

Box 3.3

In Kamalanager village of Aurad taluka the poor people live in houses that are covered by jute bags. A Muslim woman with three children was requesting continuously the allocation of a government house. She lives in a small hut covered by some jute bags and she was worried because the house had no chances of survival during heavy rains. In many other houses in the village cooking and sleeping in the same room exposes the children to smoke and dirt. The village-poor thus face an acute housing problem.

Table 3.22: No of Rooms (%)

Minority	1	2	2+
Hindu	29.68	44.04	26.27
Muslim	23.14	48.41	28.45
Total	28.30	44.97	26.73

Source: Survey

Many houses have either one or two rooms. Some 73.7 per cent of Hindu families and 71.5 per cent of Muslim families live in one room and two room houses. Only one fourth of the families live in houses with more than two rooms. The average size of the Muslim households is 7.12 per cent. This indicates lack of adequate space in the house.

The houses lack drainage facilities and sanitation is very poor in rural areas. Only 5 per cent of the rural households have access to sanitation facilities. The water used by the households runs on the roads and gets stagnated in many places. This breeds mosquitoes, hence the incidence of Filariasis - a disease in which the infected leg swells to the shape of a leg of an elephant - is common in the villages.

About 96 per cent of the households do not have any toilet facilities and practice open field defecation. This situation prevails despite the Total Sanitation Campaign (TSC) being implemented in the district. Lack of toilet facilities puts the women folk into difficulty.

Fuel used by the household

A large number of the households are heavily dependent on traditional sources of fuel as reflected in the following table.

The two major sources of fuel are wood and agricultural waste. The differences across the religious groups are very marginal -- 97 per cent of Hindu families and 99 per cent of Muslim families use wood as fuel. The other source is agricultural waste. While 5.62 per cent of Hindu families use liquid petroleum gas, the percentage of these families is very negligible among the Muslims, i.e. 0.60 per cent. . About 6.4 per cent of Hindu families

and 5.5 per cent of Muslim families use kerosene oil as fuel. The use of traditional sources of fuel is harmful to women doing the cooking. Further, since these sources emit carbon and other harmful gases in the atmosphere, they cause environmental pollution.

Table 3.23: Type of fuel used by the Households (%)

	Hindu	Muslim	Total
Wood	96.97	98.85	97.37
Coal	2.92	3.43	3.03
Kerosene Oil	6.40	5.51	6.21
Hay/leaves	0.31	0.20	0.29
Cowdung cake	3.98	2.41	3.65
Agriculture waste	70.89	80.10	72.84
Gobar gas plant	0.13	0.00	0.11
Liquid petroleum gas	5.62	0.60	4.56
Total	100.00	100.00	100.00

Source: Survey

Thus it is clear that housing conditions of the people need an urgent attention of the administrators and policy makers. People should be provided with a livable house with sanitation and drinking water facilities. The drinking water facilities are also very inadequate in rural areas of the district. But in some villages the drinking water facilities are available due to implementation of many drinking water supply schemes by the Government. Electricity is available for almost all the households. This has become possible on account of 'Bhaghyajyothi'- a focused programme for provision of electricity to the poor.

There is a need to formulate housing programmes for the Muslim poor separately and implement them effectively to improve the living conditions of the people in rural areas. Further, in villages like Kamalanagar in Aurad Taluka, drinking water is also not available to the people. Therefore, Housing, Drinking Water and Sanitation should be implemented as an integrated Strategy.

Distribution of Land and Other Assets

Land is an important production asset in rural areas. Ownership of land provides security of income and livelihood to the people. The distribution of land in general is highly skewed in rural areas. This trend is observed in sample households also.

Table 3.24: Distribution of Land across Sample Households (%)

Land Category	Hindu	Muslim	Total
Landless	24.66	39.15	27.72
Marginal	16.67	29.96	19.48
Small	31.48	23.53	29.80
Medium	15.86	5.96	13.77
Large	11.34	1.39	9.23
Total	100.00	100.00	100.00
Average Land	4.87	2.23	4.32

Source: Survey

The unequal distribution of land is visible from the table. The incidence of landlessness is very high among the Muslim households. Nearly 39 per cent of them do not possess any land. Their livelihood conditions are highly insecure, and 30 per cent of these households fall in marginal farmers' category and the average size of land is 2.23 acres. Only 7.35 per cent of Muslim households possess land above 5 acres (See table). This small piece of dry land does not fetch them adequate income as the average size of the household is 7 members. The land is either leased out or one or two members of the house look after it. The land is used for production of jowar for the family. In case of Hindu families, the average size of land is 4.87 acres. 24.6 per cent of the households are landless. But 27.20 per cent of the households are small or big farmers.

Table 3.25: Average Size of Land across various Categories (acres)

	Hindu	Muslim	Total
Landless	0.00	0.00	0.00
Marginal	1.71	1.75	1.72
Small	3.89	3.79	3.88
Medium	7.66	8.32	7.72
Large	18.96	22.74	19.08

Source: Survey.

The average size of land does not differ across the small and marginal land-holding categories. But the average land size is slightly higher for medium and large holdings possessed by Muslim households. However, the percentage of households in this category is only 7.35.

Some 58 per cent of the Hindu households fall in the category of small, medium and large land-holding groups. These households can depend on agriculture for securing their livelihood. With adequate financial and technical assistance, the productivity can be increased and their living conditions can be improved. But this is not possible in case of

Muslim households due to their landlessness or possession of marginal land. This explains the plight of Muslim households since they have to seek any work that is available, to make both ends meet. Therefore, all the members including children are engaged in different works of any kind to fetch some income for the family. A young boy going behind the push cart of the father or elder brother or a small young girl fetching water and firewood and looking after the siblings is a common picture in these households. The incidence of child labour is high. This is evident from the current educational status of the children in 5-16 age group. About 24.25 per cent of the children in Muslim households are never enrolled in schools, and 1 per cent of them have left after enrolment. It means 25 per cent of the children are either in labour force at home or outside or playing on the streets. In both situations, their future is dark due to their low capabilities. Thus poverty breeds poverty and a vicious circle of poverty covers the present and the future of these households. In case of large holdings also, the average size of land is 19 acres and 23 acres respectively among Hindu and Muslim families.

Employment

The status of employment of the members determines the level of income and standard of living. Poverty is mainly due to lack of adequate and secure employment. The employment status of the households is indicated in the following table.

Table 3.26: Status of Employment (%)

	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Self Employed	47.86	25.59	41.69	28.78	17.35	25.65	43.11	23.56	37.71
Regular	10.63	3.48	8.65	12.70	0.00	9.22	11.14	2.62	8.79
Casual	41.51	70.93	49.66	58.52	82.65	65.13	45.74	73.81	53.50
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

Casual employment is very high among Muslim households; 65.13 per cent of the members are casually employed. The percentage is 49.66 for Hindu members. It is a matter of concern that 59 per cent of Muslim males are casually employed as against 41.5 per cent of Hindu males. Casual employment is high among female members, which is a general phenomenon. About 82.6 per cent of Muslim women and 71 per cent of Hindu women are casually employed. Casual employment is irregular in nature and workers are subject to exploitation due to lack of organisation. It also indicates irregular incomes of these poor families, especially Muslim families. Less than 26 per cent of

Muslim members are self-employed as against 42 per cent of Hindu members. This is on account of possession of some amount of land by the Hindu families. Thus though both Hindu and Muslim minorities belong to poor group, the Muslim families are more vulnerable as compared to Hindus. As their livelihoods are highly uncertain, one of the members of a family therefore said, “*Agar Bachcha bhi char paise kama lata hai to wo bhi kabhi kaam aajata hai*”.

Occupational Status

The occupational status of the households is indicated in the following table. The analysis indicates that self-employment in agriculture is high as compared to non-agriculture. This is because the district economy is based on agriculture. The district neither has adequate resource base nor infrastructure for industrial development. The district was declared as ‘No Industry District’ in 1980s and only few industrial units were started in recent years due to financial assistance and subsidies from the government. But, many of them are closed now and hence self-employment in non-agriculture is limited. However, there is scope for self-employment in agro-processing, which is not tapped fully.

Table 3.27: Occupational Status of the Households (%)

Status	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Self Employed in Agriculture	40.90	21.83	35.62	20.11	12.13	17.92	35.73	19.44	31.23
Self Employed in Non-Agriculture	6.96	3.76	6.07	8.67	5.23	7.73	7.39	4.12	6.49
Salaried	10.63	3.48	8.65	12.70	0.00	9.22	11.14	2.62	8.79
Casual labour in Agriculture	31.72	66.46	41.34	33.96	71.66	44.29	32.28	67.74	42.07
Casual labour in Non-Agriculture	9.79	4.47	8.32	24.56	10.98	20.84	13.47	6.07	11.42
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

Self-employment in agriculture is less for Muslim families (17.9 per cent). This is on account of lack of land. On the other hand 35.6 per cent of Hindu households are self employed in agriculture. Casual employment in agriculture is the main source of employment for both communities. Some 41.3 per cent of members of Hindu households and 44.3 per cent of the members of Muslim households work as casual labour in agriculture. Casual labour in agriculture is not available throughout the year. The

duration of employment is between 180 to 210 days for male labourers and it ranges between 150 to 180 days for females. In dry land agriculture, which covers 75 per cent of the area under cultivation, the wage rate is Rs. 60 for male members in normal period and Rs. 75 in peak/season. On the other hand, the wage rate for female labour is Rs. 35 in normal period and Rs. 45 in the peak period. Thus low wages and restricted duration of employment explain the low levels of income of these households.

Casual labour in non-agriculture is more among Muslim households. Some 24.6 per cent of the male and about 11 per cent of the female workers are employed here. This employment is mainly in construction, Kirana shops, hotels, road side Dhabas, repairs, etc. Only 8.32 per cent of Hindu labourers work in the non-agricultural sector as casual labour.

Industry-wise Distribution of Employment

The employment pattern of Hindu households is less diversified than Muslim households. Majority of them, i.e. 77 per cent, are engaged in agriculture and 5 per cent each in construction and public administration, and 4.3 per cent in manufacturing. In other categories their employment is marginal; women mainly work in agriculture (88.29 per cent).

Table 3.28: Industry-wise Employment (%)

Industry	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Agriculture, Forestry & Fishing	72.67	88.29	76.99	54.07	83.79	62.21	68.04	87.18	73.33
Mining & Quarrying	1.00	0.00	0.72	0.37	0.00	0.27	0.84	0.00	0.61
Manufacturing	4.68	3.41	4.33	7.24	2.02	5.81	5.32	3.07	4.70
Electricity	0.56	0.38	0.51	0.86	0.00	0.63	0.64	0.29	0.54
Construction	5.64	2.52	4.78	6.88	10.17	7.78	5.95	4.40	5.52
Trade, Hotels & Restaurants	4.01	0.50	3.04	13.07	1.84	9.99	6.26	0.83	4.76
Transport, Storage & Communication	4.57	0.90	3.55	14.07	2.18	10.81	6.93	1.21	5.35
Finance., Real Est. & Business	1.19	0.36	0.96	1.06	0.00	0.77	1.16	0.27	0.91
Public Administration, Education, Health & Others	5.68	3.64	5.12	2.39	0.00	1.73	4.86	2.75	4.28
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey

In case of Muslim households, employment in agriculture is 62.2 per cent. The other categories of employment are transport (10.8 per cent), trade and hotels (10 per cent), construction (7.8 per cent), and manufacturing 5.8 per cent. Due to illiteracy their employment in public administration, finance and real estate is marginal.

Some of the Muslims are found working as drivers, tool operators, mechanic and machine operators in repair shops, cleaners, waiters, etc. They are also seen as fruit sellers, Bangle sellers, egg and vegetable sellers, plastic item sellers. Thus they are mainly engaged in manual and semi-skilled jobs that are low paid. Children also get crude training in these jobs in their childhood. In construction works they are engaged in semi-skilled jobs that are many a times hereditary occupations. They work in masonry and roof laying works where they are in demand. But they are exploited by the contractors as they do not have direct dealing with the customers. They neither have their own association nor any branded construction company that may help them advance in their occupation.

The present employment is inadequate hence there is demand for more employment. Some 63.9 per cent of Hindu households and 75 per cent of Muslim households demanded employment. The activities in which additional employment is preferred are indicated in the following table.

Table 3.29: Types of Activities Preferred by the Households (%)

	Hindu	Muslim	All
1. Self employed in:	43.97	47.07	46.49
Cultivation	11.89	9.94	10.29
Dairy	13.70	16.80	16.25
Poultry	4.77	5.00	4.95
Piggery	0.00	0.61	0.50
Sheep/Goat	4.62	3.30	3.54
Fisheries	0.12	2.33	1.92
Business	8.87	9.09	9.04
2. Manual Labour	22.38	18.03	18.84
3. Salaried Jobs	16.48	18.42	18.08
4. Services	14.91	15.78	15.60
Repair service	11.39	12.18	12.02
Maintenance service	3.52	3.06	3.14
Caste based occupation	0.00	0.54	0.44
Others	2.26	0.70	0.99
Total	100.00	100.00	100.00

Source: Survey

Hindu households have indicated preferences for self employment in cultivation (11.89 per cent) dairy and animal husbandry (23.21 per cent), Business (8.87 per cent) manual labour (22.38 per cent), salaried jobs (16.48 per cent) and services (14.91 per cent). Muslim households have demanded more employment in dairy and animal husbandry (28.04 per cent). They also prefer more employment in salaried job (18.42), manual labour (18.03 per cent), services (15.78 per cent) and business (9.09 per cent). Many of the activities preferred by the households (except cultivation) fall in self-employment and wage employment and therefore, these can be provided through various government programmes focusing on these sections of the society.

Income and Expenditure Trends:

The average per capita income and expenditure of both the groups is very low. The source wise distribution of the household income is indicated in the following table.

Table 3.30: Contribution of Different Sources to Household Income (%)

Source	Hindu	Muslim	Total
Agriculture	42.67	21.59	38.58
Animal Husbandry	9.40	4.77	8.50
Wage Labour	19.69	37.12	23.07
Salaried Jobs	13.85	17.20	14.50
Trade	4.67	10.51	5.80
Remittances	3.14	3.57	3.22
Others	6.58	5.24	6.32
Total	100.00	100.00	100.00

Source: Survey

Agriculture is a major source of income for Hindu SC and ST households – 42.67 per cent of their income is from agriculture. This is due to the possession of land and other assets by these households. On the other hand, wage labour is a major source contributing more than a third of the income of the Muslim families (37.12 per cent). The share of agriculture is 21.59 per cent. Salaried jobs contribute 17.20 per cent of income of Muslim families. These members are working in the informal sector such as the construction industry. The share of income from trade is comparatively higher for Muslim than for Hindu families (10.51 per cent). Nearly 52.5 per cent of their income is from high insecure sources such as casual labour, trade and others. Thus the income of these families is not only low but also it is irregular and fluctuates. This adds to the vulnerability of this group. The district is covered by Karnataka Rural Employment Guarantee Scheme (KREGS), which helps to sustain the incomes of these people. But it is a temporary solution to the problem.

Per Capita Income

The average per capita income of the Hindu minorities (SCs and STs) is Rs.8568 and that of the Muslim minorities is Rs. 6115, which mainly comes from wage labour. The average size of the Muslim Household is 7.12. This indicates the low availability of per capita resources.

Table 3.31: Per Capita Annual Income (Rs.)

Source	Hindu	Muslim	Total
Agriculture	3656	1320	3067
Animal Husbandry	806	292	676
Wage Labour	1687	2270	1834
Salaried Jobs	1186	1052	1152
Trade	400	643	461
Remittances	269	218	256
Others	563	320	502
Total	8568	6115	7949

Source: Survey

Expenditure pattern of the Households:

The expenditure pattern of the households indicates the low living standard of the people. Food is obviously the major item of expenditure. The difference between Hindu and Muslim families is negligible. Both the families spend 45.8 and 46 per cent of their income on food. Muslims spend more on festivals and religious functions (16.7 per cent) than the Hindu families (12.8 per cent). Hindu families spend 13.8 per cent of their income on education and health, while Muslims spend 8.6 per cent of their income on health and education. About $\frac{1}{4}$ th of their income is spent on other items.

Table 3.32: Expenditure Pattern of the Households (%)

Item	Hindu	Muslim	Total
Food	45.75	42.40	44.96
Education	7.83	2.92	6.67
Health	5.98	5.57	5.88
Social Ceremonies	12.45	23.01	14.95
Interest/Loan	3.80	3.29	3.68
Others	24.19	22.81	23.86
Total	100.00	100.00	100.00

Source: Survey

Muslims spend more on festivals than Hindus. 'Id' is celebrated in a grand manner by Muslim families. The rich as well as poor spend heavily for this festival. Their expenditure on education is very low, only 3 per cent. On the other hand Hindu families spend more on education. Both the families spend more on health, i.e. 6 per cent and

5.5 per cent respectively. Expenditure on miscellaneous items is also above 20 per cent in both the families.

Indebtedness of the Households

The incidence of indebtedness is high in both the households. This is due to the poverty of the households. Some 41.53 per cent of Hindu households and 48.65 per cent of Muslim households are net borrowers.

Though there is adequate coverage of banking institutions—Grameena banks, Cooperative societies etc. in rural areas, yet the dependence of the poor people on non-institutional sources has not reduced significantly. Among the institutional sources, cooperative societies have been the main source of borrowing for the households – 22.29 per cent of Hindu and 14.43 per cent of Muslim families have borrowed from them. People have borrowed from government (Hindu: 7 per cent; Muslim: 12 per cent) also in the form of loans for different purposes. Other sources of institutional borrowings for the households are commercial bank, provident fund, insurance etc and nearly 12 per cent of Hindu and 6 per cent of Muslim households borrow from Gramin bank. The major proportion of borrowings for both the households is from non-institutional sources. Friends and relatives are the major source and nearly 16 per cent and 21 per cent of Hindu and Muslim households respectively borrow from them. Some 15 per cent of Hindu and 13 per cent of Muslim households borrow from landlords.

Table: 3.33 Indebtedness among the Households (%)

Community	% of HH Indebted	Source												Avg amount
		Govt.	Commercial Bank	Gramin Bank	Co-op Bank/Socities	Provident fund	Insurance	SHG/ NGO	Professional money lender	Money lender	Landlord/ employer	Friends/ Relatives	Other	
Hindu	41.53	6.75	4.72	11.95	22.29	0.07	0.75	0.92	0.79	5.13	14.72	16.02	15.88	12391
Muslim	48.65	11.90	1.08	5.79	14.43	0.00	0.00	3.86	4.23	2.37	12.78	21.30	21.77	14698
Total	43.04	7.97	3.86	10.50	20.44	0.05	0.57	1.61	1.60	4.48	14.26	17.27	17.27	12878

Source: Survey

The households have to part with a portion of their income as interest payment because the rate of interest charged by non-institutional sources is high. It is at times more higher depending upon the urgency of the borrowers. This impacts their expenditure on essential items such as food, clothing and education. It is essential to reduce the dependence of poor households on non-institutional sources. This is to be done by raising awareness and simplifying the procedures in banks. The illiterate borrowers should be provided with proper guidance and assistance by the banks. The average amount of debt per household is Rs. 12,391 for Hindu families and Rs. 14,698 per Muslim household. The average is Rs. 12,878 for all households.

Table3.34: Purpose of Borrowing (%)

Purpose	Hindu	Muslim	All
Capital expenditure in farm business	29.64	7.97	24.53
Capital expenditure in nonfarm business	2.60	4.53	3.05
Purchase of land/house	4.83	6.19	5.15
Renovation of house	3.43	6.23	4.09
Marriage and other social ceremonies	13.57	36.64	19.01
Festivals	0.42	2.30	0.87
For education	4.71	2.25	4.13
Medical treatment	8.56	8.49	8.54
Repayment of Old debt	1.11	0.00	0.85
Other household expenditure	19.84	17.59	19.31
Purchase of consumer durables	0.00	0.58	0.14
Purchase of animal	0.43	0.97	0.56
Financial investment	0.89	0.00	0.68
Other	9.98	6.25	9.10
Total	100.00	100.00	100.00

Source: Survey

The purpose of borrowing is more important as it determines the repaying capacity of the borrower. Therefore, loans for productive purposes do not add much to the burden of the poor households. But the analysis of the reasons for borrowing indicates that, nearly 32 per cent of Hindu families have borrowed for the purpose of capital expenditure on farm and non-farm activities. Though purchase of land and other assets adds to the productive capacity and incomes of the families, 4.83 per cent of Hindu and 6.19 per cent of Muslim households invest in the purchase of land and house. Nearly 46 per cent of their borrowings are for non-productive purposes. But the burden of debt is high on Muslim families because more than half of their loans (nearly 54 per cent) are for

meeting the expenditure on marriage and social ceremonies and the consumption needs of the families – 36.64 and 17.59 per cent of their loans are for these purposes respectively. 8 per cent of the total borrowings in both the families are for meeting expenditure on medical treatment. This is emerging as one of the important reasons of borrowing among the poor households as observed in many surveys in this area. This is on account of high incidence of diseases and higher costs of medical treatment in private hospitals. Therefore, provision of health insurance is essential for these families. The 'Yashaswini' scheme is being introduced, but its coverage is less and implementation is also not effective.

The indebtedness due to marriages is also increasing among the Muslim households because of the practice of dowry. There is a need to implement the dowry prohibition act more rigorously and generate awareness among the people. Non-Governmental Organisations (NGOs) and women Self Help Groups can play a significant role in this regard.

Training and Capacity building- Requirements of Sample Households

The training requirements are not explicitly mentioned by the households; only 7 per cent of Hindu and 8 per cent of Muslim households expressed the need for training. But given their low levels of income and their concentration in unskilled jobs, it is essential to provide them skills, to get better employment. The observations made during the field survey and the discussions with Panchayat members and other local people indicate that training in different skills may help these people to have better incomes. The training programmes may be organised for short and long duration depending on the nature of skills and the level of knowledge of the young boys and girls. Driving, automobile repairs, computer operators, secretarial practices, small enterprise management, sales man, tailoring, embroidery, fashion designing, repairs of home appliances, tractor and other agricultural machinery repairs, photo and videography, meat processing and preservation technologies, trade procedures and practices, book keeping and accounts, art and architecture are some of the training programmes that would help them to get access to better incomes and employment.

Migration Trends

The district is mainly an agricultural economy. The cropping pattern is dominated by Jowar and pulse; employment in agriculture is seasonal and not available throughout the

year. The poor households have to search for alternative sources of livelihood during the slack season in agriculture. Further the small size of land holding also does not help generate employment on a large scale. Hence one or two members of the household move out in search of employment.

People migrate in search of better and more remunerative employment as well, either to pay back debt or to arrange money for marriages. Migration seems to be a common phenomenon. This is evident from the following table.

Table 3.35: Migration among the households (%)

Community	Atleast one migrant HH	More than one migrant HH	Migrated HH	Short term	Long term
Hindu	9.73	4.29	14.02	67.22	32.78
Muslim	6.34	9.11	15.45	83.33	16.67
All	9.01	5.31	14.32	71.62	28.38

Source: Survey

It is observed that migration pattern is more or less similar in both the communities. About 9.73 per cent of Hindu households and 4.29 per cent of Muslim households reported migration of at least one member of the family (The overall percentage is 9.01). In 9.11 per cent of the Muslim households more than one member has migrated and in 4.29 per cent of Hindu families more than one member has gone out. Most of the people in both the household have migrated in search of livelihood. Short-term migration is more both in Hindu and Muslim households and long term migration is comparatively low in both the households. Many of the members of Muslim households are daily commuters. They are working as drivers, fruit sellers, vendors etc.

Migration within the district and within the state is less, which is 18 per cent and 12 per cent respectively; it is largely out of the state, the proportion being more in Muslim household (74 per cent) than the Hindu counterpart (68 per cent).

Table 3.36: Place of Migration (%)

	Hindu	Muslim	All
Within district	17.58	20.10	18.27
Within state	14.73	5.44	12.19
Outside state	65.72	74.46	68.11
Outside country	1.98	0.00	1.44
Total	100.00	100.00	100.00

Source: Survey

Some 17.58 per cent of the Hindu households and 20.10 per cent of the Muslim households have migrated within the district and 14.73 per cent of Hindu and 5.44 per cent of Muslim household have migrated within the state. The district shares common boundaries with neighbouring districts of Maharashtra and Andhra Pradesh and people migrate to these states for work. Only 1.98 per cent of Hindu members have migrated outside the country.

Migration outside the state creates many problems for the migrants. Difficulties in language and culture are among the major problems reported by them. This has an adverse effect on children's education. Short-term migration creates many hurdles in this regard. Children have either discontinuous education or they leave the school to travel with the parents.

Box 3.4

In the village Dhupat Mahagaon, in Aurad taluka, the six members of the family have temporarily migrated to Lature, the town in Maharashtra, to earn income to pay back the debt incurred for the marriages of two daughters. There are only two members left in the house – the father and mother both old aged. They look after the small piece of land and stay in a small house waiting for the return of the other household members.

Many migrant member works as agricultural labourers or construction workers. Some 81 per cent of the short term migrants and 66.6 per cent of long term migrants work in agriculture, transport, storage and service work.

Thus, in general the living conditions of the minorities are not satisfactory. Poverty, low levels of income and lack of remunerative employment make their living conditions miserable. The Muslim minorities mainly work as casual labour and in construction, petty trade and business. Their income is not secure. This leads to poverty with high incidence of child labour. A policy approach with focus on training and capacity building is essential to improve the incomes of these people.

Social and Community Life

Access to Information

The poor people in the villages are denied of many opportunities due to lack of information. The farmers cannot fetch better prices if they do not know about the markets; the educated unemployed youth needs constant information about employment opportunities, and the students need various kinds of information. Rise in the level of

social and political consciousness would also lead to responsible behaviours by the communities. The following table provides information about the status of the households with regard to access to media and information.

Table 3.37: Access to media and information (%)

	Hindu	Muslim	All
Newspaper	14.42	19.63	15.52
Radio	12.74	6.59	11.44
Television	36.38	30.30	35.09

Source: Survey

It is observed that the access to visual media is more than the other means of mass media. Television is a popular mass media in rural areas even in poor households. In all 36.38 per cent of Hindu households and 30.30 per cent of Muslim households have access to television. But television is largely used as a source of entertainment rather than source of information. The access to other means such as newspaper and radio is low. Access to news papers is also low due to illiteracy. But radio, once a popular source of information, is being less used. Only 12.74 per cent of Hindu households and 6.59 per cent of Muslim households have access to the radio. The male members of the households reported that they collect information about political affairs and other developments through discussions.

Participation in political life

Participation of the minorities in social activities and community life is important for their empowerment and social statues. These marginalised groups are often neglected and exploited by the powerful rural elites. The right to vote, reservations in local bodies, self help groups are important measures that need to be undertaken to mainstream these people. Social participation and empowerment can be seen in the following indicators.

Table 3.38: Participation in Social and Political Affairs (%)

	Hindu	Muslim	Total
Panchayat Election	99.31	99.49	99.35
State Assembly Election	99.54	99.79	99.59
Parliamentary Election	99.18	99.79	99.31
Office Bearer of Panchayat	7.58	3.09	6.63
Member of SHG	20.79	28.70	22.47
Member of Religious Organisation	2.16	1.73	2.07

Source: Survey

It is very important to note that, the minority households have become politically conscious. Nearly 99 per cent of these households have participated in Panchayat, State Assembly and Parliamentary Elections. Thus the right to vote is effectively utilised by them. Some 7.58 per cent of Hindu households and 3.09 per cent of Muslim households have also participated in the local decision- making process by becoming the office bearers of Pachayats. More Hindu households are able to participate in the decision making process due to reservations in panchayat seats for SC & ST communities. Self-help groups are important for the empowerment of the poor and it is noted that 20.79 per cent of Hindu families and 28.70 per cent of Muslim families are members of self-help groups. The members are mainly women from these families. Though there is awareness about SHGS, the membership is low. It is essential to increase the membership and strengthen the SHGs for empowering the people. Only 2 per cent of the households are members of religious organisations.

Local Conflicts

Local conflicts are occasionally observed in the sample villages as reported by the households. Communal conflicts were reported by 56.50 per cent of Hindu households and 62.60 per cent of Muslim households.

Table 3.39: Local Conflicts in Sample Villages (%)

		Hindu	Muslim	All
Suffered family member because of conflict	%	6.40	6.11	6.34
Type	Caste	21.77	16.84	20.99
	Communal	56.50	62.60	57.46
	Land and property related	21.03	16.68	20.35
	Others	0.70	3.89	1.20
	All	100.00	100.00	100.00

Source: Survey

Internal caste conflicts were also reported by 21.77 per cent of Hindu and 16.84 per cent of Muslim families; 20.35 per cent of the conflicts are land and property related.

Box 3.5

When the survey in Bidar Taluka was going on, there was communal conflict in Andur village based on some minor issue. The survey was postponed for two days due to the delicate situation but there was no loss of life or property due to immediate action by the authorities.

Mostly the conflicts are over minor reasons and do not last for long. The households reported that such conflicts have not led to damage to their life or property. However, they said the number of conflicts is increasing. Such conflicts clearly are not desirable from the point of view of communal and social harmony. The village leaders and the government should give adequate attention to this matter.

Chapter IV

DELIVERY OF PUBLIC SERVICES/DEVELOPMENT PROGRAMMES

Access to Public Distribution System

The public distribution system (PDS) provides food security to the poor. Its effective functioning has significant impact on the food consumption pattern of poor households. The PDS shops are available in all the villages. But the functioning of the system is inefficient. People in general face many difficulties to get the goods from the shops. This section analyses the functioning of the Public Distribution system in the sample villages.

To get access to PDS people should possess a below poverty line (BPL) ration card. The following table gives details about it.

Table-4.1: Access to Public Distribution System (Percentage)

		Hindu	Muslim	All
BPL Category	Yes	79.73	78.71	79.49
	No	20.27	21.29	20.51
Avail from PDS	Yes	49.51	62.76	52.76
	No	50.49	37.24	47.24
BPL Ration card	Yes	65.80	68.25	66.37
	No	34.20	31.75	33.63

Source: Survey

It is observed that though 79.73 per cent of Hindu households and 78.71 per cent of Muslim households are listed in the BPL Category, only 65.80 per cent of Hindu households and 68.25 per cent of Muslim households possess the BPL card. There were many complaints by the people regarding the distribution of BPL cards. These were mainly focused on identification of BPL households and distribution of BPL cards.

Many households that have been identified as BPL are not given the cards. About 33.63 per cent of these families reported that they do not have a card. The ration card distribution process is very slow. The poor and illiterate households are not able to raise their voice against the powerful elites in the villages.

Only 49.51 per cent of Hindu families and 62.76 per cent of Muslim families received the supplies from the public distribution system. This indicates under-utilisation of the facility. This is on account of various factors indicated in the following table.

Table 4.2: Difficulty regarding PDS (%)

	Hindu	Muslim	All
Insufficient quantity	28.23	14.47	24.61
Bad quality	73.86	87.72	77.51
Dishonesty in measurement	17.99	16.65	17.64
Non Availability of time	15.86	22.15	17.52
Irregular supply	10.70	16.58	12.25

Source: Survey

The main reasons for low utilisation of PDS are: insufficient quantity and bad quality. The quantity of grain supplied to the households does not meet the food requirements of the poor families. Further, the quality of the grain is also bad. In all 73.86 per cent of Hindu households and 87.72 per cent of Muslim households reported the bad quality of grains. In general, people said that the rice supplied is of very low quality and children do not eat it. Many of them said that they use the cards to get only Kerosene oil. It is essential that the quality of grains supplied through PDS be improved so that poor can make use of it. About 17.52 per cent of Hindu and Muslim households reported non-availability of time as the reason for not accessing PDS. This is a matter of concern because the poor families are so vulnerable that during the slack season if they do not get PDS rice, they have no food. Dishonesty of the PDS shopkeeper has been reported by 17.99 per cent of the Hindu and 16.65 per cent of the Muslim households. They complained that the shopkeeper cheats in measurement or lies about the non-availability of grain and Kerosene.

Thus those who are using the PDS system are not satisfied with it. The system is not functioning effectively. Many of the poor households have asked for a BPL card and for the appointment of a more honest dealer. The poor functioning of the system is a serious cause of concern. It is essential that these complaints are acted upon immediately to ensure food security for the poor.

Awareness about Government Programmes

The awareness about government programmes is quite good in both the communities. On an average 70 per cent of the households know about them. However, more awareness has to be created about the important self-employment programmes among the households. The three programmes about which more than 95 per cent of the households have information are Indira Awas Yojana, ICDS and old age pension. People have very good awareness about all the programmes.

Table-4.3: Awareness about various Government Programmes (%)

	Hindu	Muslim	Total
SGSY	77.9	73.2	77.4
NREGA	83.5	85.3	83.8
Indira Awas Yojana	99.4	96.3	98.8
TSC Swajaldhara	89.1	91.7	89.5
ARWSP (Drinking Water)	86.2	78.6	84.7
Sarvasikhsa	95.0	94.2	94.9
ICDS or Anganwadi	95.2	97.1	95.6
Old Age or Widow Pension	93.5	95.0	93.8
Maternity Benefit scheme	83.6	93.6	85.8

Source: Survey

There is a need to generate awareness about Swarnajyahti Gram Swarozgar Yojana (SGSY), which is a useful self-employment programme for the poor. The sample households have received benefits from NREGA, Indira Awas Yojana, and old age pension. In some villages the households reported the benefits derived from drinking water supply schemes.

It is important to note that the poor households have knowledge about the various government programmes but they have not received benefits from all of them. Many of the programmes have specific targets for SCs and STs, but not for the minorities. It is essential that the minorities be included in these programmes so that beneficiaries are directly identified from these groups.

Chapter V

KEY FINDINGS

- Bidar district is one of the 27 districts in Karnataka State. It is the most backward district located in the Northern part of the State. Four out of five talukas of the district have been identified as most backward. The district has substantial concentration of SCs and STs and minority populations. The SC population constitutes 19.89 per cent and the ST population is 13.13 per cent, which is above the state average of 6.55 per cent. The Muslim population constitutes 19.69 per cent as against the state average of 12.23 per cent. Together the minorities form about 22 per cent of the population.
- The district has a glorious past. It was a centre of a major social reform movement that took place in this region. The base of the movement was social and religious equality. It was a centre of learning and education. The Mohammad Gavan Madarasa is evidence to it.
- However, its current position is 21st among 27 districts in the State in terms of Human Development as per the Karnataka Human Development Report 2005. The HDI Value is 0.599 (the state average is 0.650), the GDI value for the district is 0.572 as against the state average of 0.637. Thus the district lags behind in terms of both economic as well as human development.
- It is primarily a rural district with 77.04 per cent of the total population living in 621 villages of five talukas in the district.
- The district is well below the State and national average in regard to literacy and education. The literacy rate of the district is 60.9 per cent. The rural literacy rate is 56.7 per cent and the rural female literacy rate is 43.6 per cent.
- The occupational structure indicates the predominance of primary sector with 62 per cent of population dependent on agriculture. Overall, 29.2 per cent of the workers are cultivators, 37.5 per cent are agricultural labourers, 4.1 per cent work in household industries and 35.1 per cent are other workers.
- A large part of the land is under dry land cultivation. The district is drought prone and therefore the livelihood is uncertain and the people are insecure.
- The delivery of services in health facilities is very inadequate due to lack of adequate staff. The existing education and health institutions lack some basic facilities.

Moreover, other public institutions are also not equipped to promote the welfare of the community.

Micro Level Deprivations

- The overall deprivations of the minority community in a backward and low -income district with predominance of dry land agriculture are obviously acute and very high. This is evident from the household survey carried out in the sample villages. It is observed that the deprivations of Muslim households are more severe and multi-dimensional in nature.
- Land is an important asset in rural areas. It is a source of livelihood as well as a social prestige in rural areas. But this asset is unevenly distributed across the households. In general, the asset base of the Minorities is small. In all 39.15 per cent of Muslim and 24.66 per cent of Hindu households are landless. In addition, 16.67 per cent of Hindu households and 29.96 per cent of Muslim households are marginal farmers. This means 47 per cent of these households (69 per cent of Muslim households) are compelled to search for wage employment for their livelihood. About 11.34 per cent of Hindu farmers are large farmers but only 1.39 per cent of Muslim farmers come under this category.
- The nature of employment is mostly casual. The incidence of it is particularly high in the Muslim community with 65.13 per cent of these workers in casual employment. It is observed that 58.52 per cent of male workers and 82.65 per cent of female labourers are casual labourers as against 41.51 per cent of male and 70.93 per cent of female workers in Hindu households. This is a serious issue as it indicates low as well as insecure income levels for both communities. Self-employment in agriculture is higher for Hindu households (41.69) due to possession of land. Only 25.65 per cent of Muslim workers are in self -employment.
- The employment pattern is more diversified across Muslim households. This is due to the acute necessity to increase earnings. They are seen in a variety of jobs such as machine mechanic, workers at repair shops, drivers, fruit and vegetable sellers, Pan shop owners, hotel workers, bangle sellers, Kirana traders, petty merchants, etc. The proportion of self-employment in non-agriculture is 6.49 per cent among these households as against only 7.73 per cent in case of Muslim households. The need for better and remunerative employment is thus obvious.

- For the households overall 38.5 per cent of income comes from agriculture and allied activities and 23.07 per cent from wage labour. For Muslim households wage labour is the main source of income contributing 37.12 per cent of the total income.
- The expenditure pattern of the households reflects low standard of living of the people. On an average 42.40 per cent of income of the Muslim households is spent on food and 23 per cent on social ceremonies. Hindu households spend 53.5 per cent of their income on food and education
- Among sample households only 9.62 per cent lived in *pucca* houses; 55.38 per cent of the Muslim households stay in *Katcha* Houses. The sanitation facilities are inadequate or almost absent in these households.
- The major sources of fuel are wood and agricultural waste. Thus the households depend heavily on traditional sources of fuel that are harmful to women's health and also pollute the atmosphere.
- About 43.04 per cent of the households are indebted. Muslims have borrowed more from traditional sources. (66.31 per cent).
- Access to higher and vocational education is low across the households. The Hindu as well as Muslim households have expressed the need for training their children in modern occupations. These are related to Computer education, driving and automobile repairs, small industry and business that may help them to fetch better employment. Tailoring is also preferred by them for both boys and girls.
- Majority of the households have incurred health expenditure during the survey year. It forms 6 per cent and 5.5 per cent of the total expenditure of Hindu and Muslim families respectively. Both the households depend on private health care services due to lack of doctors and medical facilities in government hospitals.
- In case of Muslim households, about 71.86 per cent of child deliveries take place at home. The percentage for Hindus is 66.5. The delivery in some cases is assisted by a trained midwife. But in majority of the cases it is conducted by untrained Dais called 'Sulagithi' (50.41 per cent in Muslim House holds).
- Access to modern means of communication particularly of print media is low. Television is increasingly a popular media, and 36 per cent of Hindu and 30 per cent of Muslim households have access to television. This indicates the demonstration effect on the households.

- In all 79.49 per cent of both Hindu and Muslim families belong to BPL category, but 66 per cent and 68 per cent of the Hindu and Muslim families respectively possess BPL ration cards.
- The major complaints about PDS are that the quantity is insufficient and the quality is not good. About 25 per cent and 78 per cent of the households had these two common complaints.
- The level of awareness about the government programmes is high relating to housing, old age pensions and Anganwadi Centre, but the awareness is moderate in some other programmes such as SGSY, NREGS and rural water supply schemes.
- Civic and community life appears to be cordial and the level of participation in political activities is generally very high.
- People in general are hopeful about a better life for them in future in view of the concern shown by the government in the provision of employment and other facilities.

Action Points

The following areas are identified for development intervention based on an integrated policy framework

Education

Educational needs of the Muslim minorities should be met on a priority basis. Their participation in Higher education has to be increased.

- Counselling Parents and motivating them to send the children to either Urdu or Kannada medium schools is necessary.
- Accessibility – Provision of Urdu Primary Schools with adjustment to switch over to Kannada Medium after 4th Standard.
- Provision of Morarji Desai Residential Schools in Urdu medium at all Taluka Places.
- Provision of these schools be made in Muslim Concentrated Hoblies.
- Provision of adequate Teachers and good infrastructure in Urdu Medium Schools
- Quality Improvement Programmes such as Accelerated Reading Programme, and Accelerated Maths Programme in partnerships with NGOs. This was one of the demands of the villagers.
- Enrolment incentives and adequate scholarships and financial assistance for the students for continuing education.

- Better quality Mid-day meals;
- Provision of playground and sports materials to schools to attract the children
- Improving teaching, learning methods, and incentives to teachers for better results.

► **Training**

Capacity building is an essential requirement for empowerment of the poor community. The requirements are identified in following areas

- **Automobile and Machine tool Operators**

Training courses may be arranged for six months to one year duration in repair work for two wheelers, four wheelers, home appliances, electrical goods, agricultural implements, bore well machines, motor winding, etc. It should be an integrated programme with training, tool kits and credit for starting small enterprises. The local polytechnic college and the ITI center may assist in giving the training. There are also Rural Engineering colleges at Bhalki and Basavakalyan which may take up short term training courses.

Many Muslim young boys work in construction industry. Their skills may be developed with training in modern design and technology.

Training for girls should be provided in fashion design and technology.

- **Training for dairy and Poultry development**

In the district there is a good market for the milk and milk products. It meets the milk requirements of Gulbarga district also. Therefore, the youth should be given training in artificial Insemination, processing of milk products and dairy management. There is also scope for development of poultry and animal husbandry. The youth may be given training in meat processing and preservation with linkage to credit and marketing. The local Veterinary College may arrange these training programmes.

- Training in Driving Heavy Vehicles.
- Training to Farmers in Horticulture, Floriculture, etc., with market linkages.

In agriculture, provision for community irrigation may be taken up to improve income levels of small and marginal farmers.

- **Entrepreneurship Development**

Training in small enterprise development and management in various agro - processing activities linked with readymade garments, with provision of credit to start the enterprises at Taluka places.

- Training in food processing, Ice cream and soft drinks making, processing of mutton, chicken and other animal products, with provision for cold storage.
- Training in tailoring, embroidery, beauty parlours and ready made garments for girls and boys.
- Computer Training Programme for Educated (SSLC passed) students for six months. They may be later absorbed in Gram panchayats and other village institutions that have been provided with computers.

Other Programmes

- Community Irrigation for Small and Marginal farmers.
- Provision of housing and other amenities to Muslim and Minority Colonies.
- An integrated insurance policy for Health coverage.
- Distribution of BPL cards to the poor families.

These are some important areas of intervention to ameliorate the conditions of Minorities in the district.

Conclusion

Minorities in Bidar district are excluded groups in the development process. The Muslim minorities are in a vulnerable position. The Minorities have not received focused attention till now and therefore, they have not become partners in development. Lack of education and skills, land and other assets have forced them into low incomes and poverty. Living in a backward region has added to their deprivations further. An integrated approach is needed. It is necessary that the whole area should develop at a faster rate to promote better income and employment opportunities along with a focused policy approach to enable these minorities to become partners and share the gains of development on par with the other communities in the region.

Annexure I: List of Sample Selected villages in Bidar District

Sl. No.	Block	Gram Panchayat (GP)	Village
1	Aurad	Kamamanagar	kamalnagar
2	Aurad	Balat B	Balat B
3	Aurad	Sonal	Sonal
4	Aurad	Danagao	Danagao
5	Murki	Murki	Wagangera
6	Aurad	Belkuni	Mugar
7	Aurad	Sunderal	Sunlderal
8	Aurad	Dhupat Malagaon	Dhupat Mayagaon
9	Humarnabad	Hudagi	Hudagi
10	Humarnabad	Nirna	Nirna
11	Humarnabad	Belaker	Bannalli
12	Humarnabad	Itaga	Walkbindi
13	Humarnabad	Jakuligi	Sinidabandg
14	Humarnabad	Muttagi	Mutagi
15	Humarnabad	Sedol	Sedol
16	Bider	Bider	Aurad
17	Bider	Bider	Sindol
18	Bider	Kamathan	Kamathan
19	Bider	Yarnolli	Islampur
20	Bider	Yaralapur	Uaralapur
21	Bider	Andura	Andura
22	Bhalki	Haibarga	Kosama
23	Bhalki	Haibarga	Kasar Tigao
24	Bhalki	Gorchinchali	Karoor
25	Basawaklyan	Gundur	Gundur
26	Basawakalyan	Halbarga	Halbarga
27	Basawakalyan	Sastapur	Sastapur
28	Basawakalyan	Rajola	Rajola
29	Basawakalyan	Naraynpur	Narayanpur
30	Basawakalyan	Chanda Kapur	umapur