

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

MEWAT

(Haryana)

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



INSTITUTE FOR HUMAN DEVELOPMENT

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MEWAT

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Executive Summary

DEVELOPMENT GAPS AND PRIORITIES FOR THE MULTI-SECTOR DEVELOPMENT PLAN OF MEWAT DISTRICT OF HARYANA

Background

- The Ministry of Minority Affairs, Government of India (GOI), has identified 90 minority concentrated backward districts using eight indicators of socio-economic development and amenities based on 2001 census data. The purpose is to improve all these indicators and bring it to the all India level through a Multi-Sector Development Plan (MSDP) under the Eleventh Five Year Plan. Since, there are changes in those indicators after 2001, a baseline survey has been conducted to provide the multi-sector development plan with the latest deficits and priorities.
- Mewat district of Haryana has been identified as one of the Minority Concentrated Districts that severely lags behind in terms of socio-economic parameters of development.

District Profile

- Mewat was carved out as an independent district after dividing Gurgaon and Faridabad on April 4, 2005, three decades after the formation of Haryana state i.e. on 1st November 1966.
- A little historical background of the cultural region called Mewat , which was later formed into the 20th district of Haryana, will be relevant. The district is mostly inhabited by a numerically preponderant ethnic group called Meo, who are reported to have embraced Islam during the reign of Tuglaq in the 14th Century A.D. and subsequently during Aurangzeb's time in 17th century. Earlier they were Kshatrias who traced their origins to Hinduism. Their adherence to the Islamic faith over time blended with their social and cultural life. Thirdly, erstwhile Gurgaon from which Mewat district was carved out, consisted of 61.82 per cent of Hindu and 237.21 per cent of Muslim population (i.e. Meos).
- The Mughal invasion, combined with rain fed agriculture characterises the backwardness and underdevelopment of the district. A brief overview of its development deficit is presented below.

- Mewat region remained backward even after India's independence and the formation of Haryana state in 1966. The area remained backward even after the agricultural prosperity which that state experienced during green revolution in decades of 1970's and 1980's. Paradoxically, the proximity to the national capital made Gurgaon District a new millennium hub as an industrial centre in the 1990's.
- The areas which were demarcated for Mewat district in 2005 remained agriculturally and industrially backward. It lacked vital infrastructure such as education, health, basic amenities viz. railway links for the development of transport and commerce.
- The newly created Mewat district had total population of 9.93 lakhs. 95.36 per cent of its population is rural and just about 4.64 per cent is urban.
- The population of the minority community, which are the Muslims, account for 70.9 per cent of the total, with 74.3 per cent of them being rural population. The Muslims living in Mewat district are called Meo. They are listed under the OBC category which means they are recognized as part of the backward class communities.
- The literacy rate recorded in Mewat district was 44.07 per cent. It consisted of 61.53 per cent of literate males as against 24.26 per cent literate females. In comparison to the state average literacy of 68.59 per cent, there was a gap of nearly 24 per cent. The male-female gap in literacy rates within the district was about 37 per cent.
- The sex ratio of Mewat was 894 against the state average of 861. It suggests better sex ratio in comparison to the state figure, but much worse in comparison to the national average of 927.
- Only 40 per cent of population constitutes the active workforce. Out of them 44.37 per cent were engaged in cultivation.
- In the district, 88.31 per cent of land falls in the cultivable area, while the net area sown is 76.80.
- Next to agriculture, dairy is the alternate source of their livelihood as 47.79 per cent of people were keeping buffalos.

- The district is also deficient in educational infrastructure. It has 3 colleges and only one polytechnic and 7 ITI/VEI which reveals the precarious situation of educational facilities.
- Primary schools exist in 78.14 per cent of the villages, but there is a short fall of Middle, High School and Senior Secondary Schools which is 9.30, 6.91 & 3.77 per cent respectively. Therefore girls' formal education suffers from neglect. The girls belonging to Muslim communities prefer to go to Madarasas and not to high schools which are not located in the village.
- The district has poor health infrastructure. The PHC's cover just 10 per cent of population, while the sub-centres, which lack trained medical professionals, cover 64.71 per cent of population. Therefore, the response to institutional delivery is not encouraging. Due to the lack of qualified medical professionals, quacks have good business in villages.

Survey Findings: Socio-Economic Conditions and Other Amenities

Mewat district lagged behind the All-India level in six out of eight indicators and also in two health indicators. The table below shows the gap between the all India and district figures vis-à-vis ten indicators. It prioritises the development intervention vis-à-vis eight indicators. The two health related indicators are not part of the development priority, as the Ministry of Minority Affairs has identified Minority Concentration Districts (MCD) only on the basis of eight indicators. However, these are important indicators of human development and, therefore, ought to form part of the multi-sector development plan of the district. The district figures are based on the survey findings and the all India figures pertain to 2004-05 and 2005-06. The difference with the all India figures may be lower here, as the all India data are a little dated.

Development Priorities as per Eight Indicators

Based on the survey and a cursory look at the micro-economic indices showing conditions of development, it is not difficult to identify the development priorities of the district.

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

Sl. No.	Indicators	Mewat	All India 2005	Development Gaps Between All India and District	Development Priority of the District
		(1)	(2)	(3=1-2)	(4)
1	Rate of literacy	53.29	67.3	-14.01	5
2	Rate of female literacy	33.98	57.1	-23.12	2
3	Work participation rate	23.98	38	-14.02	4
4	Female work participation rate	5.76	21.5	-15.74	3
5	Percentage of households with <i>pucca</i> walls**	78.73	59.4	19.33	8
6	Percentage of households with safe drinking water	89.79	87.9	1.89	7
7	Percentage of households with electricity	54.96	67.9	-12.94	6
8	Percentage of households with water closet latrines	12.86	39.2	-26.34	1
9	Percentage of fully vaccinated children	8.04	43.5	-35.46	-
10	Percentage of child delivery in a health facility	7.01	38.7	-31.69	-

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

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

** This includes semi-*pucca* houses.

Water Closet Latrines

Availability of water closet latrines remains the most critical gap: nearly 91.31 per cent of Hindus and 86.30 per cent of Muslims defecate in the open. Only about 14 per cent of Muslims and 8.69 per cent of Hindus have in-house toilet facilities. The poor sanitary conditions may well be gauged by the fact that 27.62 per cent of the Hindu settlements and 41.15 per cent of Muslim settlement areas are devoid of drainage facilities.

The total sanitation campaign seems to have no visible impact in Mewat district, since the district seems to be way behind the target. Thus it is important that the TSC is properly implemented and the remaining gaps topped up through the multi-sector development plan.

Literacy Rate, particularly Female Literacy Rate

As against the All-India average of 67.3 per cent, the literacy rate of Mewat is only 53.2 per cent. There is low literacy among Muslims (52.75 per cent) as compared to their Hindu counterparts (56.14 per cent). The female literacy rate is very low in comparison to the male literacy figures. The literacy rate of females is only 33.98 per cent, while the male literacy rate is 69.47 per cent. The problem of access to schools is a major reason for low female literacy rates.

Low literacy is also due to poor enrolment and high rate of drop outs, apart from non availability of schools. So far as primary schools are concerned, the situation is more or less the same as in other districts of the state. It is at the middle and higher secondary level that its availability is quite deplorable. Hence, expansion of primary, middle, high and higher secondary schools, both for boys and girls, should be taken on a priority basis, along with effective measures to minimise dropping-out. It seems that the SSA scheme has not made a significant dent on the provision of basic educational services in the rural areas of the district.

Employment Opportunities, more so for Women

The overall work participation rate in Mewat district is very low (23.98 per cent). The work participation of Muslims was quite low with 23.30 per cent compared to their Hindu counterparts (27.75 per cent). The work participation rate among Hindu males is high with 43.36 per cent, than of the Muslim males where it is 38.04 per cent. Gender differentials in work participation are noticeable and quite alarming. Female work participation, among both Hindu and Muslim households, is reported to be 6.72 per cent and 5.61 per cent respectively (See Table 3.23). Since a majority of people depend on agriculture and dairy there is a need to provide irrigational facilities, agro-based technology to encourage horticulture, floriculture, milk chilling plants, dairy cooperatives etc to help them be gainfully employed.

There is lack of training centres in the district and very few vocational institutes are available. Unless special measures are taken to attract people into vocational training courses, no employment prospects exist for them. There is urgent need of skill upgradation of youth who find no worthwhile job prospects after matriculation. NGOs and social activists could be encouraged to mobilise women folk and impart training for their skill upgradation which may help them to become self reliant.

Electricity

Although electricity is not a critical gap in Mewat district, it still needs attention as nearly half of the households of the district are not electrified yet. Nearly 58.16 per cent of Hindu and 54.23 per cent of Muslim households had their houses electrified. However, there was also heavy dependence on non-electrified sources: 99.5 per cent, 89.5 per cent and 1.5 per cent of the households were using oil lamps, lanterns and petromax respectively, for the purpose of lighting their houses.

The Rajiv Gandhi Rural Electrification Mission is a Centrally-sponsored programme that targets universalisation of electricity connections to the rural households by the end of 2009. The programme has to be strengthened, so as to cover all the people in the district.

Drinking Water Facilities

Nearly 90 per cent of the households have access to drinking water, which is a bit more than the all-India figure of 87.9 per cent. About 66 per cent of Hindus and 58.12 per cent of Muslims relied on the use of public source, while 25.63 per cent of Hindus and 31.30 per cent of Muslims had private arrangements for drinking water. Sources that are not regarded safe for drinking water, such as the public protected and unprotected wells, are also used for drinking purposes. The dependence on unprotected wells and private sources of drinking water by the majority of rural poor households, is a serious concern and needs to be rectified. Government must provide tap water facilities, for which necessary allocations should be made on a priority basis.

Housing with *Pucca* Walls

Almost all the households in the surveyed villages have their own houses. Nearly 78.73 per cent of the household live in *pucca* houses, while the all-India figure for the same is only 59.4 per cent. Most of the households live in either *pucca* or semi-*pucca* houses with one or two rooms. However, some 8.47 per cent and 12.37 per cent live in thatched and *kutchha* houses respectively.

Additional Areas of Intervention

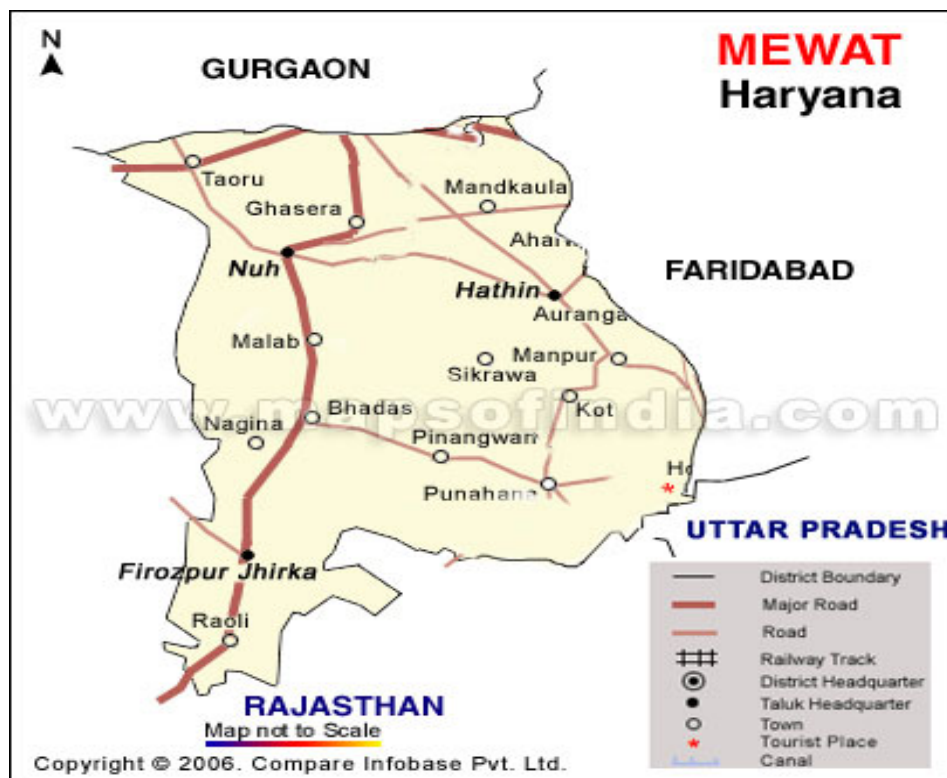
- The health infrastructure in terms of civil hospital, CHC, PHC and centres look quite satisfactory but there are not able to extend delivery services to the vast chunk of population. Non availability of trained medical professionals in the district often leave people with no option but to take the services of quacks..
- Cases of child delivery, the services of traditional dais are readily sought after. Female mostly depend upon the anganwadi workers who are available in villages but they are unable to deal with critical cases. Therefore there is a need to strengthen the health infrastructure by equipping those centres with medicines and pathological tests.
- Below Poverty Line survey conducted in 2002, identified nearly 33, 229 families living in Mewat as those belonging to the BPL group. After 5 years when the survey was conducted in 2007-08, their numbers have risen to 40,815. This simply suggests the precarious condition of people living in Mewat. Therefore a multi pronged strategy is needed to increase development in the district..

Chapter I

INTRODUCTION

District Profile

The newly constituted Mewat district consists of three sub-divisions, five tehsils, one sub-tehsil and six blocks. The district is located in the extreme South and has not been endowed with the basic infrastructure that could lead to its socio-economic development. The Muslims living in the Mewat district are called Meo. They were primarily agricultural and pastoral groups belonging to the Rajput caste. In order to have a proper ethno-historical background of the community, some ethnographic materials were also made part of the collection of the secondary information about the Meo community. It is significant however to mention that the Meos trace their lineage from Kshatriyas. During the regime of Tughlaq dynasty in 14th century and during Aurangzeb's rule they embraced Islam, which still characterises their distinctive ethno-cultural identity.



Population Distribution in Mewat

In the newly created Mewat district of Haryana, the Muslim population, primarily consisting of Meos are in a majority. The district, which was carved out of Gurgaon, has

a negligible population of other religious minority groups i.e. Sikhs, Jains, and Christians etc. In erstwhile Gurgaon, out of a total population of 16,60,289, the concentration of Muslim population was 37.22 per cent which is next to Hindu population i.e. 61.83 per cent. It is significant to note that the Mewat district was carved out from erstwhile Gurgaon and Faridabad districts, which came into existence on April 4, 2005 as the 20th district of Haryana. The newly created district consists of three sub-divisions namely, Nuh, Ferozpur Jhirka and Hathin. The district consists of five Tehsils and six blocks namely, Nuh, Taoru, Nagina, Ferozpur Jhirka, Punahana and Hathin. The district headquarter is located at Nuh. The district has 531 villages out of which 490 are inhabited and 41 uninhabited.

Table 1.1: Population by Religion in Descending order in Gurgaon, 2001

Religious Groups	Haryana		Religion in Decending order in Gurgaon	
	Population	Percentage	Population	Percentage
Hindu	1,86,55,925	88.25	10,26,542	61.83
Muslim	12,22,916	5.78	6,17,918	37.22
Sikh	27,185	0.13	6,672	0.40
Jain	11,70,662	5.54	4,792	0.29
Christian	7,140	0.03	3,258	0.19
Buddhist	57,167	0.27	838	0.05
Others			269	0.02
Total	2,11,40,995	100	16,60,289	100

Source: Census, 2001

The total population of Mewat district was 9.94 lakhs. The district is predominatly rural with 95.36 per cent of its population inhabiting rural areas and 4.64 per cent only may be called urban. Tehsil-wise distribution of population in Mewat district shows the maximum concentration of population in Punahana (i.e. 24.54 per cent of the total population), Ferozpur Jhirka ranks next with 21.42 per cent, Taoru and Hathin had 20.81 and 20.51 per cent of the total Mewat population respectively. Hathin was part of Faridabad district. Nuh Tehsil, the head quarter of the district had the least concentration of population with only 12.69 per cent (See Table 1.2). The population enumeration for Tehsils has been used to work out the population estimate for the district. This is also available on the website for the newly created Mewat district. The population estimate however was also calculated from village directory of the Census of India, 2001. Therefore table 1.2 may show a little variation and if we use the block-wise estimate of the population that also does not add up to the total as shown in Table 1.2. These anomalies in population may

prevail till the final population estimate is made when census enumeration takes place in 2011.

Population Distribution in Mewat

The newly created Mewat district has a total population of 923400 constituting 92.9 per cent of rural population as against 71.1 per cent of rural population of the state of Haryana. With the exception of Taoru Tehsil, which has 86.3 per cent of rural population, all the four tehsils have rural population numbering over the district average of rural population. The district has 7.4 per cent of SC population.

Table 1.2: Population Distribution in Rural Mewat District (%)

Tehsil	Total rural population	Rural %	%SC	%ST	% Hindu population	% Muslim Population	% Minority population
Taoru	108841	86.3	13.4	0.0	44.1	55.7	55.9
Nuh	201816	94.8	6.3	0.0	26.9	73.0	73.1
Ferozepur Jhirka	226113	92.7	5.8	0.0	12.8	86.9	87.2
Punahana	193679	93.6	5.0	0.0	11.3	88.5	88.7
Hathin	192951	94.6	9.3	0.0	43.5	56.5	56.5
Mewat District	923400	92.9	7.4	0.0	25.7	74.2	74.3
<i>Haryana</i>	<i>15029260</i>	<i>71.1</i>	<i>21.4</i>	<i>0.0</i>	<i>87.0</i>	<i>7.0</i>	<i>13.0</i>

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

The minority population with 74.3 per cent is the numerically preponderant. Taoru and Hathin are two other Tehsils which have 55.9 and 56.5 per cent of the minority population. That means the district has a Hindu population of 25.7 per cent, who are in minority, although in Taoru and Hathin Tehsil their presence with 44.1 and 43.5 per cent is conspicuous. Taoru Tehsil also has 13.4 per cent of SC population. In the state of Haryana Mewat has the largest concentration of Muslim population. Their overall population is 13.0 per cent for the state as against the numerically dominant population of 87.01 per cent of Hindus (See Table 1.2).

Literacy

Overall literacy in Mewat district is 44.8 per cent with 59.9 per cent literacy recorded for males and 21.6 per cent for females. In respect of literacy, all the tehsils of Mewat district rank at the bottom. In comparison to the state average of 63.2 per cent, the literacy percentage in the tehsils of Mewat are the lowest. The lowest literacy rate is recorded in the tehsil of Punahana (35.3 per cent), while the highest literacy is recorded in Taoru (53.6 per cent).

Table 1.3: Literacy and Sex Ratio in Rural Mewat, 2001

Tahasil	Literacy (%)			Sex Ratio	
	Male	Female	Total	All	child (0-6)
Ferozpur Jhirka	56.7	17.4	38.0	904	894
Hathin	61.7	23.8	44.1	873	883
Nuh	61.8	23.2	43.6	891	888
Punahana	53.6	15.3	35.3	910	904
Taoru	70.5	34.5	53.6	884	880
Mewat	59.9	21.6	41.8	894	891
<i>Haryana</i>	<i>75.4</i>	<i>49.3</i>	<i>63.2</i>	<i>866</i>	<i>823</i>

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

Needless to mention, that there is also a striking gap between male and female literacy in Mewat. As against the state average of 49.3 per cent for females, the female literacy recorded for Mewat is 21.6 per cent. Taoru, Hathin, Nuh, Ferozpur Jhirka and Punahana almost rank at the bottom with 34.5, 23.8, 23.2, 17.4 and 15.3 per cent respectively.

Sex Ratio

The sex ratio and literacy data provide an interesting profile of Mewat district. As compared to the state average, sex ratio shown in different tehsils of Mewat is not all that depressing (see table 1.3). The overall sex ratio of Mewat was only 894 females to 1000 males as against the national average of 927 females per 1000 males. The sex ratio of Mewat seems to be better than the state average of 866 females per thousand males. In other towns i.e. Punahana and Ferozpur Jhirka it was 910 and 904 respectively, which is remarkable in comparison to the state average sex ratio.

It is significant to note that Tehsils having low female literacy recorded better sex ratio. Tehsils having higher female literacy rate recorded adverse sex ratio. It may be inferred that literate persons have greater propensity to go for sex detection tests than those females who are illiterate and less educated. Gender sensitivity and awareness campaigns may act as a deterrent and therefore, there is a need for a positive discourse on dangers of a declining sex ratio.

Although the child sex ratio in Mewat district is better than the state average, but it was quite low in comparison to the national average. Child sex ratio seems to be the highest

in Punahana tehsil (904), followed by Ferozpur Jhirka (894), whereas it is lowest in Taoru tehsil (880).

Employment

According to 2001 census, out of the total population of 9.94 lakh people, the economically active population in Mewat was just 4 lakhs. Thus, 40 per cent of population constituted the workforce of the district. Out of the total working population, 44 per cent were engaged in cultivation, 15.43 per cent in agricultural labour, about 2 per cent in household industries and the rest in other activities (see table 1.4).

Table 1.4: Distribution of Number of working population

	No. Of Working Population	In percentage
Cultivators	175794	44.37
Agriculture labourers	61136	15.43
Workers in HH industries	7629	1.93
Other workers	151647	38.27
Total	396206	100.00

Source: <http://mda.nic.in/Mewat-Glance.htm>

Land Use Pattern

Out of the total area of 191,154 hectares, the net cultivated area was 146805 i.e 76.80 per cent and net irrigated area is 101356 i.e., 53.02 per cent. The major crops grown are wheat, mustard, gram, barley in the Rabi season and bajra and pulses in the Kharif season. Paddy and fruits crops cover a part of net cultivated area. The area under forest is 4.81 percent and the area not available for cultivation is 11.68 per cent (see table 1.5).

Table 1.5: Distribution of Land and its quality

	Hectare	%
Total Area	191,154	100.00
Cultivable area	168,804	88.31
Total cropped area	220,207	115.20
Total irrigated area	101,356	53.02
Net Irrigated area	101,356	53.02
Cultivated area	146,805	76.80
Area sown more than once	72,552	37.95
Net area sown	146,805	76.80
Area not available for cultivation	22,350	11.69
Area under forest	9,186	4.81

Source: District Development Plan, 2005-06

Livestock

A majority of households in Mewat district possessed buffalos (i.e. 47.79 per cent) and poultry (i.e. 31.14 per cent), followed by goats (i.e. 11.16 per cent), cattle (6.30 per cent) and sheep (3 per cent) (table 1.6).

Table 1.6: Distribution of Livestock

Livestock	No. of HH having livestock	%
Cattle	37,856	6.30
Goat	67,000	11.16
Buffalo	287,011	47.79
Pigs	2,000	0.33
Camel	100	0.02
Sheep	18,000	3.00
Horse & Pony	500	0.08
Mule & Donkey	500	0.08
Poultry	187,000	31.14
Others	600	0.10
Total	600,567	100.00

Source: District Development Plan, 2005-06

Educational Facilities

Most of the educational facilities available in the districts were up to primary level only. At the middle and the senior secondary levels, the number of schools available was 9.30 and 6.91 per cent respectively. There are only 3 colleges, one polytechnic, 7 Industrial Training Institutes (ITI's)/Vocational Educational Institute (VEI) and one teacher training institute, which reveal the precarious situation of educational facilities in the district (see table 1.7).

Table 1.7: Distribution of Educational Facilities

Education Facility	No. of Educational Institutions
Primary Schools	622
Middle Schools	74
High Schools	55
Senior Secondary School	30
Colleges	3
Polytechnics	1
ITI/VEI	7
Teacher Training Institute	1
Bal Bhawan	3
Total	796

Source: District Development Plan, 2005-06

Health Facilities

The status of health facilities in the district is also gloomy, with only one civil hospital and 4 Community Health Centre (CHCs) are available in the district. However, there are 17 Primary Health Centres (PHCs), 110 sub centres, 28 Ayurvedic and 10 Homeopathic health facilities reported (see table 1.8).

Table 1.8: Distribution of Health Facilities

Health Facility	No. of Health Care Centres
Civil Hospital	1
CHC	4
PHC	17
Sub Centres	110
Ayurvedic	28
Homeopathic	10
Total	170

Source: District Development Plan, 2005-06

Methodology

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

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

population, then 6 villages have been selected from that stratum. It has also been ensured that at least 6 villages are selected from each stratum.

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

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

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

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

Table 1.9: The Criteria for Forming Hamlets

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

Multiplier Procedure

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

Formula:

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

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

D= Total households in the village

d=Total households listed in the village

H=Total selected sample households in the village

h=Total households selected from different religious groups

n= Number of religious group in the village

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

Formula:

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

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

SP= Total population of the strata

M=Total number of villages selected in the strata

VP=Population of the sample village

j=Number of stratum

n= Number of religious groups in the village

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

Formula:

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

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

DP= Total population of district

M=Total number of selected Tehsil in the strata

TP=Population of selected Tehsil

k=number of stratum

n= number of religious groups in the village

Thus, district level data are estimate based on survey.

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

Chapter II

VILLAGE LEVEL DEFICITS

Mewat district lags behind development parameters when compared to the rest of the state. Infrastructural facilities in Mewat have not been developed to the level that exists in other districts of Haryana. This is the reason why literacy percentage of the population and the health facilities is abysmally low. The absence of proper educational infrastructure has made the employment of youth quite grim. Historically, Mewat was the military bye pass for the Muslim invaders who invaded Delhi. Thus, the repeated invasions, loot and plundering did not allow the region to develop resources that could be channelised for the economic development of the area. The century old devastation and destruction demoralised and demotivated the local people, who accepted their backwardness as their inevitable fate. The growth centric state model of development neglected the Mewat region even after independence and the subsequent formation of the state of Haryana. Therefore, the region suffered from certain structural imbalances which created institutional bottlenecks – the legacy of which may be traced to its unique ethno-cultural history.

EDUCATIONAL INFRASTRUCTURE

The percentage of villages having primary schools is 92.0 which is comparable to the other districts of the state. The situation however, was found to be not better in Taoru and Punahana, where it was 85.4 per cent and 88.6 per cent, respectively. It was lower than the district average. The situation with respect to the availability of middle schools in Mewat was quite low. As against the state average of 51.1 per cent, in Mewat it was 28.2 per cent and the situation of Ferozepur, Jhikara and Taoru was found to be all the more grim with 22.9 per cent and 23.2 per cent, respectively. At the secondary level, the number of schools existing in Mewat was found to be extremely low at 3.20 per cent i.e. out of 2622 for the state, there were only 84 in Mewat. In other words against a secondary school that was available for 5732 population in the state, it was available in Mewat for 10,993 population. The situation in respect of Ferozepur, Jhirkha and Taoru was much worse, as secondary schools were available for a population of 13605 and 15074, respectively. The deficiency was also found to be conspicuous in availability of

training schools. There were no industrial training schools in Taoru, Punahana, and Hathim (See Table 2.1).

Table 2.1: School Status in Mewat District

Tehsil	% vil having primary school	%villages having middle school	no. of Secondary school	population per Secondary school	number of industrial school	population per industrial school	number of training school	population per training school
Taoru	85.4	23.2	8	13605	0		0	
Nuh	94.5	31.2	22	9173	2	100908	3	67272
Ferozpur Jhirka	94.4	22.9	15	15074	5	45222.6	4	56528
Punahana	88.6	35.2	20	9684	0	--	0	--
Hathin	95.0	31.3	19	10155	0	--	0	--
Mewat District	92.0	28.2	84	10993	7	131914.3	7	131914
<i>Haryana</i>	<i>92.6</i>	<i>51.1</i>	<i>2622</i>	<i>5732</i>	<i>166</i>	<i>90537.71</i>	<i>159</i>	<i>94524</i>

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

Education

All the 30 villages surveyed in Mewat have at least one primary school. Only 70 per cent of the villages have primary schools for girls. Out of the 30 villages, 5 villages did not have any middle school. Out of 30, only 18 villages had middle school for girls, while 12 villages did not have any middle school for them. The situation was just the opposite with the availability of higher secondary schools. Only 12 villages had higher secondary schools, while 18 villages did not have them. Thus, the picture so far as higher education is concerned, is quite gloomy.

The availability of high schools for both girls and boys is quite low. Only 40 per cent of the villages surveyed have high schools. The existence of it's, polytechnics and Inter-college is quite scarce. What is worrisome is that on an average the institutes of higher education are located at an average distance that varies from 7 kms for girls' primary schools to 28 kms for training institutes. The distance to middle and high schools became a factor for not sending girls for higher studies (See Table 2.2).

Table 2.2: Availability of Educational Institutions in Mewat District

Educational Institutions	Villages Not Having educational institutions	Having	Average Distance (kms)
Primary School (boys/Co-ed)	0	30	
Primary School (Girls)	9	21	7.3
Middle School (boys/Co-ed)	5	25	4.8
Middle School (Girls)	12	18	6.6
High/Higher Secondary (Boys/co-ed)	18	12	6.3
High/Higher Secondary (Girls)	18	12	8.6
Inter College	23	7	15.7
ITI	25	5	16.9
Polytechnic	24	6	19.8
Other Training School	16	14	28.5
Religious School	16	14	-

Source: Survey.

HEALTH FACILITIES /INFRASTRUCTURE

In Mewat 37.4 per cent villages have Primary Health Care Centres within a distance of 5 kms with the exception of Taoru and Punahana. The other three tehsils had less than 33 per cent villages having PHCs located at a distance of 5 kms. Only 31 per cent villages had Maternity and Child Welfare (MCW) centres located in the villages. The percentage of village having allopathic hospitals in Mewat was 45.5 per cent. The situation at Hathin, Ferozpur Jhirka and Taoru was better. So far as the availability of tap water in Mewat was concerned, 55 taps per lakh of population was in existence. The situation in this respect was better in Taoru, Ferozpur, Jhirka and Nuh where it was reported to be 75, 64 and 56, respectively. Hand pumps were found to be a somewhat readily available source of drinking water. The district has 78 hand pumps per lakh of population and in respect of Ferozpur Jhirka, Taoru and Nuh, the situation was reportedly better with 103, 96 and 86 hand pumps respectively (See table 2.3).

Table 2.3: Health and Drinking Water in Mewat District (%)

Tehsil	% Villages having PHCs within 5 KM	% Villages having MCW Centre within 5 KM	% villages having Allopathic hospital <5KM Range	Allopathic hospital per lakh popn	Tap Per lakh population	Tubewell per lakh population	Handpump per lakh population
Taoru	57.3	53.7	53.7	0.0	75	79	96
Nuh	32.1	26.6	26.6	0.0	56	79	86
Ferozpur Jhirka	32.6	26.4	59.0	0.0	64	90	103
Punahana	45.5	30.7	23.9	0.0	47	50	50
Hathin	23.8	22.5	62.5	0.0	41	81	58
Mewat District	37.4	31.0	45.5	0.0	55	76	78
<i>Haryana</i>	<i>38.1</i>	<i>27.7</i>	<i>26.3</i>	<i>0.1</i>	<i>42</i>	<i>55</i>	<i>53</i>

Source: Village Level Directory (Census, 2001).

The availability of health infrastructure is also a critical factor in Mewat, since very few villages have proper health care facilities. Out of 30 villages, 24 villages have no Primary Health Centre (PHC), and no Community Health Centre (CHC). In 17 villages there is no primary health sub centre. Hospitals and dispensaries exist only in three villages. Twenty seven villages i.e. 90 per cent of the villages do not have basic maternity and child welfare centres. Even medical shops are available only in eight villages; those too are deficient in allopathic medicines. In 20 per cent villages there was PHC, CHC, Ayurvedic doctors and family planning centres. Only four villages had private qualified doctors. The striking feature is that out of 30 villages surveyed, quacks are present in 25 villages. Due to the non-availability of proper health care facilities, people are mainly dependent on these quacks (See Table 2.4).

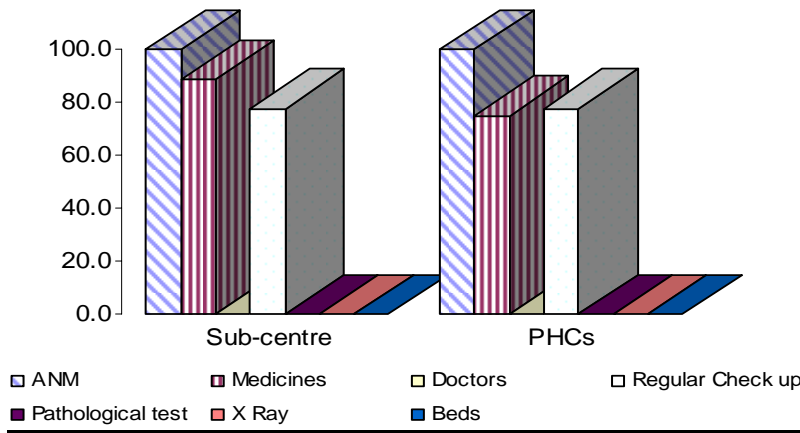
Table 2.4: Availability of Health Institutions in Surveyed Villages of Mewat

Health Institutions	Not Available	Available	Distance (Kms)
Primary Health Centre	24	6	6.7
Primary Health Sub-Centre	17	13	6.7
Community Health Centre	24	6	7.9
Hospital/Dispensary	27	3	8.5
Private Qualified Allopathic Doctors	26	4	11.1
Maternity Child Care Centre	27	3	11.5
Ayurvedic Doctors	24	6	17.5
Homeopathic Doctor	21	9	17.3
Quacks	5	25	14.5
Family Planning /clinic	24	6	13.8
Medical Shop	22	8	4.0

Source: Survey

Only Auxiliary Nurse Midwife (ANM) and Medicines are available at PHC and Sub centres in the villages. However, the percentage of villages having qualified allopathic doctors and pathological test facilities and X-Ray etc. are reportedly nil in the surveyed PHC/Sub Centres. (See figure 1)

Figure 1: Availability of Facility at PHC and Sub Centre



OTHER AMENITIES

98.6 per cent villages in Mewat have *pucca* roads, while electricity is also available in 99.8 per cent of the villages. However, the percentage of agricultural cooperatives existing in villages is just 53.5 per cent as against 77.7 per cent of the state average. Similarly only 36.6 per cent of villages have cooperatives located within a distance of 5 km. About 43.7 per cent villages have commercial banks within 5 km range. However,

the Taoru, Hathim, and Punahana blocks are better off with 65.9 per cent, 60 per cent and 50 per cent of banks located at a distance of 5 kms. The ratio of commercial banks available per lakh of population is also better (i.e. 3.4%) in comparison to the state average of 4.4 per cent. The availability of post offices per lakh population was 9.7 per cent as against State's average of 16.4 per cent (See Table 2.5).

Table 2.5: Banking and Other Facilities in Mewat District

Tehsil	% villages having paved road	Percentage of villages having power supply	% Villages having agricultural co-	% villages having Co-operative bank	Co-operative bank per lakh population	% villages having commercial bank within 5 KM Range	Commercial bank per lakh population	Post office per lakh popn	Percentage unirrigated land to total land
Taoru	96.3	100.0	62.2	53.7	0.0	65.9	3.7	11.0	15.1
Nuh	100.0	100.0	53.2	29.4	0.5	31.2	1.5	11.9	66.5
Ferozpur Jhirka	97.9	100.0	56.9	19.4	0.4	27.8	3.1	7.5	75.7
Punahana	98.9	98.9	40.9	45.5	0.5	50.0	4.6	6.2	22.5
Hathin	100.0	100.0	52.5	50.0	1.0	60.0	4.1	13.0	12.2
Mewat District	98.6	99.8	53.5	36.6	0.5	43.7	3.4	9.7	44.6
<i>Haryana</i>	<i>98.5</i>	<i>99.7</i>	<i>77.7</i>	<i>34.2</i>	<i>1.8</i>	<i>46.9</i>	<i>4.4</i>	<i>16.4</i>	<i>20.5</i>

Source: Calculated from Village Directory, Census of India, 2001

As Mewat district is one of the most backward districts of India, the people are deprived of all the basic facilities starting from health and education to communication. None of the villages surveyed have a railway station or a bus stop. For catching trains they have to travel a distance of about 30 kms. The nearest bus stop is about 6 kms from a village. Out of 30 villages surveyed only 12 villages had post offices, while in other 18 villages people had to travel about 4.6 kms to avail postal facilities. Even public telephone booths were available in only 9 villages and in rest, the villagers had to travel a distance of 6.3 km to avail this facility. Only 4 villages had Rural Banks and none of the villages had any commercial banks. Commercial banks were located at a distance of nearly 8 kms. Anganwadi centres existed in all the 30 villages, the fair price i.e. the ration shop did not exist in three villages. In 11 villages there was no general shops and the villagers had to travel a distance of 11 km to reach a general merchant shop. Twenty six villages had no mandi shop, the villagers had to travel 8 km to reach a mandi shop. Dairy was an important source of income but milk mandis existed only in 8 villages and in 19 other villages, villagers had to travel a distance of 6.6 km to reach to a milk mandi. There was no veterinary hospital in 13 villages and villagers had to travel 8.7 km to reach to a

veterinary hospital. Markets are also quite far off. In the absence of such facilities, this region fails to attract industries, which certainly has adverse impact on the livelihood of the people.

Table 2.6: Distribution of other facilities Available

Type of Facility	Distance (kms.)	Not having	Having	Total
Block Head Quarter	10.8	30	0	30
Nearest Town	8.9	30	0	30
Nearest Bus Stop	5.9	21	7	28
Nearest Regular Market	8.1	30	0	30
Nearest Railway Station	30.3	30	-	30
Nearest Post Office	4.6	18	12	30
Public Telephone Connection	6.3	16	8	25
Commercial Bank	7.9	28	-	28
Rural Bank	5.1	25	4	29
Anganwadi	-	0	30	30
Gram Panchyat Office	6.7	4	21	25
Fair Price Shop	5.0	3	27	30
Fertilizer Shop	6.2	23	7	30
Seeds Storage	8.9	28	-	28
Pesticide Shop	12.0	24	-	24
Cold Storage	31.3	21	-	21
Other General Shop	11.3	11	18	29
Nearest Mandi	8.0	26	1	27
Milk Mandi	6.6	19	8	27
Vertinary Hospital	8.7	13	5	18

Source: Survey

The mean wage rate prevailing in the villages for various types of agricultural activities were found to be low. What was surprising to note, was that against the prevailing government's labour rate of Rs.135 per day, the labourers were paid Rs.114, Rs.105, Rs.123 and Rs.118 for ploughing, weeding, harvesting and threshing respectively. The wage rate for unskilled labour was Rs.112. Only skilled labour was paid over Rs.200 per day. In other developed districts of Haryana, the wage rate for non skilled labour is over Rs. 150 per day. Thus we find that the prevailing wage rate in Mewat fell short of average wage rate in Mewat, which is another indicator for the district's backwardness (See Table 2.7).

Table 2.7: Mean Wage Rate Prevailing in the Villages in Mewat District

Type of Activity	Wage in Rs
Ploughing	114
Weeding	105
Transplanting	135
Harvesting	123
Threshing	118
Unskilled Labour	112
Skilled Labour	201
Government Programme	135

Source: Survey.

The schools existing in Mewat were *pucca* schools which had cemented floors. These schools also had usable black boards and desks for every student. The toilet and drinking water facility was not available in all the surveyed villages. In 2 schools there was no toilet facility and in nine schools there was no drinking water facility for the students. Note books were given to students in only 22 villages but books were given to students in 29 villages. The mid day meal was a big incentive for students to attend school. The preparation and quality of the mid day meal was generally reported to be good.

The villagers were by and large satisfied with the Integrated Child Development Scheme (ICDS) services. The ICDS centre was functioning in 19 government owned buildings and 11 private buildings. The general conditions of the building were reported to be average. In a month about 90 mothers, on an average, are reported to have visited the centre with their children, numbering about 228, for seeking medical services. The people in villages did not grudge the functioning of Anganwadi centres.

People had many complaints about the functioning of the PDS.. About 40 per cent reported that the availability of goods were bad, 26.7per cent found it to be average. About 33.3 per cent reported that they never got their full quota of rations. About the regularity of supply, 43.3 reported it to be bad and a similar number i.e. 43.3 per cent, reported it to be satisfactory. About the quality of grains, behaviour of the dealer, measurement and honesty of price, about 80 per cent of the people were satisfied (See Table 2.8).

Table 2.8: Assessment of People about PDS in Mewat District (%)

	Very Good	Good	Satisfactory	Average	Bad	Very bad	No Comment	Total
Availability of Good	0.0	16.7	13.3	26.7	40.0	3.3	0.0	100.0
Get Full Quota	0.0	3.3	16.7	43.3	33.3	0.0	3.3	100.0
Regularity	0.0	13.3	13.3	30.0	30.0	13.3	0.0	100.0
Honesty in Measurement	0.0	43.3	23.3	23.3	6.7	3.3	0.0	100.0
Honesty in Price	0.0	43.3	36.7	6.7	13.3	0.0	0.0	100.0
Quality of Grains	0.0	26.7	43.3	26.7	3.3	0.0	0.0	100.0
Distance of PDS Shop	13.3	56.7	16.7	13.3	0.0		0.0	100.0
Behaviour of Dealer	0.0	40.0	30.0	13.3	6.7	3.3	6.7	100.0

Source: Survey.

So far as the average number of different types of card holders in surveyed villages was concerned, it was found to be existing in proportion to their numerical strength in the village. There was no discrimination in this respect among the Muslim and Hindus. On an average, Annapurna Cards were available to 7 Hindus and 29 Muslims. The Antodaya cards were available to 24 Hindus and 52 Muslims and similarly below poverty line (BPL) cards were available to 41 Hindus and 178 Muslims. The above poverty line (APL) card was available to 73 Hindus and 581 Muslims (See Table 2.9).

Table 2.9
Average Number of Different Card Holders Per Village in Mewat District

Type of Card	Religion	Mewat
Annapurna	Total	35
	Hindu	7
	Muslim	29
	Other	.
Antodaya	Total	71
	Hindu	24
	Muslim	52
	Other	50
BPL	Total	224
	Hindu	41
	Muslim	178
	Other	194
APL	Total	638
	Hindu	73
	Muslim	581
	Other	.

Source: Survey.

Thus, the villages of Mewat lack both basic infrastructural facilities and also basic amenities at the household level.

Chapter III

SOCIO-ECONOMIC CONDITIONS OF THE POPULATION/HOUSEHOLDS

DEMOGRAPHIC FEATURES

The Muslims constitute a majority in Mewat. Out of 900 households surveyed in 30 villages, 82.02 per cent are Muslims and 17.94 per cent are Hindus. On an average 5.65 members live in a Hindu family, while Muslim families are a bit larger with 6.75 members. The sex ratio of the Hindu population was reported to be 742 against 834 of Muslim population. The average sex ratio for the surveyed households is reported to be 819.

Among Muslims, the literacy rate is 52.75 per cent against 56.14 for Hindus. The gap in the literacy percentage of male-female is quite wide. Among the Muslims, male literacy is 68.86 per cent as against 33.88 per cent for female while the corresponding figure among the Hindu male-female is 72.29 and 34.83 per cent. (See table 3.1).

Table 3.1: Demographic features of the Households surveyed (%)

Community	%	Dependency Ratio	Sex Ratio	Average HH Size	Literacy 7 and above		
					Male	Female	Persons
Hindu	17.94	0.98	742	5.65	72.29	34.83	56.14
Muslim	82.02	0.85	834	6.75	68.86	33.88	52.75
All	100.00	0.87	819	6.55	69.47	33.98	53.29

Source: Survey

The picture is all the more critical for girls. The gender gap is generally high across all religions. The low literacy rate across Muslims may be attributed to the conservative attitudes of Muslim males, who prefer to send girls to Madarsas as they considered it to be safe and secure for girls. Muslim girls are not allowed to go outside the village for middle and higher secondary level education. They are sent to village schools where they get education up to primary level only. That is why there are higher drop out rates reported among the Muslim girls, who after completing primary level of schooling prefer not to join middle and higher secondary schools which are located in other villages or at the block headquarters.

Age is considered an important variable for understanding the demographic feature of the population. The age-wise distribution of the households reveals that in the 0-4 age group, the percentage of male population is more than the female population among Hindus, while no such imbalance is noticed among the Muslims. The percentage of male and female population in 0 - 4 age group among Hindus is 12.95 and 9.94 while the corresponding figure among the Muslims is 15.30 and 15.32. A marked reversal of trend however, is noticed in the 5 - 14 age group, where the Hindu male-female composition in percentage terms was 30.89 and 33.40 respectively. Among the Muslims, the composition of males to females is reported to be 35.29 and 32.99 per cent respectively. In the age group of 15 years and above, the composition of male to female population does not reveal marked imbalance in either the Hindu or Muslim communities. Overall figures for the surveyed households of age-wise population composition, do not reveal shortage of female population as against the male (See Table 3.2). The age-wise composition of data also gives us some idea about the life expectancy of Hindu-Muslim male and female population. Among the Hindus, the percentage of male survival seems to be higher in comparison to female population in the above 60 age category. It is 7.35 per cent per male while it is 6.16 per cent for the female for the Hindus. The corresponding figure among the Muslims male is 5.16 per cent while among the female it is 3.94 per cent. The overall life expectancy among the Muslims is lower with 4.60 per cent as against 6.84 per cent of their Hindu counterparts (See Table 3.2)

Table: 3.2 Age-wise distribution of male and female population (%)

Age group	Hindu			Muslim			All		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-4	12.95	9.94	11.67	15.30	15.32	15.31	14.91	14.53	14.74
5-14	30.89	33.40	31.96	35.29	32.99	34.25	34.59	33.03	33.89
15-24	19.79	16.44	18.36	17.93	18.84	18.34	18.22	18.47	18.33
25-29	6.73	6.01	6.42	5.67	4.65	5.20	5.83	4.84	5.39
30-44	13.05	17.84	15.09	12.30	15.85	13.92	12.43	16.16	14.11
45-59	9.23	10.21	9.65	8.35	8.41	8.38	8.51	8.68	8.59
60+	7.35	6.16	6.84	5.16	3.94	4.60	5.51	4.27	4.95
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

QUALITY OF HUMAN RESOURCE

Education Status

A cursory look at the educational status of Hindus and Muslims reveals a grim picture as far as the number of illiterate people among them is concerned. Among the Hindus, 45.09 per cent of the households were illiterate, while among the Muslims, the number of illiterate is about 47.45 per cent. The rate of illiteracy among the females was higher.. Among the Hindus 65.17 per cent females are illiterate while among the Muslims 64.61 per cent are illiterate. The percentage of literate people who have studied up to middle, high and higher secondary level is quite low. Among the Hindus, male literacy status is 15.50 per cent at the middle level, 7.33 per cent at high school level and 1.57 per cent at higher secondary level. The corresponding percentage for Hindu female literacy status is 3.34, 2.05 and nil at the middle, high and higher secondary level respectively. Among the Muslims, the male literacy status is 11.50 per cent at the middle level, 7.43 per cent at high school level and 1.85 per cent at higher secondary level. In the case of female Muslims, it is 2.94 per cent at the middle school level and 0.50 and 0.47 per cent respectively at the high and higher secondary level. The percentage of people having technical, graduate and post graduate level education among both Hindus and Muslims is almost non existent. Needless to mention, the lack of education severely hinders their job prospects (see Table 3.3).

Table: 3.3 Educational Status of Household Members

	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Illiterate	29.63	65.17	45.09	33.31	64.61	47.54	32.68	64.74	47.15
Below primary or informal education	22.07	19.78	21.08	27.74	23.86	25.98	26.80	23.19	25.17
Primary	20.62	8.55	15.37	15.37	7.03	11.58	16.26	7.27	12.20
Middle	15.50	3.34	10.21	11.50	2.94	7.61	12.15	3.00	8.02
Management or commercial school course (vocational)	2.40	0.23	1.46	1.20	0.20	0.75	1.40	0.21	0.86
High School	7.33	2.05	5.03	7.43	0.50	4.28	7.42	0.74	4.40
Higher Secondary	1.57	0.00	0.88	1.85	0.47	1.22	1.81	0.40	1.17
Technical diploma or certificate below degree	0.55	0.20	0.40	0.44	0.00	0.24	0.46	0.03	0.27
Technical or professional degree	0.15	0.24	0.19	0.44	0.17	0.32	0.40	0.18	0.30
Graduate degree	0.18	0.20	0.19	0.41	0.19	0.31	0.37	0.19	0.29
Post-graduate degree	0.00	0.24	0.10	0.29	0.00	0.16	0.25	0.04	0.15
Others	0.00	0.00	0.00	0.00	0.03	0.01	0.00	0.02	0.01
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

The current schooling status of children in the age group of 5-16 years reported low enrolment of students in government schools. Children who have never enrolled in government schools are about one fifth of the total population of children. Those left after enrolment, are nearly one-tenth of the total. The percentage of drop outs among the Muslim women is higher than Hindus. Among Muslim females, it is 13.35 per cent against 11.11 per cent for their Hindu counterparts. This means, that one third of the eligible children do not go to school. However, it is interesting to note that more than half of the children belonging to the Muslim and Hindu communities have enrolled themselves in schools. The enrolment among Muslims is 54.97 per cent while it is reported to be 61.24 per cent among Hindus. However the enrolment of females is lower when compared to their male counterparts. Among the Muslims, female enrolment is 46.05 per cent while among Hindus it is 52.99 per cent (See Table 3.4).

Table: 3.4 Educational Status of Children in the Age Group of 5-16 years

	Hindu			Muslim			All		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Never Enrolled	12.77	25.64	18.60	14.93	32.97	22.58	14.64	31.96	22.04
Left after enrolment	9.93	11.11	10.47	9.02	13.35	10.85	9.11	13.04	10.79
Enrolled but does not go to school	0.00	0.00	0.00	0.20	0.27	0.23	0.18	0.24	0.20
Goes to informal institution	0.71	0.85	0.78	4.31	3.13	3.81	3.86	2.82	3.41
Enrolled in govt. school and is regular	68.09	52.99	61.24	61.52	46.05	54.97	62.40	47.00	55.82
Goes to private school	8.51	9.40	8.91	9.72	3.95	7.27	9.55	4.70	7.48
All	100	100	100	100	100	100	100	100	100

Source: Survey.

Some students also go to private schools – their percentage among Hindus is 8.91 per cent, while among the Muslims it is 7.27 per cent. It has also been found that Hindu representation in private schools is more (i.e. 18.28 per cent) than the Muslim (i.e. 16.62 per cent). The Hindu representation is more in government schools as well, which is 80.11 per cent, when compared to the Muslim households (74.38 per cent) (see Table 3.5).

Table: 3.5 Type of Schools attended (%)

	Hindu	Muslim	All
Govt	80.11	74.38	75.07
Privatet	18.28	16.62	16.96
Madarasa	1.61	8.65	7.67
Missionary	0.00	0.34	0.29
All	100.00	100.00	100.00

Source: Survey.

Among the Muslims, 8.65 per cent of students are reported to be attending informal schools called Madarasas. Only 1.61 per cent of Hindu students are found to be in informal schools.

When asked about the reasons for dropping out of school, 16 per cent of Hindu and 35.26 per cent of Muslims reported work at home as the main reason. Nearly 12 per cent and 6.36 per cent of Hindu and Muslim households stated earning for home as a reason. Among 4 per cent of Hindus and 6.94 per cent of Muslims stated extra expenditure involved in education as an excuse. What is startling to note, however, is the fact that nearly 50 per cent of them state lack of interest in studies as the main reason for dropping out (See Table 3.6).

Table: 3.6 Reasons for Drop Outs (%)

	Hindu	Muslim	All
Work at home	16.00	35.26	32.84
Need to Earn	12.00	6.36	6.97
School too Far away	4.00	0.58	1.00
Lack of facilities in school	0.00	0.58	0.50
Failed in exam	4.00	0.00	0.50
Fee or expenditure not affordable	4.00	6.94	6.47
Not interested in studies	52.00	50.29	50.75
Others	8.00	0.00	1.00
All	100.00	100.00	100.00

Source: Survey

HEALTH STATUS

The district is deficient in health infrastructure. The district has just one hospital, 14 primary health care centres, one dispensary and two community health centres which

are not adequate to treat people suffering from various diseases. It is found that both Hindus and Muslims living in the district suffer from certain respiratory problems, which are mainly caused due to inadequate safe drinking water and good hygienic conditions. Diarrhea, dysentery, cough and cold, fever, malaria, typhoid are some of the commonly prevalent diseases that people living in the surveyed households of villages suffered from. The proportion of diseases of fever is substantially higher in overall term i.e., about one fifth (i.e., 19.20 per cent) followed by typhoid (i.e., 12.47 per cent) and stomach related disease (i.e. 7.16 per cent). With little variation, the diseases are prevalent among both Hindus as well as Muslims (See Table 3.7).

Table: 3.7 Types of Diseases Prevalent in the Household (%)

	Hindu	Muslim	All
Diarrhea	0.72	2.16	1.94
Dysentery	6.79	2.44	3.11
Cough and Cold	3.29	5.82	5.43
Fever	19.04	19.24	19.20
Malaria	7.60	3.98	4.54
Typhoid	12.73	12.43	12.47
Kalazar	2.33	0.91	1.13
Pneumonia	1.82	3.92	3.59
Vomiting	0.50	1.46	1.31
Ear discharge	0.00	0.36	0.31
Night blindness	0.00	0.15	0.13
Conjunctivitis	2.66	2.58	2.59
Skin Disease	0.38	2.22	1.94
Chicken pox	1.23	0.42	0.54
Worms	0.00	0.22	0.18
Problem in teeth	0.00	1.09	0.92
Pain in stomach	9.60	6.72	7.16
Fracture	1.90	1.75	1.77
Women related disease	1.90	0.88	1.04
complication in Pregnancy and child birth	5.28	4.44	4.63
New Born Baby problem	0.80	0.16	0.26
TB	8.70	1.51	2.62
Filaria	0.69	3.07	2.70
Leprosy	0.00	0.09	0.08
Jaundice	0.43	2.64	2.30
Arthritis	3.72	3.33	3.39
Polio	0.80	1.21	1.15
Other	7.10	14.79	13.59
Total	100.00	100.00	100.00

Source: Survey

So far as seeking medical help is concerned, it is noticed that a large proportion of population is seeking help from private medical practitioners. This is due to the high rate of illiteracy and poorly equipped government hospitals, which fail to attend to the needs

of sick individuals. About one-tenth (i.e 11.53 per cent) people visited government hospitals for seeking treatment for their diseases. About 7.46 per cent of villagers sought the help of both government as well as private medical practitioners. No significant variation is found so far as seeking medical treatment is concerned among the Muslims and Hindus. It is also noticed that there is a greater tendency to seek private medical practitioners' help for medical treatment. About 81.26 per cent of Hindu community prefers to seek private medical practitioners' help while 78 per cent of the Muslims prefer to seek private medical practitioners help (see Table 3.8). This shows that the poor infrastructural health facilities that are available in the government hospitals in the district force people to go to private medical practitioners rather than to government hospitals.

Table: 3.8 Sources of Medical Treatment (%)

	Hindu	Muslim	All
Govt. Hospital	11.46	11.48	11.53
Private. medical practitioner	81.26	78.00	78.46
Govt. and private. both	6.30	7.68	7.46
Homeopath	0.00	1.72	1.45
NGO health worker	0.97	0.00	0.15
Home treatment	0.00	0.09	0.07
Quacks	0.00	0.96	0.81
Others	0.00	0.07	0.06
Total	100.00	100.00	100.00

Source: Survey

So far as the immunisation of children below 5 years of age is concerned, about 58.08 per cent of the children are immunised. The figures given on table 3.9 however reveal that only 8.04 per cent are fully immunised.

Table: 3.9 Immunisation of Children below 5 years

	Hindu	Muslim	All
Any Type	55.36	58.45	58.08
Fully Immunised	7.65	8.06	8.04

Source: Survey

It is worth mentioning here that for the purpose of immunisation of children, people prefer to go to the government agency than to the private agency. Both Hindus and Muslims preferred going to government agencies. About 99 per cent of Muslims reported that they had gone to government hospitals to immunise their children while 95.64 Hindus reported going to government hospitals. Only 1.57 per cent of the households sought the help of private agencies to immunise their children (See Table 3.10).

Table: 3.10 Immunisation Agencies (%)

	Hindu	Muslim	All
Govt. Agency	95.64	98.81	98.43
Private Agency	4.36	1.19	1.57
Total	100.00	100.00	100.00

Source: Survey.

So far as seeking medical help in delivery cases, it has been reported that there is a greater tendency to invite untrained dais for delivery. Nearly 93 per cent of the household data revealed that respondents' last child was born at home with the help of the untrained dais who are locally available. Muslims engaged the dais in 93.66 per cent of the cases, while in case of Hindus 89.19 per cent had admitted seeking their help. This means that the role of government or private hospitals and professional doctors are not significant. A majority of the women prefer delivery of babies at home with the help of locally available untrained dais and rely on members within their family for the pre and post natal care of the newly born babies and the mother (see table 3.11).

Table 3.11 Institutional and Non-Institutional Delivery of Children (%)

		Hindu	Muslim	All
Where last child born	Govt hospital	5.13	3.27	3.52
	Private hospital	5.69	3.07	3.49
	Home	89.19	93.66	92.98
Who assisted in the delivery	Doctor	9.14	6.01	6.52
	Trained midwife/ASHA	8.36	10.08	9.84
	Untrained Dai	82.49	83.91	83.65
Pre and Post natal care	Yes	13.24	12.55	12.71
	No	86.76	87.45	87.29
	All	100.00	100.00	100.00

Source: Survey.

It is somewhat remarkable to note that despite the traditional mindset that people possess, they appreciate the role and functioning of the Integrated Child Development Scheme (ICDS) services. Among the Muslims, 34.07 per cent of the respondents admit their family members going to seek help of ICDS services, as against 27.48 of Hindu. About 48.39 per cent of them admitted to not seeking help of ICDS services because they do not have eligible members requiring the services of ICDS. Still 40.14 per cent of Muslims and 20.23 per cent of Hindus lamented that the location of the centre posed

problems, while 11.40 per cent of Hindus and 16.41 per cent of the Muslims felt that they are discriminated against (see Table 3.12).

Table 3.12 Benefits of ICDS (%)

		Hindu	Muslim	All
Children/women from any family benefit from Aganwadi/ICDS	Yes	27.48	34.07	32.86
	No	72.52	65.93	67.14
Reasons for not availing ICDS	No eligible member in family	68.37	43.44	48.39
	Location of the centre in inaccessible	20.23	40.14	36.20
	Discrimination	11.40	16.41	15.41
	All	100.00	100.00	100.00

Source: Survey

LAND AND OTHER ASSETS BASE

Land

Land is a vital indicator of the economic status of the people. In Mewat district 41.31 per cent of Muslims are landless, In comparison, 77.61 per cent of Hindus have been found to be landless. About 16.95 per cent of Hindus have marginal land holdings, while 35.18 per cent of Muslims are marginal landholders. The percentage of small and medium landholders among Hindus is 2.94 per cent and 2.04 per cent respectively. The corresponding figure in respect of Muslims is 13.87 per cent and 7.38 per cent. The land holdings of the Hindu households are almost negligible (See Table 3.13).

Table: 3.13 Land Distribution (%)

Land Category	Hindu	Muslim	Total
Landless	77.61	41.31	47.88
Marginal	16.95	35.18	31.85
Small	2.94	13.87	11.89
Medium	2.04	7.38	6.45
Large	0.46	2.25	1.93
Total	100.00	100.00	100.00
Avg. Land	0.56	1.93	1.69

Source: Survey

So far as the assets per household data is concerned, it is noticed that the asset base of both the Hindu and Muslim households have some variation. The livestock asset of

Muslim household is 19.61 per cent, while that of the Hindu household is 27.12 per cent. Due to better landholding position of the Muslims, their agricultural and transport asset is better with 17.25 per cent and 12.60 per cent respectively, while among the Hindus it is 6.79 per cent and 9.51 per cent respectively. However there is a slight difference with the consumer asset. While consumer asset of the Hindus is 13.46 per cent, the Muslims' consumer asset is reported to be just about 5.79 per cent. The financial asset does not reveal much difference. It is 42.20 per cent for Hindus and 44.30 per cent for the Muslims. (See table 3.14). The major component of Muslims' asset in Mewat consists of agriculture, livestock, transport and finance.

Table: 3.14 Distribution of Land and Other Assets per Household

	Hindu	Muslim	Total
Livestock	27.12	19.61	20.16
Agricultural Asset	6.79	17.25	16.48
Transport Asset	9.51	12.60	12.39
Non Agricultural Asset	0.91	0.45	0.49
Consumer Asset	13.46	5.79	6.35
Financial Asset	42.20	44.30	44.14
Total	100.00	100.00	100.00

Source: Survey.

Houses and Amenities:

Almost all the households belonging to the Hindu and Muslim communities have their own houses. About 97.24 per cent of Muslims and 95.81 per cent of Hindus own houses. Most of the houses in which the Muslims and Hindus live, are either semi-*pucca* or *pucca* houses with one or two rooms. However, 13.23 per cent of Muslims started living in katcha houses while 8.52 per cent of Hindus live in such houses. The percentage of those living in thatched houses is reported higher among Hindus with 12.86 per cent against 7.51 per cent of Muslims. The percentage of those living in one room houses among the Hindus is 47.64 per cent, which is higher than their Muslim counterparts which is 31.06 per cent. Those who live in 2 rooms and more than 2 room houses were higher among the Muslims than their Hindus counterparts (see Table 3.15).

Table: 3.15 Housing Status of the Household (%)

	Own HH	IAY/Govt provided	Rented	Type Of House					No Of Rooms		
				Thatched	<i>Katcha</i>	Semi <i>Pucca</i>	<i>Pucca</i>	Others	1	2	2+
Hindu	95.81	3.69	0.50	12.86	8.52	55.37	23.25	0.00	47.64	33.71	18.65
Muslim	97.24	1.72	1.03	7.51	13.23	40.65	38.08	0.53	31.06	36.59	32.36
All	96.99	2.07	0.94	8.47	12.37	43.29	35.44	0.43	34.05	36.02	29.93

Source: Survey.

So far as the ownership of homestead land is concerned, 75.63 per cent of Hindus own it as against 73.70 per cent of the Muslims. About 19.81 per cent of Hindus had government land without papers, while 24.35 per cent of Muslims owned such homestead land.

Table: 3.16 Homestead Land (%)

	Own	Provided by govt.	Govt. land without paper	Govt. land with paper	Landlord land	Others
Hindu	75.63	2.16	19.81	1.90	0.00	0.50
Muslim	73.70	0.65	24.35	1.30	0.00	0.00
All	74.00	0.92	23.58	1.40	0.00	0.09

Source: Survey.

Similarly, there was a slight variation in the Muslims and Hindus having basic amenities in the household. As regards the basic amenities, it was found that 58.16 per cent of Hindus and 54.23 per cent of Muslims had their houses electrified, but as far as the use of non-electrified sources for the purpose of lighting the houses was concerned, all the Hindus were using oil lamps, 83.9 per cent were using lanterns and a negligible per cent, i.e. 0.8 per cent had petromax. The corresponding figure among Muslims using oil lamps, lanterns and petromax was 99.4 per cent, 91.1 per cent and 1.64 per cent respectively. Access to drinking water also varied. Public sources of drinking water were widely used. About 66 per cent of Hindus and 58.12 per cent of Muslims relied on the use of public source, while 25.63 per cent of Hindus and 31.30 per cent of Muslims had private arrangements for drinking water. Sources that are not regarded as safe for drinking water, such as the public protected and unprotected wells, are also used for drinking purposes. It was noticed that 8.43 per cent of Hindus and 10.58 per cent of Muslims depended upon such sources of water for drinking.

The total sanitation campaign seems to have no visible impact in Mewat district. The findings of the survey pointed out that only about 14 per cent of Muslims and 8.69 per cent of Hindus have a toilet facility inside the house. This means that 87 per cent of people, irrespective of whether they are Hindus or Muslims, go out for defecation. To be precise, 91.31 per cent of Hindus and 86.30 per cent of Muslims go out for nature's call. The poor sanitary conditions may well further be gauged by the fact that 27.62 per cent of the Hindu settlements and 41.15 per cent of Muslim settlement areas are devoid of drainage facilities (see Table 3.17).

Table: 3.17 Basic Amenities in the Households (%)

	Electrified	Non Electrified Sources				Drinking Water			Toilet		Drainage
		Oil lamp	Lantern	Petromax	Others	Public	Private	Others	In house	Outside	
Hindu	58.16	100.0	83.9	0.8	15.3	65.95	25.63	8.43	8.69	91.31	27.62
Muslim	54.23	99.4	91.1	1.6	7.9	58.12	31.30	10.58	13.70	86.30	41.15
All	54.96	99.5	89.9	1.5	9.1	59.51	30.28	10.22	12.86	87.14	38.78

Source: Survey.

The major sources of fuel in the district are wood, cow dung cake and agricultural waste i.e. hay and the dried leaves and stems of the plant. In all the households, wood is a commonly used fuel and next to wood cow dung cake is the most used source of fuel. About 86 per cent of the Hindus and Muslims use it as standard fuel for the purpose of cooking. LPG gas is used in less than 5 per cent of the household. The household data revealed that only 3.61 per cent of Hindus used LGP gas, while 4.77 per cent of Muslims used it in their houses. The use of coal and kerosene was observed in less than 2 per cent of the households (See Table 3.18).

Table: 3.18 Types of Fuels used by the Households (%)

	Hindu	Muslim	Total
Wood	98.37	99.27	99.06
Coal	1.27	1.90	1.79
K Oil	0.27	0.75	0.66
Hay/leaves	8.09	3.77	4.54
Cow dung cake	86.12	86.45	86.40
Agriculture waste	2.27	2.93	2.80
Gobar gas plant	0.00	0.17	0.14
Liquid petroleum gas	3.61	4.77	4.60
Total	100.00	100.00	100.00

Source: Survey.

EMPLOYMENT AND INCOME

Employment and Unemployment

When asked about the work participation rate of people, it was found that it is a bit lower for Muslims (i.e. 23.30 per cent) than Hindus, where the percentage is 27.75. The work participation rate among Hindu males is high with 43.36 per cent, while for the Muslim male it is 38.04 per cent. Female work participation among both Hindu and Muslim households is reported to be 6.72 per cent and 5.61 per cent respectively (See Table 3.19).

Table: 3.19 Work Participation Rate (%)

	Male	Female	Total
Hindu	43.36	6.72	27.75
Muslim	38.04	5.61	23.30
All	38.91	5.76	23.98

Source: Survey.

There is a strong urge on the part of Muslim households to seek employment. Among the Hindu households, 23.90 per cent of males and 72.80 per cent of females were self employed. The corresponding figure of self-employed person i.e., male and female of Muslim community was found to be 39.46 per cent and 88.37 per cent respectively. Among the Muslims, the percentage of regular employment was 17.69 per cent, while it

was less among the Hindus with 13.36 per cent. The percentage of casual labour was higher among Hindus with 53.20 per cent than the Muslims with 28.36% (See Table 3.20).

Table: 3.20 Status of Employment (%)

	Hindu			Muslim			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Self Employed	23.90	72.80	33.44	39.46	88.37	53.96	36.64	86.61	50.62
Regular	13.28	13.69	13.36	23.87	3.01	17.69	22.00	4.22	17.03
Casual	62.81	13.51	53.20	36.67	8.62	28.36	41.36	9.17	32.36
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

Types of Activities Preferred

It is interesting to note that employment seekers show greater preference for government jobs i.e. they have the preference for salaried jobs, manual labour and services i.e. work in servicing cars and mobiles. About one-fifth i.e. 18.42 per cent of Muslims prefer salaried jobs, 18.03 per cent Muslims prefer manual activities and 15.78 per cent show preference for jobs in the service sector. The corresponding figure among the Hindu counterpart is 16.48 per cent, 22.38 per cent and 14.91 per cent for salaried jobs, manual jobs and service sector jobs, respectively. Those Muslims who preferred self employment mainly showed their inclination for dairy work (16.80 per cent). Next to dairy, 9.94 per cent of Muslims are engaged in cultivation work.. It was also found that 15.78 per cent of Muslims showed their inclination for service i.e. 12.18 per cent of them preferred repair service. The table clearly indicates the pastoral character of the Muslim community. Needless to mention that their ethno-historical background suggests that until the 17th century they were a highly mobile lot. They acquired semi-pastoral character after converting themselves to Islam. Therefore, about one fourth of the Muslim households in the sampled villages show their inclination to manage dairy (16.80 per cent), poultry (5 per cent) and keeping sheep or goats (3.30 per cent).

Table: 3.21 Type of Activities preferred by the Households (%)

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

Source: Survey.

About one-fifth of Muslims and Hindus are favourably inclined towards joining service work in a salaried job in the government/public sector. Even repair /maintenance service work in the form of a motor mechanic is a preferred activity for Muslim youth. There is not much variation in the activities preferred by Hindus living in the village either. Thus employment seekers, both Hindus and Muslims, show a preference for doing similar activities.

Industry wise Employment

It is clear from the household data on employment that agriculture is the mainstay of the people. It was found that 51.18 per cent of the Muslims are employed in agriculture. The corresponding figure for the Hindus employed in agriculture is 22.59 per cent. What is significant to note is that, both from the Muslim and Hindu communities, female employment in the agricultural sector is quite conspicuous. In the case of Hindu households 68.85 per cent of females and in case of Muslim households, 86.15 per cent of females are employed in agriculture. The corresponding figure for males among Muslims and Hindus is 36.42 per cent and 11.46 per cent respectively.

Table: 3.22 Industry wise Employment of Households (%)

Industry	Hindu			Muslim			All		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Agriculture, Forestry & Fishing	11.46	68.85	22.59	36.42	86.15	51.18	31.91	84.22	46.56
Mining & Quarrying	5.76	2.79	5.18	7.37	1.37	5.59	7.07	1.53	5.52
Manufacturing	13.15	0.74	10.74	2.49	1.13	2.08	4.41	1.08	3.48
Electricity	0.65	1.63	0.84	1.06	0.00	0.75	0.99	0.18	0.76
Construction	50.06	11.24	42.53	22.35	7.17	17.85	27.33	7.62	21.81
Trade, Hotels & Restaurants	2.54	0.88	2.22	4.54	0.66	3.39	4.17	0.68	3.19
Transport, Storage & Communication	3.39	1.47	3.02	18.61	2.14	13.72	15.88	2.07	12.01
Finance, Real Estate. & Business	0.63	0.00	0.51	1.39	0.15	1.02	1.28	0.14	0.96
Pub Administration., Education., Health & Others	12.36	12.41	12.37	5.77	1.23	4.43	6.96	2.48	5.70
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Survey.

There is not much variation in other activities where the Muslim and Hindu households' employment is concerned. However, it was found that in construction work males were employed in great numbers. Here too, Hindu males' employment was 50.06 per cent, as against Muslims' male employment of 22.35 per cent. Similarly in the transport sector, Muslim male employment with 18.61 per cent, while that of their Hindu counterpart was 3.39 per cent. In mining and quarrying work the employment of male Muslims was 7.37 per cent as against 5.76 per cent of Hindus. What was significant to note was, the greater degree of Hindu households' employment in public administration, education and health, which was found to be 12.36 per cent and 12.41 per cent for male and female respectively. The corresponding figure for Muslims males and females was 5.77 per cent and 1.23 per cent respectively. In finance, real estate and business their employment was almost negligible (See Table 3.22).

Income Expenditure and Liabilities

The household data in respect of income reveals agriculture, remittances, salaried jobs, wage labour, animal husbandry and trade as the main sources of income. The highest source of income is agriculture both for the Hindus and the Muslims. In the case of Hindus it is 51.13 per cent, while in the case of Muslims it is 46.09 per cent. Among the Hindus, agriculture is the main source of income, followed by remittances with 25.08 per

cent, salaried jobs with 9.01 per cent, wage labour with 8.54 per cent, animal husbandry with 3.74 per cent and trade with 2.49 per cent. The corresponding figure among Muslims is 20.24 per cent, 19.85, 5.40, 4.86 and 3.55 per cent for remittances, salaried jobs, wage labour, animal husbandry and trade respectively. The total annual income of a Muslim household is Rs.7197 against Hindus' income of Rs.6159 (See Table 3.23). In per capita income terms, agriculture constitutes an income of Rs.3149 for the Hindus, while for the Muslims it constitutes Rs.3317. Remittances constitute Rs.1545 for the Hindu family income while for Muslims it constitutes Rs.1457.

Table: 3.23 Contribution of Different Sources to per capita Household Income

Source	Hindu		Muslim		Total
	Per capita	%	Per capita	%	
Agriculture	3149	51.13	3317	46.09	46.77
Animal Husbandry	231	3.74	350	4.86	4.72
Wage Labour	526	8.54	389	5.40	5.84
Salaried Jobs	555	9.01	1429	19.85	18.37
Trade	153	2.49	256	3.55	3.41
Remittances	1545	25.08	1457	20.24	20.90
Others	0	0.00	0	0.00	0.00
Total	6159	100.00	7197	100.00	100.00

Source: Survey.

Household expenditure is one of the important indicators to assess the socio-economic status of the households. Muslims have comparatively higher per capita expenditure than Hindus. In the case of Muslims it is Rs.10,146/- while for Hindus it is Rs.8729. Food is the main item on which they spend more. On this particular item Muslims spend Rs.4002 while Hindus spend Rs.1936 only. Similarly, on education, health and social ceremonies their expenditure patterns vary. The Muslims spend Rs.926 on education while Hindus spend Rs.529. Hindus spend Rs.429 on health for medical treatment while Muslims spend just Rs.111. On social ceremonies Muslims spend Rs.216, while Hindus spend a paltry sum of Rs.33 only. There are several other contingent expenditures on which Hindus spend Rs.5802 while Muslims spend Rs.4889 only.

It is clear from the pattern of expenditure that Muslims spend the bulk of their expenditure on food i.e. 39.45 per cent, while Hindu households' expenditure on food constituted 22.18 per cent. The expenditures on education, social ceremonies and health ranked low in priority. What is surprising to note is that Muslims spend more on

social ceremonies than on health care. Their expenditure on social ceremonies was 2.13 per cent as against barely 1.03 per cent on health care (See Table 3.24).

Table: 3.24 Distribution of Expenditure of the Household

Item	Hindu		Muslim		Total
	Per capita	%	Per capita	%	
Food	1936	22.18	4002	39.45	37.06
Education	529	6.06	926	9.13	8.75
Health	429	4.91	111	1.09	1.61
Social Ceremonies	33	0.38	216	2.13	1.89
Interest/Loan	0	0.00	3	0.03	0.02
Others	5802	66.47	4889	48.18	50.67
Total	8729	100.00	10146	100.00	100.00

Source: Survey.

INDEBTEDNESS AND MIGRATION

Incidence of Indebtedness

It was startling to note that about one fourth of the households had to depend on loans. The field survey data revealed that the incidence of indebtedness among Muslims was 23.91 per cent as against 29.72 per cent for the Hindu population. Two sources i.e. institutional and traditional loan was widely prevalent. Institutional sources included seeking loans from government agencies, including commercial and Gramin Banks, Cooperative Banks, Societies, Provident funds and SHGs. The traditional sources consisted of seeking loans from professional moneylenders, traders, landlords and friends/relatives.

It was noticed that there was greater tendency to seek loans by forming SHGs. About 20.77 per cent of Hindus have taken loans through SHGs, while among the Muslims it was 19.11 per cent. Similarly, from Cooperative Bank 27.34 per cent Muslims had taken institutional loans, while 17 per cent Hindus had taken loans from cooperative Banks. Instead of taking loans from commercial banks, loans were sought generally from Gramin Banks. Among Muslims 14.78 per cent households had taken loans, while the percentage of loan seekers among Hindus was 10.62. The average amount per household, in the case of Muslim households, is considerably higher with Rs.21874/- as against the Hindu community with Rs.19275/- (See Table 3.25).

Table 3.25: Indebtedness of the Households (%)

Community	% of HH Indebted	Source											Avg amount	
		Govt.	Commercial Bank	Gramin Bank	Co-op Bank/ Societies	Provident fund	Insurance	SHG/ NGO	Professional money lender	Money lender	Landlord/ employer	Friends/ Relatives		Other
Hindu	29.72	5.23	5.30	10.62	17.00	0.00	0.00	20.77	4.63	11.16	2.45	21.86	0.99	19275
Muslim	23.91	3.01	1.85	14.78	27.34	0.22	0.43	19.11	5.44	3.42	7.87	16.53	0.00	21874
Total	24.94	3.42	2.48	14.02	25.45	0.18	0.35	19.42	5.29	4.84	6.87	17.51	0.18	21398

Source: Survey.

It is pertinent to mention here that the availability of credit is costlier from traditional sources than from institutions. While the loan from the institutional source is available at 10 per cent rate of interest per annum, the loan from the traditional source varied from 10 to 43 per cent of rate of interest per annum.!

Purpose of Loan

The purpose of taking loans also varied. More than 27.08 per cent of people had taken loans for marriage and other social ceremonies. In the case of Hindus, the percentage was 31.02, while in the case of Muslims it was 26.19. For the purchase of land and house 17.45 per cent of Muslims had taken loans. The corresponding figure for Hindus was 3.34 per cent. It was surprising to note that 21.57 per cent of Hindus had taken loans for medical treatment. The Muslim also took loans for medical treatment, but its percentage was relatively low at 7.52 per cent. Loans were also sought for agricultural purposes, which also included the purchase of livestock. A limited proportion of credit was taken for the purpose of construction of house and its repair. About 4 per cent of both Muslim and Hindu households had taken loans for the purpose of construction and repair of the house. It is significant to note that for the purpose of education, no loan was sought. This simply suggests that education was not a priority. It was basically their material needs which were of utmost importance to the Meos. This is evident from the fact that even for the repayment of old debts, they had to take loans (See Table 3.26).

Table 3.26: Main Purpose of the Loan (%)

Purpose	Hindu	Muslim	All
Capital expenditure in farm business	3.76	12.68	11.04
Capital expenditure in non-farm business	10.37	8.49	8.84
Purchase of land/house	3.34	17.45	14.86
Renovation of house	3.93	3.76	3.79
Marriage and other social ceremonies	31.02	26.19	27.08
Festivals	0.72	0.00	0.13
For education	0.00	0.99	0.81
Medical treatment	21.57	7.52	10.09
Repayment of Old debt	7.24	2.44	3.32
Other household expenditure	1.35	7.70	6.54
Purchase of consumer durables	0.00	0.22	0.18
Purchase of animal	11.35	11.08	11.13
Financial investment	0.76	0.68	0.69
Other	4.59	0.79	1.48
Total	100.00	100.00	100.00

Source: Survey.

Migration in search of Livelihood

Migration of population was found to be a common practice among both the Hindu and Muslim households. Among 6.37 per cent of Muslim households, at least one migrant is reported, whereas from within Hindu households of 2.4 per cent, one migrant is reported. Long term and short term migration is reported both from Hindu and Muslim households. There are also cases of migrated households. The percentage of migrated households among Hindus is 2.76 per cent as against Muslim's with 6.72 per cent. The overall percentage of short term and long term migration is reported to be 57.63 per cent and 42.37 per cent. respectively. The phenomena of migration are reported highest among the Muslims, but the trend reveals that the Hindus are more likely to migrate for longer periods (i.e. 65.14 per cent) while the Muslims' migration for long periods is 40.24 per cent. Short term migration for Hindus is 34.86 per cent as against Muslim's with 59.76 per cent (See Table 3.27).

Table: 3.27 Trends in Migration

Community	Atleast one migrant HH	More than one migrant HH	Migrated HH	Short term	Long term
Hindus	2.41	0.35	2.76	34.86	65.14
Muslims	6.37	0.36	6.72	59.76	40.24
All	5.65	0.35	6.01	57.63	42.37

Source: Survey.

When asked about the destination of migration, the findings of the study reveals a discernible pattern suggesting higher rate of Muslim migration with 68.75 per cent outside state, while the Hindu migration outside the state is 22.96 per cent. Within the state. the migration of Muslims is 17.81 per cent. while among the Hindus within the state migration three times more a 60.10 per cent. Among the Muslims, migration outside the country is reported to be 5.60 per cent, while the corresponding figure for the Hindu household is 16.94 per cent (See table 3.28).

Table: 3.28 Destinations of Migration

	Hindu	Muslim	All
Within district	0.00	7.84	7.17
Within state	60.10	17.81	21.42
Outside state	22.96	68.75	64.83
Outside country	16.94	5.60	6.57
Total	100.00	100.00	100.00

Source: Survey.

There is not much difference noticed in the occupational pattern of the migrants across religious groups. The incidence of migration is highest for professional and technical work among both Hindus and Muslims. Muslim migrants also get involved in economic activities related to primary and secondary sectors. In fact, short term migration within the state, and even outside the state among the Muslims, suggest that such migrations generally take place to augment livelihood, as within the state the prospect of earning is not good..

Chapter IV

DELIVERY OF PUBLIC SERVICES/DEVELOPMENT PROGRAMMES

Access to Public Delivery Services

The ultimate aim of the public distribution system (PDS) is to provide food grains to the poor sections of society at an affordable price. The survey data reveals that a little less than one third i.e., 28.95 per cent of the total sampled households belong to the below poverty line (BPL) category. In this category, the proportion of households belonging to Hindus is higher than that of Muslims. Among the Hindus it is 42.04 per cent, while among the Muslims, 26.09 per cent of households belong to the BPL category.

Table: 4.1 Public Distribution System

		Hindu	Muslim	All
BPL Category	Yes	42.04	26.09	28.95
	No	57.96	73.91	71.05
Avail from PDS	Yes	45.95	31.27	33.93
	No	54.05	68.73	66.07
BPL Ration card	Yes	32.59	18.98	21.39
	No	67.41	81.02	78.61

Source: Survey.

It was found that about 33.93 per cent of the sampled households avail the ration available at PDS shops. In this respect, the Muslim households availing ration from PDS system is 31.27 per cent as against 45.95 for their Hindu counterparts. Thus the Muslims were found to be lagging behind as compared to the Hindu households in availing rations from the PDS system. Surprisingly, households identified as BPL are not able to get card for the same and they are deprived of the various benefits under welfare programmes of the state. That means out of 28.95 per cent who belong to the BPL category, only 21.39 per cent of them have BPL ration cards. The percentage varied among the Hindus and Muslims. While among Hindus 32.59 per cent have ration cards, among the Muslims, only 18.98 per cent have BPL ration cards. Thus the percentage of those not having BPL ration cards is 78.61. Among the Hindus it is reported to be 67.41 per cent, while among the Muslims it is 81.02 per cent (See Table 4.1).

The major difficulty that is faced by the Hindu and Muslim households pertains to non-availability of rations in time (i.e. 88.12 per cent), followed by an insufficient quantity of rations (76.02 per cent) and irregular supply (66.34 per cent). Some of the households also reported dishonesty (i.e. 20.71 per cent) and bad quality of food grains (13.38 per cent). Muslim households reported non-availability of rations as the major hindrance. About 91.18 per cent of the Muslim households lamented the difficulty, while 77.86 per cent of Hindus complained of non-availability of rations. Hindu households complained more about the insufficient quantity of supply of food stuff (78.01 per cent). The corresponding figure of Muslims complaining about this problem is 75.42 per cent. Similarly 22.85 per cent of Hindu households complained about the bad quality of rations being supplied, while 10.56 per cent of the Muslim household complained about the poor quality of rations (See Table 4.2).

Table: 4.2 Difficulty regarding PDS (%)

	Hindu	Muslim	All
Insufficient quantity	78.01	75.42	76.02
Bad quality	22.85	10.56	13.38
Dishonesty in measurement	21.13	20.59	20.71
Non Availability of time	77.86	91.18	88.12
Irregular supply	74.65	63.86	66.34
Others	0.60	2.69	2.21

Multiple answer

Source: Survey.

Thus it is clear from the findings of the survey that there is a lot of resentment that people harbour about the functioning of the PDS. The dealers and depot holders had problems in coping with the demands of the people. For irregular supplies, the dealers blame the government and people blamed the dealers. What is important to bear in mind is the fact that the precarious existence and subsistence level economy of the majority of people have driven their hopes into desperation.

Perception, Aspirations and Demand

When asked about people's perception on the deprivation of certain infrastructural facilities, they prioritised house, irrigation, employment, land, loan, industries, electricity, ration cards and education as vital components for their development. About one fourth

households belonging to the Muslim community stated that they did not own land, had no loan facility, industry, electricity and thus felt deprived. Similarly, one third of Hindu households felt deprived for not possessing the items mentioned above. Absence of proper health and educational facilities are also perceived as a source causing deprivation, but they said that these items were not all that critical. Rations, toilets and safe drinking water facilities are equally important and they named these facilities as vital for their development, which they had been deprived of. Thus the economic factors such as housing, irrigation and employment are considered important and in the absence of these facilities, they felt deprived (See Table 4.3).

Table: 4.3 Households' Perception about Deprivations (%)

	Hindu	Muslim	All
House	63.75	56.68	57.93
Irrigation	41.30	37.95	38.53
Employment	34.70	38.07	37.45
Land	36.42	24.93	26.98
Loan	35.66	22.32	24.70
Industries	29.08	22.21	23.43
Electricity	11.61	24.01	21.78
Ration Card	10.96	14.04	13.48
Health Centre	5.12	15.19	13.42
Employment	11.40	12.17	12.07
Business	6.93	12.83	11.77
Education	4.58	10.77	9.65
Old Age Pension	2.12	3.82	3.51
Social Respect	0.53	1.35	1.20
Toilet	0.27	1.17	1.05
Pitch Road	2.31	0.47	0.80
Reservation	2.35	0.42	0.77
Drinking Water	0.00	0.65	0.54
Social Respect	0.44	0.40	0.40
Toilet	0.24	0.30	0.29
School	0.00	0.26	0.22
Drinking water	0.24	0.00	0.04

Source: Survey.

Parents' Aspiration about Education: It is significant to note here about parents aspirations of their son's and daughter's education. In the case of boys, 50 per cent of parents expressed a desire to send them to high school and intermediate level (i.e. 32.24 and 18.83 per cent respectively), whereas in the case of girls, about 78 per cent stated that they would like their daughters to go to high school and acquire intermediate

level education (i.e., 67.45 and 13.90 per cent respectively). It is also noticed that about 13.54 per cent parents wanted boys to acquire pre graduation; graduation level (11.72 per cent) and post graduation level (4.4 per cent) education, whereas in the case of girls' parents, less than 6 per cent expressed their desire for higher level education. That means there is a strong desire on the part of boys' parents to expose their kids to academic institutions where they could get technical education (i.e. 19-26 per cent), because they thought it would enhance their chances of employment. However, about girls there is a recalcitrant attitude towards sending girls for higher education. Besides, they never think in terms of girls' employment prospect through education (See Table 4.4).

Table: 4.4 Parents' Aspiration about Male and Female Child Education

Aspiration about Male Child Education			
	Hindu	Muslim	All
High School	20.02	34.51	32.24
Intermediate	19.49	18.73	18.83
Pre graduation	18.79	12.51	13.54
Bachelors degree	17.15	10.73	11.72
Post graduate degree	2.91	4.69	4.41
Technical degree	21.63	18.84	19.26
All	100.00	100.00	100.00
Aspiration about Female Child Education			
	Hindu	Muslim	All
High School	51.23	70.66	67.45
Intermediate	17.65	13.19	13.90
Pre graduation	12.40	2.74	4.39
Bachelors degree	9.09	6.02	6.51
Post graduate degree	2.59	2.68	2.66
Technical degree	7.04	4.71	5.09
All	100.00	100.00	100.00

Source: Survey.

Expectations/Demand

The expectation of the people from the government is quite high, because of the extent of the deprivation they suffer, in terms of the social and economic dimension. They expect better infrastructural facilities, especially employment, education, electricity, homes, schools, health centres, girls education, employment and drinking water facilities so that they get a chance to improve their social and economic life. There was an urgent

need to build pitch road, establish industry, streamline pension schemes provide irrigation facilities and easy loan facilities etc for their overall development.

In order to have proper communication and transport facilities, 68.03 per cent households felt the need for the construction of a bridge. Employment ranked next in priority, with 41.15 per cent of people expressing their desire for it. Electricity, houses, schools, health and girls' education were listed as some of the important facilities for development (see Table 4.5).

Table: 4.5 Expectations from the Government (%)

	Hindu	Muslim	All
Bridge	58.06	70.24	68.03
Employment	34.14	42.70	41.15
Education	37.80	29.22	30.75
Electricity	10.42	16.59	15.48
House	12.77	11.90	12.05
School	15.36	10.85	11.66
Health Centre	9.87	11.15	10.92
Girl Education	12.49	9.02	9.69
Land	5.50	10.18	9.34
Economic Help	6.42	8.81	8.38
Drinking Water	8.49	6.84	7.13
Employment	11.76	6.04	7.06
Madarasa	8.77	5.38	5.98
Hospital	3.62	6.47	5.96
Reservation	4.09	6.25	5.86
Pitch Road	3.99	6.09	5.71
Economic help	5.01	5.50	5.41
Govt. Scheme	5.10	5.15	5.14
Industries	8.45	3.95	4.80
Pension	6.07	4.50	4.78
Loan	3.54	4.84	4.60
Irrigation	4.50	3.80	3.97
Ration Card	5.27	3.20	3.57
Factory	3.53	2.83	2.95
Toilet	3.76	2.48	2.71
Old age Pension	1.17	2.94	2.62
Family Planning	5.77	0.71	1.62
Source: Survey.			

People also expected that the government would remove infrastructural obstacles that came in the way of social and economic development. They also considered electricity, roads, hospitals, establishment of industries and all those schemes that could help them remove their backwardness and ensure a secure and dignified life.

So far as these demands/facilities are concerned, both the Hindus and Muslims were in total agreement about the vital components required for the development of the district. For example, 58.06 per cent of Hindus and 70.24 per cent of Muslims wanted a bridge to be constructed to facilitate movement of transport and communication. Employment, education, electricity, homes, schools, health and girls; education were also listed as important for development. With little variation in preference for listing the importance of these sectors, there was a great degree of unanimity about these facilities. For example, about 34 per cent of Hindus and 42 per cent of Muslims preferred employment, while 37.80 per cent Hindus and 29.22 per cent Muslims considered education to be important (See Table 4.5).

Participation in Civic and Community Life

Participation of people in civic and community life show their active engagement in politics. They understand the importance of gram panchayats which account for vibrant community level participation. Experience shows that the people participate actively in the democratic process i.e. they actively participate at panchayat, state assembly elections and parliamentary elections. The direct participation of people in politics is very low. That is, people's interest in being office bearers of the Panchayat, being members of Self Help Groups (SHGs) and members of religious organisations was found to be low.. Only 3.25 per cent of Muslims admitted being office bearers of the panchayat, as against 2.64 per cent of Hindus. Among Hindu households, 3 per cent were members of SHGs, while 1.41 per cent of Muslims were members of SHG. It is interesting to note that 1.26 per cent of Muslims admitted to being members of religious organizations, while it was nil in the case of their Hindu counterparts (See Table 4.6).

Table: 4.6 Participation in Social and Political Affairs (%)

	Hindu	Muslim	Total
Panchayat Election	100.00	99.38	99.49
State Assembly Election	100.00	99.17	99.32
Parliamentary Election	99.30	99.02	99.07
Office Bearer of Panchayat	2.64	3.25	3.14
Member of SHG	3.00	1.41	1.70
Member of Religious Organisation	0.00	1.26	1.03

Source: Survey.

The intensity in the participation of people in civic and community life can also be gauged by their involvement in local conflicts and clusters that result in loss of life of people and property. It was found that local conflicts and clashes may be there in the village, but it has not led to their suffering of loss of life and property. Only 5.08 per cent Hindu households stated that they suffered due to caste, communal and property related disputes. The corresponding figure among the Muslim households was reported is be just 4.24 per cent. When asked about the conflicts and disputes that may erupt in the village, caste and communal factors were named by the Hindu households as a factor for triggering conflict. About 74 per cent and 26 per cent of Hindus considered caste and communal issues to be a source of conflict while 19.98 and 46.35 per cent Muslim households admitted to these two issues as the factors for triggering conflict. Land and property related conflicts were non-existent among Hindus, while among the Muslims 32.22 per cent households admitted this to be a factor for disputes (See table 4.7).

Table: 4.7 Local Conflicts/Clashes and Loss of Life and Property

		Hindu	Muslim	All
Suffered family member because of conflict	%	5.08	4.24	4.39
Type	Caste	74.16	19.98	31.24
	Communal	25.84	46.35	42.09
	Land and property related	0.00	32.22	25.53
	Others	0	1.4456208	1.1453104
	All	100.00	100.00	100.00

Source: Survey.

Participation of people in civic life may also be gauged by the access of people to media and communication. It was somewhat disconcerting to note that less than one fifth of the population had access to print and electronic media. Among the Hindus, 22.30 per cent of households had access to newspapers, while among the Muslims 21.58 per cent of households had access to newspapers. So far as the audio media is concerned, 21.08 per cent had access to radio transisters, while 12.47 per cent Muslims has access to it. Television is also accessible, but with 20.98 per cent of Hindu households and 8.99 per cent of Muslim households having access to it, it is the least accessible media. This may also be due to the non-availability of electricity supply in the villages and the cost involved in affording it (see table 4.8).

Table: 4.8 Access to Media and Communication (%)

	Hindu	Muslim	All
Newspaper	22.30	21.58	21.70
Radio	21.08	12.47	14.01
Television	20.98	8.99	11.18

Source: Survey.

The media and communication play an important role for dissemination of information and create awareness for positive interventions. Non-availability and accessibility of the media, however, does not mean that their civic life is not shaped by the debates and discussions that takes place in the village *chaupal*. People do discuss the government's programmes, which are carried out in villages and their awareness about these programmes which have made a mark in improving their social and community life are often a rallying point for debate and discussion.

Their awareness about the government programme also becomes the criteria for assessing the negative and proactive approach of the regime responsible for governance, which is invariably implicit when they express their views and awareness about the government programmes that have been initiated in the village. In other words, they assess the performance of the government on the basis of the programmes introduced in the village.

The old age pension, ICDS, IAY and NREGA schemes of the government have widely been appreciated by the people. The old age pension scheme is the scheme about which everyone knows and is aware of this programme. About 90 percent of Hindu and 86.4 percent of the Muslim households are aware of this programme and similarly the Integrated Child Development Scheme and its functioning through Anganwadi workers is widely acclaimed by the villagers. About 81 percent of Hindu households and 85.1 percent of Muslim households expressed their satisfaction with this programme. Indira Awas Yojana is meant to help the BPL card holders, especially those who have no land to construct a house. Although this scheme benefits only a small fraction of people living in the village, people in general are aware of this programme. About 64.6 percent of

Hindu households and 53.3 percent of the Muslim households stated that they knew about the programme.

Table: 4.9 Awareness about Government's Programme (%)

	Hindu	Muslim	Total
SGSY	27.5	16.1	18.1
NREGA	56.2	40.2	43.1
Indira Awas Yojana	64.6	53.3	55.3
TSC Swajaldhara	8.0	9.4	9.1
ARWSP (Drinking Water)	22.6	25.3	24.8
Sarvasikhsa	45.9	34.8	36.8
ICDS or Anganwadi	81.0	85.1	84.3
Old Age or Widow Pension	88.9	86.4	86.9
Maternity Benefit scheme	27.7	27.2	27.3

Source: Survey.

When asked about the National Rural Employment Guarantee Act, people acknowledged their awareness about the scheme. About 56.2 percent of Hindu households and 40.2 percent of the Muslim households had the knowledge about 100 days labour guaranteed to one member of the economically weaker households. Sarva Siksha Abhiyan was also found to be popular. About 46 percent of Hindus and 34.8 percent of the Muslims knew about this programme. Total sanitation campaign was the least known programme with only 8 percent of Hindus expressing their awareness about it, as against 9.45 percent of the Muslim households. Similarly one fifth of the households had knowledge about SGSY & ARWSP programmes, meant to promote good hygienic conditions in the village (See table 4.9).

Table 4.10 Government Assistance for Promotion of Education

	Hindu	Muslim	Total
Books	6.92	12.29	11.37
School Uniform	23.48	2.93	6.45
Scholarship	19.97	0.49	3.82
Midday meal	49.63	82.91	77.21
Cycle	0.00	0.61	0.50
others	0.00	0.78	0.64
All	100.00	100.00	100.00
%	32.52	29.49	29.95

Source: Survey.

People also had a great deal of praise for the promotion of education in villages. There was a great deal of awareness and appreciation of the government's mid day meal scheme in schools. Among the Muslim households, 82.91 percent felt that the mid-day meal scheme was of great assistance to them. Among the Hindu households 49.63 percent felt it to be of great assistance to school going children. Similarly, distribution of school uniforms, scholarships and free books were also appreciated by both the Hindu and Muslim households (see table 4.10).

Chapter V

KEY FINDINGS

Based on the baseline survey which was conducted in Mewat district some of the findings of the study are being presented here. At the outset, it would be pertinent to bear in mind the fact that the district was created in April 2005 to give the region a much needed boost to fight of the backwardness it suffered from. The legacy of the region and ethno-historical background of the people living in this part of the state, suggests that people living in this area had not only faced the tyranny of the Mughal invaders and at the hands of the Mughal emperors, but were also exploited by the rulers after independence. Their hardships and backwardness carried on even when the state was carved out, after two decades of independence. It would be prudent to bear this historical backdrop in mind. Even after the formation of the state, the Mewat region suffered from administrative neglect and the people living in this region had to put up with the neglect as their fate. The main findings of the survey are based on secondary readings and surveys of 30 villages of the district.

Population Composition

The newly created Mewat district has a population of 9,23,400. The district has a predominantly rural character with 92.9 percent living in rural areas. It has 72.2 percent of Muslim population and 25.7 percent of Hindu population. As per the 2001 Census, the Gurgaon district, from which the district was carved out, had 37.21 percent Muslim concentration.

The sex ratio of Mewat was reported to be 894, which is significantly higher in comparison to the state's sex ratio of 861. The lowest sex ratio was found in Hathin Tehsil with 858, but in the other four Tehsils of Mewat, the sex ratio was higher than the state average.

The overall literacy of the district was 44.07 per cent, which is the lowest in Haryana. The male literacy rate is reported 61.53 percent and 24.26 percent for the female. As against this, the average literacy rate of the state was 68.59 percent, with 79.25 and

56.3 percent for males and females respectively. In this context, it is clear that the gap between male and female literacy was found to be 37.27 percent.

As mentioned earlier, the district has the largest concentration of Muslim population, who have had a unique history. The Muslims living in Mewat district, which was a cultural region adjoining other districts falling in Uttar Pradesh, had the domination of Meo population. They were originally Rajputs, who had later converted to Islam. Their fusion with Muslim culture has been partial and therefore traces of Hindu culture, tradition and mindset has a deep imprint on their social life. Women, in particular, have been found to be far more conservative. The literacy rate among the Meos i.e. Muslim women is reported to range between 1.76 per cent and 2.13 per cent, which is appallingly low. Similarly, male literacy rates among the Meo males also range between 27 to 37 per cent.

Their conservative mindset is reflected in the size of the family. As against the state average size of 6. the average census size of family in Mewat district is reported to be 7 (i.e. ranging between 7-8 per cent). This is so because they do not discriminate between the male and female child. The mean age at marriage is also below the permissible age of marriage i.e. below 18 yrs of age. No wonder the sex ratio of the district is 894 females to 1000 males, as against the state average of 861.

The district has a total area of 191,154 hectares, but the net cultivated area is 1,46,805 and net irrigated area is 1,01,356 i.e. 53.02 per cent. The net cultivated area is no doubt 76.80 per cent, but the net area sown more than once is 37.95 per cent only. This means that about 40 per cent of cultivated area depends on rain fed agricultural economy.

The employment structure also reveals that 40 per cent of the population of the district constitutes the workforce. Out of the total working population, only 44 per cent are engaged in cultivation. About 15 per cent of them work as agricultural labour.

The network of school education reveals that primary schools are widely represented with 78.14 per cent, although the percentage of middle schools, high schools and senior secondary schools were below 10 per cent.

The conditions of health infrastructure were not found up to the mark. The district has 1 hospital, 4 CHC, 17 PHC and 110 sub-centres. What is disturbing to note in the case of Mewat, is that most of the qualified professional doctors do not stay in the district. They commute to the hospital everyday, Therefore, when there is an emergency, people have to rely on the locally available unprofessional doctors, which is one of the causes of poor pre & post national care resulting in high mortality rates.

Another infrastructural problem that severely restricts the mobility, trade and commercial enterprise, is the absence of railway tracks in the district.

Micro Level Deprivations: Survey Findings

The survey of villages of the district brought to our notice poor educational infrastructure. About 92 per cent of villages have primary schools, but as we move higher from middle to secondary and higher secondary, the shortage of schools is critical. In the state, for a population of about 5732, there is one secondary school, while in Mewat, secondary schools exist for a population of 10,993. There is no industrial training school in the entire district.

In respect of girls, schools do not exist at the middle level and that accounts for the higher dropout rates of girls at the middle, secondary and senior secondary level. Even if the girls' schools are there, they are located at a distance of about 7 kms away from the village and therefore parents of girls do not send them for secondary and senior secondary schooling. In almost 18 villages, there are no higher secondary schools.. Inter college, ITI, Polytechnics and other training schools did exist but at a distance of over 16 kms away from where they lived.

Health infrastructure is not adequate to provide medical care to the people living in Mewat. Out of 30 villages surveyed, PHC's did not exist in 24 villages. Villagers have to travel about 7 kms to reach the PHC, but when they do, they are not certain whether the required treatment would be available there or not. That leaves them no option but to fall prey to the quacks available in the village.

The existence of poor medical infrastructure meant that the PHCs and sub centres did not have functioning pathological laboratories where they could get elementary medical tests conducted. What was worse, was the non availability of doctors in these PHCs and

sub centres. Anganwadi staff, however, lived in the village and provided medicines available to mothers and children below 5 years of age. However, in the case of emergency the anganwadi workers would not be able to provide professional medical service.

The district has also been deprived of certain basic amenities such as a railway link, regular bus services, markets, cooperative banks and industries which could provide jobs to the local people. The prevailing wage rate for unskilled labour was reported to be Rs. 112/-, which is substantially below the other districts of the state, where unskilled labourers are paid Rs.150/-.

The household survey of the villages of the district revealed that the incidence of indebtedness was quite high. It was reported that 23.9 per cent of Muslim households were under debt, while among the Hindus 29.72 per cent of them were reported under debt. Loans were sought from both institutional and traditional sources. While the interest on loans charged, in case of institutional loan was around 10 per cent, the loans from traditional sources were available, but at exorbitant interest rates.. This was so primarily due to the fact that seeking loans from traditional sources did not involve complicated procedures and paper work. Besides, the terms and conditions of the loan taken from the traditional source was flexible enough to suit individual requirements.

The findings of the present study further reveal that the purpose of taking loans for marriages and other social ceremonies was quite high. That means people preferred to take loans to meet their consumption needs, rather than converting these loans into productive areas. In the case of Hindus, the percentage of those who took loans for marriage and social ceremonies was reported to be 31.02, while in the case of Muslims, it was 26.19 per cent. For the purchase of land and house, 17.45 per cent of Muslims had taken loans, while the corresponding figure for Hindus was 3.34 per cent only.

Low enrolment and higher drop out rate of girls in middle, high and higher secondary have also been reported. The percentage of drop out rate among the Muslim community was higher than that of Hindus. Among Muslims females it was reported to be 13.35 per cent as against 11.11 per cent for their Hindu counterparts.

When asking the households to assess the availability of rations from the PDS, it was found that the Muslims were lagging behind the Hindu households in availing of the rations. It was also found that among the Muslim households identified as BPL category, only 21.39 per cent of them had BPL ration cards which enabled them to use the PDS ration shop, while the percentage of Hindus in possession of BPL ration cards was 32.59 per cent. The findings of the study further revealed that a substantial percentage of people identified in the BPL category were not in possession of ration cards (i.e. 78.61 per cent). Among the Hindus and the Muslims the percentage of those not having ration cards varied to the disadvantage of Muslims. Among Hindus it was 67.41 per cent, while among the Muslim it was 81.42 per cent. And even those who were getting ration cards lamented the non-availability of rations in time, followed by insufficient quality of rations and its irregular supply.

Annexure I: List of Sample Selected villages in Mewat District

SI	Tahsil	Gram Panchyat	Sampled Villages
1	Nuh	Basai	1. Basai
		Ghaserra	2. Ghasera
		Malab	3. Malab
		(Newali) Meoli kalan	4. Meoli
		Rehna	5. Rehna
		Sonkh	6. Semkli
		Udaka	7. Udaka
2	Ferozpur Jhirka	basai Meo	1. Basai Meo
		Baikhera	2. Baikhera
		Lohinga Khurd	3. Jaitalaka
		Dhadoli Kalan	4. Dhadouli Kalan
		Immam Nagar	5. Imam Nagar
		Kherli Khurd	6. Kherli Khurd
		Kheri Kalan	7. Kheri Kalan
3	Taoru	Bhangon	1. Bhangon
		Sondh	2. Sondh
4	Hathin	Ali Meo	1. Ali Meo
		Andhop	2. Andhop
		Charaga	3. Charga
		Gohpur	4. Gohpur
		Khaika Khathin	5. Khaika Hathin
		Kot (Miothaka)	6. Kot
		Malai	7. Malai
		Rupraka	8. Rupraka
5	Punahana	Jehtana	1. Jehtana
		Lohinga Kalan	2. Lohinga Kalan
		Mubarik Pur	3. Mubarik Pur
		Papara	4. Papara
		Shikarava	5. Shikarava
		Tirwara	6. Tirwara