Baseline Survey of Minority Concentrated Districts

District Report
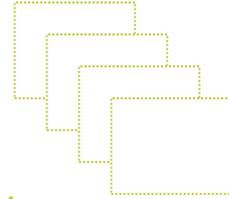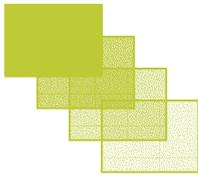
CHANGLANG

Study Commissioned by

Ministry of Minority Affairs
Government of India

Study Conducted by

OKDIS CD

Omeo Kumar Das Institute of Social Change and Development: Guwahati
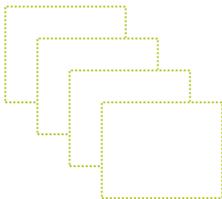VIP Road, Upper Hengerabari, Guwahati 781036

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

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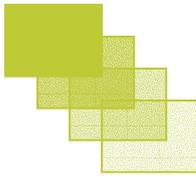
This report contains the results of the survey for Changlang district of Arunachal Pradesh.

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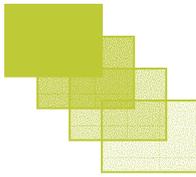
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BACKGROUND

Issues relating to disparities across socio-religious communities have attracted much attention of the government of India of late. There is a growing realization about the relative backwardness of the religious minorities more particularly the Muslim as a religious community in India. The Sachar Committee, which was instituted specifically to look into the relative deprivations of Muslims vis-à-vis other socio religious categories in various dimensions of development, in its report on "Social Economic and Educational Status of the Muslim Community of India", exhibited deficits and deprivations of Muslims in all dimensions of development.

In order to ensure that the benefits of schemes and programmes of government reach the relatively disadvantaged segments of society districts having a substantial minority population on the basis of backwardness parameters were identified. Based on 2001 Census, using two backwardness parameters, viz., (1) religion specific socio-economic indicators at the district level in terms of literacy rate; female literacy rate; work participation rate; and female work participation rate and (2) basic amenities indicators at the district level in terms of percentage of households with pucca walls, safe drinking water, electricity and w/c latrines, the Ministry of Minority Affairs identified 90 Minority Concentration Districts throughout the country which are falling behind the national average in these parameters. Of these 90 districts, 53 districts have both socio-economic and basic amenities below national average, 21 districts have socio-economic parameters below national average and 16 have basic amenities below national average. The basic idea is to formulate a multi-sectoral programme for the 90 MCDs which envisage for providing beneficiary oriented schemes to minorities and infrastructure development for the entire community in the districts.

Against this backdrop the baseline survey in MCDs was conceived to

(a) identify how existing programmes are currently targeting these districts and on the basis of the assessment to develop special programmes to provide these facilities and ensure accessibility to them in the most backward areas in a faster way; and

(b) create socio-economic profiles of the targeted districts, and receive inputs that would help improve literacy rate, especially female literacy rate, and overall work participation rate, especially female work participation rate that have a significant impact on economic development.

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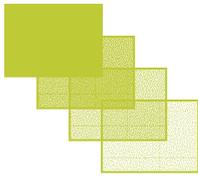
METHODOLOGY

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

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

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

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

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

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

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

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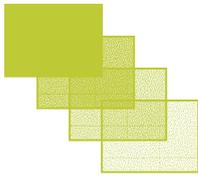
The rule followed by NSSO for forming hamlet-groups is

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

Following the above methodology, total 30 villages of the district Changlang were identified and 30 households from each village were selected for the sample survey. The present report is based on the data gathered from the total 692 sample households of the district.

TOOLS USED

Relevant data were collected with the help of (1) Rural Household Schedule and (2) Village Schedule. The rural household schedule tries to capture different dimensions of socio-economic and situational variables like employment, migration and occupation details, land and other assets, ownership of productive and other assets, livestock details, housing status, rural indebtedness, family income and expenditure, current educational status and skill training, aspiration of parents of current students, awareness and participation, local conflicts and loss of life and property, access to media and communication and general aspirations of the people.

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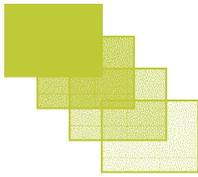
A BRIEF PROFILE OF CHANGLANG

2.1 Area and Location

Changlang District is covered with picturesque hills, lies in the southeastern corner of Arunachal Pradesh. With an area of 4662 sq. km., the district lies in between 26°40'N - 27°40'N latitudes and 95°11'E - 97°11'E longitudes in the globe. It is bounded by Tinsukia District of Assam and Lohit District of Arunachal Pradesh in the North, by Tirap District in the West and by Myanmar in the Southeast. According to legend, the name Changlang owes its origin to the local word Changlangkan, which means a hilltop where people discovered the poisonous herb, which is used for poisoning fish in the river.

Changlang has reached the stage in its present set up through a gradual development of administration. Prior to 14th November 1987, it was a part of Tirap district. Under the Arunachal Pradesh Reorganization of Districts Amendment Bill 1987, the Government of Arunachal Pradesh formally declared the area as a new district on 14th November 1987 and, consequently, it became the 10th district of Arunachal Pradesh.

Except Miao, Diyun, Bordumsa and Kharsang circles and a few narrow strips of flat land in some parts of Changlang, Jairampur, Vijoynagar, Nampong and Namtok circles, the whole district is hilly area. The hills ranging from 200 to 4500 metre in height generally slopes down towards northwest. The highest peak in the district is Daphabum (4500 metre) above sea level.

2.2 Administrative Division

The administrative setup is based on single line administration which aims to keep close co-operation amongst various developmental departments with the district administration and thus, to work together for the speedy development of the area. The district has four Sub-Divisions and a total of 12 circles as shown in Table 2.1 below. The Deputy Commissioner being the overall in-charge of the district administration maintains law and order with the help of administrative officers and police forces. Moreover, the villagers have their own customary administrative systems in the form of traditional village councils consisting of the Gaon Buras and members.
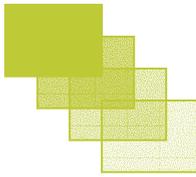
Table 2.1: Administrative Setup of Changlang District

Division/Sub-Division Name	Block Name	Circle Name
Changlang Sub-Division	Changlang	Changlang
		Khimiyang
		Namtok
		Yatdam
Miao Sub-Division	Khagam, Miao	Miao
		Kharsang
		Vijoynagar
Jairampur Sub-Division	Nampong-Manmao	Nampong
		Manmao
		Vijoynagar
Bordumsa Sub-Division	Bordumsa-Diyun	Bordumsa
		Diyun

2.3 Resource Base

2.3.1 Population

With a total of 24,012 households, the district Changlang had a population of 1,25,442, comprising about 11.4 percent of the total state population as per 2001 census. The population density of the district was 27 persons per sq. km, against 13 persons per sq. km for the state as a whole in 2001. Of the total population, the proportion of urban population is only about 9.88 percent. Hindus, Buddhists and Christians are the major three religious groups in the district. Based on 2001 census, the proportion of ST population is 36.16 percent and that of SC is only about 0.3 percent in the total population of the district. Religion wise population in the district is shown in Table 2.2.

The district has shown a higher growth of population than the state average, especially, after the seventies. The growth rate of population in the district during 1981-1991 was 53.56 percent, which has decreased to 30.84 percent during 1991-2001; while the growth rate of population for the state as a whole during the corresponding periods were 36.83 percent and 26.21 percent respectively. It is generally accepted that the abnormal growth of population in the district has been caused not by natural growth but due to sharp increase in non-tribal population by immigration from Bangladesh, Nepal and Tibet. There has been influx of vast number of Chakma and Hajong refugees from Bangladesh, which remained a continuous current till today. Other reasons for high growth rate are migration of labour forces from other neighbouring states and establishment of Government offices, institutions and industries in the District.
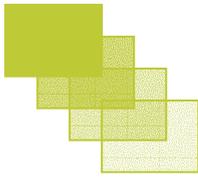
Table 2.2: Religious distribution of population in Changlang district

Religious compositions	Persons	Percentage
All Religions	125,422	100.0
Hindus	50,183	40.0
Muslims	1,163	0.93
Christians	21,931	17.5
Sikhs	47	0.03
Buddhists	42,744	34.1
Jains	20	0.01
Others	9,161	7.3
Religion not stated	173	0.14

Source: Census India 2001.

2.3.2 Sex ratio

The sex- ratio is a good indicator of the status of women. As per the Census report 2001, Changlang had a sex ratio of 906 female per thousand male, which is higher than the state average of 893.

Table 2.3: Sex- ratio by major religious groups in Changlang district

All Religion	Hindu	Muslim	Christian	Buddhist	Others
906	838	475	975	947	972

Source: Census of India, 2001

The lower proportion of sex ratio among the Muslims and the Hindus compared to other religious groups is undoubtedly an important aspect of the district. This can be largely attributed to male centric in migration of people from these religious backgrounds.

2.3.3 Literacy Rate

As per 2001 Census, the literacy rate in the district is 51.3 percent, with 62.1 percent male literates and 39.2 percent female literates. On the other hand, the literacy rate for the state as a whole is 54.3 percent, with 63.8 percent male and 43.5 percent female literates. Thus the literacy rate of the district is very low and gender disparity in literacy is also much prominent.

2.3.4 Workforce

According to 2001 census, the work participation rate in the district is 47.9%, which is higher than the state average of 44%. Of the total workforce of 48%, 39.2% are main workers and 8.7% are marginal workers. Among the total workforce of Changlang, the
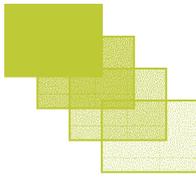
Census 2001 reveals that there are 41786 (69.6%) cultivators, 3289 (5.5%) agricultural labourers, 729 (1.2%) household industries workers and 14241 (23.7%) other workers. The desegregated figures on gender based work participation rate indicate that female work participation rate is lower than the rate of males in the district.

Table 2.4: Workforce Participation Rate in Changlang District by Sex and Place of Residence

Category	Person			Male			Female		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
Total workers	47.9	49.1	36.3	52.8	52.8	53.2	42.4	45.2	14.4
Main workers	39.2	39.8	34.0	47.3	46.9	50.7	30.2	32.0	12.3
Marginal workers	8.7	9.4	2.3	5.5	5.9	2.4	12.1	13.1	2.1
Cultivators	69.6	75.0	2.3	61.5	68.7	1.5	80.7	83.1	6.2
Agricultural labourers	5.5	5.8	1.4	5.1	5.6	1.3	5.9	6.1	1.7
Household industry workers	1.2	1.2	1.8	1.1	1.1	0.9	1.4	1.2	5.8
Other workers	23.7	18.0	94.6	32.3	24.6	96.3	11.9	9.6	86.4

Source: Census of India, 2001

2.3.5 Education and Health

As per Census report of 2001, the total literacy rate in the district is 51.3 percent. Among the literate people, 2.5 percent were without any educational level, 36.0 percent were below primary level, 26.7 percent had educational attainment up to the primary level, 15.9 percent had attained middle level school education, 14.9 percent had educational attainment up to matric/higher secondary level and only 3.8 percent had attained educational attainment up to graduation and above.

An important indicator of health status is the sex ratio, especially of the children in the age group of 0-6 years. As per the estimate of 2001 Census, Changlang district had child sex- ratio of 954, which was lower than the state average of 964. Another good indicator of health is the life expectancy of the population. In 2000-01, life expectancy of Changlang district was 55.70 years. For male it was 54.72 years and for female it was 56.62 years. So, the life expectancy of female surpasses that of the males. This can largely be attributed to the disappearance and control of diseases such as small pox and cholera.

2.3.6 Human Development Index

The Human Development Index (HDI), which incorporates three components –health, education and income, for Changlang has been calculated to be 0.452 in 2001. The district has been placed at 9th rank among the 16 districts of the state of Arunachal Pradesh. In terms of education, health and income, the district occupies 11th, 4th, and 10th places respectively in district wise rankings.
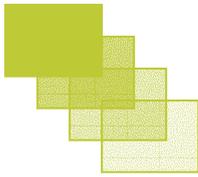
2.4 Natural Resource Base

2.4.1 Land, its quality and used

The district of Changlang is mostly covered by forest (92.36%) and only small percentage (about 5.8%) of total geographical area is under agricultural use. The district has prehumid hyperthermic soil type. The land use pattern of the district as per Agricultural Census 2000-01 is shown in the table below.

Table 2.5: Land Utilization pattern in Changlang district (2000-01)

(Area in hectare)

Total area	Forest	Current fallow	Uncultivated land excluding fallow land	Fallow land other than current fallow	Culturable waste land	Not available for cultivation	Net area sown
466200	430600*	1217	4153	8852	2543	2022	27117

* Figure as per State of Forest Report 2003
Source: Statistical Abstract of Arunachal Pradesh, 2006.

Agriculture is the most important source of livelihood for the people of the district with paddy as the major crop. Reportedly, shifting cultivation is the most widely practiced form of agriculture in this district.

2.4.2 Forestry

From vegetation point of view, the district is very rich. The total forest coverage in the district is 4306 sq. km., which constitutes about 92.36 percent of the total district area. Of the total forest area, 1879 sq. km is very dense, 1539 sq. km is moderately dense and 888 km is open forest as per the state of forest report, 2003.

Most of the plants are of tropical and sub-tropical wet evergreen and semi-ever green variety in the lower reaches, mixed deciduous forest in the middle and temperate forest in the hills. But most of the wooded area of easily accessible is not virgin forest due to frequent destruction of forests for shifting cultivation by the local people. The valuable timber species available are Hollock, Hollong, Mekai, Jutuli, Dhuna, Oak, Betula and so on. One of the rarest and endangered orchids, Blue Vanda found in Namdapha. Moreover, forest is one of the most important constituents of the resource base of the district. The total quantity and value of forest products during 2005-06 is shown in the following table.
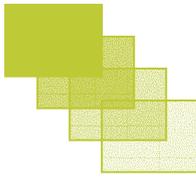
Table 2.6: Quantity & value of major forest products in Changlang during 2005-06

	Timber (cum.)	Fire wood (cum.)	Cane (Kaps)	Bamboo (No.)
Quantity	1287.26	320	3950	29850
Total value (in Rs.)	-	23760	57250	

Source: Statistical Abstract of Arunachal Pradesh, 2006.

2.5 Economy

The economy of Changlang district is basically agrarian in nature with about 80% of the population dependent on agriculture. Rice is the major crop. Other important crops include oil seeds, pulses, jute, vegetables etc. The agro climatic conditions of the district are conducive for various agricultural activities. Agriculture in the district is characterized by over dependence on rainfall, predominance of seasonal crops and traditional methods of cultivation. Shifting cultivation is widely practiced in the district like other hill districts of North-East India. Apart from agriculture, other sources of income of the people in the district are Sericulture, animal husbandry, handloom and handicraft activities, etc.

2.5.1 Handloom and Handicraft

There is no heavy industry in Changlang district but remarkable progress has been achieved in the field of cottage and small-scale industries. The most important industry from the point of view of employment potential and volume of output is the handloom and handicraft industry, which is mainly run on a small-scale household industry basis. As on March 2006, the district has 21 village and small-scale industries, 5 medium industries and 6 craft/weaving centres.

2.5.2 Livestock and Poultry

In the essentially agrarian economy of the district, animal husbandry is an important source of income. Important livestock found in the district are cattle, mithuns, sheep, goats, horses and ponies, pigs, dogs etc. They are reared for milk and meat and also for motive power in cultivation works. Fowls and ducks are the most important poultry found in the district. As per the Statistical Abstract of Arunachal Pradesh 2006, (based on the Livestock Census Report 2003) Changlang had 44569 cattle, 1166 buffalo, 17335 pig, 19262 goat, 889 sheep, 2571 mithun, 5879 dog and 159 horses and ponies. So far as the infrastructure facilities for animal husbandry is concerned, there were 8 veterinary dispensaries, 11 veterinary aid centres, 8 cattle upgrading centres, one district diagnostic laboratory and one poultry breeding farm in Changlang district as on 31st March 2006.

2.5.3 Sericulture

Sericulture is a traditional activity in Arunachal Pradesh. The State's climatic conditions are favorable for this industry. All the four varieties of silk available in the world are produced in the State, viz. Oak Tasar, Eri, Muga and Mulberry. Sericulture activity is gaining popularity in Changlang district as well. Sericultural activities provide an
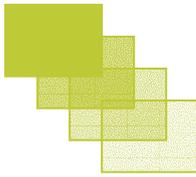
additional source of income to the population of the rural district. In 2005-06, the district has 6 sericulture domestication centres and 56 villages covered under sericultural activity. The total production of cocoons and silk are shown in the following table:

Table 2.7: Status of sericulture in Changlang district

Variety	Yield of cocoons (in Kg)	Production of raw silk (in kg)/ silk clothe (in Metre)	Village rearers (in No.)	Area brought under food plants (in acre)
Eri	1140	1200	255	30
Muga	405000*	64	125	129
Mulberry	75	4	427	142

* in number.
Source: www.databank.nedfi.com

2.6 Infrastructure

2.6.1 Transport and Telecommunication

Transport and communication is the basic infrastructure needed for generation of economic activity and for bringing about prosperity and well being in the state. A well-developed transport and communication system plays a vital role in ensuring sustained economic growth. Development activities of this sector generated large employment opportunities. Roads are the lifelines of the people of the district of Changlang as there are practically no other means of transport and communication.

The road connectivity in the district is very poor with a road density of just about 28.44 km per 100 sq. km of geographical area as on 31st March 2006. Again, of the total road lengths, about 64.95 percent are surfaced.

Table 2.8: Road length by type in Changlang district as on 31-03-2006

(in Km.)

Roads under	National Highway	District road		Graveled	Un-surfaced	Total length of roads
		Black Topped	Water bound macadam			
APPWD	32.522	320.877	228.593	-	247.120	829.112
Forest	-	0.980	0.265	229.180	20.000	250.715
Rural works Deptt.	-	6.65	41.75	-	197.60	246.00

Source: Statistical Abstract of Arunachal Pradesh, 2006.

Allied to the transport system is the communication system. The communication system comprises of postal services, telegraph services, telephone services, Internet services, etc. In present days, telecommunication plays an important role in facilitating connectivity. As per the Statistical Abstract of Arunachal Pradesh, 2006, the district Changlang has only one telephone office, 8 telephone exchanges with capacity of 6036 connections, 4165 telephone connections and 62 public call offices. There were 5 sub-post offices and 24 EDBPOs with no post office having telegraph facilities as on 31st March 2006. Moreover,
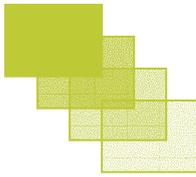
pathetic transport facility coupled with poor communication has checked the development of the region and interaction with other regions.

2.6.2 Electricity

Based on the Statistical Abstract of Arunachal Pradesh, 2006, 71.60 percent of the inhabited villages in the district have power supply. The total consumption of electricity in the district during 2005-06 was 3.579254 M.U. Purpose wise, domestic consumption was 2.054736 M.U., commercial 0.252585 M.U., industrial 0.259664 M.U., public lighting 0.288096 M.U. and consumption in agriculture/any other category was 0.724173 M.U.

2.6.3 Banking

As per the District wise Banking Statistics (December 2007) of the Reserve Bank of India, there are altogether 4 bank branches operating in the district. The total amount of credit stood at Rs. 17 crore and deposit at Rs. 74 crore as on December 2007, giving a credit deposit ratio of about 22.97 percent. However, the spread and distribution of bank is not adequate in the state. The banks hesitate to open branches in the remote areas resulting in inefficient functioning of the banks. This half-hearted efforts coupled with security problem in the hill district has led to the deprivation of modern banking facilities to the people.

2.6.4 Health and Educational Establishment

As per the Statistical Abstract of Arunachal Pradesh 2006, the total number of medical institutions (Allopathic) in Changlang was 42 as on March 31st 2006. Of these, there were one district hospital, two Community Health Centres, 9 Primary Health Centres, 24 Health Sub Centers, one Health unit, 3 Lep/VD/STD/HP/TB/etc. and 2 medical teams.

This poorly literate district has poor educational infrastructure facilities. As on March 31st 2006, the district had 144 primary schools, 34 middle schools, 11 secondary schools, 7 higher secondary schools and one college for general education as per Statistical Abstract of Arunachal Pradesh 2006.

2.7 Basic Amenities

With a total of 24,012 households, Changlang had 336 inhabited villages as per 2001 Census of India. Of the total households, only 14.9 percent were permanent, 11.1 percent semi permanent and 73.9 percent were temporary houses. Besides housing standard of the rural people, the standard of living is also judged based on the availability of certain basic community institutions in the rural locality along with easy assess to these. Safe drinking water, facilities for basic education and health, and social security are some of the important elements of these basic requirements. In respect of amenities in rural areas, there are facility wise variations. Number of villages with various basic facilities is shown in the following table:
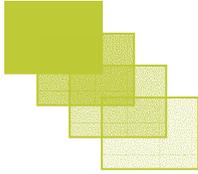
Table 2.9: Distribution of amenities in inhabited villages of Changlang district

Amenities	Numbers (Percentage)
Total inhabited villages	336
Total Households	24012
Safe Drinking water facilities	307 (91.37%)
Electricity (Power Supply)	277 (82.44%)
Electricity (domestic)	258 (76.78%)
Electricity (Agriculture)	1 (0.29%)
Primary school	179 (53.27%)
Middle schools	47 (13.98%)
Secondary/Sr. Secondary schools	25 (7.44%)
College	1 (0.29%)
Medical facility	64 (19.05%)
Primary Health Centre	7 (2.08%)
Primary Health Sub-Centre	11 (3.27%)
Post, telegraph and telephone facility	45 (13.39%)
Bus services	64 (19.05%)
Paved approach road	195 (58.03%)
Un-paved (mud) approach road	133 (39.58%)

Source: Census of India, 2001. ■
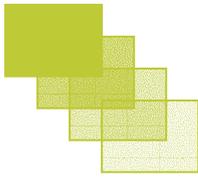
PROFILE OF THE SAMPLE VILLAGES

3.1 Demographic Profile

The present study is based on empirical insights gathered from 25 sample villages of the district of Changlang, Arunachal Pradesh. The total number of households of the sample villages is about 1185 and the total population is more than 6360. The people of the sample villages belong to three religious communities viz. Christian, Buddhist and Hindus.

3.2 Sex Ratio

The sex ratio is 959 female per 1000 male, which is much better than the district as well as state average. Nevertheless, the sex ratio is found to be relatively poor for the Hindus and the Christians than that of the Buddhist population.

3.3 Literacy Rate

Literacy rate is one of the major indicators of human development. It indicates the level of consciousness of the general population towards better standard of living, understanding of basic duties towards the nation and assuring justice in enjoying fundamental rights. Besides, the size and proportion of literate and educated population has significant bearing on the overall socio-economic progress of the society. Female literacy, in particular, is an essential element of nurturing a better society, as it is associated with the health and social development of the child.

Literacy rate is found poor among the Christian households (less than 70 per cent) of the sample villages followed by the Buddhists and the Hindus (about 76 per cent). Like the overall scenario of the district as a whole, the rate of female literacy is found considerably poor among the sample population.

3.4 Facilities

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

3.4.1 Electricity

Proportion of households using electricity for domestic lighting in the rural areas instantaneously reflects the economic status of the households as well as the success of welfare state. The village survey data shows that all the sample villages under the study
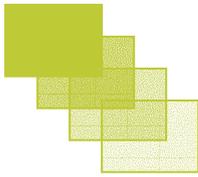
are electrified. Electrification in the area started in the year 1972 and completed by 2004. However, in the villages with electricity connection, the number of households using electricity for agriculture (665 households) or commercial purposes (5 households) is quite negligible. Regarding the availability of electricity supply, it is found that there has been a gradual increase in the availability of electricity supply over the last 10 years. The average duration of availability of electricity was around 8.36 hours before 10 years. The average duration of availability of electricity was around 8.64 hours before 5 years. Presently, the average availability of electricity is merely 10 hours per day. However, only one village called New Lissang has been de-electrified in recent past.

Table 3.1 Average Hours of Electricity Available per day in Sample Villages

	Last Year	5 Years ago	10 years ago
Average hours of electricity available	10.60	8.64	8.36

3.4.2 Drinking Water

Availability and access to safe drinking water has been one of the most crucial factors involving serious health concerns in rural areas. All the sample villages have their own drinking water facilities. The various sources of water supply facilities as reported by the respondents are well, hand pump, tube well, tank/river water etc. However, no village is found having the access to public water supply by tap water inside houses. Distribution pattern of common drinking water supply facilities shows that the functional water sources of the sample villages are , C-F public well (56), C-F public stand post (210), H-F public stand post (10), H-F Tap water inside house (1), and. H-F tank/river (8). The Christian households basically utilize public well (36), private well (82) tap water inside house (9), tank/river (16). Other households utilize public well (9), private well (4) public tube well (20), public stand post (25). Besides, the villages also possess some non-functioning water sources like private well, public stand posts etc.

3.4.3 Toilet Facility

The sample villages clearly witness a poor sanitation scenario of the district as indicated by lack of proper toilet facilities at the household level. Only, 2 villages possess common septic tank facilities while other 23 villages have common soakage PIT/Sulabh system of toilets along with other facilities. The Hindu religious community utilizes septic tank (19), soakage PIT/Sulabh system of toilets (146), and other facilities (93). The Christian religious community utilizes septic tank (8), soakage PIT/Sulabh system of toilets (207), and other facilities (78). The Buddhist religious community utilizes septic tank (14), soakage PIT/Sulabh system of toilets (168), and other facilities (51). It is found that in the study area a few Muslim families are also present. However, incidentally this small group of population could not be included in the household study. The Muslim households utilize ceptic tank (6), soakage PIT/Sulabh system of toilets (66), and other facilities (61).
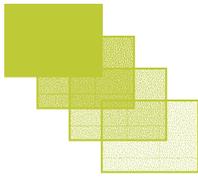
The overall scenario of the district has been marked by unhygienic and unhealthy practices.

3.4.4 Education

The base line survey reveals that all the 81 sample villages have at least one educational institution within the village on an average. There are altogether 100 educational institutions including 23 primary schools for boys, 9 middle schools for boys, 25 High/H. Sec. Schools for boys, 10 religious school, 25 non-formal education institutions, and 8 other (unclassified) education institution in the studied region. Out of these 100 institutions 9 are having pucca structure and 69 are of kutchha structure the remaining institutions being semi pucca. Considering locations of these institutions, there are 4 pucca and 52 kutchha institutions within village, 5 pucca within the block level, 22 semi-pucca and 17 Kutchha structures of institutions. All the institutions are approachable by road.

Distance-wise, 23 educational institutions are approachable within a range of 2 kms by road, 10 are within the range of 2 – 5 kms, and 11 are situated at a distance of more than 5 kms.

3.4.5 Health Facilities

The sample villages reported to have health care centres at accessible distance of 1 to more than 5 kilometers.

Altogether, the 25 sample villages have access to 26 health care centres including Health Sub centre, Primary Health Centre (PHC), Community Health Centre (CHC), Hospitals/dispensaries, Maternity/Child care centres, Family Planning Clinic, Medicine shop, Private Allopathic Doctors etc.

The villagers mostly avail these facilities by walking or occasionally on vehicles.

On an average, one sub-centre is available in each the villages providing health care facilities to the villagers.

Altogether 11 doctors and 24 ANM nurses have been appointed in the PHCs and SCs. Moreover, 13 medicine retailers are also present in the area. Regular health check up facility is available in 6 PHCs and 4 SCs. Besides 13 beds are available in SCs and PHCs for hospitalized patients. Moreover, the facilities for pathological check-up is also available in two centres.

The Health facilities do not seem to be sufficient to the need of the villages.

3.4.6 Other Facilities

As the primary data on village level survey reveals that distance from the villages to the nearest block headquarters and nearest town is more than 17 kms. It is also to note that
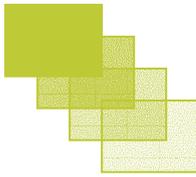
the majority of the villagers have to cover a distance of more than 10 kms to reach the blockhead quarter and the nearest town. The transport and communication systems of the villages are weak and insufficient to the need of the households. The nearest bus stop is available within an average distance of 3-9 kms. Similar is the case with post-offices and banks. Availability of other facilities like markets, shops, mandis, etc are available within the radius of 2 – 17 kms.

The approach roads to different facilitators to the village community are mostly *pucca* and *semi-pucca.*12 village roads, 132 block connectors, and 41 *district* approaches roads. However altogether 56 roads (19 within village, 36 within block, and 1 within panchayat)

3.5 Village Organizations

The organizational activity within the village is an important indicator of overall socio-economic development. The collected data shows that the village level organizations are fairly active in the sample villages. Co-operatives, workers union, farmers organization, voluntary organizations, political parties, cultural organizations, youth and women mandals, flood relief village security force and like organizations are not found highly active in the surveyed villages.

There are 24 marketing organizations. Besides there are 5 NGOs, 6 religious organizations, 1 political wings, 3 cultural organization, 7 youth mandal, and 3 women mandals, 2 flood relief organizations.

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

3.6 Crop Productivity Status

The economy of Changlang is agrarian with paddy as the prime crop. The survey results of the sample villages indicate that paddy is the major crop produced almost in all the villages. The maximum market price fetched for paddy one year before the survey as reported is Rs. 1200 per quintal while the minimum price was Rs. 80 per quintal. Mustard production is another major crop of the region. The maximum market price fetched for paddy one year before the survey as reported is Rs. 2500 per quintal while the minimum price was Rs. 700 per quintal. Vegetables are another major cultivation in 10 of the villages of the study area. The maximum market price fetched for vegetables one year before the survey as reported is Rs. 2300 per quintal while the minimum price was Rs. 750 per quintal.

Table 3.2 Crop Productivity Status

Crop	Average Yield (quintal)	Market Price (Rs.)	
		Highest	Lowest
Paddy	4.75	1200	80
Mustard	14.0	2500	700
Vegetables	14.9	1000	400
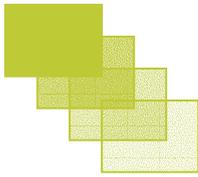
3.7 Input Status for Cultivation

3.7.1 Current Inputs

As already explained, the production base of the sample villages mainly includes paddy, mustard, and vegetables.

The survey data reveals that 148 cultivators use canal irrigation while 5 of the cultivators use chemical fertilizers and 15 cultivators use pesticides/insecticides, and 5 cultivators are found using HYV seeds paddy. This is the clear symptom of unprivileged agricultural mechanization as well as inability of the soil to produce sufficient marketable surplus.

3.7.2 Capital Inputs

Investment and use of capital inputs in agricultural practices symbolizes agro-mechanization leading to growth of farm productivity. The village survey shows that there is use of some capital inputs like pump set/boring, tractor, power tiller, etc. 13 farmers own pump set/boring the facility of which is used by 64 farmers. Similarly 4 tractors are possessed as private property which helps about 100 of the farmers. Moreover, 2 persons own power tillers helping 30 other farmers.

It is observed that agricultural productivity in the region is not sufficient to maintain sufficient marketable surplus.

3.8 Handicraft

Handicraft and artisan works provide sizeable amount of additional income source to the village economy. In a number of cases, such activities become mainstay of the households. However, in the surveyed villages, it is found that the majority of the households are not interested in handicraft and other artisan works. In 16 of the 25 villages under study, handicraft works are simultaneously done with agricultural works. Altogether 146 households are actively associated with the artisanal works in the studied villages

However, as reported, most of the products in this segment do not have a proper market. Insufficiency of raw materials is another serious problem.

3.9 Credit

3.9.1 Purpose for availing Credit

Based on the responses of the villagers of the sample villages, it may be said that the major purpose of availing credit is the requirement arising out of sudden expenses. Out of the four different types of households, rural labour households from 23 villages incurred debt for this purpose. Small farmers put the reason of meeting the cost of agriculture along with sudden requirements for availing credit from different sources.
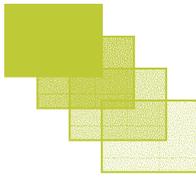
Artisans and small businessmen are also found compelled by sudden requirements of business as well as family as the major purpose of availing credit. The medium and large farmers as well as the artisan households mostly showed credit requirements related to agricultural investment.

Table 3.3 Purpose for Availing Credit

Household Type	Major Cause	Secondary Causes
Labourers	Meeting sudden expenses	-
Small Cultivators	Meeting sudden expenses	Meeting Cultivation Cost (Current)
Medium & Large Cultivators	Meeting Current Cultivation Cost	Investment in machinery & Land
Artisans and Other Business	Meeting sudden expenses	Cultivation Cost, Investment in equipments

Sources of Credit

The survey findings report that the labourers and small farmers avail credit mostly from the village moneylenders as well as landlords for meeting sudden expenses along with current cultivation costs. There is a distinct difference of the source of credit of the medium & large cultivators with the labourers and the small-cultivators. The major source of credit of the medium & large cultivators is the institutional credit while the others rely upon friends and relatives. Moneylenders and landlord employers are the secondary sources of availing credit. The overall picture presents that there is twain problem of institutional credit availability and use. On the one hand, the financial institutions may not be interested in deploying agriculture loans, and on the other hand, it may also be possible that due to ignorance and illiteracy of the stakeholders, they cannot realize the impact of developmental financial plans. In case of artisans and small businessmen the major source of credit is reported to be the institutional sources.

Table 3.4 Sources of Credit

Household Type	Main Source of Credit	Secondary Sources of credit
Labourers	Friends & relatives	Moneylenders, Landlord, Institutional credit
Small- Cultivators	Friends & relatives	Moneylenders, Landlord, Institutional credit
Medium & Large Cultivators	Friends & relatives	Moneylenders, Landlord, Institutional credit
Artisans & Other Business	Friends & relatives	Moneylenders, Landlord, Institutional credit
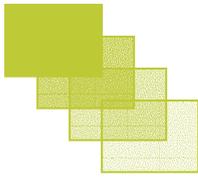
3.10 Migration, Employment and Wage Income Earning

Out of the total population of the sample villages, 133 went of the village to search jobs in the neighboring village/blokes and 325 settled outside the village but within the district of Changlang.

The survey also showed that of the 25 sample villages, people from 23 villages move out looking for works on daily basis. The monthly income of the migrated workers ranges from Rs. 1200 to Rs. 3,500.

The survey data indicates that over the years there has been increase in the wages of casual labour in 23 of the 25` sample villages. Most of the migrant workers have been helped by the relatives or friends to get jobs outside their villages. It also indicates that migration of agricultural labour is basically due to the livelihood problem. Similarly, the existing wage rates in villages are not of any acceptable status. Moreover, gender disparity has been very high. This discrepancy is prominent in government programmes also.

Table 3.5 Average wage income by kind of works

Wage Rate	Ploughing Land	Weeding/ Iterculture	Trans-planting	Har-vesting	Threshing	Un skilled	Skilled
Male	67.78	50.43	53.04	53.04	53.04	53.91	124.00
Female	40.21	41.95	41.95	41.95	41.95	41.95	24.5

Religious group wise government jobs among village populations across the sample villages show 47 Hindus and 58 Christians.

3.11 Rural Development Programmes and Beneficiaries Assisted

3.11.1 Sponsored Programmes

23 of the total of 25 sample villages reported implementation of some programmes associated with rural sector development in the course of last three years. Some of the programmes under implementation are IAY, NREGA etc. IAY has included 160 villagers from different villages while the NREGA scheme has covered 350 persons of different villages under study.

Out of such programmes PMGSY has so far allotted Rs.36545612 for developmental activities under it. It is to note that PMGSY covered ten of the sample villages. NREGA has already allotted a total fund of Rs. 567500. Other programmes have so far allotted Rs.40000 in 10 of the 25 sample villages. Moreover, it is also found that the developmental programmes so far been undertaken have not adequately assisted the households. It is clear from the wide discrepancies in wage payments, inclusion of workers etc. Besides, there is a clear indication of lower induction of females in such developmental programmes.
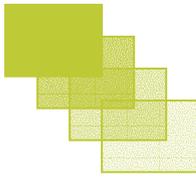
Besides these, at present altogether 25 projects are being conducted in the areas like education, health/nutrition, drinking water, agriculture, irrigation, and transport.

3.11.2 Old Age Pension & Widow Pension

Provisions for old age pensions and widow pensions are two important indicators of welfare state. In the base line survey, it was found that there has been a gradual but positive increase in the providing old-age pension to the senior citizens since 2001-02. However, data on widow pensioners could not be found.

Table 3.6 Pension Beneficiaries

Assessment Year	Old-age Pension
Total	21
2002-03	19
2007-08	2

3.12 Public Distribution System

Out of the 25 villages under study possess the facilities of the public distribution system. The total number of PDS outlets is 4 with a range of 2 – 5 kms., of the households. Out of the 25 villages availing PDS benefits, 9 of them have PDS shop within the villages. Scheme wise, the PDS includes schemes like Antodaya, BPL and APL. A brief account of the scheme wise beneficiaries is given in the following Table:

Table 3.7 Scheme-wise Beneficiaries under PDS

Scheme	Persons Assisted			
	Hindu	Christian	Buddhists	Total
Annapurna	-	4	- -	4
Antodaya	10	30	16	56
BPL	82	169	43	317
APL	148	181	162	511

The PDS system seems not to be adequately developed to cover the villages. It is found that more than 890 families of the survey region procure household commodities from the PDS outlets. The households reported to be comfortable with the distance of the outlets as well as the behaviour of the dealers. However mixed responses are found regarding goods supplied allotment of quota per family, regularity of supply, honesty in measurement and pricing, quality of grains etc. From this, it may be concluded that the operating mechanism of PDS might have some definite flaws, which needs urgent attention.
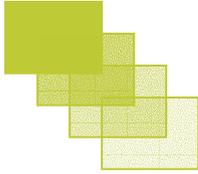
3.13 Common Property Utilization Pattern

Ownership and utilization of common property in Indian village structure has been a common feature. The common property resources in the surveyed villages include village pond, pasture land, government/garmzrua land, etc were found. Except pasture land and forests, the majority of the inhabitants have not used other common resources. This automatically reflects lack of proper maintenance of these resources. In some case, it was also found that there has been encroachment of such property by some households.

There are 2 forest covers, 3 public ponds, 1 pasture 5 Government land areas, 16 Schools, 19 government building, 25 non-formal panchayats, 15 SHGs, 22 ICDS centres (20 in government building; 2 in Private building). The villages commonly use these resources.

3.14 Development Realizations

The villages under study have mixed experiences of development over the years. In certain segments there has been some positive development while in some other areas the villages are worse off. The improvements are remarkable especially in case of electrification and access to educational facilities. Nevertheless, agricultural productivity, health facilities, drinking water etc. are some of the important aspects, which have not yet been substantially improved.

3.15 Summary

The village survey findings reveal that the sample villages of the district suffer from serious deprivation relating to public health, education, and other social sectors. From the productivity status, it is found that low farm productivity and insufficient market supply is resulted from a host of basic problems like lack or insufficient irrigation facilities, absence of farm mechanization and farmers' ignorance. ■
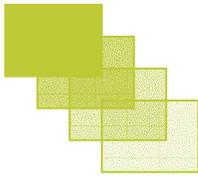
RESULT OF THE BASELINE SURVEY

4.1 Religious and Caste Composition

Out of the total 692 sample households of 25 identified villages of the district of Changlang, 42.8 per cent (296) are Christian followed by 30.9 per cent (214) Buddhist, and 26.3 per cent (182) of Hindu households. As elaborated in Table 4.1, all the Buddhist households represent Scheduled Tribe. In case of other religions also, the majority of the households represent Scheduled Tribe community.

4.2 Mother Tongue

Majority of the respondent households reported Manipuri (90.8 per cent) as their mother tongue while the remaining households reported Assamese (9.0per cent) and Hindi (0.3) and as their mother tongue. Religion wise, all the Buddhists reported Manipuri as their mother language while a small fraction of the Hindu and Christian households reported to use Assamese and Hindi as their mother language. (Table 4.2).

4.3 Sex and Age

Of the total population (3765) of the 692 households under study, 1982 (52.64 per cent) are male and 1783 (47.36 per cent) are female. Of the total male population, around 44.30 per cent are Christian, 29.57 per cent are Buddhist and the rest are Hindus. Similarly, of the total female population, 43.30 per cent are Christian, 32.36 per cent are Buddhist and the rest are Hindus. It is apparent that the Buddhist community mainly dominates the region under study. The details are given in Table 4.3.

The present sample survey reveals not a positive picture regarding sex ratio. The sex ratio, cutting across all religion is 900 female per 1000 male. Religion wise, the same is found the lowest for the Hindus (838) followed by the Christians (879). The same ratio for the Buddhist is 987.

Religion-wise, it is found that the number of dependents in Christian families is higher than other families. As the baseline survey indicates, 10.4 per cent and 25.7 per cent of the Christian population are below 6 years and 6-14 years respectively. Similarly, 10.4 per cent and 22.5 per cent of the Buddhist population are below 6 years and 6-14 years respectively. On the other hand, regarding Hindu population, it is found that 9.7 per cent and 23.3 per cent of the population are below 6 years and 6-14 years respectively. Besides, about 3.7 per cent of the total population represents people above 60 years of age.

In the age group 15-60 years, similar situation may be observed. 62.82 per cent of the Hindu population is in the working group of population comprising 61.97 per cent male and 63.82 per cent female. On the other hand, about 63.74 per cent of the Christian form working population comprising 57.29 per cent male and 62.82 per cent female. Similarly,
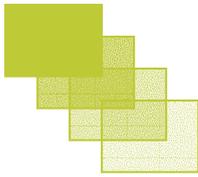
about 64.14 per cent of the Buddhist form working population comprising 62.12 per cent male and 66.20 per cent female.

4.4 Household Size

Majority of the sample households (55.9 per cent) are found to have family size up to 5 members while about 42.6 per cent households are of 6-10 members. In comparison, 62.1 per cent Hindu, 51.7 per cent Christian households, and 55.9 per cent of the Buddhist families are found with up to 5 members. The average household size in the sample households is calculated to be 5.441. (Table 4.4).

4.5 Marital Status

As shown in Table 4.5, 55.8 per cent of the Hindu, 50.4 per cent of the Christians and 52.1 per cent of the Buddhist sample population are married.

The incidence of child marriage is completely absent in the district under study. However, 0.2 per cent of the Christians reported to be married in the age group 15-18 years.

The rate of divorce/separation is quite low which is found in case of Christian community (0.1 per cent). The number of widow/widower is found to be the highest in the age group of 45 – 60 years in case of all the sample households.

The total unmarried population comprises 29.08 per cent of the total population, which comprised of   38.69 percent Hindu, 42.86 per cent Christians and 41.90 per cent of the Buddhist.

4.6 Educational Status

Educational deprivation is prominent in the sample population of the studied district. In terms of religion, 23.8 per cent of the Hindu (10.3 per cent male & 13.6 per cent female), 30.8 (13.3 per cent male & 17.6 per cent female) percent of the Christians and 23.8 per cent of the Buddhist (9.1 per cent male & 14.7 per cent female) sample population are found illiterate. Moreover, female illiteracy is higher than male illiteracy. Of the total population about 24.9 per cent of the Hindu, 22.1 per cent of the Christians and 22.5 per cent of the Buddhist sample population have primary level of education. The middle level of education is completed by around 15 per cent of the total population. Around 8.3 per cent of the Hindu, 4.5 per cent of the Christians and 9.5 per cent of the Buddhist sample population have completed matriculation level of education. After matriculation, the enrollment rate in higher classes was found to be poorer. That the condition of technical and higher education is poorer in the studied district is evident from the Table 4.6. Not more than 2.0 per cent of the sample population is found to have managerial, technical or, post-graduate qualification. With only one college in the entire district the there is severe lack of basic educational facilities, which is reflected in the level of education of the surveyed population.
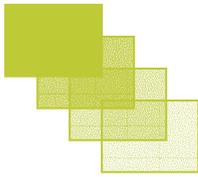
4.7 Occupation and Employment

4.7.1 Occupation and Industry

The baseline survey reveals that about 61 per cent of the total sample population belongs to the age group of 15 – 60 years, the effective working age group in a predominantly agrarian society. Males constitute about 59 per cent of this potential workforce while female potential workforce is constituted by the remaining 41 per cent. 62.81 per cent Hindu (61.97 per cent male and 63.82 per cent female), 59.86 per cent Christian (57.29 per cent male and 62.82 per cent female), and 64.14 per cent Buddhist (62.12 per cent male and 66.20 per cent female) constitute the total workforce in the studied households.

Table 4.7 shows the occupation, sex and religion wise distribution of the sample population reported to have main occupation. The table reiterates that the female work participation rate, irrespective of religion, is considerably poor.

The section of sample population reported to have main occupation as farming constitutes 82.4 per cent of the Hindus (45.7 per cent male and 36.7 per cent female), 88.6 per cent of the Christians (44.9 per cent male and 43.7 per cent female), and 88.2 per cent of the Buddhists (41.2 per cent male and 47.0 per cent female).

A high work participation rate in farming sector can mainly be attributed to the prevailing agricultural practices, which generate large demand for labour for a relatively short period in the year causing underemployment of a considerably large section of school dropouts. However, noticeably meager female work participation rate, as estimated, can be attributed mainly to the fact that a large number of women those who engage in agricultural activities at the time of need often do not report to have any income generating engagement.

As it is shown in Table 4.8, more than 95 per cent of the total population has not defined their secondary occupation adequately. However, a small fragment of the total population is reported to be associated with secondary activities as administrative works, production and related works, small business etc.

The overall pattern of industry-wise distribution of main occupation has been shown in Table 4.9. It is clear from the table that the main industry wise distribution of the total workforce is mainly dominated by the agricultural sector. To quote, 81.4 per cent of the Hindus (45.2 per cent male and 36.2 per cent female), 87.8 per cent of the Christians (44.2 per cent male and 43.5 per cent female), and 88.0 per cent of the Buddhists (41.2 per cent male and 46.8 per cent female) are engaged in agricultural activities. This also establishes the observation that, the number of population engaged in allied agricultural activities other than farming is almost insignificant.

Table 4.10 shows the employment days of different workers in their main occupation. Clearly witnessing a scenario of underemployment, the table shows that only about 19 per cent Hindu, 21 per cent Christian, and 12 per cent Buddhist get employment for more than 260 days at an average per year. Considering female workforce the situation is
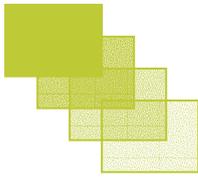
highly depressing. Employment days of more than 260 days per year for the female are 4.1 per cent for the Hindus, 8.4 per cent for the Christians, and 3.9 per cent for the Buddhists. The Table 4.10 also shows that more than 77 per cent of the Hindus, about 73 per cent of the Christians, and more than 84 per cent of the Buddhists get employment opportunities for more than 180 days but less than 260 days per year.

In case of employment in the secondary sector, the survey reveals that about 80 per cent of the Hindu workforce, more than 90 per cent of the Christian workforce, and more than 96 per cent of the Buddhists get about 100 days work per year. However, the households having works for more than 100 days ranges from 2-10 per cent in the different religious groups. Moreover, females of all the studied religions are quite deprived in getting secondary employment opportunities. It is found that only 8.5 per cent of the Hindu females, 10.7 per cent of the Christian females, and 14.3 per cent of the Buddhist females get employment for about 100 days per year in secondary employment activities. (Table 4.11).

4.7.2 Self-Employment Scenario

It can be estimated from Table 4.9 that about 19 per cent of the Hindu, approximately 13 per cent of the Christians, and 12 per cent of the Buddhist workforce are associated with self-employment activities. Such activities include agro-based works such as livestock farming, horticulture, gishing, forestry, agro-based manufacturing etc. On the other hand, non-farm self employment activities including a number of activities such as wholesale and retail trade, transport, storage and communication, financing, insurance, electricity-gas and water related activities. The self-employed people essentially constitute this section of workers.

4.7.3 Additional Employment and Preference

A sizeable section of the main labour force is engaged in agriculture, which has neither been adequately remunerative nor can generate substantial employment days throughout the year for various reasons. The overall occupational scenario supplemented by the figures given in Table 4.10 clearly indicates good amount of underemployment of labour force. However, the major section of the respondents (72.7 per cent) as reported, is not looking for more employment at all (Table 4.12).

The preferences for additional employment sought by the households who responded positively are given in Table 4.13. It is worth noting that more than 60 per cent of the total households seeking self-employment activities, as additional employment sources would prefer self-employment. It is also to note that 64.9 per cent of the Hindu workers and 59.0 per cent of the Christian workers, and 60.4 per cent of the Buddhist workforce frames this preference. About 32.0 per cent of the respondents reported to prefer salaried jobs and 6.0 per cent of the respondents favored manual jobs as additional sources of employment.
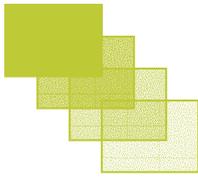
4.7.4 Migrant Workers

The baseline survey reveals that the rate of occupational migration is very low in the studied region. Altogether 27 members were found to have migrated from the studied villages in search of jobs. Of this 5 are Hindus, 7 are Christians, and 15 are the Buddhists. Table 4.14 reveals the occupation of the migrant workers.

It is found that the prominent areas of work of the of the workers move out of the village are service related works (20.0 per cent of the Hindu, 42.9 per cent of the Christians, and 53.3 per cent of the Buddhist), professional/technical works (40.0 per cent of the Hindu, 28.6 per cent of the Christians, and 20.0 per cent of the Buddhist), and administrative works (20.0 per cent of the Hindu, 14.3 per cent of the Christians, and 13.3 per cent of the Buddhist)

Migration pattern of workers may be divided into urban as well as rural. Of the Buddhist rural migration, about 13.0 percent of the migrant workers migrate to the district centres, about 46.6 per cent workers move to other parts of the state and 20.0 per cent workers move outside the state. Similarly, of the Christian rural migration, about 28.6 per cent workers move to other parts of the state and 42.9 per cent workers move outside the state. In case of Hindu rural migration, the rate of migration seems to be comparatively lower. To quote, of the Hindu population, about 40.0 cent workers move to other parts of the state and 20.0 per cent workers move outside the state. Similar observations may be noticed in case of urban migration also. Noticeably, compared to the other religious groups Hindu urban migration rate is higher. (Table 4.15).

Table 4.16 reveals the duration of migration of labour from the concerned villages. It is found that 60 per cent of the migrant Hindu, about 57 per cent of the Christian workers, and more than 33.0 per cent of the Buddhists migrate for longer duration. This indicates that the Hindu workers get comparatively longer duration of jobs in the place of their migration than the Christian and the Buddhist counterparts.

4.8 Land and other Assets

4.8.1 Cultivated Land: Ownership and Operational Holding

Table 4.17 shows the distribution pattern of own cultivated land of the sample households. As the table reveals, landless and marginal farmers are dominant in the study region. To quote, 11.5 per cent and 62.1 per cent of the Hindus are landless and marginal landowners respectively; while 8.4 per cent and 78.4 per cent of the Christians are landless and marginal landowners respectively; and 5.6 per cent and 61.2 per cent of the Buddhists are landless and marginal landowners respectively. On the other hand, 22.5 per cent of the Hindus, 12.5 per cent of the Christians, and 21.5 per cent of the Buddhists are found to semi-medium owners of land. The percentage of community-wise population being medium and large owners of land is negligible. It is found that less than 1 per cent of the Buddhist population possess large ownership of land. The problem of the lack of ownership of the cultivable land is universal in the village households, it was not found associated with religious segmentation.
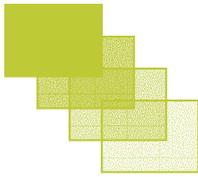
Nevertheless, in terms of operational holdings of the sample households as shown in Table 4.18, the largest section of the population falls in the category of marginal, small, and semi-medium cultivators. The ownership of large cultivable area is found to be completely absent. To quote, 70.6 cent and 25.6 cent of the Hindus are landless and marginal landowners respectively; while 85.6 cent and 13.7 cent of the Christians are landless and marginal landowners respectively; and 64.0 per cent and 23.2 per cent of the Buddhists are landless and marginal landowners respectively. About 1 per cent of the Buddhists are found to be medium farmers.

4.9 Livestock

In terms of livestock, the sample households mainly possess milch animals, draught animals, young cattle, goats, sheep, pigs and cocks/hen/duck. 26.7 per cent of the Hindus, 41.1 per cent of the Christians, and 38.4 per cent of the Buddhists possess milch animals. 26.0 per cent of the Hindus, 41.1 per cent of the Christians, and 35.6 per cent of the Buddhists possess draught animals. 26.8 per cent of the Hindus, 40.8 per cent of the Christians, and 32.4 per cent of the Buddhists possess young cattle. As the Table 4.19 shows all the communities of the studied region possess different types of livestock.

4.10 Ownership of Productive and other Assets

4.10.1 Agricultural Implements

Among the various types of agricultural implements, the households under study mainly possess traditional implements like plough and bullock. All the households having plough do not generally possess bullock. The situation is same for all the religious groups. Modern agricultural implements are very rare in the village agricultural system. A few pump-sets, sprayers and similar improved farming tools are reported to have been used by the respondent villagers. Altogether, the entire agricultural system is found to be traditional and outmoded. This is indicative of the poor level of farm mechanization to a large extent. The details of agricultural implements by the household are given in   Table 4.20.

4.10.2 Financial Assets

Altogether 541 of the households reported to have different types of financial assets including gold and silver ornaments. It is seen that 33.7 per cent of the Hindus, 31.8 per cent of the Christians, and 33.7 per cent of the Buddhists households have reported to possess savings accounts in banks. 27.6 per cent of the Hindus, 20.7 per cent of the Christians, and 51.7 per cent of the Buddhists households have reported to possess fixed deposits. More than 30 per cent of the total population is also reported to have gold, silver, and other types of ornaments. Moreover, 66.7 per cent Christian and 33.3 per cent of the Buddhist households also reported to have no investments in shares and stocks. Table 4.21 provides the pattern the possession of financial assets by the households.
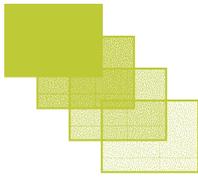
4.11 Housing Status

4.11.1 House type and availability of living space

The baseline survey reveals that all the sample households have their own houses. The distribution of household status among the sample households is shown in Table 4.22.

Table 4.23 shows the types of own houses possessed by different religious communities in the region under study. It is found that 80.8 per cent of the Hindus, 87.8 per cent of the Christians, and 85.0 per cent of the Buddhists households have reported to possess Kutcha house. Similarly 15.4 per cent of the Hindus, 10.8 per cent of the Christians, and 8.4 per cent of the Buddhists households have reported to possess semi-pucca house. On the other hand, 3.8 per cent of the Hindus, 1.4 per cent of the Christians, and 6.5 per cent of the Buddhists households have reported to have pucca houses.

The availability of housing space for the sample households (Table 4.24) reveals that majority of the households (more than 55.0 per cent of the Hindus, 67.0 per cent of the Christians, and 79.0 per cent of the Buddhists) possess 3 or less than 3 rooms. Of them, about 1.0 per cent of the Christians households possess only single room houses. Households having 5-10 rooms form 19.2 per cent of the Hindus, 8.1 per cent of the Christians, and 10.7 per cent of the Buddhists.

4.11.2 Domestic lighting and fuel use

As revealed in Table 4.25, 28.0 per cent of the Hindus, 20.6 per cent of the Christians, and 20.1 per cent of the Buddhists households do not have electricity connection. It is found that 72.0 per cent of the Hindus, 79.4 per cent of the Christians, and 79.9 per cent of the Buddhists households use electricity for lighting purposes.

Considering the other sources of lighting (Table 4.26), it is found that nearly 84.0 per cent of the Hindus, 85.0 per cent of the Christians, and 79.0 per cent of the Buddhists households have reported to use oil lamps. Besides, oil lamps as sources of lighting other than electricity, the households also reported to have used lanterns, petromax and other sources of energy. However, the use of other sources forms an insignificant proportion of the households.

The fuel used for cooking is very important for better health, especially for the women who are normally assigned the duty of cooking in Indian families. As per the Census Report of 2001, just about 60 per cent of the rural households do not use any of the modern fuels for cooking such as Liquid Petroleum gas (LPG), electricity or even kerosene. Use of conventional fuel sources like wood, hay/leaves, coal and cow dung cakes emit smoke leading to different kinds of health hazards to the womenfolk. Although wood is the primary source of cooking among the sample households, it is used in combination of other sources like kerosene, hay/leaves, coal etc. Use of LPG is found negligible among the sample households. Table 4.30 reveals the composition of fuel sources as used by the sample households.
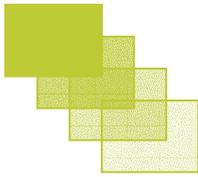
4.11.3 Drinking water facilities

The baseline reveals that majority of the population of the studied region use unprotected dug well, public protected dug well, and public tap water for drinking purposes. To quote, 54.9 per cent of the Hindus, 35.1 per cent of the Christians, and 60.3 per cent of the Buddhists households use public tap water for drinking purposes. Similarly, 26.4 per cent of the Hindus, 20.6 per cent of the Christians, and 15 per cent of the Buddhists households use public unprotected dugwell. This is a clear symptom of development of public water supply for the residents of the locality. However, the progress has not touched all the inhabitants of the locality. Households are also found using own hand-pumps/tube-wells and other natural water sources. (Table 4.27)

It is also observed that majority of the households avail water supply sources within short distance 10 to 50 metres (More than 70.0 per cent users). Moreover, as shown in Table 4.28, More than 21.0 per cent of the Hindus, 23.3 per cent of the Christians, and 24.3 per cent of the Buddhists households avail drinking water facility within 51-100 metres.

4.11.4 Sanitation and Drainage Facility

Sanitation facility is found to be inadequate in the studied region. The baseline survey reveals that 90.1 per cent of the Hindus, 80.1 per cent of the Christians, and 88.3 per cent of the Buddhists households use pit-latrine in the dwelling places. The place defecation for a small segment of the population (6.6 per cent of the Hindus, 16.6 per cent of the Christians, and 7.5 per cent of the Buddhists households) is the open field itself. As revealed in Table 4.29, only 3.3 per cent of the Hindus, 2.4 per cent of the Christians, and 3.3 per cent of the Buddhists households use septic tank facility. The sanitary practices among the households reveal that proportionately ST households are highly unscientific which establish the low awareness on health and hygienic living of the households.

Another important determinant of hygienic living condition is availability, access and use of drainage facility. The absence of civic amenities like drainage is one of the major problems for maintaining a clean environment. The survey findings, as shown in Table 4.31, establish that there is absence of drainage system in the villages. About 0.5 per cent Buddhist households have drainage facility within household.

4.12 Indebtedness of Rural Households

The incidences of indebtedness among the sample households show that the majority of the households under study are not presently indebted. Only 0.1 per cent of the households under study are presently indebted. (Table 4.32)

The number of loans taken by the indebted households is of single loans (Table 4. 32). 0.5 per cent of the Hindus, 1.7 per cent of the Christians, and 0.5 per cent of the Buddhists households are indebted with single loan. However, the no household was found with debt burden of two or more than two loans.
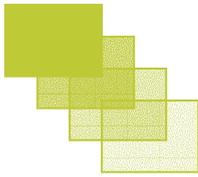
The source wise distribution of the incidence of the burden of indebtedness is shown in Table 4.33. Interestingly, it reveals that the institutional mechanism plays a pivotal role in providing rural credit in comparison to other sources of borrowing. Cent percent of the loans received by the households are taken from the institutional credit sources.

Purpose wise incidence of indebtedness (Table 4.34) among sample households reveals that the Hindus incur debts for reasons like purchase of land and houses. On the other hand, the Christians incur major debts for capital expenditure in farm and non-farm business, purchase of land and house, and financial investments. On the other hand the Buddhists specified capital expenditure in farm business as the only reason of taking loans from the institutional source.

Size and class wise distribution of indebtedness show that there exist no significant difference between religious communities. However, the Christians and the Buddhists are found to be indebted for more than Rs.20,000.

### 4.13 Income and Expenditure

The net income of a large section of the households (30.2 per cent of the Hindus, 25.7 per cent of the Christians, and 24.8 per cent of the Buddhists households) during the previous year of the assessment year falls between Rs. 288010.00 – Rs. 36,000.00 (Table 4. 35). 4.9 per cent of the Hindus, 11.8 per cent of the Christians, and 8.9 per cent of the Buddhists households from Rs. 19200.00 to Rs. 22,800.00. Besides, 17.0 per cent of the Hindus, 10.1 per cent of the Christians, and 14.5 per cent of the Buddhists households earned more than Rs. 72,000.00 the previous year of the assessment year.

As shown in Table 4. 36, approximately 98 per cent of the households have to make an expenditure of more than Rs. 9000.00 on different items of household consumption. Tables IV. 37 to Table 4.44, explain the detail expenditure pattern of the households in the sample villages. The items included in the expenditure lists are cereals and pulses; vegetables, meat, milk etc.; clothes, footwear, bedding etc.; education; health; social ceremonies; fuel charges; telephone; house repairing etc.

The expenditure pattern on food items reveal that expenditure of more than Rs. 9000.00 is incurred on cereals and pulses by 72.5 per cent of the Hindus, 60.8 per cent of the Christians, and 72.9 per cent of the Buddhists households. Similarly, expenditure of more than Rs. 9000.00 is incurred on vegetables, meat; milk etc by more than 5.0 per cent of the Hindus and the Christians, and 8.9 per cent of the Buddhists households. Expenditure on cloth, foot wears and bedding etc., for more than 68.0 per cent of the Hindus, 56.8 per cent of the Christians, and 68.7 per cent of the Buddhists households is beyond Rs.3000.00

Expenditure on education for more than 78.6 per cent of the Hindus, 76.4 per cent of the Christians, and 79.9 per cent of the Buddhists households was reported to be more than Rs.851.00.

Expenditure on health for 66.5 per cent of the Hindus, 68.9 per cent of the Christians, and 78.5 per cent of the Buddhists households was nil during the studied period.
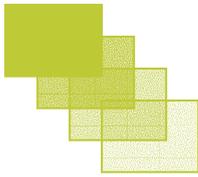
Some other major heads of expenditure for the sample households are clothes and footwear, repairing, construction of house, and ceremony & festivals. About 50 per cent of the population spent Rs. up to Rs. 1800 on clothes, footwear and bedding; up to Rs. 1000.00 on festivals and social ceremonies; Rs. 1001-5000 on electricity, gas etc., and up to Rs. 5000.00 on construction and house repairing during the last one year.

Overall the expenditure pattern reveals that the major chunk goes to food items alone. The expenditure on education is very less and around 20 percent do not spending anything on that head. This happens only when there is a good government run education system is in place, or where there are no private players with costs involvement. Although the later might be true the former is not correct, as there is deficiency in educational institutions in the entire state.

4.14 Current Educational Status, Skill and Training

Table 4.45 to Table 4.51 provide the details of the educational scenario of the sample population across religion. The important aspects revealed by the present sample survey are summarized in the following paragraphs.

The schooling status of the sample households represents that 42.1 per cent of the Hindus, 76.3 per cent of the Christians, and 84.6 per cent of the Buddhists are enrolled in Government schools and they are found regular in their activities. It is found that less than 5.0 per cent of the total population were either not enrolled in formal schooling or left school after enrolling in the school. 3.9 per cent of the Hindus, 2.5 per cent of the Christians, and 4.1 per cent of the Buddhists have enrolled in schools but they do not attend schools. High enrollment rate in public educational institutions and maintenance of regularity in attending the schools by the pupils reflect an encouraging educational environment. Moreover, 6.3 per cent of the Hindus, 8.1 per cent of the Christians, and 6.9 per cent of the Buddhists have been enrolled in informal schooling. Regarding educational qualification, it is observed that 27.9 per cent of the Hindus (21.4 per cent male; 15.9 per cent female), 29.2 per cent of the Christians (22.4 per cent male; 18.2 per cent female), and 24.7 per cent of the Buddhists (11.2 per cent male; 13.6 per cent female) have completed the primary level of education. 17.7 per cent of the Hindus, 18.9 per cent of the Christians, and 21.5 per cent of the Buddhists have completed middle schooling. Besides, 10.2 per cent of the Hindus, 5.8 per cent of the Christians, and 8.9 per cent of the Buddhists have either completed or continuing education above matriculation.

The educational institutions where the sample population is enrolled are private as well as public controlled. However, the government schools are higher in number. 98.4 per cent of the Hindus, 96.8 per cent of the Christians, and 98.7 per cent of the Buddhists enrolled themselves in government controlled.

It is found that majority of the population enrolled in the educational institutions of the area drop out at an intermediate or even at the preliminary stages of education. The reason for leaving school is primarily the need of earning of the family (2.9 per cent of the Hindus, 8.8 per cent of the Christians, and 2.8 per cent of the Buddhists); inability to afford educational expenses (2.9 per cent of the Hindus, 1.0 per cent of the Christians,
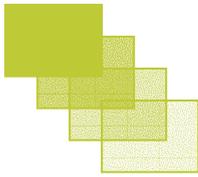
and 8.3 per cent of the Buddhists), work at home (40.0 per cent of the Hindus, 22.5 per cent of the Christians, and 55.6 per cent of the Buddhists), and lack of interest in learning (28.6 per cent of the Hindus, 45.1 per cent of the Christians, and 5.6 per cent of the Buddhists).

Invariably, both boys and the girls enrolled in schools have the highest intension to have a Bachelor's degree. In case of boys, 55.1 per cent of the Hindus, 64.6 per cent of the Christians, and 71.5 per cent of the Buddhists prefer to have a bachelor's degree. Similarly in case of the girls', 57.8 per cent of the Hindus, 45.4per cent of the Christians, and 50.9 per cent of the Buddhists prefer to have a bachelor's degree.

Regarding the expectation to take training programmes, it is found that only 27.5 per cent of the Hindus, 21.3 per cent of the Christians, and 24.8 per cent of the Buddhists respondents showed their interest. The training activities the respondents are interested in are tailoring, weaving, auto mechanic, computer operator, handicrafts etc. They seem to be more interested in on job training.

4.15 Present Health Scenario

The village household survey of the district of Changlang reveals that the most prevalent diseases suffered by both the religious communities are malaria (48.5 per cent of the Hindus, 54.6 per cent of the Christians, and 51.1 per cent of the Buddhists), stomach ailment (19.7 per cent of the Hindus, 13.0 per cent of the Christians, and 4.3 per cent of the Buddhists), and fever (12.1 per cent of the Hindus, 12.0 per cent of the Christians, and 21.3 per cent of the Buddhists). Traces of Diarrhea, dysentery, and women & pregnancy related diseases were also found in the surveyed households. Other serious diseases like leprosy, jaundice, typhoid, polio etc., were found in very small spread (Table 4.52).

Regarding treatment of the ailing household members, it was found that 63.6 per cent of the Hindus, 71.3 per cent of the Christians, and 66.0 per cent of the Buddhists have been treated in government hospitals. Private medical practitioners have treated 28.8 per cent of the Hindus, 20.4 per cent of the Christians, and 27.7 per cent of the Buddhists. 7.6 per cent of the Hindus, 7.4 per cent of the Christians, and 6.4 per cent of the Buddhists have been treated by both private as well as government medical practitioners. It is encouraging to note that traditional unscientific healing methods have been seen obsolete no households are found using such methods to cure diseases (Table 4.53).

However, it is a point to note that local government health workers and the NGOs are found practically irrelevant as they have completely failed to provide basic minimum health services to the households. This necessitates the review of assigning public health related tasks to such organizations in.

So far, the hospitalization of the patients is concerned; 53.0 per cent of the Hindus, 26.9 per cent of the Christians, and 27.7 per cent of the Buddhists were found to be admitted either in the public or private hospitals (Table 4.54). More than 60.0 per cent of the total households have not availed hospitalized medical treatment despite being sick.
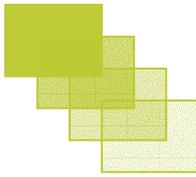
4.16 Maternal and Child health

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

4.16.1 Immunization of Children below 5 Years

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

Children who receive one dose of BCG and measles each and three doses of DPT and Polio each, excluding the polio dose at birth are considered fully immunized. The present survey shows that the percentage of children fully immunized is not fully satisfactory.

As Table 4.55 shows, 54.8 per cent of the Hindu male and 42.5 per cent of the Hindu female children are fully immunized. Similarly, 53.2 per cent of the Christian male and 45.5 per cent of the Christian female children are fully immunized. 49.5 per cent of the Buddhist male and 50.5 per cent of the Buddhist female children are fully immunized.

It is also found that about 62.9 per cent of the Hindu children are fully immunized by the age of above 23 months. In case of Christian and Buddhist children the percentages are 67.8 per cent and 65.7 per cent respectively. This proves that the households are well informed about the policy and practices of immunization of children. However, the drive of cent per cent immunization has not been found fully successful (Table 4.56).

The role of government agencies regarding child immunization has been found satisfactory. Cent per cent of the total children immunized, irrespective of religion, are immunized at government efforts. The role of NGOs in this regard is totally insignificant (Table 4.57).

Lack of awareness (78.6 per cent) about the programme of child immunization and non-proximity of facility centres (14.3 per cent) are the main reasons of non-immunization of at least one fourth of the children not immunized (Table 4.58).

4.16.2 Delivery Care
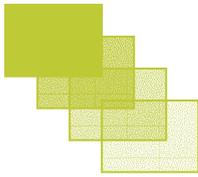
One of the most important thrust of the Reproductive and Child Health Programme is to encourage safe delivery with appropriate natal care system. As the National Family Survey 3 (2005-06), reports, three out of every five births in India take place at home. However, institutional delivery has shown a steady rise in the recent past as response to various governmental programmes and special incentives. It is observed that home births are more common in rural areas among women who receive non-antenatal benefits and care with no education. Safe motherhood requires increase in the institutional births, access to trained attendants and increase in literacy and material well being of the rural people.

The present study indicates that 59.6 per cent of deliveries of Hindu mother, 70.0 per cent of the deliveries of the Christian mother, and 61.1 per cent of the deliveries of the Christian mother are taking place at home. 34.3 per cent of the women, irrespective of the religion, gave birth to their child in Government hospitals with a negligible 0.8 per cent in private hospitals (Table 4.59).

Regarding assistance in delivery of child the respondents were found relying more on the untrained dhai (59.6 per cent Hindu, 70.0 per cent Christian, and 64.9 per cent Buddhists). The percentage of delivery under the supervision of the doctors or trained midwife is not encouraging (Table 4. 60).

4.17 Poor and the PDS Support

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

Different aspects of PDS system relating to the BPL households of the surveyed villages are explained in Table 4.61 to Table 4.66. In the surveyed households it was found that there exist mixed reactions relating to the functioning of the PDS system. It is found that 50.5 per cent of the Hindu, 61.5 per cent of the Christian, and 43.5 per cent of the Buddhists (Making 53.0 per cent of the total population) are BPL households. Out of the Hindu BPL families 84.8 per cent have received BPL ration card while out of the Christian BPL households 87.4 per cent and 83.1 per cent of the Buddhist families have BPL ration cards.

About 91 per cent of the sample population receives PDS ration benefits, which is constituted by 23.4 per cent Hindu, 38.9 per cent Christian, and 27.9 per cent Buddhists. 48.9 per cent of the sample population can not afford to buy PDS ration benefits, which is constituted by 26.6 per cent Hindu, 41.0 per cent Christian, and 32.5 per cent Buddhists.

The effective functioning of the PDF system also depends upon its transparency of operation and making provisions for the focused groups. Regarding the difficulties faced in accessing PDS support, it is found that lack of adequate PDS supply (83.0 per cent) and lack of purchasing power (17.0 per cent) are the major concerns for the inhabitants.
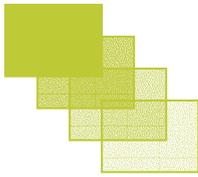
4.18.1 Awareness about Government Schemes

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

The survey responses regarding public participation and awareness are tabulated in Table 4.67 and Table 4.68. It is found that the majority of the households are aware of the government schemes available for community benefits. In this context, it should be mentioned that the schemes for which the awareness factor is talked about are SGSY, NREGA, IAY, TSD Swajaldhara, ARWSP, Sarvasiksha, ICDS, Anganwadi, Old age/Widow pension, Maternity benefit schemes etc.

The study also reveals that there is no specific pattern of benefits enjoyed by a specific religious group from any of the programmes that have been implemented or in the process of implementation. It indicates that no programme of socio-economic promotion has not been undertaken to benefit a certain religious group. In fact such a tendency of formulating religion specific development programme may prove fatal.

4.18.2 Participation in the Socio-political Affairs

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

The baseline survey clearly indicates that political consciousness of the households under study is encouraging. Almost 60.0 per cent of the households reported that they have actively participated in all the elections of the resent past including panchayat, assembly and parliamentary elections (Table 4. 69). So far membership to socio-religious organizations is concerned; no specific stress on the membership of SHGs, panchayat office bearers or membership of religious and other social organizations is found prominent (Table 4. 70).

4.18.3 Conflict, Insecurity and Access to Media and Communication

It is interesting to note that cent percent of the respondents have denied about internal or intra-community conflicts of any kind. This is a clear indication of rural contention of life in peaceful setting. Moreover, it also indicates simplicity of economic choice making.

As far as the access to media and communication is concerned, the baseline indicates an overall low level of access.

As the Table 4.71 indicates, only 0.7 per cent of the households have the access to the reading of newspapers, around 21.0 per cent watch television and about 10.0 per cent
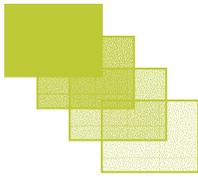
listen to radio. This is also an indication of low-level o educational as well as poorer economic condition of the households.

4.19 Aspirations

The study also tried to enquire into the level of aspirations of the people in the sample villages. As shown in Table 4.72, four most important facilities that the people think are lacking in their villages were communication (69.8 per cent Hindus, 74.0 per cent Christians, and 79.9 per cent Buddhists), drinking water (24.7 per cent Hindus, 22.0 per cent Christians, and 13.6 per cent Buddhists), agricultural/horticultural facilities (2.2 per cent Hindus, 0.7 per cent Christians, and 3.7 per cent Buddhists), and electricity (2.2 per cent Hindus 2.7 per cent Christians, and 0.9 per cent Buddhists)

In terms of deprivation (Table 4.73), people mostly think that they are deprived of land (46.7 per cent Hindus, 51.7 per cent Christians, and 56.1 per cent Buddhists), housing (6.0 per cent Hindus, 15.2 per cent Christians, and 5.1 per cent Buddhists), health (37.9 per cent Hindus, 24.3 per cent Christians, and 30.4 per cent Buddhists), employment (6.6 per cent Hindus, 5.1 per cent Christians, and 4.2 per cent Buddhists), etc.

Therefore the major aspirations among the households emerge in terms of better transport and communication, improved electricity supply, provisions for safe drinking water, better healthcare, education, and employment opportunities. However, it is surprising to find that about 40 per cent of the households did not put their opinion regarding the welfare related aspirations for them.

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

It is to note that the surveyed households were also asked to put there opinions regarding welfare of the minority community living in that area. It is found that irrespective of religions, the respondents indicated some common requirements of development relating to development of adequate educational facilities in the region, communication etc. As shown in the Table 4.74, besides education, development of transport and communication, health services etc., the households also stressed the need for overall development of the minority communities there.■
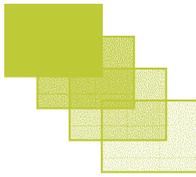
DEVELOPMENT DEFICITS

The Human Development Index (HDI) for Changlang has been calculated to be 0.452 in 2001. The district has been placed at 9th rank among the 16 districts of the state of Arunachal Pradesh. In terms of education, health and income, the district occupies 11th, 4th, and 10th places respectively in district wise rankings.

The table below presents a comparison between the existing scenarios of the district with the national averages of the identified development indicators. The development deficits estimated are prioritized for preparation of the MsDP for the district.

**Developmental deficits in the district and their priority ranking**

Sl. No	Indicators	Survey Result	Estimate for India	Deficit	Priority Ranking attached
Socio-economic indicators					
1	Rate of literacy	70.04	67.30	2.74	5
2	Rate of female literacy	63.29	57.10	6.19	6
3	Work participation rate	71.36	38.00	33.36	8
4	Female work participation rate	64.86	21.50	43.36	9
Basic amenities indicators					
5	Percentage of pucca houses	14.88	59.40	-44.52	1
6	Percentage of households with access to safe drinking water	73.99	87.90	-13.91	3
7	Percentage of households with sanitation facilities	3.47	39.20	-35.73	2
8	Percentage of electrified households	77.60	67.90	9.70	7
Health indicators					
9	Percentage of fully vaccinated children	98.8	43.50	55.30	10
10	Percentage of institutional delivery	35.15	38.70	-3.59	4

Compared to the national scenario, the first priority area for an effective development intervention in the district should be rural housing, making provision for pucca houses for the rural poor of the district under the existing centrally sponsored housing programme. As pointed out in the table above, the difference between the existing scenario of the district and the national average is quite prominent.

The problem of sanitation has been a major problem throughout the country. The situation of the surveyed does not stand for a hygienic sanitation status of the villagers. So, the multi-sector development plan for Changlang should address to this problem in planning housing amenities.
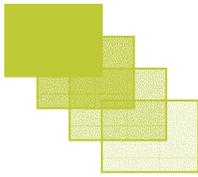
◼ Next, provision for safe drinking water deserves attention. The survey result reveals a conspicuous gap between the existing scenario of the district and the national average.

◼ Keeping in view the development deficits, the third priority of the multi-sector development plan for Changlang is to work out a feasible strategy for promoting institutional delivery. It may be done in collaboration with the National Rural Health Mission.

◼ Enhancement of literacy rate in the district is to be the fifth priority of the multi-sector development plan for Changlang. The present baseline survey has reflected that the rural areas are highly deprived of required education infrastructure leading to an alarming rate of illiteracy. The requirements are better education infrastructure, scholarship etc. While developing strategy for promotion of literacy in the district, attention should be paid to enhance female literacy.

◼ The present baseline survey establishes that although the work participation rate for both male and female workers is above the national estimate level, yet, it would be essential to enquire into the quality of work participation. Enhancement of the work-participation is assigned the next priority.

◼ The work participation rate of the female should be the equal priority in formulation of development plan for the district. The present study provides sufficient insights for effective planning for grater female work participation in the district. The baseline survey has clearly pointed out the kind of skill sought by the people.

◼ In case of electricity, the state of Arunachal Pradesh is naturally endowed with tremendous capacity for hydro-electricity generation. However, steps must be taken to ensure sustainability and surplus production to add to the state revenue.

◼ The child immunization rate is encouraging in the studied region. However the multi-dimensional plan should aim at the cent per cent child immunization in the forthcoming district plan.◼
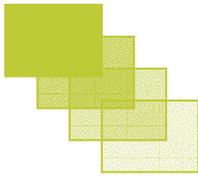
LIST OF SURVEYED VILLAGES

Sl. No.	VILLAGE
1	New Lissang
2	Longtom - I
3	Longtom - II
4	Jurung
5	Kharsang
6	New Yanman
7	Kuthung
8	New Plone
9	Longri
10	Inmao
11	Dumbamossang
12	Innao Ahom
13	New Yumchum
14	Old Champu
15	Maitheng pum
16	Neirong
17	Namphainong
18	Old plone
19	Neoton
20	Khasang
21	Dumbasing
22	Innao Khamti
23	Khumchaikha
24	Innao Pathar
25	Longpha