INTRODUCTION
CHAPTER - I

INTRODUCTION

Issues pertaining to social sectors have been the focus of much attention by researchers, social scientists and policy makers in recent times. A number of academic as well as policy measures have contributed to this phenomenon. At the academic level, there has been a rediscovery of the importance of human capital in explaining the growth performance of countries since the mid-1980s. At the policy level, interest has been generated by the fact that several countries undergoing economic reform in Sub-Saharan Africa (SSA) and Latin America (LA) during the 1980s experienced deterioration in social sector attainments (Prabhu, S.K. 2001). This led to a debate on the social repercussions of economic reform and the advocacy of structural adjustment with a human face as suggested by Cornia et al. (1987) in a work of the same name. In addition, the publication of Human Development Reports by the United Nations Development Programme (UNDP) annually since 1990 has served to sustain policy attention on related issues. The debate has acquired an immediate relevance for India ever since the country embarked on a path of economic reform in mid-1991. The repercussions of economic reform
assume particular significance in the Indian context in view of the large mass of the poor and the low level of social sector attainments in the country.

Statement of the Problem

The present study intends to examine the position of Muslims in Social Sectors like education, health, sanitation and the status of Muslim women. There is a widely prevalent notion that Muslims enjoy the lowest status in every sphere of social life as compared to their counterparts belonging to other religious communities that more than three-fourth of the Muslims living below poverty line, that majority of Muslims are living in urban slums, that their women are enjoying lowest social status, that most of them are anti-nationalists and the like. In this context, why Muslims tend to possess low socio-economic status even after several decades of Independence? Why is it that even today people have a poor impression about Muslims?

Though Muslims in India are lagging behind than other religious communities, data on their backwardness is hardly available. In the absence of any systematic analysis of available data, this debate has largely revolved around perceptions and observations of the people.
Hundreds of programmes and policies have been launched by various governments to promote the socio-economic and educational development of the Muslims in India. However, most of these programmes and welfare measures have remained at the policy level rather than implemented practically to uplift the Muslims. Some programmes aimed at improving the conditions of Muslims have only become 'election slogans' and political gimmicks. It is very sad to note that Indian Muslims since Independence have become largely marginalized in the social, economic and political space.

Nevertheless, they constitute 13.4% of the total population; their representation in most of the socio-economic and political field is negligible. The instances of Marginalization will be clear when we examine their level of literacy, poverty, occupation, fertility rate, etc. For instance, according to 2001 Census, literacy rate among Muslims is lowest at all India level. It is 59.1% for Muslims and 65% for Hindus. The literacy level of Muslim women is still worse than males. It is important to note that for the overall development of a country as well as community, education women in more important than men are. Literacy is an indicator of socio-economic development. Nevertheless, it is very sad to know that about 50% of the Muslim women are illiterates.
Reduction of poverty has been the major goal of development planning in India since Independence. However, most of the Muslims are living below the minimum standard of living. NSS Survey's the average monthly per capital expenditure (MPCE) observed that Muslims have the lowest average consumption level both in rural and urban areas. Whereas in rural the difference between average consumption level of Hindus and Muslims in only 4%; in urban areas, this difference is much higher at 22%. Sikhs and Christians have the highest average MPCE in rural and urban India. Except in states like Tamil Nadu and Kerala, in most of the states, poverty ratio among Muslims is more than any other religious groups. Thus, the prevalence of poverty i.e. the proportion of people living below the poverty line is highest among the Muslims. If we look at the occupational distribution of population of different religious groups also, in India, majority of Muslims are working as labourers in both rural and urban areas. This shows that majority Muslims in rural India is landless and the proportion of regular wage/salary earning households is lowest among urban Muslims.

Even though Muslims in India remained backward in socio-economic spheres, scarcely literature available on their socio-economic status. Therefore, we have to depend on the various studies conducted by

These studies have pointed out that Muslims are enjoying lowest strata of socio-economic sphere. However, most of these studies have focused on the kinship, religion, ethnic problems of Muslims in India. Few studies presented a socio-economic status of India. However, exclusive social sector status of Muslims hardly found in the existing literature. Quite a few research articles about the demographic status of Muslims appeared in National Journals. Exclusive researches on the status of Muslims in social sectors are very negligible.

Keeping these in mind, it is imperative to examine the condition of Muslims in social sections like education, health, sanitation, and the like.
Because Muslims right now in India need improvement in their social aspects. What is their level of education? What is the health and educational status of their women and children? How are their housing and sanitation conditions? How they are responding to global changes? What is their attitude towards controlling the family size?

**Scope and Objectives of the Study**

The present study focuses attention on the position of Muslims in social sectors like education, health, sanitation, housing conditions and the status of women and children. It has been conducted in Hubli-Dharwad city.

More specifically, the present study has been undertaken with following objectives –

1. To find out the socio-economic background of the respondents

2. To examine the educational status of Muslims and to find out the attitude of Muslims towards girls’ education as well as higher education

3. To record the housing conditions and sanitation among Muslims
4. To find out the habits and hygiene level among Muslims

5. To analyze health and educational status of Muslim Children

6. To know the status of Muslim women

7. To observe the attitude of Muslims towards small family

8. To analyze the sociological implications of the socio-economic status of Muslims

Importance of the Study

While a definite change is occurring in the socio-economic and political fields, the elements and pace of such change cannot be said to be the same across all religious communities in India. No doubt, majority of Muslims are considered to be lagging behind than other religious communities in this regard. However, authentic data in this regard is not available. Most of the available researches on Muslims in India are general in nature. We can find several studies about the Muslims. However, these studies mainly dealt with religious, familial aspects of Muslims. In addition, we can also see several studies on the status of Muslim women. Yet, the exclusive research studies on status of Muslims in social sectors are very rare. Several journals carried articles on the socio-economic status
of Muslims. Nevertheless, in-depth analyses on the social sector status of Muslims are not available and carried out. The present study makes a modest attempt in this direction to fill-up the gap in research. In this context, the present study is important one and gained more prominence.

Design of the Study: The Field and the Universe

A Brief Profile of the Sample Area – Hubli-Dharwad

The study has been conducted in Hubli-Dharwad city. Hubli-Dharwad cities are popularly known as twin cities.

Hubli-Dharwad is located on the main Mumbai-Bangalore railway and highway. The cities of Hubli and Dharwad, 13 ml (21 km) apart, were incorporated as one city in 1961. Dharwad is the district administrative center for a rice and cotton growing area. Hubli is a trade and transportation center, with cotton and silk factories, railway workshops, and a major newspaper industry. It is built around an 11th century Hindu stone temple. Dharwad grew up around a fort thought to have been built in 1405 by an officer of the Hindu king of Vijayanagar. It was captured by the Muslims in 1685 and by the Marathas in 1753. Hyder Ali, ruler of Mysore, occupied Dharwad in 1778. It was ceded to the British in 1818.
There are many colleges in the metropolitan area, making it an education center for South India.

Hubli city, situated about 20 km east of Dharwad, is the commercial center of the district. Cotton and peanuts (called groundnuts locally) are grown aplenty in the surrounding rural areas, and Hubli is a major trading center for both commodities. Fish from Karwar, a coastal town 165 km away, is packed and shipped from Hubli. It is also an important city for the Indian Railways, being the zonal headquarters of South Western Railway and the Hubli Division. It also has a wagon workshop.

Hubli is important industrial centre, with more than 1000 allied small and medium industries already established. There are machine tools industries, electrical, steel furniture, food products, rubber and leather industries and tanning industries. With the establishment of Bhoruka Textile Mill, NGEF and KMF it has gathered momentum in industrial development. Kundgol, den for renowned Hindustani classical singers, is a town situated about 20 km southeast of Hubli. Sawai Gandharva, Kumar Gandarva, Gangubai Hangal, Bhimsen Joshi, etc. have had their birth as singers from the very place. On the occasion of "Suvarna Karnataka" the HUBLI city was named as "Hubballi". In addition, 10 cities of Suvarna
Karnataka were renamed from November 1 marking the Kannada Rajyotsava day.

Dharwad

Dharwad is the cultural capital of Northern Karnataka. It is home of great maestros of Hindustani classical music such as Kumar Gandharva, Basavaraj Rajguru, Gangubai Hanagal, Bhimsen Joshi, Mallikarjun Mansur etc.

It is a centre of learning with numerous famous high schools, colleges and universities. Dharwad is also known for Dharwad Pedha, a sweet made from milk; she-buffaloes for their milk and other delicacies. Due to extremely favourable climatic conditions and because of the aesthetic people, it is often called the ‘paradise of pensioners’.

Dharwad is the seat of learning with Karnataka University and Agricultural University. There are large number of Arts, Science, Commerce and Law colleges in the city. Karnataka Institute of Medical College, SDM College of Dental and Medical Sciences and Engineering and technical institutions are crowning additions to the educational facilities in the city. Due to these educational and industrial facilities, the
city attracts considerable floating population.

The city has an advantageous location being surrounded by a number of important historical and mythological places within a radius of about 200 km. There are important tourist and historical places such as Ghataprabha, Gokak Falls, Soundatti Yellamma Temple, Kittur, Badami, Pattadkal, Aihole, Kudalasangam, Bijapur, Bagewadi, Basavakalyan on northern side, on the western and southern sides there are Dandeli, Port-town of Karwar, Gokarn Magod falls, Ulavi, Banavasi, Jog-falls, Shimoga and Bhadravathi, Laxmeshwar and Tungabhadra Dam and on eastern side Hampi, Lakkundi and Mantralaya.

Hubli-Dharwad Municipal Corporation

Hubli-Dharwad Municipal Corporation (HDMC) was constituted in the year 1962 by combining two cities separated by a distance of 20 kilometers. This is a unique experiment in urban development history. The area of this Corporation is 181.66 km² spread over 45 revenue villages. The population of the city as per the 1991 Census was 7 lakhs. The present population is 8 lakhs.
• **Hubli**: Under the Government of India Act of 1850, the Hubli-Municipal council was established on August 15, 1855.

• **Dharwad**: The Dharwad Municipal Council first came into existence on 1st January 1856.

Hubli is well known as a commercial as well as industrial centre, whereas Dharwad is seat of learning. The city is well connected with important cities like Bombay, Bangalore, Hyderabad and port towns of Karwar and Goa and eastern and northeastern regions by an excellent network of roads and rail.

The twin-city Corporation occupies unique place in Karnataka State. After the capital city of Bangalore, this is the largest city Corporation in the State. It is a major railway center and in fact, the very heart of the Northern Karnataka Region. The airport at Hubli is expected to find a place on our national air map with regular flights to and from Bangalore and Mumbai already under operations.

The city is situated in the dividing line between Malenadu and planes. The Malenadu is well known for its forests and forest based industries and other three-side region are known for their agricultural
products like cotton, groundnut, oilseeds manganese ore and granite stones. The value of agricultural products coming into Hubli market runs into multiple crores.

**Population**

The population of the twin cities is 786,000, as per 2001 Census and it is estimated more than 900,000 now. Hubli-Dharwad’s population increased 22.99% between 1981 and 1991, from 527,108 to 648,298, and by 21.2% between 1991 and 2001. The municipality covers 191 km. Hubli-Dharwad is located 425 km northwest of Bangalore, on the main highway between Bangalore and Pune in Maharashtra. The City is governed by the Hubli-Dharwad Municipal Corporation, having an elected council.

**Climate**

The climate of the city is extremely good throughout the year and especially Dharwad is known for its salubrious climate.

The MSL of Hubli is 626.97 meters and that of Dharwad is 696.97 meters. The average yearly rainfall is 838 mm.
Selection of the Sample Area

Since major proportion of Muslim population in lives in urban areas, it was decided to select Hubli-Dharwad city. Hubli-Dharwad Municipal Corporation consists of 64 wards. However, majority of Muslims are found in 22 wards. In Dharwad city, their concentration is more in those areas, which are popularly known as 4 M's areas – Malapur, Manikilla, Mahboob Nagar and Madihal. Other than these, they found more in Railway Station, Baara Kotri, Dhanu Nagar, Atti Kolla, Urgent Nagar and Jannath Nagar. In Hubli city, majority resides in Old Hubli, Islampur, Banati Katti, Ganesh Peth, Kulkarni Hakkal, Momin Plot, Anand Nagar, Mantur Road, Azad Nagar and the like.

The Sample

Muslims in the sample area constructed their houses in such a manner that every houses connected like a chain. Therefore, it is effortless to trace the Muslim houses.

For the present study, 250 Muslim men and 125 women have been selected based on systematic random method. Houses were selected systematically with an interval of three i.e. 1, 3, 6 and the like. However, 22 male respondents, who possessed post-graduate education and 26
female respondents who had college and post-graduate education were interviewed at their place of work. Since most of them were teachers, it was easy for the researcher to seek information from them.

Tools and Techniques

To obtain detailed and complete data a standard interview schedule was prepared for the respondents. The schedule contained both pre-coded and open-ended questions. Interviews were conducted by the researcher himself. Before the beginning of the interview, the objective of collecting data from them was explained and the respondents' cooperation was sought with an assurance that all the information given by them is used only for the purpose of research. In the beginning, most of the less educated people were apprehensive about the objective of collecting information from them.

During the interview some respondents instead of responding to the questions, gave complaint about the shortage of water, drainage problems. Some of them requested the researcher to write to the government to provide them better housing facilities. Most of the respondents were unhappy about the functioning of Urdu Schools. They requested the researcher to appoint good and regular Urdu teachers to their local Urdu schools where their children study. It is very shocking to note that most of the Muslims in these
Three M’s areas are living in inhuman conditions. Almost all the residents of Muslim gullies gather if any things happen in their areas. Similar was the experience of researcher – people surrounded the researcher during the time of interview.

For the present study, secondary sources have been collected from the University Library, ISEC, Bangalore, and also CMDR, Dharwad. Information is also collected from Census Reports, Government Reports, District Statistical Office, Books and Journals.

Theoretical Background

Social Sectors: Approaches and Definition

The term social sector is often used to refer to education, health and nutrition sectors. The term is not been formally defined and thus has come to acquire several subtext. Two main approaches to the definition may be identified: one views social sectors from a human resource development point of view; the other takes a human development approach. In the following paragraphs, we attempt to examine these two approaches to the analysis of social sectors.
The Human Resource Development Approach

The human resource development approach emphasizes investment in education, health and nutrition as a means of enhancing the quality of human capital, which may be defined as the 'stock of skills and productive knowledge embodied in people' (Rosen, 1989). The human capital approach attracted attention during the 1960s when Schultz (1961) and Becker (1962) highlighted the viewpoint that education, health and nutrition cannot be considered merely as consumption goods. The expenditure on schooling, health, on-the-job training, and searching for information about job opportunities and migration constitutes an investment that people make in themselves. Investment in these sectors is emphasized as a means to higher productivity of the labour force and is justified on the basis of either financial rates of return (as in the case of education) or estimates emerging from production functions (as in the case of health).

According to Prabhu S.K. (2001), the human resource development approach, despite its valuable contribution to economic analysis, has several limitations. This theory has been criticized for being reductionism in nature; for viewing production as organized on an assembly line basis;
and for ignoring the role of individuals in generating new technology and practices (Carnoy, 1995) Blaug (1976) was among the first to point out the inadequacies of the human capital theory even within its own terms. He argued that the theory does not distinguish between costless learning-by-doing and the appreciation in human capital through self-investment. Consequently, estimates about the rates of return are misleading as they attribute all increase in human capital to the latter of the two causes. It is also difficult to reconcile the choice of jobs by workers with different earning-learning ratios with firms, which produce goods and services for their customers as well as provide learning opportunities for their employees.

An important implication of the human resource development approach is that it limits the role of public intervention. Individuals are expected to undertake investment in education, health and nutrition on their own in pursuit of self-interest. It does not pay any attention to the attitudinal and institutional characteristics that are so necessary for translating individual level skills into enhanced productivity at the level of the economy (Carnoy, 1995). These characteristics, termed as social capital, have been observed to be important determinants of economic growth in South East Asian countries. In addition, the human capital
approach takes no cognizance of the pervasive poverty prevalent in South Asian countries like India, a factor that limits the ability of individuals to invest in them.

The Human Development Approach

This is an alternative approach to social sectors, which is human development. The present study is taken the background of human development approach. The term has been defined by the UNDP as 'the process of enlarging people's choices' (UNDP 1990: 10). The concept encompasses empowerment, co-operation, equity in basic capabilities and opportunities, sustainability and security. In this approach, people occupy centre stage, and measures such as education, health and nutrition are emphasized for their intrinsic value and for their role in enhancing the basic capabilities of people. The emergence of the concept of human development can be traced to efforts by economists such as Amartya Sen and Pakistani Economist Mah-bub Ul Haq who defined standard of living in terms of functioning and capabilities rather than in terms of commodity possession. This approach, which treats human beings as ends in themselves, has taken the background of neo-Kantian philosophy. The basic proposition of Kant was that '... all rational beings come under the law that
each of them must treat itself and all others *never merely as means, but in every case at the same time as ends in themselves*’ (Kant, 1785). To those who adhere to this viewpoint, the human resource approach that treats people as human capital, which in turn contributes to greater human prosperity, is offensive. Streeten (1994), following the same approach, terms as humanitarians all those who perceive human beings as ends in themselves as opposed to the human resource developers who emphasize the means or the productivity aspect of human beings.

The main distinction between the two terms are, whereas the human resource development approach focuses on the workforce, the emphasis in the human development approach is on the poor, old, infirm and the sick, i.e., on those who do not and cannot contribute to the production process. In the human resource development approach, investment in human capital is governed by the rates of return to such investment. In the human development approach, the acquisition of education, health and nutrition is considered an essential human right and is promoted even if the conventionally measured rates of return on these investments are low. The human resource development approach places considerable emphasis on individual initiative to further the cause of education, health and nutrition. In sharp contrast, since the advocates of human development attach a
higher importance to the supply of social services, particularly public services, the use of this concept also implies a greater role and responsibility for public provision.

Despite the distinctions, however, the two concepts are linked together by the fact that human development provides the preconditions for human resource development, which in turn contributes to economic growth (Prabhu, 2001).

**Social Security**

Another concept related to those just mentioned is that of social security. Traditionally, the International Labour Office (ILO) has used this term to mean 'the protection which society provides for its members, through a series of measures against the economic and social distress that otherwise would be caused by the stoppage or substantial reduction of earnings resulting from sickness, maternity, employment injury, unemployment, invalidity, old age and death; the provision of medical care, and the provision of subsidies for families with children' (ILO, 1984). In recent times, however, Dreze and Sen (1989) have argued that such a definition of social security is not appropriate for use in the context of developing countries where the bulk of employment is in the informal
sector. They view social security 'essentially as an objective to be pursued through public means rather than as a narrowly defined set of particular strategies...' (Dreze and Sen, 1989).

The difference between the ILO type measures and the Dreze and Sen connotation may be made clearer with the former being termed protective social security and the latter including, additionally, promotional social security. Under promotional social security, Guhan (1993) includes all such measures that aim at improving endowments, exchange entitlements, real incomes and social consumption. Thus, poverty alleviation programmes, employment generation programmes, the provision of basic needs and the public distribution system get included under promotional social security whereas specific measures such as old age pensions that provide relief from or protection against deprivation are included under protective social security.

**Definition**

Social sectors may be defined as those providing social security, wherein the term social security is used in the broader connotation of Dreze and Sen. Besides the obvious advantage of linking the concepts of social security and human development, this wider approach provides a
comprehensive framework within which social sectors can be analytically tackled.

**Meaning and Measurement of Human Development and a Brief History of Human Development Report**

According to Mahbub ul Haq (1996) the chief architect and founder of the concept of human development, the basic purpose of development is to enlarge people's choices. In principle, these choices can be infinite and can change over time. People often value achievements that do not show up at all, or not immediately, in income or growth figures: greater access to knowledge, better nutrition and health services, more secure livelihoods, security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and a sense of participation in community activities. The objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives.

**Income and human choices**

The defining difference between the economic growth and the human development schools is that the first focuses exclusively on the expansion of only one choice-income-while the second embraces the enlargement of all human choices-whether economic, social, cultural or political. It might well
be argued that the expansion of income can enlarge all other choices as well. That is not necessarily so, for a variety of reasons (Haq, ibid).

To begin with, income may be unevenly distributed within a society. People who have no access to income, or enjoy only limited access, will see their choices fairly constrained. It has often been observed that in many societies, economic growth does not trickle down.

Nevertheless, there is an even more fundamental reason why income expansion may fail to enlarge human options. It has to do with the national priorities chosen by the society or its rulers—guns or butter, an elitist model of development or an egalitarian one, political authoritarianism or political democracy, a command economy or participatory development.

No one will deny that such choices make a critical difference. Yet we often forget that the use of income by a society is just as important as the generation of income itself, or that income expansion leads to much less human satisfaction in a virtual political prison or cultural void than in a more liberal political and economic environment. There is no automatic link between income and human lives. Yet there has long been an apparent presumption in economic thought that such an automatic link exists.
It should also be recognized that accumulating wealth may not be necessary for the fulfillment of several kinds of human choice. In fact, individuals and societies make many choices that require no wealth at all. A society does not have to be rich to afford democracy. A family does not have to be wealthy to respect the rights of each member. A nation does not have to be affluent to treat women and men equally. Valuable social and cultural traditions can be-and are-maintained at all levels of income (Haq, ibid).

Many human choices extend far beyond economic well-being. Knowledge, health, a clean physical environment, political freedom and simple pleasures of life are not exclusively, or largely, dependent on income. National wealth can expand people's choices in these areas. But it might not. The use that people make of their wealth, not the wealth itself, is decisive. And unless societies recognize that their real wealth is their people, an excessive obsession with creating material wealth can obscure the goal of enriching human lives.

The human development paradigm performs an important service in questioning the presumed automatic link between expanding income and expanding human choices. Such a link depends on the quality and
distribution of economic growth, not only on the quantity of such growth. A link between growth and human lives has to be created consciously through deliberate public policy—such as public spending on social services and fiscal policy to redistribute income and assets. This link may not exist in the automatic workings of the market place, which can further marginalize the poor.

How can that be done? According to Mahbub Ul Haq, it may require a major restructuring of economic and political power, and the human development paradigm is quite revolutionary in that respect. It questions the existing structure of power. Greater links between economic growth and human choices may require far-reaching land reform, progressive tax systems, new credit systems to bank on the poor people, a major expansion of basic social services to reach all the deprived population, the removal of barriers to the entry of people in economic and political spheres and the equalization of their access to opportunities, and the establishment of temporary social safety nets for those who may be bypassed by the markets or public policy actions. Such policy packages are fundamental and may vary from one country to another. However, some features are common to all of them.
First, people are moved to centre stage. Development is analysed and understood in terms of people. Each activity is analysed to see how much people participate in it or benefit from it. The touchstone of the success of development policies becomes the betterment of people's lives, not just the expansion of production processes.

Second, human development is assumed to have two sides. One is the formation of human capabilities-such as improved health, knowledge and skills. The other is the use people make of their acquired capabilities-for employment, productive activities, political affairs or leisure. A society needs to build up human capabilities as well as ensure equitable access to human opportunities. Considerable human frustration results if the scales of human development do not finely balance the two sides.

Third, a careful distinction is maintained between ends and means. People are regarded as the end. Nevertheless, means are not forgotten. The expansion of GNP becomes an essential means for expanding many human options. However, the character and distribution of economic growth are measured against the yardstick of enriching the lives of people. Production processes are not treated in an abstract vacuum. They acquire a human context.
Fourth, the human development paradigm embraces all of society—
not just the economy. The political, cultural and social factors are given as
much attention as the economic factors. In fact, study of the link between
the economic and the non-economic environment is one of the most
fascinating and rewarding aspects of this new analysis, as subsequent
chapters explore.

Fifth, it is recognized that people are both the means and the ends of
development. However, people are not regarded as mere instruments for
producing commodities-through an augmentation of "human capital". It is
always remembered that human beings are the ultimate end of
development-not convenient fodder for the materialistic machine.

According to Mahbub ul Haq, there are four essential components in
the human development paradigm: equity, sustainability, productivity and
empowerment. Each of them needs to be understood in its proper
perspective, since they distinguish the human development paradigm from
the more traditional economic growth models.

Haq says, if development is to enlarge people's choices, people must
enjoy equitable access to opportunities. Development without equity means
a restriction of the choices of many individuals in a society. Depending on
how inequitable the development process is, it can disenfranchise whole sections of society.

**Equity**

Equity should be understood as equality in opportunities, not necessarily in results. What people do with their opportunities is their own concern: equity in opportunities may not always lead to similar choices or to similar results. In fact, the diversity of outcomes in life demonstrates that equal opportunities often lead to unequal results. Still, equity in access to political and economic opportunities must be regarded as a basic human right in a human development paradigm.

**Sustainability**

This concept of sustainability does not require preserving every natural resource, species, or environment in its current form. That is environmental Puritanism, and it has little to do with true sustainable development. Technological progress will always create substitutes for natural resources. In addition, if efficient and cost-effective substitutes are available, they must be used to sustain future human choices.
What must be preserved is the capacity to produce a similar level of human well-being—even with a stock of physical, human and natural capital different from that we may have inherited. We do not have to leave the natural world in exactly the shape in which we found it. That challenge, besides being impossible, is not what sustainability means. Sustainability is a dynamic concept that fits our changing world—not a static picture with the world frozen at predetermined states. In addition, it is a matter of distributional equity—of sharing development opportunities between present and future generations and ensuring intergenerational and intergenerational equity in access to opportunities.

Sustainability is an essential feature of the human development paradigm. It matters little whether the paradigm is labeled "sustainable human development" or "sustainable development" or simply "human development". What is important is to understand that the essence of the human development paradigm is that everyone should have equal access to development opportunities—now and in the future.

**Productivity**

An essential part of the human development paradigm is productivity, which requires investments in people and an enabling
macroeconomic environment for them to achieve their maximum potential. Economic growth is therefore a subset of human development models—an essential part but not the entire structure.

Empowerment

The human development paradigm is neither paternalistic nor based on charity or welfare concepts. Its focus is on development by the people, who must participate in the activities, events and processes that shape their lives.

A comprehensive concept, empowerment means that people are in a position to exercise choices of their own free will. It implies a political democracy in which people can influence decisions about their lives. It requires economic liberalism so that people are free from excessive economic controls and regulations. It means decentralization of power so that real governance is brought to the doorstep of every person. It means that all members of civil society, particularly non-governmental organizations, participate fully in making and implementing decisions.
The Advent of the Human Development Report (HDR)

"The first Human Development Report, published by Oxford University Press, emerged in May of 1990. Since then, reports have been produced annually. While each report monitored the progress of humanity—particularly through the country rankings in a new Human Development Index—each also took up a new policy issue and explored it in depth.

A Brief Note on Social Sector in Karnataka

Health Status in Karnataka

Adequate health infrastructure is both a cause and consequence of development. The health status of the people of Karnataka has improved considerably over the last several decades (HDR, Karnataka -1999).

Life expectancy at birth (LEB) has increased from 60.6 years in 1983 to 62.5 years in 1993, though there are variations across districts; the life expectancy at birth or males is 60.6 years and that for females 3.9 years.

- The crude death rate has declined from 19 per 1000 in 1951-61 to 7.6 per 1000 in 1997, although Bidar, Bijapur, Dharwad and Gulbarga still have crude death rates greater than 10 per 1000.
• The infant mortality rate, widely recognized as a sensitive indicator of both socio-economic development and access to health services, has declined from 81 per 1000 in 1981, to 53 per 1000 in 1997.

• Sample Registration Scheme figures for Karnataka indicate a crude birth rate of 22.7 and a crude death rate of 7.6 in 1997.

• The maternal mortality rate of 450 per 100,000 live births in 1992 was still high, when the national average was 453; significantly, neighbouring Tamil Nadu had a maternal mortality rate of 376 at the same time.

• Under five mortality rate was 87 for Karnataka

• While only 38% of live births were delivered in health institutions, one half of the deliveries were attended by doctors or nurses and midwives; 22% of births were delivered with the assistance of traditional birth attendants.

**Nutrition**

Although nutritional status influences health status profoundly, information on this indicator, especially by district, is hard to come by.
According to the National Family Health Survey (NFHS) conducted in Karnataka in 1992-93, about 22 percent of the children in the state were low birth weight and weighed less than 2500 gms at the time of birth. This clearly indicates the poor nutritional status of mothers. To improve the nutritional status of mothers, iron and folic acid tablets are being distributed to pregnant women for prophylaxis against nutritional anaemia. It is recommended that a woman should take 100 iron and folic acid tablets during pregnancy. It appears that three-fourths of the births in Karnataka are to mothers who receive iron and folic acid tablets. However, it is not always certain that pregnant women consume the tablets regularly.

Education and Literacy

Literacy level

Attainments in literacy in Karnataka are still average, notwithstanding significant improvement in the last few decades. In absolute terms, the position in rural areas gives cause for concern.

Census data indicate that the literacy rate has moved from 30% in 1961 to 56% in 1991. The Department of Education has estimated that in 2001 the literacy rate was well over 67%. Census 2001 figures show that

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although the male female differential is narrowing, it is still high literacy among males is around 67% while it is only 50% among females. At its highest, female literacy is 68% in Dakshina Kannada and Bangalore Urban districts, which is still far behind the highest levels in states like Kerala, Tamil Nadu and Maharashtra. The differential in literacy rates is highest in rural areas. Rural female literacy for the state is as low as 35%, with the districts of Gulbarga and Raichur having rural female literacy rates lingering at around 16%! Female literacy in the two remaining districts of Bellary and Bidar in Gulbarga division is also only marginally above 30%. It is a matter for concern that the districts of Belgaum, Bangalore Rural, Kolar, Mandya and Mysore too have female literacy rates below the country average of 39%. In contrast, apart from Dakshina Kannada and Bangalore Urban, Kodagu and Uttara Kannada boast of relatively high female literacy rates.

**Scheme of the Study**

The study has been divided into Eight Chapters.

Chapter I outlines statement of the problem, scope and objectives of the study. It also presents the sample, tools and techniques. A discussion on approaches to the study of social sectors has also been included in this Chapter.
Chapter II gives socio-economic profile of Muslims in India, Size of Muslim population, growth rates of Muslims, history of Muslims.

Chapter III portrays the socio-economic profile of the sample respondents, viz., age and sex composition, education, income, occupation of the respondents and also their parents and children.

Chapter IV examines the housing and sanitation conditions of the respondents, type of house, structure of house, roof of the house, etc. are discussed in this Chapter.

Chapter V unfolds the habits and hygiene and health status of the respondents. Importance of personal hygiene, smoking habits, etc. is included in this Chapter.

Chapter VI investigates the educational and health status of children.

Chapter VII presents the status of women, their participation in decision-making, small family, etc.

Chapter VIII contains the summary and suggestions.