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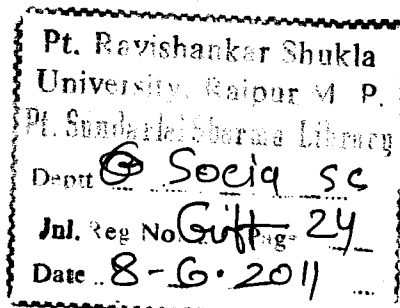


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EDITORIAL

The idea of University is to create an excellent atmosphere in the field of teaching and research. There are lot of research works conducted by the faculty as well as by the research scholars, which appear in the various academic Journals of the country and abroad, no doubt such type of publication has its significance in the field of academia. But the work of academic community of the University could be observed at one place in the University Journals. Moreover the University Journals generally published in English as well as in Hindi and other regional languages. It is therefore, a platform for the persons who can express their views in their language of their expertise. It is also important that the University Journal are of multi-disciplinary and inter-disciplinary in its nature. Hence, it has indeed an academic value, considering this fact that the University has been publishing its Journal since 1988 and the last No. of part A appeared in 1994.

I feel great privilege that Prof. S. K. Pandey, Vice Chancellor of the University has entrusted upon me and assigned the revival of the 'Journal of Pt. Ravishankar Shukla University' Part - A (Arts, Humanities & Social Sciences). The present volume is result of the same. I acknowledge my sincere thanks to Prof. Pandey for extending his generosity during the preparation of the volume.

During the editing of the present volume my co-editor Dr. Ravindra Brahme and Dr. Ashok Pradhan has extended their co-operation for which I express my gratitude. I am also thankful to my research scholar Shri Rajeev John Minj; and Shri Jitendra Kumar who have taken the painful task of compilation of this work. I also thankful to all the scholars who have enriched the Journal with their learned contribution. I understand due to limited resources and my own shortcomings there may be some lacunas may appear for which I express my regret.

L. S. Nigam
Chief-Editor

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ART TRADITION OF DAKṢIṆA KOSALA (CHHATTISGARH) (from *circa* 2nd century B.C. to 8th century A.D.)

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Abstract: The present Chhattisgarh was known as Dakṣiṇa Kosala in ancient times, which roughly comprises present Raipur & Bilaspur regions of Chhattisgarh and Sambalpur region of Orissa. The area of Chhattisgarh is very rich in art tradition; in the present paper the Art Tradition of Chhattisgarh (from *circa* 2nd century B.C. to *circa* 8th cen A.D.) it has been discussed particularly with the architecture and sculptures.

Key words: Art traditions, Sculptures, Temple Architecture.

The art tradition of Dakṣiṇa Kosala (Chhattisgarh) can be traced back to as early as circa 200 B.C. on the basis of the word *lūpadakha* (Sanskrit form - *rūpadakṣa*) mentioned in an inscription¹ inscribed at Jogīmārā cave situated at Ramgarh hills of Sarguja district. The subject matter of this inscription is not related to any politico-religious activities and simply describes as *rūpadakṣa* named Devdīna and his beloved devdāsī named Sutanukā. It is quite significant from the point of view of art-history, as the word *rūpadakṣa* appeared in any of the epigraphic records for the first time. According to D.C. Siscar² *rūpadakṣa* means a painter or sculptor. But this word may be considered even in a broader sense as it consists of the words *rūpa* (form) and *dakṣa* (efficient). It is, therefore, suggested to relate the word *rūpadakṣa* to a person who was efficient in the execution of imagination into actual form. Hence the *rūpadakṣa* may be equated with the *sthapati*, i.e. an architect-cum-engineer.

It is quite interesting that a neighbouring cave known as Sītābengā cave is considered as the oldest theatre of India. Sītābengā cave is originally a natural cave which had been converted in such a way that it could be used as a stage. It is again interesting that another inscription which also belongs to 2nd century B.C. is found here. This inscription refers to the poetic activities in this place. Thus the entire Ramgarh hill was centre of art and culture in the second century B.C.

A second century B.C. wooden inscription discovered from Kirari³ in Bilaspur district gives us important information on the art-history. Among the various officials, it bears a name *Kulaputraka*, which is explained as "the chief architect"⁴.

We do not have information about any art activity in this region during this century. But the most significant and earliest inscribed Vaiṣaṇva image known so far was discovered from Burikhar (Malhār) in Bilaspur district. This statue is locally known as *caturbhujā*. This four handed standing image is four feet in height and carved in the round like ancient Yakṣa statues. In the upper left hand the image carries a cakṛa whereas the upper right hand holds the top of a large mace, which bears a single line inscription in Brāhmī character of second century B.C. About the depiction of the lower hands, scholars have not consensus view. Venkatramayya⁵ has suggested that both the lower hands are placed in *anjali* pose. In fact, these hands are shown clasping a conch-shell. A small sword has also been carved and hangs below the left waist of the deity. The image is generally identified as Viṣṇu but R.C. Agrawala⁶ attributes the image to pre-Kuṣāṇa statue and says that in the entire galaxy of Indian art, such an important pre-Kuṣāṇa-Vaiṣaṇva statue has not been discovered so far.

There is a vacuum in the art-activities for a few centuries as no artifacts could be traced from this region. Two gigantic art specimens have been discovered from Malhar. K.D. Bajpai and S.K. Pandey⁷ attribute one of them to Ardhanārīśvara (3rd century A.D.). Another piece is referred to as the upper part of Śiva wearing various ornaments. The third eye is shown at the top of the forehead (4th century A.D.). If the dates of these images are accepted then we can presume that these images were carved after the *caturbhujī* statue. The depictions of these images are in the pattern of Yakṣa icon.

The struggle between the Nalas and Vākātakas in the second-half of the fifth century A.D. is already known. Even-though these neighbouring dynasties were enemy to each other, their prolonged relation introduced the cultural exchange between the Dakṣiṇa Kosala and Vibarbha.

These cultural effects can be observed in the early art-activities of the region. In this connection, Krishna Dev⁸ has given a brief but very significant account. He states:-

"Artistic decoration in Mahākosala [it would be appropriate to say Dakṣiṇa Kosala] shows clear contact with artistic traditions of Vākātakas, as at Ajanta. A door-way preserved in Rāmchandra temple at Rājim shows *ratna śākhā* and *Rucaka stambhaśākhā* with fluted *laśuna* closely aligned with those from Ajanta cave no. 2. Decoration of ornaments, including a seated amorous *mithuna* (The male wearing wig-shaped curls) eco painted figures at Ajanta (a Yakṣa riding a makara depicted at the base of the door-frame is comparable to a similar representation on pilaster medallion on the verandah of Ajanta cave no. 23).

Of two early pillars in the Rāmchandra temple one is *Rucaka*, the other octagonal with circular fluted *laśuna* and crowning members. Similar pillars are known from Turturiā. These Mahākosala [Dakṣiṇa Kosala] art form, which reveal the diffused impact of Vākātika prototype, can be dated C. A.D. 525-550".

The art of Tālā is also having the reflections of the Vākātika art traditions. Hans Bakker⁹ feels that Naigameṣa figure of Tālā is parallel to Naigameṣa image of Māndhal. The remarkable Tālā icon generally shown known as Śiva image can also be compared with the twelve headed Śiva of Māndhal, preserved in the Museum of Ancient Indian History Department of Nagpur University. Sculptural art of some centres of Dakṣiṇa Kosala may also be taken into consideration for comparison with the Vākātika art. Hans Bakker¹⁰ has referred to Narasimha image of Rāmāgiri and compared it with the Narasimha of Garh-Dhanorā. In this connection, I would like to mention an important site, Ramaīpāṭa (District-Raipur), which has recently been discovered¹¹.

A beautiful two armed Narasimha of this place is par-excellence to Narasimha of Rāmagiri. Thus the flavour of art-tradition of Vākāṭaka can be seen in art remains of Rājim, Turturiā, Garh-Dhanorā and Ramaīpāṭa.

The remaining centres of art of Dakṣiṇa Kosala have their own pattern. Among the surviving temples of the region, two temples known as Jethānī and Devarānī situated at Tālā (Village Amerī Kāmpā) are the earliest. The temple known as Jethānī is almost in ruins condition. The ground and elevation plan of this temple is usually and yet not very clear but existing architectural and sculptural remains are sufficient to estimate that the temple was important enough in size and concept.

So far as Devarānī temple is concerned, it is almost preserved except its roof. The ground plan consists of three compartments, out of which two are square rooms and third one is *mukhamanḍapa*. Thus, the plan of the temple seems unusual. The elevation plan of the temple is also of a different pattern as its *vedibandha* consists of such mouldings which do not occur in north Indian temple. The *janghā* of the temple shows rectangular framed niches of little depth. The *bhadra* niches are crowned by *makara-toraṇas*, which reminds us of a design found in the early Cālukya and Pallava temples. The door-frame of the temple is highly decorated and deeply carved. Thus it can be considered as one of the outstanding examples of Indian art. The door-frame is composed of six *Śakhās* with floral designs. Other important depictions in the doorway are – river goddesses, Umāmāheśvara, Śiva-Pārvaṭī playing dice, amorous figures *Kirtimukhas*, Kubera and Gaja-Lakṣmī etc¹².

A gigantic and fascinating icon of about nine feet height and 5 tonnes weight was also discovered from Tālā in Bilaspur district. This two armed sculpture with unreal iconographic features comprises human heads and various animals as body components. This icon is a masterpiece example of uniqueness; hitherto unknown in the art tradition of India¹³.

Earlier it was considered that there was a gap of a century in the art-activities in Dakṣiṇa Kosala region after Tālā. Sirpur and Rājim were known as art-centres of the next phase. But the recently discovered mound of Sisadevarī (District-Raipur) and Deur temple Malhār are the examples of the transitional phase of art of the region.

At Sisadevarī a mound existed along with some loose architectural and sculptural remains. This mound has been cleared by State Archaeology Dept. The most significant is *makara* figure with large sized eyes and paws. Above it, a foot of a human figure is erected. A piece of a *dvāraśakha* similar to Tālā is found here. Three *bhāravāhaka* dwarf *gaṇas* depicted together in standing pose are very interesting as the shoulders and neck of one *gaṇa* is suppressed due to the load whereas remaining two are in the mood of mockery. A bulky male figure found here seems like a *dvārapāla gaṇa*. A damaged lady figure is notable due to its beautiful costumes and ornaments. A piece of human head well decorated with honey-comb hairstyle is also in the collection of M.G.M. Museum Raipur. These artifacts closely resemble the sculptural art of Tālā¹⁴.

Further development of art-tradition can be seen at Deur temple, Malhār¹⁵. This temple came into light during the clearance operation by the Archaeological Survey of India. It consists of *garbhagrha*, *antrāla* and *mandapa*. The doorway is beautifully carved and consists of the carvings of Kalyāṇsundara, Śiva-Nandī. It is fascinating that a sketch carved in the door-way of *garbhagrha* is of Mahiśāsura-mardani. This panel throws light on the development technique of art-carving, hence quite important.

During the period of 7th – 8th century A.D., most of the temples of Dakṣiṇa Kosala region were brick-built. We have a series of brick-temples viz. Rājiva-lochan temple, Rājim; Lakṣmaṇa and Rāma temples, Sirpur; Śabrī and Indal-deval temples, Kharod; Kevatin temple, Pujārīpālī, Citāvarī temples, Dhobnī; Siddheśvara temple, Palārī. Brick-made Buddhist Vihāras of Sirpur can also be included under this category. The brick-temples at Garh-Dhanorā, Buddhist *caitya* at Bhogāpāl both in Bastar district and Kalcha-Bhadawahi in Sargujā district are neighbouring extensions of art that came into light in the recent past.

The brick temples of Dakṣiṇa Kosala are having common architectural features. The *jagatī*, door-frame and pillars are made of stones. Remaining structures are built of well-joint and smoothly rubbed bricks. The ground plan of these temples consists of *garbhagrha*, *antrāla* and pillered *manḍapa*. The *garbhagrha* of a few temples are *triratha* (*dvianga*), whereas most of the temples have *pancaratha* (*trianga*) plan. Thus the temple of this area comprise octagonal or stellate ground plan. This pattern of temples is also known as Kosalī style of temples. So far as elevation is concerned, these temples consist of *vedibandha*, *janghā* and *śikhara*. The *vedibandha* comprises of *kumbha*, *kalaśa*, *antrapatṭa*, *kapōtapālī*. Sometimes, the *kalaśa* is decorated with leafy designs. The *janghā* is dominated by plain *rucaka* (square sectioned) pilasters brackets with Deccani influence. The *śikhara* of most of the temples with *pancaratha garbhagrha* are *rekhā-śikhara* (curvilinear spire) decorated with *gavākṣa*-arches, on the *bhadras* and *āmlakas* motifs at the corners. The *śikhara* of Rājiva-lochan temple with *triratha garbhagrha* is square pyramidal. The door-jamb of the temple are made of stone and lavishly carved.

The earliest brick-temple of the region is Rājiva-lochan temple at Rājim. This temple is considered to be the holiest temple of Chhattisgarh region. The temple of Rājiva-lochan has been renovated several times. At present, the temple belongs to the *pañcāytana* type of temple with four *deulikas* (subsidiary shrines) at the corners of *prakāra* (compound). Only three *deulikas* stand whereas the fourth one is occupied by the local authorities of the temple with modern changes. The *deulikas* are dedicated to Badrīnātha, Vāmana, Varāha and Narsimha. The shrine of Narsimha is redesigned in recent past. The *prakāra* of the temple has also a decorated entrance. Regarding the *śikhara* of the temple, M.G. Dikshit says¹⁶; "As to the original *śikhara* of the temple, little can be said. Its present shape, a square pyramid with curved sides and tapering *caitya*-windows in five tiers on each face and pinnacles at the corners do not seem to be co-eval with the original date of the building of the temple and may belong to the Kalchuri period. At any rate the heavy conical *kalaśa* and miniature shrines surmounting the roof of the *maṇḍapa* are comparatively recent and are incongruous with the general scheme of the temple." Whereas Krishna Dev¹⁷ considers that the *garbhagrha* and *śikhara* have retained their original forms in spite of a thick coat of plaster and whitewash. He further says, "The Rājiva-lochan temple acts as an antecedent for the Mahākosal [Dakṣiṇa Kosala] style, indicates by *triratha* plan, straight pyramidal contour, and bold architectural embellishment (with motifs still in formative stage)." The simplicity in design of *caitya-gavākṣa* indicates that the *śikhara* is co-eval with original date of the temple.

The temple of Rājiva-lochan has undergone several modifications and changes. M.G. Dikshit says, "To distinguish these individually from the mass renovation through the centuries is not easy task but is nevertheless fascinating and necessary." He distinguishes four stages of development viz. the Śarabhpuriyas, Panduvarṣīs, Nalas and Kalachuris. We are not concerned here with the fourth stage or the Kalachuri phase. Dikshit considers that in the first stage the *garbhagrha* and the flat roofed *maṇḍapa* with two rows of six pillars in the centre were built. In the second stage, the side walls of *maṇḍapa*, pilasters with large size sculpture, door-way of two flight of stairs, door-frames of the *deulikas* were introduced and door-frame of main shrine repaired. *Inter alia*, the *prakāra* with massive door-frames was erected. In the third stage the wall was constructed at the edge of the platform, thus a *pradakṣiṇā patha* with open sky was formed. Two adjuncts were also built to serve as *bhandāra* or store.

The art of Rājiva-lochan temple is very significant. The door-frame of main shrine is lavishly decorated with three *śākhā* of scroll-work, panel of amorous couples and intertwined nāgas in *añjali* pose. At the top of the lintel, the figure of Garuḍa-vāhana-Viṣṇu, with attendants, *gaṇas* and musicians is carved. Another door way of *prakāra* is massive and beautifully decorated with figure of Ananta-śeṣaśāyī Viṣṇu at lintel.

Among the sculptural art most fascinating are the main images of *deulikas* viz. Vāmana, Narsimha, Nṛvarāha. Apart from these Trivikrama image inserted in the compound wall can be considered as an important example of the art of this area.

The excellent example of brick-built architecture is Lakṣmaṇa temple at Sirpur. This temple was constructed by Vāstā, mother-queen of Mahāśivagupta Bālārjuna, in commemoration of her deceased husband Harṣagupta. The temple stands on a seven feet high platform made of stones and approached by a flight of stairs from the eastern end. The temple comprises a *pañcaratha* square *garbhagrha*, *antrāla* and oblong pillered *maṇḍapa*. The latter is almost destroyed. The door-frame of the *garbhagrha* consists of four broad *śākhās* with design of foliage. The lintel has a beautiful figure of Ananta-śeṣaśāyī Viṣṇu as usual. The door-jamb has depiction of avatāras of Viṣṇu, Kṛṣṇa-līla and panels of loving couples in standing posture. In one of the panels of door-jamb an erotic scene is sculptured as part of *mithuna-śākhās*. One of the most interesting figures of the temple is pseudo-doors at the back and side wall of the temple. The design of these door motifs seems to be in the pattern of Xylography. Certainly, this type of depiction is a difficult task in media like bricks. Door motifs here may be considered as replicas of main entrance of *garbhagrha*.

Sirpur has yielded some masterpiece examples of art, which include a divine figure seated on coil of a five hooded snake of Lakṣmaṇa temple, Garuḍa-vāhana-Viṣṇu of Gandheśvara temple (it has been stolen few years ago) and broken image of Visnu in the collection of the site Museum.

Two Buddhist *vihāras* (known as Swastika *vihāra* and ānandaprabha *vihāra*) have come into light through excavation. Both the *vihāras* consists of large sized icons of Buddha in *bhūmisparśamudrā* with attendants. These *vihāras* are decorated with beautiful motifs and comprise colossal images, schist image of Manjuśrī, Jāmbala and river goddesses etc. In the recent excavations many temples and *vihāras* came into light.¹⁸

Sirpur is famous for quite a large number of bronzes, which can be compared with Pala-art stylistically. Among the best examples bronze of Tārā, now in County Museum, Los Angeles and Manjuśrī in M.G.M. Museum Raipur are notable. Some significant bronzes have been also discovered from Sirpur in recent past.¹⁹

The sites of Rājim and Sirpur have enough archaeological materials. Therefore these centres have been discussed here. The other brick temples and their architectural features are well-recorded²⁰.

The sculptural art (either as part of temple or independent) also through immense light on the art history of the region. Therefore a brief account of the sculptural art is sketched here. To study the sculptural art of Dakṣiṇa Kosala belonging to 6th-8th centuries A.D.; we have to search various centres of art and loose sculptures too. We have already referred to some examples of art.

Malhār is one of the most important centres of art where art-activities can be observed from 2nd century B.C. to the age of Kalchuris but the sculptures belonging to the Śarabhpuriyas and Paṇḍuvamśīs are considered here. A number of many stray sculptures are found at this place, of which most significant are Skandamātā, Kuber and a pillar with depiction of story of Kacchap Jātaka.

At Aḍabhār, the ground plan of temple and its door-jamb is preserved. The door-jamb is *dviśākha*, first carved with adorned Nāga couple and their tails held by a Garuḍa at the centre of the lintel. Below dwarf *dvārapālas* are depicted. The second *śākhā* is decorated with life sized images of Gangā and Yamunā. In the architraves, Śiva-Pārvatī at the centre flanked by the Vidyādhara are shown. Among the loose sculptures the Natrāja and huge Mahiṣāsura-mardani are noteworthy.

Kharod consists of three temples. In Indaldeal temple life sized images of Gangā and Yamunā are carved on the door-frame. Lakṣmaṇeśvara temple is renovated but its door-frame is significant as it comprises Gangā-Yamunā panel in the upper half whereas *dvārapāla* are sanctioned on the lower half. In pillars of the *maṇḍapa* Rāmāyaṇa scenes are depicted. In Śabarī temple small sized Gangā-Yamunā figures are shown at the lower part of the door-frame whereas upper part is designed with Nāga-puruṣas, tail of who are held by Garuḍa at the centre of the lintel. In this temple a few life sized sculptures of *dvārapāla* are the best examples of the contemporary art. Though neighbouring Śivarīnārāyaṇa temple is a later construction, yet consists of two life sized *āyudha-puruṣa*, i.e. *Śankha-puruṣa* and *Chakra-puruṣa* of early period. In these images weapons are placed above their heads.

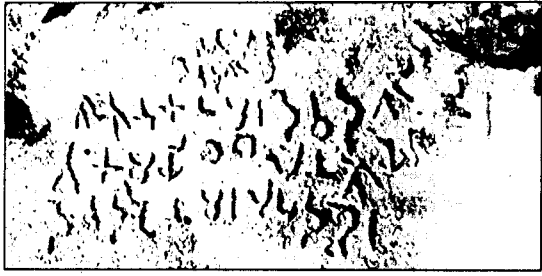
Next important place is Palārī. The door-frame of this temple is very important, as life sized double river goddesses are represented here. At Dhobinī temple, at present door-frame is missing but some stucco figures are notable on walls. Gopāla temple Pujāripālī consists of river goddesses and Kṛṣṇa-līla on its door-frame. A fine carved door-frame of a temple from Dhamtarī is preserved in M.G.M. Museum, Raipur. This door-frame is remarkable for beautiful river goddesses and head of Śiva with Nandī at the centre of lintel flanked by the nāga-puruṣa. A few fine specimens of art are also available at Arang. Among them the images of Narsimha and Kārtikeya are worth to note.

The recent explored art-centres in Sargujā district are Dīpādīha, Belasar, Kalchā-Bhadawāhī. The art of these places, stylistically resembles to Somavamsi art²¹. The plan of Urānvātola is stellate. The architectural and sculptural art of this temple can be compared with the art of Rājim, Dhamtari and Śabarī temple, Kharod. Infact, these centres can be considered as north-eastern extension of the Somavamsi art. In the Bastar region recently excavated site, Garh-Dhanorā has yielded many brick structures²². At this place some Vaiṣṇavite icons are found which are influenced by Vākāṭaka-Gupta art. Among them, images of Viṣṇu and Narasimha are remarkable. There are quite a large number of scattered and loose sculptures all around Chhattisgarh region.

The art of Dakṣiṇa Kosala, discussed above belongs to the post-Gupta period. It follows the Gupta idioms and shows gradual development of the same, but it is not a copy of Gupta art. Significant feature of this art is regional or native experiments. The experiments are based on innovative ideas hence it looks like a divergent variation of Gupta-tradition. Thus the art of Dakṣiṇa Kosala can be estimated as the second classical phase of Indian art.

As it has been discussed, Tālā, Rājim, Sirpur, Malhār were the main centres of art where simplicity, delicacy and flow of Gupta-Vākāṭaka traditions are reminiscent with more minute and fine details. The culmination of art-form is obvious from the door-frame of Tālā and some examples of Rājim and Sirpur. The fineness in carving is to such an extent that even iris and pupil of eyes and nail depression in the flesh can be marked in the Tālā sculptures. Later simplicity is diminished and contours of muscular body and ornamentation were developed in its place. Two comparative examples of art would be helpful to make difference clear. First example of comparison is between door-frame of Devarānī temple of Tālā and door-frame of Deur temple of Malhār. Second example is of river goddesses of Indaldeal, Kharod and Siddheśvara temple, Palārī. The beauty is imagined and manifested by expression in former examples, while in the later examples deliberate carving and heavy ornamentations became dominant.

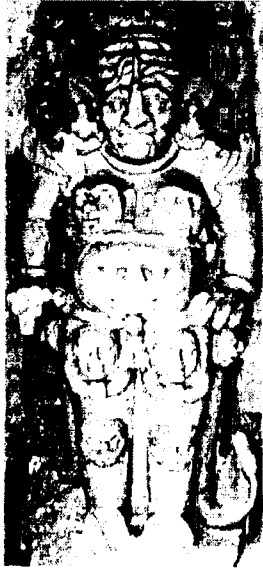
After 8th century A.D. the flavour Gupta-art depleted. In the beginning of the medieval period the art became more prescriptive based. Simplicity turned into complexity, flow into stiffness and depth in the shallowness. Sculptors seem to be more adherent with rigid norms of carving. Imagination and experimentation went into margin. The termination of second classical phase of the art can be observed in the Kalyāṇsuṇḍara and Śālabhanjikā sculptures from Ratanpur, broken Śaiva bracket capital sculpture of Malhār and Śiva-images from Ghātiyārī²³.



Inscription of Jogimara cave; Tamgarh Hills



Bronze Sculpture; Sirpur



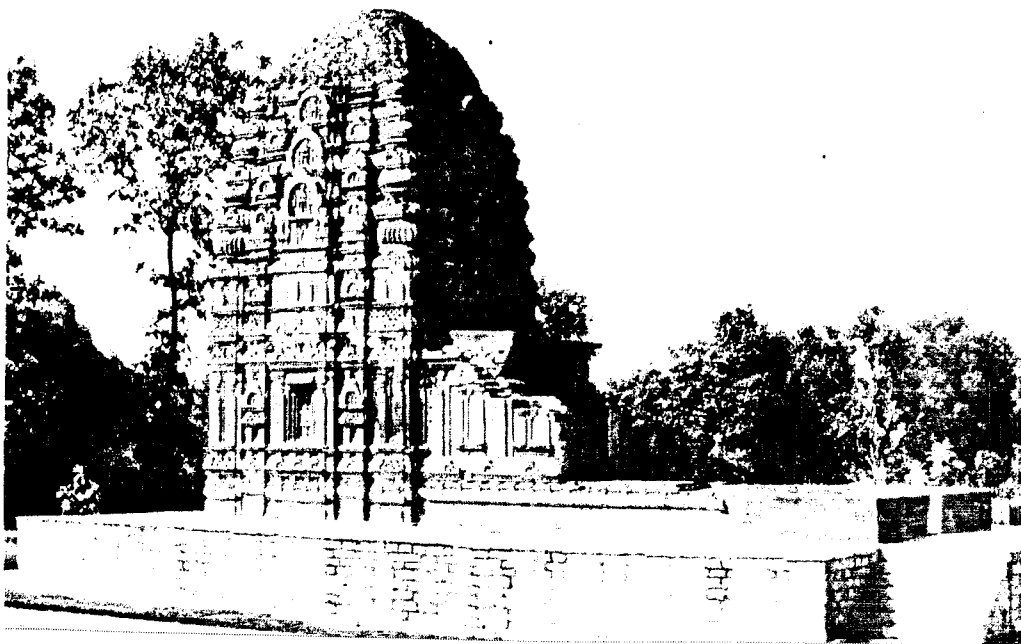
Rare icon of Shiva, Tala



Chaturbhujī statue;
Burikhar (Malhar)



Narasimha; Rajim



Lakshman Temple; Sirpur



Grasmukha & Mithuna; Tala



Visnu; Lakshmana temple, Sirpur



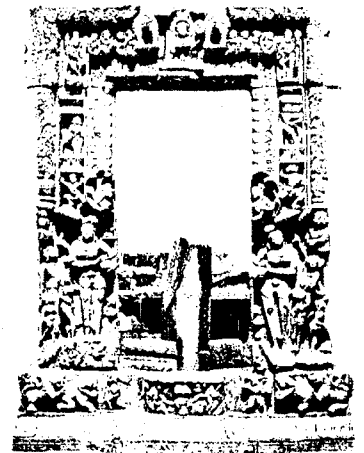
Garuda-vahana-Visnu of Gandhesvara temple, Sirpur



Door-frame, Siddeshvara temple, Palari



Carving on Rajiv-Lochan Temple, Rajim



Door-frame of Shiv temple Samat Sama, Dipadih



Lintel of Indeldeal temple, Kharod

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FINANCIAL MANAGEMENT OF CHHATTISGARH GOVERNMENT

Period 2001-02 to 2009-10

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ABSTRACT: Chhattisgarh State had enacted "The Fiscal Responsibility Legislation Act" on 25th September 2005. The basic objectives of this Legislation Act 2005 were to reduce revenue-deficit and fiscal deficit to zero and 3 percent to its Gross State Domestic Product up to year 2008-09 respectively as per laid-down by Twelfth Finance Commission. The State has achieved the targets and become to entitle for "Debt-Swap" and "Debt-Write-Off". The State has also increase the Tax/GSDP ratio more than Central Government and reduce the non-development expenditure and increase the economic & social welfare by enlarging the development expenditure in the state. It witnesses the Good Financial Management of the Chhattisgarh Government. How these targets are achieved through Revenue-Management, Expenditure Management, Debt-Management and Fiscal Deficit Management, it is a vital and crucial issue. This issue is explained detail in this paper.

Key-words: Chhattisgarh State's Fiscal Responsibility Act 2005, Debt-Swap, Debt-Write off, Revenue-Management, Expenditure Management, Development Expenditure Management, Development Expenditure, Non-Development Expenditure, Fiscal Performance Indicators, Revenue-Deficit, Fiscal-Deficit & Capital outlay.

INTRODUCTION

The Chhattisgarh Government has passed the "Fiscal Responsibility Legislation Act 2004-05 under which the Revenue-deficit will be reduced to zero and Fiscal-deficit will be kept to 3 percent of its Gross State Domestic Product in the year 2008-09. If it is fulfilled, the State will be entitled for "Debt-Swap" and "Debt-Write off" as per Twelfth Finance Commission Recommendations.

Twelfth Finance Commission was constituted by President of India under Chairmanship of Dr. C. Rangrajan. The commission had recommended the following suggestions -

- (a) to reduce the revenue deficit of the state to zero by 2008-09.
- (b) to reduce the fiscal-deficit of the state to 3 percent of GSDP upto the year 2008-09.
- (c) to bring down the interest payment upto 28 percent of the revenue-receipts of the State.
- (d) the salary bill, pension and interest payment amount do not exceed 35 percent of the revenue-expenditure of the State.
- (e) If the State enacted the "Fiscal Responsibility Act", it would be entitled for "Debt-Swap".
- (f) If the State fulfilled the targets laid down by Finance Commission up to the year 2008-09, it would be entitled for "Debt-Write off".

OBJECTIVES OF THE STUDY

In this paper an attempt has been made to firstly to analyze the Revenue Management of the Chhattisgarh Govt. during the study period 2001-02 to 2009-10. Secondly, to analyze the Expenditure Management of the Chhattisgarh Govt.. Thirdly, to analyze the Debt-Management of the Chhattisgarh Govt.. Fourthly, to analyze the Fiscal Management of the Chhattisgarh Govt. Fifthly, to analyze the comparative position of Chhattisgarh Government with the Neighbouring States. Lastly, to find out the drawback of Financial Management of Chhattisgarh State and also to suggest the effective measures to make the state financially sound.

RESEARCH METHODOLOGY

To measure the fiscal performance of Chhattisgarh State the following indicators are used –

(A) Own Revenue Efforts Indicators (OREI)

1. $RR/GSDP$ = Revenue-Receipts as Ratio of Gross State Domestic Product,
2. $OTR/GSDP$ = Own Tax Revenue as Ratio of Gross State Domestic Product.
3. $NTR/GSDP$ = Non-Tax Revenue as Ratio of GSDP.
4. $R.C./GSDP$ = Receipts from Centre as Ratio of GSDP.

(B) Expenditure Use Indicators (EUI)

5. $P.E./GSDP$ = Plan Expenditure as Ratio of GSDP
6. $N.P.E./GSDP$ = Non-plan Expenditure as Ratio of GSDP
7. $P.E./T.E.$ = Plan Expenditure as Ratio of Total Expenditure
8. $C.E./GSDP$ = Capital Expenditure as Ratio of GSDP.
9. $R.E./GSDP$ = Revenue Expenditure as Ratio of GSDP
10. $I.P./R.Exp.$ = Interest Payment as Ratio of Revenue Exp.
11. $I.P./ORR$ = Interest Payment as Ratio of own Revenue Receipts
12. $I.P./GSDP$ = Interest Payments as Ratio of GSDP.
13. $D.E./GSDP$ = Development Exp. as Ratio of GSDP
14. $N.D.E./GSDP$ = Non-Development Exp. as Ratio of GSDP
15. $SORR/R.E.$ = State's Own Revenue-Receipts as Ratio of Revenue Expenditure.
16. $OTR/R.Exp.$ = Own Tax Revenue as Ratio of Revenue Exp.
17. $ONTR/R.E.$ = Own Non-Tax Revenue as Ratio of Revenue Exp.
18. $NDR/R.R.$ = Non-Development Revenue Exp. as Ratio of Revenue-Receipts.
19. $S.B. +P.A./ORR$ Salary Bill + Pension Allowances as ratio of own Revenue-Receipts.

(C) Deficit Measurement Indicators (DMI)

20. $R.D./GSDP$ = Revenue Deficit as Ratio of GSDP
21. $F.D./GSDP$ = Fiscal deficit as Ratio of GSDP

22. R.S./FD = Revenue Deficit as Ratio of Fiscal-Deficit
23. CO/FD = Capital Outlay as Ratio of Fiscal Deficit
24. PD/FD = Primary Deficit as Ratio of Fiscal Deficit
25. PD/GSDP = Primary Deficit as Ratio of GSDP

ANALYSIS AND RESULT

(A) Revenue Management of the Chhattisgarh State

It may be seen from **Table 1** that the total revenue of the State as percentage of State Gross Domestic Product has increased from 14.89% in the year 2001-02 to 20.40 percent in the year 2007-08. It witnesses an increase of 5.59% during the period 2001-02 to 2007-08. State's own Revenue has also increased from 9.19% of SGDP in the year 2001-02 to 11.23% in the year 2007-08. It indicates a rise of 2.04% during the period. The State's own Tax Revenue has increased from 6.75 percent in the year 2001-02 to 8.26% in the year 2007-08. It shows a rise of 1.51% during the study period. As per the Finance Commission's Recommendations, the States are entitled to get a share from the Central Tax Revenue because corporate tax & Personal Income tax are also collected from the States. The State's share in Central Taxes has increased from 1.64 percent in the year 2001-02 to 3.24 percent in the year 2007-08. If we include the central tax share with the State's Taxes, the Tax GSDP has increased from 8.39% in the year 2001-02 to 11.5% in the year 2007-08. It represents an increase of 3.11 percent of GSDP during the study period 2001-02 to 2007-08. On the contrary, the Central Government's own tax revenue is 8.76 percent of GDP in the year 2007-08 which is less than 11.5 percent of GSDP of Chhattisgarh. It indicates that the Chhattisgarh State has generated more revenue as compared to Central Government. Hence, its performance in generating revenue is good and appreciable. Although, 67% two third of State's own tax revenue is collected through Commercial tax and State Excise duties in the State.

(B) Expenditure Management of Chhattisgarh State.

Table 2 represents the Expenditure Management of the Chhattisgarh State during the period 2001-02 to 2009-10. The share of Plan Expenditure has increased from 28.33 percent of total expenditure in the year 2001-02 to 54.8 percent in the year 2009-10. It witnesses an increase of 26.47% during the period. On the contrary, the Non-Plan Expenditure has declined from 71.67 percent in the year 2001-02 to 45.2 percent in the year 2009-10. As percentage of Gross State Domestic Product, the plan expenditure has increased from 5.24% of GSDP in the year 2001-02 to 10.53% in the year 2007-08. It represents 5.29% increase during the period 2001-02 to 2007-08. On the contrary, the non-plan expenditure as percentage of GSDP has declined from 13.27% in the year 2001-02 to 10.74 percent in the year 2007-08. It represents 2.53 percent decline during the study period.

The table also indicates that the Revenue Expenditure as percentage of GSDP, has declined from 16.63 percent in the year 2001-02 to 15.93 percent. However, the Capital expenditure has increased from 1.61 percent in the year 2001-02 to 4.60 percent in the year 2007-08. It represents a rise of 2.99 percent which is appreciable because capital expenditure is productive in nature. It increases the capital assets & equipment in the state which will increase the productivity and production of commodities in the State. The interest payment as percentage of GSDP has declined from 2.51 percent in the year 2001-02 to 2.04 percent in the year 2007-08. It has also declined by 5.34% of Revenue Expenditure & 7.82 percent of Own Revenue Receipts of the State. On the contrary, the development expenditure has increased by 2.54% and non-development expenditure declined by 1.26% of GSDP during the period 2001-02 to 2007-08 respectively.

Table 3 shows the components of Public Expenditure of Chhattisgarh State as percentage of GSDP. It reveals that the expenditure on General Services has declined from 5.88 percent in the year 2001-02 to 4.62 percent in the year 2007-08. On the other side, the expenditure on social services and Economic Services have increased from 6.84 and 5.08 percent in the year 2001-02 to 7.57 and 8.93 percent in the year 2007-08 respectively. It may be remarkable that the percentage increase in Economic Services 3.85 percent of GSDP is higher than the increase 0.73 percentage in Social Services, because increase in expenditure on Economic services will directly increase the production and productivity of commodity while increase in expenditure on Social Services will improve the quality of human resources in the State and it will increase the production and productivity in directly.

Table 4 represents the expenditure on Social services and Economic Services as percentage of GSDP during the period 2001-02 to 207-08. Under Social Services, the percentage of expenditure on education and drinking water supply have increased from 2.36 and 9.86 percent in the year 2001-02 to 2.70 and 1.42 percentage in the year 2007-08 respectively. On the contrary, the percentage expenditure on health & family

planning and welfare of SC/ST/OBC have declined from 0.85 and 1.82 percent of GSDP in the year 2001-02 to 0.62 and 1.32 percent in the year 2007-08 respectively. It witnesses that the percentage expenditure of GSDP in education, health are very low as compared to minimum required norms of 6 percent and 5 percent of GSDP respectively. It also indicates the poor quality of human resources in the State which is a very serious issue for the development of State and its people.

Under Economic Services, the State have good performance in the transportation and irrigation and flood control specially construction of roads. The construction of roads, supply of electricity, water and mineral resources at low prices have boost the industrial and service sectors growth in the State.

The Fiscal Performance of the State

The fiscal performance of the State is shown in Table 5. It reveals that -

1. The Revenue-Deficit, which is (-) 1.82 percent of GSDP in the year 2001-02, has become revenue-surplus since the year 2004-05 and it is positive 4.58 percent of GSDP in the year 2006-07.
2. The Fiscal-Deficit has reduced from (-) 3.68 percent in the year 2001-02 to 0.19 percent of GSDP in the year 2007-08.
3. The Interest-Payment has reduced from 27.8 percent of the State's own Revenue-Receipts in the year 2001-02 to 16.1 percent in the year 2007-08.
4. The Salary-bill, pension and interest-payment amount have 32.02 percent of Revenue-Expenditure of the State in the year 2001-02 which have little increased to become 32.8 percent in the year 2007-08.
5. The Capital outlay and Interest Payment both are now fully paid from Revenue-Surplus since the year 2004-05.

It indicates that the Chhattisgarh State has achieved all the targets laid down by Twelfth Finance Commission. Thus, the State has entitled not only for "Debt-Swap" but also "Debt-Write off". Hence, the fiscal management of the Chhattisgarh Government is not only good but appreciable also.

The Table 5(B) witnesses that the fiscal deficit/ GSDP ratio of Chhattisgarh State is the lowest -2.1 percent as compared to all the neighbouring States. The Revenue Deficit/GSDP and I.P./R.R. ratios of Chhattisgarh State is also the lowest except Jharkhand State during the period 2002-03. The same result is also observed during the period

2005-07 among all the neighbouring States respectively. Hence, we can conclude that financial management of Chhattisgarh State is better than the neighbouring States.

CONCLUSION AND SUGGESTIONS:

The conclusion may be drawn from the above analysis -

1. The State Government has increased its own Revenue-Receipts during the period 2001-02 to 2007-08 and the increase is higher than the net increase of Central Government during the period 2001-02 to 2007-08. It is appreciable for good revenue management.
2. Under the Expenditure Management, the percentage of plan expenditure to GSDP has increased from 5.24 percent in the year 2001-02 to 10.53 percent in the year 2007-08. It reveals an increase of 5.29% during the period.
3. The percentage share of Revenue Expenditure to GSDP has declined from 16.63 percent in 2001-02 to 15.93 percent in the year 2007-08. Thus, it declines by 0.56 percent during the period. On the contrary, the capital expenditure has increased from 1.61% to 4.60% of GSDP in the study period. The capital expenditure is productive; hence, it is good for the State.
4. The percentage share of General Services to GSDP has declined. On the contrary, the expenditure on economic & social services to GSDP have increased in the State during the study period.
5. The fiscal management is also appreciable. The State has revenue-surplus, fiscal deficit is very low as compared to 3% of GSDP. Interest payment and Salary bill, Pension have also declined at half of the ceiling laid down by Twelfth Finance Commission.
6. Capital outlay and Interest Payment both are paid from revenue-surplus in the State.
7. The State has become entitled for Debt-Swap and Debt-Write off as per Twelfth Finance Commission.
8. The fiscal management and performance is better in comparison to most of the neighbouring States of Chhattisgarh.

However, the expenditure percentage on education and health of GSDP are not as per norms fixed 6% for Education & 5% in health during the period.

To strengthen the financial position of the State following suggestions are given -

- (a) The percentage increase in own tax Revenue to GSDP is very low only 1.51 percent during the study period. Hence, Government should increase its tax-base & collection efficiency. The State has great potential but it is fully tapped by the Government.
- (b) The State is rich in mineral and forest resources. They are utilized by the Central Government. However, their royalties are very low. It may be increased and State may get more revenue from them.
- (c) The Capital outlay may be increased from 4.60 percent of GSDP by using fiscal deficit. At present the fiscal deficit is only 0.19 percent of GSDP. It may be increased to 3% of GSDP. It will increase the productivity & production of the State.

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Table 1 [A]
Contribution of Different Components of Revenue Receipts
As percentage of Gross State Domestic Product

Items	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	Change in %
Total Revenue Receipts	14.81	16.67	15.36	16.63	17.33	19.81	20.40	+5.59
A. Revenue of the State	9.19	10.11	9.57	10.26	10.36	11.24	11.23	+2.05
(1) Own Tax Revenue	6.75	7.16	6.67	7.41	7.95	8.73	8.26	+1.5
(2) Non-Tax Revenue	2.45	2.94	2.90	2.85	2.41	2.51	2.97	+0.52
B. Non-Tax Revenue	2.45	2.94	2.90	2.85	2.41	2.51	2.97	+0.52
(1) State's share in Central Taxes	3.98	4.15	4.05	4.30	4.95	5.53	5.93	+1.95
(2) Grant in-Aid	1.64	2.41	1.74	2.07	2.06	3.04	3.24	+1.60

Sources : Various Issues of Budget of Chhattisgarh State for the year 2001-02 to 2009-10 & Economic Survey of Chhattisgarh Government 2009-10.

Table 1 [B]
Various Taxes as per percentages of GSDP

Taxes	2001-02	2003	2004	2005	2006	2007	2008	Changes during the periods
(1) Corporation Tax	0.91	0.90	1.10	1.23	1.36	1.73	1.88	+0.97
(2) Tax on Income	0.82	0.70	0.65	0.79	0.96	1.05	1.26	+0.44
(3) Stamp & Registration	0.41	0.46	0.44	0.57	0.61	0.67	0.68	+0.27
(4) Custom Duties	0.95	0.95	0.86	0.86	0.96	1.08	1.12	+0.17
(5) State Excise Duties	1.06	1.11	1.04	1.05	1.24	1.22	1.24	+0.18
(6) Union Excise Duties	1.51	1.46	1.26	1.20	1.28	1.15	1.07	-0.44
(7) Sales Tax on Goods	3.18	3.39	3.35	3.84	4.10	4.92	4.44	+1.26
(8) Taxes on Vehicles	0.08	0.49	0.43	0.44	0.40	0.44	0.41	+0.33
(9) Goods & Passenger Tax	0.77	0.77	0.59	0.66	0.78	0.52	0.78	+0.01
(10) Tax on Electricity	0.66	0.75	0.6	0.71	0.71	0.81	0.58	-0.08
(11) Service Tax	0.09	0.11	0.15	0.23	0.36	0.53	0.59	+0.50

Table 2
Expenditure Use Indicators (EUI)
Various Expenditure as percentage of GSDP

Items	2001-02	2003	2004	2005	2006	2007	2008	Changes in %
Plan Ex./GSDP	5.24	6.51	7.94	6.85	7.48	9.59	10.53	+5.29
Non-plan Exp./GSDP	13.27	13.21	13.12	12.64	10.74	10.77	10.74	-2.53
Plan Exp./T.E.	28.33	33.03	37.71	35.13	41.04	47.1	49.5	+41.17
C.E./GSDP	1.61	2.52	2.62	2.93	2.94	3.80	4.60	+2.99
R.E./GSDP	16.63	17.02	17.01	16.30	14.52	15.23	15.93	-0.70
I.P./R.Exp.	14.29	14.64	15.97	16.22	12.54	11.65	8.95	-5.34
I.P./O.R.R.	16.04	14.95	17.68	15.89	10.58	8.95	8.22	-7.82
I.P./GSDP	2.51	2.62	2.56	3.12	1.96	1.86	2.04	-0.47
D.E./GSDP	12.37	13.82	14.02	13.44	13.19	14.33	15.91	+2.54
NDE/GSDP	5.88	5.72	5.61	5.79	4.34	4.69	4.62	-1.26
SORR/R.E.	89.04	98.0	90.29	102.05	130.37	130.11	128.03	+38.99
OTR/R.E.	55.94	42.1	39.21	45.44	54.34	57.32	51.83	+4.11
ONTR/R.E.	14.70	17.24	17.04	17.51	16.49	16.49	18.64	+3.94
NDR/R.R.	73.03	63.69	67.22	59.75	51.07	45.13	44.13	-28.90
S.B.+P.A./ORR	89.04	98.0	90.29	102.05	130.37	130.11	128.03	+38.99

Table 3
Components of Public Expenditure of Chhattisgarh State
As percentage of GSDP

Items	2001-02	2003	2004	2005	2006	2007	2008	Changes in %
A. Gen. Services	5.88	5.37	5.61	5.79	4.34	4.69	4.62	-1.26
B. Social Services	6.84	6.84	6.32	6.16	6.30	6.85	7.97	+1.13
C. Economic Services	5.08	6.48	7.02	6.70	6.22	6.66	8.93	+3.85
D. Grants in Aid	0.45	0.50	0.67	0.58	0.65	0.82	0.89	+0.44
Total Exp./GSDP	18.35	19.54	19.63	19.23	17.54	19.03	22.96	+4.61

Calculated on the basis of Budget amounts and GSDP of the State for various years.

Table 4
Various Expenditure as percentage of GSDP

Items	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	Changes in %
A. General Services	5.88	5.72	5.61	5.79	4.34	4.69	4.62	-1.26
(1) Organ of State	0.13	0.13	0.18	0.16	0.12	0.13	0.13	0.00
(2) Fiscal Services	0.40	0.36	0.29	0.26	0.29	0.43	0.42	+0.02
(3) Intt. Payments	2.51	2.62	2.36	3.12	1.98	1.86	2.04	-0.47
(4) Adm. Services	1.22	1.34	1.05	0.97	0.99	1.07	1.21	-0.01
(5) Pension & other Services	1.55	1.20	1.18	1.23	0.98	1.08	1.13	-0.42
B. Social Services								
(1) Education	2.36	2.31	2.50	2.73	2.55	2.67	2.70	+0.34
(2) Health & Family Planning	0.85	0.84	0.75	0.73	0.65	0.72	0.62	-0.23
(3) Water Supply	0.86	0.87	0.74	0.64	0.70	1.20	1.42	+0.56
(4) SC/ST/OBC	1.82	1.76	1.34	1.29	1.32	1.20	1.32	-0.50
(5) Social Welfare	0.88	0.97	0.91	0.69	1.00	0.97	1.00	+0.12
(6) Social Services	6.84	6.84	6.32	6.13	6.30	6.85	7.57	+0.73
C. Economic Services								
1. Agri. & Allied sectors	1.65	2.09	2.74	2.29	1.99	1.73	2.50	+0.85
2. Rural Develop.	1.24	1.03	0.88	1.09	1.22	1.38	1.66	+0.42
3. Irrigation & Flood Control	0.98	1.61	1.42	1.70	1.31	1.70	1.49	+0.51
4. Energy	0.28	0.27	0.54	0.35	0.27	0.32	0.28	0.00
5. Industrial Minerals	0.13	0.13	0.16	0.18	0.23	0.27	0.47	+0.34
6. Transportation	0.79	1.32	1.25	1.02	1.11	1.56	2.39	+1.60
Total Economic Services	5.08	6.48	7.02	6.70	6.22	6.66	8.93	+3.85

Calculated on the basis of Budget Amounts & GSDP of the State

Table 5 [A]
Deficit-Measurement Indicators (DMI) (in Percentage)

Indicator/Criterion	2001-02	2007-08	Change
1. Revenue-Deficit/ GSDP	-1.82	0.45	Revenue Surplus since 2004-05 *4.58 in the year 2006-07.
2. Fiscal Deficit/ GSDP	-3.68	-0.19	-3.49*Surplus in the year 2006-07
3. Primary Deficit/ GSDP	-1.32	1.49	Positive Effect *Since the year 2005-06
4. Revenue-Deficit/ Fiscal Deficit	49.56		*Surplus Revenue-Receipts from the year 2004-05
5. Capital Outlay/ Fiscal Deficit	13.84		*Capital Outlay is managed from Revenue-Surplus since the year 2004-05
6. Primary Deficit/ Fiscal Deficit	35.39		Interest Payments fully paid by Revenue-Surplus

Table 5 [B]
Fiscal Performance of Chhattisgarh State (in Percentage)

State	2000-03			2005-07		IP/RR
	RD/GSDP	FD/GSDP	IP/RR	RD/GSDP	FD/GSDP	
1. A.P.	-2.1	-4.8	22.4	0.2	-3.43	19.93
2. Jharkhand	-0.2	-4.0	12.9	-4.97	-9.37	9.03
3. M.P.	-2.3	-4.3	18.8	-0.43	-4.8	16.7
4. Maharashtra	-3.2	-4.2	20.7	0.97	-4.06	19.4
5. Orissa	-5.0	-8.0	35.9	0.17	-3.03	24.4
6. U.P.	-3.2	-5.4	29.2	+0.73	-4.77	22.5
7. C.G.	-1.9	-2.1	15.4	+2.53	-1.21	11.53

PROTECTION OF GEOGRAPHICAL INDICATIONS: A NECESSITY

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Abstract: The whole world in its present form is driven by the innovation, which no doubt has changed a Gramophone Record to an I-Pod, an abacus to a computer, a penny mail to E-Mail, TV Antenna to Dish TV, Bank to an ATM machine, bullock carts to BMW's and so on. All these innovations are the creation of human mind constituting the intellectual property. TRIPS agreement considers copyright, undisputed information, trademarks, industrial design, integrated circuits, patents and geographical indication as intellectual properties. A Geographical Indication (GI) of origin is essentially a place name that identifies the geographic source of a good and signifies a distinctive quality, reputation, or other characteristic of the good that is essentially attributable to that geographic source. Names such as 'Darjeeling', 'Basmati', 'Champagne', etc are examples of some such well known GIs that are associated throughout the world with products of a certain nature and quality. India has many products and services both natural and manmade which have been produced for many years and these products are known for their characteristics and are associated with specific geographical location. Geographical indications stand on an equal footing with other intellectual property rights such as trademarks or copyright but level of protection is insufficient. The goodwill and reputation associated with such renowned geographical names was enjoyed by foreign companies and traders for years. Controversy related with basmati rice was the one of the glaring example of wrongful exploitation of a renowned GI from India.

Every country, whether developed, developing or in transition, has products which are the fruits of its culture and know-how, and its unique blend of soil, water or climate, and which, therefore, deserve effective protection. This can only be done effectively by granting them additional protection against erosion of their geographical indications and by creating awareness among the public.

INTRODUCTION:

The whole world in its present form is driven by the innovation, which no doubt has changed a Gramophone Record to an I-Pod, an abacus to a computer, a penny mail to E-Mail, TV Antenna to Dish TV, Bank to an ATM machine, bullock carts to BMW's and so on. All these innovations are the creation of human mind constituting the intellectual property. So to bring these innovations before the society every business house invests in advertising signs such as names or other distinctive logos, signs or devices used on products, services, companies and now, on web site on the internet. For this purpose there is a particular category of distinctive signs, which identifies a product, whose qualities, or other characteristics or just reputation, is closely associated with a particular geographical area. India has many products and services both natural and manmade which have been produced for many years and these products are known for their characteristics and are associated with specific geographical location. A Geographical Indication (GI) of origin is essentially a place name that identifies the geographic source of a good and signifies a distinctive quality, reputation, or other characteristic of the good that is essentially attributable to that geographic source. Names such as 'Darjeeling', 'Basmati', 'Champagne', etc are examples of some such well known GIs that are associated throughout the world with products of a certain nature and quality. Thus in above backdrop the present paper is an attempt to discuss: (i) origin of GIs, (ii) Indian scenario, (iii) major provisions of GI act in India, (iv) prohibitions under the act, (v) registration provisions under the act, (vi) infringement provisions under the act.

INDIAN SCENARIO:

An effective protection for GIs was of considerable importance for a country like India, which was richly endowed with natural and agricultural products and which already had in its possession renowned geographical names such as Darjeeling' (tea), 'Basmati' (rice), 'Alphonso' (mango), 'Malabar' (pepper), 'Pashmina' (wool shawls), 'Assam' (tea), 'Chanderi' (saris), 'Sambhalpur' (cottons), 'Coorg' (coffee), 'Mysore' (silks), 'Kerala' (spices), 'Kancheevaram' (silks), 'Nilgiri' (tea), etc. India, as a member of the World Trade Organization, enacted the Geographical Indications of Goods (Registration & Protection) Act, 1999 has come into force with effect from 15th September 2003 (hence forth the GI Act).

It would, however, be incorrect to suppose that prior to the enactment of this legislation there was no legal mechanism to thwart the unfair use of GIs in India. In fact, then-existing Indian laws could have been utilised for this purpose in following ways: (i) under the consumer protection acts, (ii) through passing-off, (iii) actions in courts and through certification marks. Such legal provisions, were insufficient to provide protection to precious GIs of our country. The goodwill and reputation associated with such renowned geographical names was enjoyed by foreign companies and traders for years. Controversy related with basmati rice was the one of the glaring example of wrongful exploitation of a renowned GI from India. U.S.-based RiceTec Inc. was granted the controversial patent in September 1997 on 'Basmati Rice Gains and Lines' which triggered a lot of controversy in the recent past. Following India's challenge, RiceTec surrendered four claims and withdrew another 11 out of a total of 20 claims. A GI certificate would have meant that only the rice grown in India and Pakistan would qualify to be called as 'basmati' thus conferring legal protection to the product and safeguarding against its unauthorised use by other countries or producers besides eliminating unfair competition for the benefit of genuine producers and consumers. GI got global significance particularly after this incident.

MAJOR PROVISIONS OF GI ACT IN INDIA

- In India the Geographical Indications of Goods (Registration and Protection) Act, 1999 came in force with effect from September 2003.
- The salient features of the Act includes definition of Geographical Indication, mechanism for registration of GIs, establishes a GI Registry, elaborates the concept of authorised user and registered proprietor, higher level of protection for notified goods and remedies for infringements.
- Section 2(e) of the Act defines a GI as : "geographical indication", in relation to goods, means an indication which identifies such goods as agricultural goods, natural goods or manufactured goods as originating, or manufactured in the territory of a country, or a region or locality in that territory, where a given quality, reputation or other characteristic of such goods is essentially attributable to its geographical origin and in case where such goods are manufactured goods one of the activities of either the production or of processing or preparation of the goods concerned takes place in such territory, region or locality, as the case may be.
- Explanation: - For the purposes of this clause, any name which is not the name of a country, region or locality of that country shall also be considered as the geographical indication if it relates to a specific geographical area and is used upon or in relation to particular goods originating from that country, region or locality, as the case may be;"
- 'Goods' means any agricultural, natural or manufactured goods or any goods of handicraft or of industry and includes food stuff.
- 'Producer' also defined Produces, deals, exploitation , manufactures as the case may be.
- Therefore to qualify for protection an indication must:

1. Identify the good and its area of geographical origin.
 2. Possess a given quality, reputation or other characteristics which is essentially attributable to its area of geographic origin.
- As per the Act, only an association of producers or an authority established under law can apply for GI registration. It is a "collective community right" and not an "individual right".
 - The 'Geographical Indications Registry' is established at Chennai with all India jurisdiction. GI is registered by any person claiming to be the producer of the good designated by the registered GI can file an application for registration as an authorised user. The GI Act is to be administered by the Controller General of Patents, Designs and Trade Marks- who is the Registrar of Geographical Indications.
 - Registry maintains a Register of GI which is divided in to two parts, Part A and Part B. Part A contains details of distinguishing characteristics of the goods and of the registered proprietor which would be an association of persons or producers or a body representing interest of such producers like for instance the Tea Board, Coffee Board, Spices Board etc. To include all producers a collective reference may be made in the application.
 - Part B contains particulars of 'authorised users' of GI such as those producers (traders and dealers) who have not been included in the original application for registration. (this provision included due to socio economic factors)

PROHIBITIONS UNDER THE ACT

- Section 9 lays down the following prohibitions to registration of certain GI:-
 - a. the use of which would be likely to deceive or cause confusion; or
 - b. the use of which would be contrary to any law for the time being in force; or
 - c. which comprises or contains scandalous or obscene matter; or
 - d. which comprises or contains any matter likely to hurt the religious susceptibilities of any class or section of the citizens of India; or
 - e. which would otherwise be disentitled to protection in a court; or
 - f. which are determined to generic names or indications of goods and are, therefore, not or ceases to be protected in their country of origin, or which have fallen in to disuse in that country; or
 - g. which, although literally true as to the territory, region or locality in which the goods originate, but falsely represent to the persons that the goods originate in another territory, region or locality, as the case may be.

REGISTRATION PROVISIONS UNDER THE ACT

- Section 11 of the Act deals with application for registration, its contents, making and filing, acceptance or refusal.
- Once filed the Registrar will have the Application examined and may consult a expert group to verify the technical details. Thereafter the Examination report is issued to which the Applicant files a reply and on satisfaction the Registrar accepts the Application which will then be published in the GI journal. Any person then can file a Notice of Opposition within a maximum period of four months of publication in the Journal. Thereafter the matter will for reply, evidence and then hearing. If the Registrar accepts the Application then a certificate of registration issued.
- Registration is valid for ten years but can be renewed from time to time on payment of renewal fee.
- Similar procedure followed for registration as an 'authorized user'.

INFRINGEMENT PROVISIONS UNDER THE ACT

- The Act provides that once the GI is registered, an infringement action can be initiated both by the registered proprietor and by authorized users whose names have been entered on the Register. A registered GI is infringed by a person who not being an authorized user, uses such GI by any means in the designation or presentation that indicates or suggests that such goods originates in a geographical area other than the true place of origin of such goods in a misleading manner or uses a GI which constitutes an act of Unfair competition (Act explains it as dishonest practices).
- The Act provides for both civil and criminal remedies for infringement.
- The civil includes imposition of fines, forfeiture to government of all goods and things means of which the offence had been committed, damages, account of profit, together with or without any order for delivery of the infringing label and indications for destruction or erasure.
- The criminal remedies includes imposition of fine or imprisonment or both.
- Section 25 prohibits registration of GI as a trade mark. The Registrar of Trade Marks shall suomotu or at the request of interested party refuse or invalidate the registration of a trade mark which consists of a GI with respect to goods not originating in the territory which such GI indicates, if use of such a GI as a trade mark would confuse or mislead the public as to the true origin of the goods. However, the Act protects use of trademarks that consists of a GI where it is registered in good faith under the Trade Marks Act or where the right to such trade mark was acquired prior to coming in to force of the Act.
- Higher level of protection is provided to notified goods (TRIPS). The Act says that in respect of the such notified goods, infringement shall include, interalia, using of such expression as 'Kind', "style", "imitation",

or like expressions by unauthorised users. Such additional protection requires no proof of likelihood of deception. Such prohibition also applies to translations and the use of such GI for notified goods would be forbidden whenever the goods do not come from the area in question.

- Also a trade mark shall not be granted, if it contains a GI for Notified goods and the products do not originate from the region in question.
- The Act makes no difference between an Indian GI or a foreign GI.
- The Act apart from according statutory protection to this form of Intellectual Property would ensure and orderly marketing of premium products. The civil and criminal legal remedies available under the statute would facilitate business confidence among the producers and manufacturers.

CONCLUSION

There is no justification for protection of geographical indications. The difference in treatment according to products concerned is an anomaly in the intellectual property system of the TRIPS Agreement. Geographical indications stand on an equal footing with other intellectual property rights such as trademarks or copyright. Since the adoption of the TRIPS Agreement, Member awareness of the need for sufficient protection of geographical indications for all products has continued to grow. Also, the ongoing negotiations in the field of industrial and agricultural products, as pursued by the WTO, shows the growing importance of extending the level of GI protection. Nations have to understand the fact that the protection for GIs is best provided under national laws because it is not the provisions of the treaty but actual national laws that provide protection in relation to GIs. For example, even if a general extension of the Article 23 is provided, it may not result in an effective protection of the GIs, unless the laws of the member countries at the national level have a uniform protection regime.

Every country – whether developed, developing or in transition – has products which are the fruits of its culture and know-how, and its unique blend of soil, water or climate, and which, therefore, deserve effective protection. At a time when further trade liberalisation is being striven for, it seems, particularly in relation to the negotiations going on in the field of agriculture, a natural corollary that Members should be able to fully reap the advantages of their geographical indications when competing with their products on the liberalized world market. This can only be done effectively by granting them additional protection against erosion of their geographical indications and by creating awareness among the public. Numbers of NGOs are already working for the upliftment of the farmers and spreading awareness among the public about the better use of geographical indications.

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RELATIONSHIP IMPACT ON CUSTOMER'S ATTITUDE: A Study on Apparels Retail

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Abstract: Industrial interface on the global plane has caused a close competition in every field. Price competition, that has a very limited span, leads to the non-price competition like advertisement, product promotion, quality improvement, channel development etc. Among various tools, Customer Relationship Management (CRM) has been observed to be a very efficient tool of business development. Business players go for developing relationship management in order to enjoy a consistent and higher sales volume. A study has been conducted to evaluate the effectiveness of various determinants of relationship management. The study is expected to contribute the policy makers in developing sales strategies.

Key Words: CRM, Determinants, Apparels, Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites.

INTRODUCTION:

In the era of Globalisation, where the markets have met no gap close competition, the weight of responsibility on customer relationship has dramatically increased. While the global market is highly lucrative, the increasing speed of innovation has forced companies to invest heavily on customer relationship development as the part of marketing function.

The apparel industry is one of India's largest foreign exchange earners, accounting for nearly 16% of the country's total exports. The 1996 Indian textile exports approximately amounted to Rs. 35,000 Crores of which apparel occupied over Rs. 14,000 Crores (Garments Exporter India).

It has been estimated that India has approximately 30,000 readymade garment manufacturing units and around three million people are working in the industry. Today not only is the garment export business growing, enthusiasm in the minds of the foreign buyers is also high. Many leading fashion labels are being associated with Indian products. India is increasingly being looked upon as a major supplier of high quality fashion apparels and Indian apparels have come to be appreciated in major markets internationally. The credit for this goes to our exporter community (Indian Apparel Industry).

The market is consumer oriented. Product sale is dependent on customers' preferences and choices, so a sound relationship with the customers is required to be established in order to achieve a desired sales volume. The paper discusses the variables of Relationship Management as the predictors of purchase intention. The study has been conducted against four demographics viz. Age, Gender, Income and Occupation.

LITERATURE REVIEW:

Customer Relationship Management is an efficient tool to invite the new customers at one hand while retain the existing ones at the other. CRM on account of its acute involvement in marketing, sales and service manages to sustain and increase customer retention. This undying philosophy has proven to be beneficial in overall cost reduction, better management strategies and enhancement of sales. Mass marketing is made possible on account of the increased focus placed on marketing functions (CRM Basics).

Customer relationship management tools enable an organization to work in a competitive environment and manage to supersede competitor efforts with its customer centric approach. It carefully studies customer attitudes and ingrains customized approaches in the business activities.

Dickie and Trailer (2007) find that CRM has a significant impact on sales performance. They compare the effectiveness of sales organizations that have implemented a formalized sales process that can be actively tracked and analyzed using CRM applications against companies that have not.

The degree of Purchase Intention can be evaluated as the effectiveness of Consumer purchase intention which is, in turn, the degree of buying motives. Purchase intention has been explained as the likelihood of purchasing a product by the consumer. Loudon and Bitta (2007, 436, 498) find that behavioural intention, among other factors, acts as a predictor of purchase decision behaviour.

Sales persons at show rooms play a significant role in establishing a relationship with the customers. Higher effective will be the salespersons, stronger will be the relationship. Reynolds and Beatty (1999) state that future research should examine other retail store environments where customer-salesperson relationships may exist to increase understanding in this area. Furthermore, customer service quality measures typically given when examining low sales interaction stores should be compiled in conjunction with relationship selling and other measures that influence the customer experience to understand if relationship selling is necessary in these other retail settings.

Another determinant of purchase intention is Printed Material like booklets, brochures, pamphlets, leaflets, handbills etc. These materials are communicated to the target customers. Internet marketing is extremely important, but some traditional advertising is still a highly effective way to generate new customers. Strategic placements and follow-up printed material have a great impact on the impression you have on a prospect. The result of promotional print materials depends on where you place them and how you use them (Articles Base, 2010). Hanagriff et al (2007) finds on the study of wine business that the most utilized promotional materials are printed materials.

Sales Call at Doors is also an effective tool of CRM. Gill et al (2007) find that four out of five dimensions of customer perceived value (service quality, technical quality, price, and social value) have a positive impact on the behavioural intentions of cellar door visitors with overall satisfaction partially mediating the relationship.

Purchase intention has been influenced by technology too. E-Calls have created a significant impact in CRM revolution. Telephone calls, e-mails, SMS (Short Message Service) etc. are the effective tools of relationship with the customers. Thompson et al (1999) find that telephone call to the existing and probable customers is a very significant tool of relationship management. Wil Regeura (2010) while conducting a study on small and medium enterprises finds that relationship management through SMS is very significant. Lee and Lambert (2008) while

conducting a study on the consumers of restaurants find that personal e-mails have a positive impact on the attitude of the restaurant consumers.

Clark and Das (2009) find web site as an effective tool of CRM. They find that post purchase consumer cognitive dissonance can be minimised through implementation of e-CRM elements and effective website design. In comparison to the businesses that do not use e-CRM elements, businesses that do so benefit by lowering the levels of dissonance experienced by consumers and increasing their satisfaction. Corporate websites may also need to be updated to create sections specifically for people that have purchased products.

The above literature paves a way for conducting a research on relationship management for Apparel Retail. The study has been conducted through multivariate analysis where Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites are taken to be the explanatory variables of Purchase Intention.

DECISION VARIABLES OF RELATIONSHIP MANAGEMENT:

The seven variables of relationship against four demographic classes are as follows:

- Sales Persons (X_1): It refers to the activity of sales persons involved at showrooms;
- Printed Material (X_2): It describes the use of printed material regarding the qualities/ features/ facilities of Apparel product/ shop to the customer;
- Calls at Doors (X_3): It involves the activity of calls at door of the customers by the facility providers;
- E- Calls (X_4): It refers to the electronic calls viz. Telephone, SMS and E-Mail by the facility providers; and
- Websites (X_5): It explains how much a customer refers to the website of the organisations where from he purchases or before purchasing a product.

Research Model

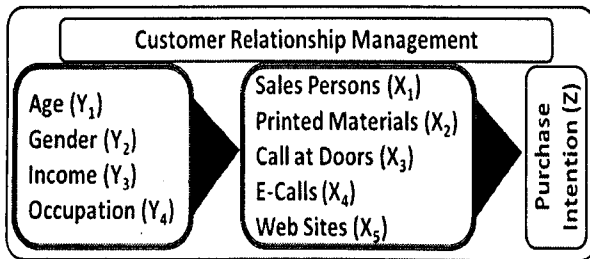


Figure 1

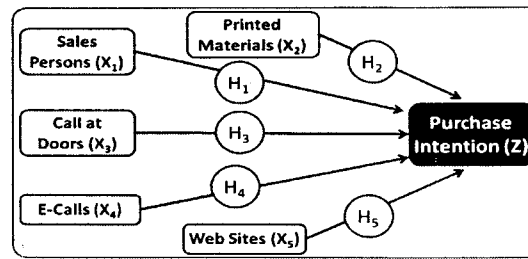


Figure 2

Figure 1

1. **Research Question:** Do the variables of Relationship Management namely Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites have a significant impact on Purchase Intention while buying Apparels?

2. **Conceptual Framework of the Study:** In the light of the above review, a study on Customer Relationship Management has been conducted in which the variables of CRM viz. Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites are taken as the predictors of purchase intention. Every variable has more than one component and opinion of 100 individuals.

Mathematical Model

$$Z = f(X_1, X_2, X_3, X_4, X_5)$$

$$X_1 = \sum_{i=1}^{100} (X_{1i}) n; X_2 = \sum_{i=1}^{100} (X_{2i}) n; X_3 = \sum_{i=1}^{100} (X_{3i}) n; X_4 = \sum_{i=1}^{100} (X_{4i}) n; X_5 = \sum_{i=1}^{100} (X_{5i}) n$$

$$Z = \prod_{i=1}^{100} \prod_{j=1}^5 (X_{ij}) n \cdot dx$$

Where i= No. of respondents; and n= No. of Elements in the Variables

$$Z = \prod_0 + \prod_1 X_1 + \prod_2 X_2 + \prod_3 X_3 + \prod_4 X_4 + \prod_5 X_5$$

1. **Research Hypotheses:** The above exploratory study contributes to the development of research hypotheses to conduct an empirical study. The study finds that Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites are taken as the predictors of purchase intention. The following hypotheses can be formulated:

- H₁: Sales Person has a significant impact on purchase intention while purchasing Apparel;
- H₂: Printed Material has a significant impact on purchase intention while purchasing Apparel;
- H₃: Call at Door has a significant impact on purchase intention while purchasing Apparel;
- H₄: E-Call has a significant impact on purchase intention while purchasing Apparel; and
- H₅: Web Site has a significant impact on purchase intention while purchasing Apparel.

2. **Research Methodology:** The study has been organised through multivariate analysis. The data used for the study is of primary source which has been collected through questionnaire. The opinion of the respondents has been collected on 7-points Likert's Scale. The sampling method includes the complex

random sampling in which every fifth consumer of apparel has been considered to be the respondent. The respondent's demographics have been taken on the basis of Age, Gender, Income and Occupation. Factor Analysis through Principal Component Method has been applied to test the loadings of the variable components. The Multiple Regression Method has been used to evaluate the impact of exogenous variables on the endogenous one. The Collinearity test has also been organised to ascertain the uni/ multicollinearity among the variables. These analyses will help in developing marketing strategies for the apparel retailers. All the above tests and analyses have been conducted on 5% level of significance. SPSS 15.0 has been used for the analysis of the data.

7.1 Research Plan

Research Design: Exploratory and Causal
 Data Source: Primary Data
 Instrument: Questionnaire
 Scale: 7-points Likert's Scale

7.2 Sample Plan

Sampling Design: Complex Random
 Sampling Sample Size: 100
 Location: Chhattisgarh
 Demographics: Age, Income, Gender and Occupation

Table 1 Descriptive Statistics of Demographics

Item	Measure	Frequency	%age	Item	Measure	Frequency	%age
Age (Years)	0-20	21	21.0	Monthly Income (Rs.)	<10000	25	25.0
	21-30	25	25.0		10000-19999	28	28.0
	31-40	40	40.0		20000-30000	23	23.0
	>40	14	14.0		>30000	24	24.0
Gender	Male	30	30.0	Occupation	Students	21	21.0
	Female	70	70.0		Households	47	47.0
					Service Class	16	16.0
					Others	16	16.0

8. Data Analysis

8.1 Factor Analysis: Factor analysis through Principal Component Method has been organised to identify the loading and reloading of components.

Table 2 Factor Analysis

	α	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Z ₁	0.713	0.733	0.080	-0.064	-0.014	-0.005	0.225
Z ₂		0.847	0.030	-0.128	0.084	-0.032	0.177
Z ₃		0.889	0.153	0.034	0.064	0.153	0.337
X ₁₁	0.833	-0.035	0.338	0.083	0.038	0.859	0.279
X ₁₂		-0.045	0.448	0.064	0.039	0.815	0.251
X ₁₃		-0.086	0.516	0.063	-0.006	0.794	0.027
X ₂₁	0.810	0.275	0.594	0.091	0.028	-0.047	0.021
X ₂₂		0.366	0.671	-0.011	0.022	-0.005	0.125
X ₂₃		0.251	0.747	-0.059	-0.067	-0.019	0.012
X ₃₁	0.877	0.117	0.481	0.847	0.489	0.494	0.022
X ₃₂		-0.052	0.057	0.798	-0.267	0.105	0.281
X ₃₃		0.098	0.122	0.814	-0.174	0.113	0.027
X ₄₁	0.805	0.060	-0.071	0.259	0.078	-0.106	0.715
X ₄₂		-0.029	-0.072	0.714	0.067	0.071	0.277
X ₄₃		0.140	0.170	-0.302	0.218	-0.008	0.684
X ₅₁	0.871	0.907	0.178	0.079	0.135	0.199	0.181
X ₅₂		0.830	0.123	0.043	0.253	0.230	0.021
X ₅₃		0.773	0.128	0.046	0.219	-0.261	0.100

Component X₄₂ is differently loaded and so taken off from the rest of the analysis. Cronbach's Alpha is strong. Extraction Method: Principal Component Analysis Rotation Method: Varimax with Kaiser Normalization.

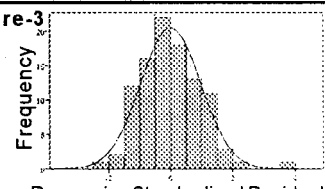
The analysis finds that all the factors and components are valid except component X_{42} (Related to E-Call).

Component X_{13} is partially reloaded on Factor 2 which may cause multicollinearity and it will be tested through multivariate analysis. The reliability should not be less than 0.70, and here the minimum reliability is 0.713.

The data reflects that all the factors and their components except X_{42} are valid [Refer Table 2]. Multicollinearity causes multiplicity of relationship of the explanatory variable/s with the dependent variable. In such a situation the significance of relationship cannot be measured. So, the relationship must be uni-collinear.

8.2 Regression Analysis

The Multiple Regression Analysis has been organised to evaluate the significant impact of the explanatory variables namely Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites on the endogenous variable purchase intention. Besides, the Collinearity has also been tested.

Table 2 Regression Analysis				Figure-3 
Model Summary				
R	R Square	Adjusted R Square	Std. Error of the Estimate	
0.710	0.490	0.404	0.977	
Predictors: X_1, X_2, X_3, X_4, X_5				
Dependent Variable: Z				

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.	Collinearity Statistics	
	B	Beta	Beta	Beta			Tolerance	VIF
Constant	3.485	0.547			6.369	0.000		
X_1	0.317	0.114	0.299	0.299	2.935	0.003	0.771	1.180
X_2	0.364	0.087	0.407	0.407	4.196	0.000	0.781	1.307
X_3	0.003	0.041	0.007	0.007	0.061	0.918	0.878	1.197
X_4	0.114	0.049	0.201	0.201	2.287	0.027	0.847	1.181
X_5	0.188	0.099	0.245	0.245	2.717	0.012	0.771	1.180

Dependent Variable: Z

Collinearity Diagnostics

Dimension	EigenValue	Condition Index	Variance Proportions					
			Constant	X_1	X_2	X_3	X_4	X_5
1	5.498	1.000	0.00	0.00	0.00	0.01	0.01	0.00
2	0.287	4.350	0.00	0.00	0.01	0.86	0.01	0.00
3	0.021	5.325	0.01	0.01	0.01	0.00	0.94	0.00
4	0.061	9.436	0.01	0.75	0.01	0.00	0.00	0.20
5	0.028	14.011	0.20	0.23	0.17	0.05	0.03	0.79
6	0.017	18.065	0.77	0.00	0.80	0.08	0.01	0.00

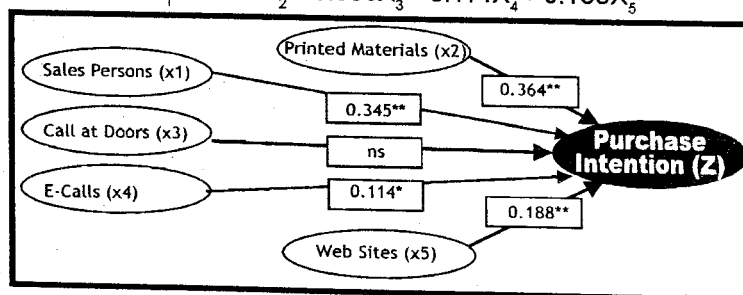
Conclusion: Alternative/ Research Hypotheses H_1, H_2, H_4 and H_5 are accepted and H_3 is rejected.

Sales Person, Printed Material, E-Calls and Web Sites have significant impact on purchase intention while purchasing apparel. Call at Doors is not found to have significant impact on purchase intention while purchasing apparel. Components X_{13} is partially reloaded on Factor 2 which might cause multicollinearity. This also has been tested in Regression Analysis. The tolerance value should be 0-1; VIF 1-2; and condition index <30 for uni-collinearity. The above values are within the specified limits. So, there is no sign of multicollinearity [Refer Table3].

Regression Equation of Purchase Intention dependent on Determinants

$$Y = 3.485 + 0.317X_1 + 0.364X_2 + 0.003X_3 + 0.114X_4 + 0.188X_5$$

Impact of Variables



8. Discussion and Suggestion: Factor analysis (Table2) finds that the components of all the factors except X_{42} are properly loaded. The Multiple Regression Analysis (Table3) finds that all the explanatory variables have significant impact on endogenous variables except X_3 that is Call at Doors. The analysis reveals that the role of sales persons is found to have a very significant impact on purchase intention. The consumers of apparel have a high likelihood of purchasing products because of sales persons influence. Purchase intention is found to be high when the real sales person experience is better than perceived. The use of printed material has been found to have a very high significant impact on purchase intention. Call at Doors has not been found to have a significant impact on purchase intention. The reason may be the absence of the consumers because of outer engagements in the job driven society. E-Call is one of the determinants of purchase intention which has been found to have a very significant impact on purchase intention. The consumers of apparel are technology conscious. They want to have the information through telephone, SMS and E-Mail. Reference of Web Sites is also a major factor which influences the purchase intention.

9. Conclusion: The variables of CRM as the determinants of purchase intention of apparel have been studied. Five determinants had been identified from exploratory study namely out of which four determinants namely Sales Person, Printed Material, Call at Doors, E-Calls and Web Sites were found to have significant impact on purchase intention for four demographics viz. Age, Gender, Income and Occupation were considered. THE CRM policy makers of Apparel Retail are advised to consider the above significant determinants while developing relationship management strategies. This way they shall be able to develop the policies of CRM for inviting the new and retaining the existing customers.

10. Limitations: The study has some certain limitations. It has been conducted in the markets of Chhattisgarh, the Central India only which may not be true universally. The data has been collected in a specific time period of a year. The findings might be different in the other times of the year due to various reasons. The mental status of the respondents has not been measured. There may be the chances of researcher's biases. The individual factors would also have affected the normal distribution of the data.

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CHANGING DEMOGRAPHIC PROFILE OF CHHATTISGARH: A DISTRICT-WISE ANALYTICAL STUDY

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Abstract: Out of all the 16 districts of Chhattisgarh, a majority of 10 districts fall in very rapid population growth category, two districts in explosive growth, three in rapid growth, only one in moderate growth and none in slow growth. Amongst all the districts of the state, Mahasamund district has emerged as a model district having minimum annual exponential growth rate (0.84 percent) during 1991-2001 that placed the district into moderate growth category, second highest sex ratio (1018) after Rajnandgaon (1023) during the year 2001, sex ratio favourable to women during the entire century from 1901 to 2001, and lowest (9.09 percent) increase in population density from the year 1991 to 2001. Surguja and Korba districts experiencing population rise at explosive rate seek special attention to be given. The success story of Mahasamund district needs to be replicated in other districts of Chhattisgarh to address rapid increase in population at districts and state level as well.

Keywords: Exponential growth rate, Demography, Chhattisgarh.

INTRODUCTION

The state of Chhattisgarh came into being as 26th state of the Indian Union in year 2000. With geographical area of 135,195 sq km, Chhattisgarh state has 4.11 percent land area in the country's total area. The state has in all 16 districts, with population 20.8 million (Census 2001)¹. The state of Chhattisgarh constitutes a share of 2.03 percent population in country's total population². Having one-third population as tribal population including that of primitive tribes, and nearly 44 percent area covered with forest, the state of Chhattisgarh is a quite diverse state on socio-economical, cultural, geographical and ecological grounds.

Brahme and Singh³ finds that the population of Chhattisgarh became almost five fold from 4.18 million in 1901 to 20.83 million in 2001 during past century (1901-2001). The paper also reveals that during the entire century period, the pace of population growth in Chhattisgarh was higher than that in the country. Again Brahme and Singh⁴ in their study reveal that out of 10 decades of the past century, the state of Chhattisgarh experienced rapid population growth in two decades, very rapid growth in another two decades and explosive population growth in four decades. The paper also exhibits that as per rating of annual growth rate⁵, the state of Chhattisgarh was in the very rapid population growth category during just past decade 1991-2001. These findings establish that the state has witnessed in past and is still experiencing high population increase.

The state's high pace of growth in population is also in agreement with the National Family Health Survey⁶ (NFHS) estimates of Total Fertility Rate (TFR) of 2.6 children per mother in the state. It is worthwhile mention that under National Population Policy (NPP)-2000 of Govt. of India⁷, the state needs to bring down its TFR level to 2.1 from its existing level of 2.6 by as early as 2010 so that the stage of replacement levels of fertility could be achieved in the state.

Chhattisgarh's very rapid population growth rate accompanied with high TFR level necessitates undertaking appropriate population control initiatives to check further unabated and uneven increase in the population in the state. In view of unique diverse nature of the state, only state level indices may not be enough but district level indices must come to the fore revealing regional/ district wise demographic and population variations prevailing in the state. In view of this, the present study has been undertaken. The district level outcomes will help in identifying their strengths and weaknesses, which in turn can be proactively used in prioritizing actions to be undertaken at districts level to contain population issues within the district as well as for the whole state.

In this research paper, the demographic profile of the state of Chhattisgarh along with its 16 constituent districts have been presented and analyzed for the past 100 years from 1901 to 2001. The study includes the levels and trends of total population, decennial and annual population growth, general sex ratio, density of population, and classification of the districts of the state by rating of their population growth during just past decade 1991-2001. The paper endeavours to highlight the huge variations in population and demographic scenario among districts of the state in historical as well as current perspectives. The study outcomes would be immensely useful in formulating district specific population policies, programmes and initiatives in the state taking care of the regional variations.

MATERIALS AND METHODS

The present research work encompasses the entire state of Chhattisgarh in general and its 16 constituent districts in particular as its study area as they existed geographically at the time of Census 2001. The study is based on secondary data collected from various census publications of Directorate of Census Operations, Chhattisgarh, and office of the Registrar General and Census Commissioner of India, New Delhi.

Various statistical tools viz. average annual growth rate of population, decadal population growth rate, over all sex ratio, population density, absolute change and percent change have been utilized to facilitate the study. The exponential population growth rates that assume that population continue to grow at exponential rate continuously every moment, have been calculated for all the districts to examine the magnitude of population growth. Here, the mathematical formula to calculate exponential growth rate used is,

$$P_t = P_0 e^{rt}$$

where P_t = Population at time $t=t$, that is of the current period

P_0 = Population at time $t=0$, that is of the base period

r = Exponential rate of population growth during period (0, t)

t = Time span during period (0, t)

e = exponential, the base of natural logarithm

Through various tables, comparative picture of the levels of these key population and demographic indices have been presented and analyzed for the whole state and for all its constituent districts. Finally, in order to assess the comparative current pace of population increase in all the districts of the state, the districts have been classified by the rating of their annual growth rate.

OBSERVATIONS AND DISCUSSIONS:

Total population and population's growth:

Table-1 presents that while in 1901 in the beginning of the past century, there were only 4.2 million people in Chhattisgarh, at the end of the century in 2001 Chhattisgarh's population became 20.8 million. Thus during 100 years time period 1901-2001, Chhattisgarh's population increased by almost four times (398.23 percent). The figures indicate that, the second half of the past century has contributed higher pace of population growth than that of first century. This phenomenon has taken place due to population momentum where population increases with exponential rate.

TABLE 1: TOTAL POPULATION, ANNUAL AND DECADAL POPULATION GROWTHS IN CHHATTISGARH: (1901-2001)

CensusYear	Total Population (in millions)	Average annual exponential growth rate (percent)	Decadal growth rate (percent)
1901	4.2	-	-
1911	5.2	2.16	24.15
1921	5.3	0.14	1.41
1931	6.0	1.35	14.51
1941	6.8	1.23	13.04
1951	7.5	0.90	9.42
1961	9.2	2.05	22.77
1971	11.6	2.38	27.12
1981	14.0	1.87	20.39
1991	17.6	2.29	25.73
2001	20.8	1.68	18.27

During the just past decade 1991-2001, the state registered decadal population growth rate of 18.27 percent which was significantly lower than 25.73 percent, the decadal growth rate during preceding decade 1981-91. Equivalently, the average annual growth rate came down to 1.68 percent during 1991-2001 from 2.29 percent during the previous decade 1981-91. This exhibits that during 1990s, the state experienced considerable decline in population growth as compared to 1980s.

The decennial and hence annual growth rates of population in the state have not been uniform for all the decades in the state during last 100 years. The decade 1961-71 saw the highest decennial growth rate (27.12 percent) at highest annual growth rate (2.38 percent), while the decade 1911-21 witnessed the lowest decennial growth rate (1.41 percent) at lowest annual growth rate (0.14 percent). Another important feature of population growth in the state was that there was a marked decline in population growth in the decades 1911-21 and 1941-51. On the other hand, the state witnessed a quantum jump in average annual population growth of 2.05 percent during 1951-61 from 0.90 percent during 1941-51.

Decennial population growth by districts from 1901 to 2001:

As shown in the following table 2, during just past decade 1991-2001, at districts level, the variation in decadal population growth ranged between the lowest 8.73 percent in Mahasamund district to highest 24.67 percent in Surguja district. The decade 1911-21 was the only decade of the past century that experienced negative population growth (-0.31 percent) at national level while at Chhattisgarh level, the state posted positive growth in population during all the decades. As for as negative growth rate at district level in Chhattisgarh is concerned, five districts of the state namely Koriya, Surguja, Kawardha, Rajnandgaon and Durg during decade 1911-21, and only one district namely Mahasamund during 1951-61 recorded decline in population.

TABLE 2: DISTRICT-WISE DECENNIAL POPULATION GROWTH: (1901- 2001)

District	Percentage decennial population variation									
	1901-11	1911-21	1921-31	1931-41	1941-51	1951-61	1961-71	1971-81	1981-91	1991-2001
Koriya	27.01	-7.09	28.71	36.21	3.33	122.10	25.64	32.18	30.15	17.09
Surguja	27.01	-7.09	28.71	10.50	19.83	12.17	28.61	20.61	26.68	24.67
Bilaspur	25.64	7.39	13.28	13.05	8.22	17.77	26.74	18.16	24.00	17.91
Korba	27.43	6.98	13.72	12.08	8.19	20.86	28.94	42.47	34.83	22.51
Janjgir	26.74	8.49	14.68	12.29	8.53	9.83	7.95	11.99	31.35	18.67
Jashpur	29.98	4.20	18.44	13.01	7.84	24.68	26.27	12.95	16.75	13.23
Raigarh	29.17	4.51	19.78	14.49	8.60	20.51	20.70	12.81	20.99	18.72
Kawardha	20.09	-5.48	12.86	8.75	9.11	20.50	30.57	25.12	26.24	13.84
Rajnandgaon	15.25	-7.84	13.29	8.28	5.64	19.17	26.80	15.95	22.43	17.83
Durg	19.13	-8.83	12.90	15.48	3.29	34.10	32.63	28.68	26.80	17.24
Raipur	19.66	6.46	10.66	12.00	9.61	50.13	34.81	18.46	30.14	19.29
Mahasamund	20.83	5.44	9.65	9.82	6.44	-16.22	23.37	17.75	19.38	8.73
Dhamtari	20.49	6.25	8.55	10.41	7.26	15.44	24.71	15.40	24.15	20.23
Kanker	31.55	9.43	10.67	17.78	15.83	35.66	47.95	18.30	56.80	18.68
Bastar	36.69	4.34	13.47	18.63	16.85	23.19	26.46	23.10	12.00	18.73
Dantewada	39.60	4.34	10.36	18.82	16.71	32.44	25.45	20.94	21.94	15.62
Chhattisgarh	24.15	1.41	14.51	13.04	9.42	22.77	27.12	20.39	25.73	18.27
India	5.75	-0.31	11.00	14.22	13.31	21.64	24.80	24.68	23.85	21.54

Annual population growth by districts from 1901 to 2001:

The average annual exponential growth of population for all the districts of Chhattisgarh have been presented in the underneath table 3. During just past decade 1991-2001, at districts level, the variation in average annual exponential growth rate of population ranged between the lowest 0.84 percent in Mahasamund district to highest 2.21 percent in Surguja district. During the past century at national level, the decade 1911-21 was the lone decade that experienced negative annual population growth rate (-0.03 percent) while during this hundred years period, the state's annual population growth rate ranged between lowest 0.14 percent during 1911-21 to highest 2.38 percent during 1961-71. Amongst the districts of Chhattisgarh, five districts namely Koriya, Surguja, Kawardha, Rajnandgaon and Durg during 1911-21, and one district namely Mahasamund during 1951-61 recorded negative growth in population during the last 100 years.

TABLE 3: DISTRICT-WISE ANNUAL POPULATION GROWTH RATES (1901- 2001)

District	Percentage annual exponential population variation									
	1901-11	1911-21	1921-31	1931-41	1941-51	1951-61	1961-71	1971-81	1981-91	1991-2001
Koriya	2.39	-0.68	2.52	3.09	0.33	7.98	2.26	2.81	2.64	1.58
Surguja	2.39	-0.68	2.52	1.00	1.81	1.15	2.50	1.89	2.364	2.21
Bilaspur	2.28	0.71	1.25	1.23	0.79	1.64	2.35	1.68	2.154	1.65
Korba	2.42	0.67	1.29	1.14	0.79	1.89	2.52	3.57	2.99	2.03
Janjgir	2.37	0.81	1.37	1.16	0.82	0.94	0.76	1.14	2.73	1.71
Jashpur	2.62	0.41	1.69	1.22	0.75	2.21	2.31	1.23	1.55	1.24
Raigarh	2.56	0.44	1.80	1.35	0.83	1.87	1.87	1.22	1.91	1.72
Kawardha	1.83	-0.53	1.21	0.84	0.87	1.86	2.64	2.26	2.33	1.30
Rajnandgaon	1.42	-0.75	1.25	0.80	0.55	1.75	2.35	1.49	2.02	1.64
Durg	1.75	-0.85	1.21	1.44	0.32	2.93	2.80	2.54	2.37	1.59
Raipur	1.79	0.63	1.01	1.13	0.92	4.06	2.96	1.71	2.63	1.76
Mahasamund	1.89	0.53	0.92	0.94	0.62	-1.50	2.08	1.65	1.77	0.84
Dhamtari	1.86	0.61	0.82	0.99	0.70	1.44	2.19	1.44	2.16	1.84
Kanker	2.74	0.90	1.01	1.64	1.47	3.05	3.88	1.69	4.50	1.71
Bastar	3.13	0.42	1.26	1.71	1.56	2.09	2.33	2.10	1.13	1.72
Dantewada	3.34	0.42	0.99	1.72	1.55	2.81	2.25	1.92	1.98	1.45
Chhattisgarh	2.16	0.14	1.35	1.23	0.90	2.05	2.38	1.87	2.29	1.68
India	0.56	-0.03	1.04	1.33	1.25	1.96	2.22	2.20	2.14	1.95

Classification of districts by the rating of average annual growth:

During the just past decade 1991-2001, the state of Chhattisgarh as a whole experienced very rapid population growth as shown in the following table-4. The analysis at districts level reveals that a majority of the districts (10) out of 16 districts of the state, experienced very rapid population growth, two districts experienced explosive population growth, three rapid population growth, and only one district in moderate population growth

category. It is noticeable that none of the districts of the state lie either in slow growth category or no growth category. This indicates that barring only one district (Mahasamund), all the rest 15 districts of the state are contributing to the state population from rapid growth rate to explosive growth rate. The success story of Mahasamund district as regards containing its population growth at moderate level needs to be studied and replicated in all the remaining 15 districts of the state, especially in those falling in explosive growth and very rapid growth group districts.

TABLE 4: DISTRICTS CLASSIFIED BY RATING OF ANNUAL GROWTH RATES: 1991-2001

Rating	Average annual exponential growth rate (percent)	Districts
Stationary population	Zero	None
Slow growth	below 0.5	None
Moderate growth	0.5 - 1.0	Mahasamund
Rapid growth	1.0 - 1.5	Jashpur, Kawardha, Dantewada
Very rapid growth	1.5 - 2.0	Koriya, Bilaspur, Janjgir, Raigarh, Durg, Rajnandgaon, Raipur, Dhamtari, Kanker, Bastar, Chhattisgarh
Explosive growth	2.0 and above	Surguja, Korba

General sex ratio (1901-2001):

The general sex ratio is the number of females per thousand males at a time in a population. An ideal sex ratio is 1000, which means equal number of males and females in the population. The table- 5 shown below illustrates the sex ratio of India, Chhattisgarh and its constituent districts from 1901 to 2001. As per last census 2001, the general sex ratio of Chhattisgarh was 989 females per 1000 males against the national average of 933. This shows that Chhattisgarh's sex ratio, which is close to the ideal sex ratio level, is much better than that of all India level. The Chhattisgarh state after Kerala and Pondicherry, is the third state having the largest sex- ratio in the country.

During the past century, the sex ratio of Chhattisgarh has almost been continuously declining from the level of 1046 in the year 1901 to 985 till the year 1991 which however climbed to 989 in 2001 registering an upward trend. The sex ratio statistics further reveal that during first 7 decades of the last century, the sex ratio of the state was favourable to women, and thereafter the trend reversed witnessing almost continuous sizable decline in it. At the same time it is worth here mention that the state's sex ratio has always been higher than that of national levels during the last 100 years.

TABLE 5: DISTRICT-WISE SEX RATIO (1901 - 2001)

District	Over all sex ratio										
	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991	2001
Koriya	970	966	959	964	934	877	880	926	927	926	946
Surguja	970	966	959	964	953	966	978	976	974	966	972
Bilaspur	1055	1050	1043	1042	1032	1037	1020	995	989	973	971
Korba	1057	1051	1048	1049	1037	1017	998	985	952	952	964
Janjgir	1057	1051	1047	1049	1037	1046	1041	1029	1028	1007	998
Jashpur	1013	1014	1016	1020	1012	968	997	1004	1004	1001	999
Raigarh	1013	1015	1018	1020	1010	1043	1018	1010	1007	1000	994
Kawardha	1122	1090	1117	1106	1068	1032	1033	1006	1007	996	1002
Rajnandgaon	1137	1095	1137	1119	1076	1043	1033	1017	1023	1016	1023
Durg	1066	1065	1064	1063	1064	1064	966	978	980	967	982
Raipur	1056	1051	1052	1060	1052	1040	1030	999	1001	983	980
Mahasamund	1064	1058	1062	1077	1063	1046	1047	1031	1025	1015	1018
Dhamtari	1067	1056	1059	1073	1061	1050	1053	1022	1023	1009	1004
Kanker	984	994	994	1000	1008	1031	1019	1005	1009	1000	1005
Bastar	977	994	988	1000	1005	970	995	994	997	999	1011
Dantewada	978	994	988	1000	1005	1026	1014	997	1009	1009	1016
Chhattisgarh	1046	1039	1041	1043	1032	1024	1008	998	996	985	989
India	972	964	955	950	945	946	941	930	934	927	933

At district levels, in 2001, Rajnandgaon district had the highest sex ratio (1023), and Koriya district the lowest sex ratio (946). Also at this time, out of all the 16 districts of the state, nearly half of the districts (seven) were able to have their sex ratio above 1000 level. It is also evident that over the years during the past entire

century while at Chhattisgarh level there has been almost continuous decline in its sex ratio, a mixed trend in sex ratio is obvious at districts level. It is also clear that during second half (1951-2001) of the past century, in general, the decline in sex ratio was sharper as compared to the decline in first half (1901-51) of the century. During the entire century, the three districts of the state namely Rajnandgaon, Mahasamund and Dhamtari districts were able to maintain their ideal sex ratio levels, while Koriya district had the lowest sex ratio all along.

There is no biological reason of less number of females than males in a population. This demographic imbalance is a man made problem that needs to be corrected by discouraging any discrimination on sex grounds.

Density of population:

The land area available for human habitation is the same but the populations are increasing. This situation is resulting into significant rise in population density. The population density of all the districts of Chhattisgarh, of the state and of the country during the just past decade 1991-2001 is presented in the following table-6.

TABLE 6: DISTRICT-WISE DENSITY OF POPULATION (1991-2001)

Districts	Population Density		Increase in Population Density (1991-2001)	
	1991	2001	Absolute increase	Percent increase
Koriya	76	89	13	17.11
Surguja	101	125	24	23.76
Bilaspur	205	241	36	17.56
Korba	125	153	28	22.40
Janjgir	288	342	54	18.75
Jashpur	112	127	15	13.39
Raigarh	150	179	29	19.33
Kawardha	122	138	16	13.11
Rajnandgaon	135	159	24	17.78
Durg	280	328	48	17.14
Raipur	193	230	37	19.17
Mahasamund	165	180	15	9.09
Dhamtari	174	208	34	19.54
Kanker	84	100	16	19.05
Bastar	74	87	13	17.57
Dantewada	35	41	6	17.14
Chhattisgarh	130	154	24	18.46
India	257	313	56	21.79

In 2001, Chhattisgarh's density of population was 154 persons per square k.m. against the national average of 313. Thus, the state of Chhattisgarh, having below half of the national population density level, is a quite sparsely populated state as compared to the country. At this time, the density of population of the districts of Chhattisgarh varied from 41 of most sparsely populated district of Dantewada to 342 of most thickly populated district of Janjgir.

During the decade from 1991 to 2001, the population density of the state as well as of all its 16 constituent districts have gone up considerably. During this period, Chhattisgarh's population density increased by over 18 percent from the level of 130 to 154 while the all India population density increased by over 21 percent from the level of 257 to 313. At districts level, the increase in the density of population during the past census decade 1991-2001 ranged between over 9 percent in Mahasamund district to over 23 percent in Surguja district. This shows wide variation in human population density in the state.

CONCLUSIONS

During past 100 years (1901-2001), Chhattisgarh's population grew by almost four times. Though the average annual growth rate of the state came down to 1.68 percent during 1991-2001 from 2.29 percent during the previous decade 1981-91, still the state lies in rapid population growth category. At districts level, during the decade 1991-2001, the variation in average annual exponential growth rate of population ranged between the lowest 0.84 percent in Mahasamund district to highest 2.21 percent in Surguja district.

Out of all the 16 districts of the state, none falls either in no growth category or slow growth category. A majority of 10 districts (Koriya, Bilaspur, Janjgir, Raigarh, Durg, Rajnandgaon, Raipur, Dhamtari, Kanker, Bastar) are contributing to rise in state's population at very rapid growth, two districts (Surguja, Korba) at explosive popu-

lation growth, three (Jashpur, Kawardha, Dantewada) at rapid population growth, and only one (Mahasamund) with moderate growth.

During first 7 decades of the last century, the sex ratio of the state was favourable to women. At district levels, in 2001, Rajnandgaon district had the highest sex ratio (1023), and Koriya district the lowest sex ratio (946). The state of Chhattisgarh is a quite sparsely populated state as compared to the country. The density of population of the districts of Chhattisgarh varied from 41 of most sparsely populated district of Dantewada to 342 of most thickly populated district of Janjgir.

Among all the 16 districts of the state of Chhattisgarh, the Mahasamund district has emerged as an ideal district on grounds of demographic profile. During 1991-2001, it recorded minimum annual exponential population growth rate (0.84 percent) that placed the only district into moderate growth category. Mahasamund is the district with second highest general sex ratio (1018) after Rajnandgaon (1023) during the year 2001. It has maintained its sex ratio favourable to women during the entire century from 1901 to 2001. Also among all the districts of the state, Mahasamund's increase in population density from the year 1991 to 2001 is minimum (9.09 percent). The success story of Mahasamund district needs to be replicated in other districts of Chhattisgarh to improve their demographic profile which in turn will be helpful in curbing rapid to explosive population increase within the district and for the whole state as well.

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INFORMATION NEED AND SEEKING BEHAVIOUR OF THE FACULTIES IN THE ENGINEERING COLLEGES OF DURG DISTRICT IN CHHATTISGARH STATE: A STUDY

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Abstract: This study investigates the information needs and seeking behaviour of the faculties in Engineering College of Durg District. The purpose of this study is to identify the information channels used by the faculty member, information sources preferred by them, methods employed for getting the needed information from central library, adequacy of library collection in order to fulfill their information needs and their library use pattern. A questionnaire was distributed to 140 faculty members working in Engineering Colleges and 128 filled-in questionnaires were returned, giving an overall response rate 91.4 %. It was found that respondents used various sources for acquiring the needed information. Books were identified as the most preferred source for teaching and research purpose, followed by journals & internet services. Respondents preferred to first consult their personal collection before resorting to other information providing sources and agencies. On the whole respondents perceived central library collection, services and facilities are more or less adequate to meet their information needs effectively.

Key words: Information behaviour, Information needs, Information channels

INTRODUCTION:

Information! Information! Information! Everywhere we are talking about information. Information is a vital source of everyone's life, without which no one can survive in what we call as 'information age' or 'information society'. Due to the information explosion everybody is sometimes confused or is not able to get the right information at the right time or sometimes does not get at all. These days plenty of information sources are available in various formats. The study of information needs & information seeking behaviour of faculty has been a significant and eventful issue from last few decades. The current ambit of information atmosphere is rich, characterized by an explosion of information sources and providers, a multiplicity of method for accessing information and a redundancy of content from multiple sources are available.

In order to identify information needs one should adopt various methods to gather information on the various factors that influence the information needs. No single method or tool will serve entirely. The information needs of users depend on work activity, discipline / field/ area of interest, availability of facilities, hierarchical position of individual, motivation for information, decision making, user of Information and Communication Technology (ICT) seeking new ideas, make professional contribution, establish priority for discovery, etc.

The present era is called the 'information era'. Information has become the most important element for progress in society. To thrive in this modern era, one needs a variety of information, no matter how well versed one is in a field or profession.

Definition:

Information Need- According to Belkin et. al. " Information need is often understand in information science as evolving from a vague awareness of something missing and as culminating in locating information that contributes to understanding & meaning."¹

Information Behaviour- According to Wilson " Information Behaviour may be defined as the more common field of investigation , particularly concerned with the variety of methods , people employ to discover".²

Information Seeking Behaviour- International Encyclopaedia of Information and Library Science defines "Information seeking behaviour as the complicated form of action which people slot in when seeking information of whatever kind for whatever reason".³

PURPOSE OF STUDY:

Information need and information seeking behaviour of faculties in engineering colleges in Durg District is vital for developing library collection, upgrading facilities & improving services to effectively meet the information need of faculty.

Purpose of this study is to determine information requirement of faculty, their awareness about resources and their behaviour and how to get the right information at the right time & from the right sources. What are the problems they face while seeking the required information? Is the library one of the sources which they depends on? What are the barriers that discourage them in using the library as one of the main sources of information? These are some of the research question which motivates this study.

Today information technology has developed rapidly & has had a huge impact on access to information need & information seeking behaviour. So is the librarian & library staff knows & examine the criteria of information seeking & information used by users for providing information services, designing new information system, interviewing in the operation of existing system or planning in service programmed.

OBJECTIVES:

With the following objectives in mind the present study was to be carried out:

1. To find out the importance of various information resources for their teaching & research.
2. To study their information gathering activities.
3. To know about the factor responsible for information gathering.
4. To assess the present status of library services.
5. To assess the satisfaction level of faculties with present library services.
6. To find out what problem are faced by them in seeking information
7. To know about the awareness level of library tools and techniques by faculty.

METHODOLOGY:

There are several techniques available for study such as questionnaire method, personal interview, telephonic interview and observation by self. The methodology used in the study include information need & information seeking behaviour survey using questionnaire supplemented with interview whenever and wherever needed , observation of the actual working of library and analysis of library records.

Literature Search: In order to have a clear picture about the information requirements of engineering faculty thought, knowledge of the various information sources available in the engineering field was a pre-requisite. Also to know what has been carried out so far by way of user research and to isolate their group behaviour, a literature survey/search was found to be necessary.

In this study questionnaire based survey method was used. As many similar studies conducted earlier has also been used under this method for data collection. This method is also preferred as it was less time-consuming and economical for a scattered population. The populations of the study consist of all type of faculty working in engineering colleges. Part-time faculties were excluded from the targeted population of the present study.

A Structured questionnaire was designed for the purpose of data-collection and it was distributed personally to the staff in their office as well as through mail/ e-mail among the selected faculty in all the engineering colleges in Durg District and wherever clarification is necessary was provided so as to make their response complete in every sense, Respondent were requested to return the filled-in questionnaire to their central library. Both the open and closed questions were included in the questionnaire. The questionnaire was designed in such a way that it could be answered within a short time and all the information needed for the study could be extracted from the faculty selected for the study. The data obtained was analyzed and frequencies percentages and table were provided to support where appropriate.

Two set of the questionnaire were designed for the study: one for faculty and another for library professional .One hundred filled questionnaires were collected within one month after distribution of questionnaire. A follow-up visit was made to non- respondent and a further 28 were collected. A total of 128 filled-in questionnaire were received.

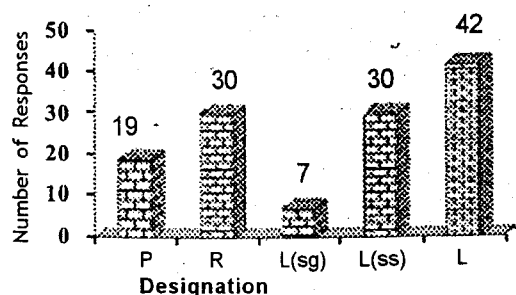
ANALYSIS OF THE STUDY:

It is essential for a study to process data and analyzes them for the purpose in order to arrive at the possible results. In the present study the main purpose of the questionnaire was to collect the data about the information need and seeking behaviour of faculties of engineering college in Durg District in Chhattisgarh State .The data obtained through the questionnaire were analyzed and interpreted in the following section.

6.1 Part-A

Table 1: Sample Respondent by Designation

S. No.	Designation	Response Number	Received%
1	Professor	19	15
2	Reader	30	23
3	Lecturer(SI. Grade)	07	06
4	Lecturer(Sr. Scale)	30	23
5	Lecturer	42	33
	Total	128	100



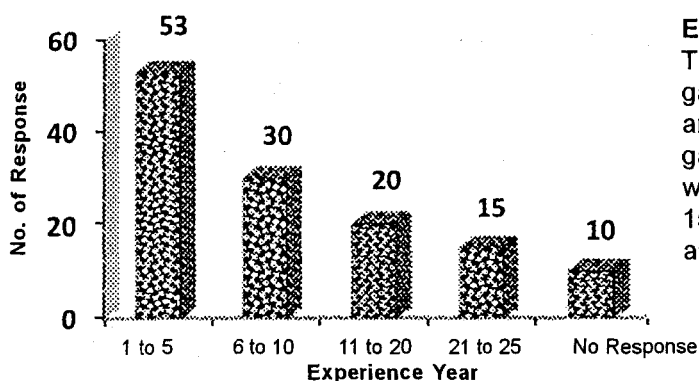
Respondent by Designation:

The designation-wise responses can be observed from the following Table 1. It was found that 42(33%) of responses hold the position of lecturer; followed by 30(23%) who hold the position of reader and lecturer (Sr. Scale); Next are 19(15%) who hold the position of professor; next are 07(06%) who hold the position of lecturer (SI. Grade).

P-Professor; R- Reader; L(sg)- Lecturer (Sr. grade);
L(ss)- Lecturer (Scr. scale); L- Lecturer

Table 2: Experience-wise Distribution

S. No.	No. of Experience Year	No. of Responses (approx.)	Percentage of Responses
1	1 to 5	53	41
2	6 to 10	30	23
3	11 to 20	20	16
4	21 to 35	15	12
5	No Response	10	8
	Total	128	100

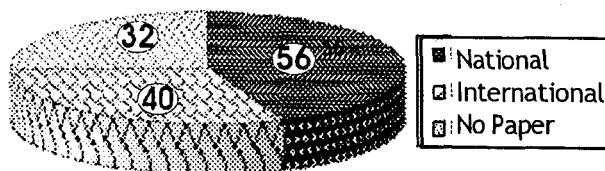


Experience wise Distribution:

The majority of the respondents 53(41%) have gained 1-5 years experience showing that they are new comers; followed by 30(23%) who have gained 6-10 years of experience ; next 20(16%) who have gained 11-20 years experience ; next 15(12%) who have gained 21-35 years experience and will retire soon.

Table 3: Paper Presented by Faculty

S. No.	Category	No. of Responses	Percentage of Responses (approx.)
1	National	56	44
2	International	40	31
3	No paper	32	25
4	Total	128	100



Paper Presented by Faculty:

Thus the maximum number of respondent 56(44%) who had their paper presentation on national level; followed by 40(31%) had their paper presentation internationally and rest i.e. 32(25%) had no paper presentation.

6.2 Part-B

Table 4: Dependence on Different Sources of Information Needed for Teaching (Multiple Responses)

S. No.	Sources	No. of Respondent	Rank1	Rank 2	Rank 3	Rank 4	Rank 5
1	Text Book	128	88(68.75%)	12(9.37%)	28(22%)	-	-
2	Journals	128	48(37.5%)	53(41.4%)	23(17.9%)	4(3.1%)	-
3	Reference Books	125	36(28.12%)	35(28%)	33(26.4%)	19(15.2%)	5(4%)
4	Conference and Seminars	115	55(48%)	17(15%)	22(19%)	34(30%)	5
	Thesis/ Dissertation	95	16(17%)	15(16%)	37(39%)	12(13%)	15(16%)
6	Audio-visual Materials	18	-	-	5 (28%)	3 (17%)	10 (56%)
7	Discussion with Colleagues	72	18(25%)	11(15%)	27(38%)	9 (13%)	7 (10%)
8	Consultation with Knowledge Persons or Expert in the Fields	97	14 (14%)	36(37%)	24(25%)	11(11%)	12(12%)
9	Internet Services	118	56 (47%)	32 (27%)	28(24%)	02(2%)	-
10	Bibliographies	72	22 (31%)	27 (38%)	23(32%)	-	-

The respondents were asked to give the ranking for their dependency on different information sources used for teaching and their responses are presented in the Table 4. Out of 128 respondents involved in teaching , 88(68.7%) marked books as 1st rank followed by 56(47%) respondents marked internet services as 2nd rank ; 55(48%) respondents marked conference and seminars as the 3rd rank; 48(37%) respondents marked journals as 4th rank; 36(28.12%) respondents marked reference books as 5th rank.

Table 5: Dependence on Different Sources of Information Needed for Research (Multiple Responses)

S. No.	Sources	No. of Respondent	Rank1	Rank 2	Rank 3	Rank 4	Rank 5
1	Text Book	105	45(42.85%)	60(57.1%)	-	-	-
2	Journals	128	88(68.75%)	12(9.37%)	28(22%)	-	-
3	Reference Books	115	70 (60.86)	20(17.39%)	22(19.13%)	3(2.6%)	-
4	Conference and Seminars	125	86 (68.8%)	20 (16%)	16 (12.8%)	4 (3.2%)	-
5	Thesis/ Dissertation	120	54(45%)	43(35.8%)	11(9.1%)	5(4%)	7(5.8%)
6	Audio-visual Materials	75	33 (44%)	14 (18.6%)	19 (25.3%)	5 (6.6%)	4 (5.3%)
7	Discussion with Colleagues	18	-	-	5 (27.7%)	3 (16.6%)	10(55.5%)
8	Consultation with Knowledge Persons or Expert in the Fields	118	68 (57.6%)	13(11%)	15(12.7%)	22(18.6%)	-
9	Internet Services	114	76 (66.6%)	18 (15.7%)	20 (17.5%)	-	-
10	Bibliographies	123	60 (48.7%)	36 (29.2%)	18 (14.6)	6 (4.8%)	3 (2.4%)

Respondents were asked to give the ranking for the information sources used for research work. Out of 128 respondents involved in teaching 88(68.7%) marked journals as 1st rank followed by 86(68.8%) respondents marked conference and seminars as 2nd rank and 76(66.6%) respondents marked internet services as the 3rd rank; 60(48.7%) respondents marked bibliographies as 4th rank; 36(28.12%) respondents marked reference books as 5th rank.

Table 6: Preferred Format of Information Resources

Information Format	No. of Responses	Most Preferred	Preferred	Less Preferred
Print	62 (48%)	48 (77.4%)	6 (9.6%)	8 (12.9%)
Electronic	49 (38.2%)	14(28.5%)	18 (36.7%)	17 (34.7%)
Audio-visual	17 (13.2%)	8 (47%)	4 (23%)	5 (29.4%)
Total	128	70	28	30

Most respondents (48%) preferred print followed by electronic materials (38.2%), while audio-visual materials were the least preferred (13.2%).

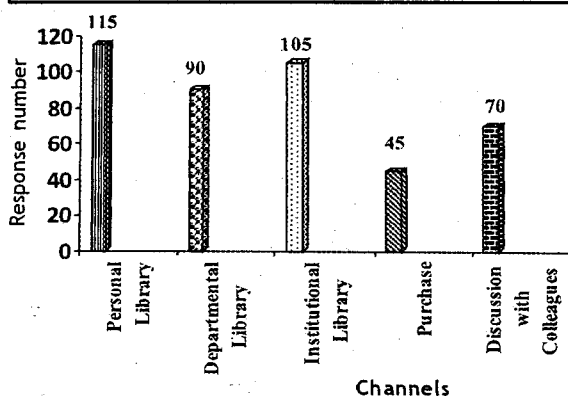
Table 7: Purpose of Seeking Information (Multiple Responses)

S. No	Materials	No. of Respondents	Non Motivates	Weakest Motivates	Average Motivates	Fairly Motivates	Strongest Motivates
1	For Preparing Class Lectures	128	-	-	20(15.6%)	38(29.6%)	70(54.6%)
2	For Career Development	90	-	-	10(11.1%)	40(44.4%)	40(44.4%)
3	To Solve Immediate Practical Problems	60	10(16.6%)	5(8.3%)	15(25%)	10(16.6%)	20(33.3%)
4	To Guide the Students for Projects / Research Scholars	30	20(66.6%)	-	10(33.3%)	-	-
5	For Participating in Seminar/ Conference	70	-	-	10(14.2%)	20(28.5%)	40(57.1%)
6	Writing a Books or Articles	50	-	5(10%)	20(40%)	15(30%)	10(20%)
7	To Set up Question Paper / Related Exams Works	108	-	-	15(13.8%)	50(46.2%)	43(39.8%)
8	To Improve Knowledge	110	-	10(9%)	20(18%)	30(27.2%)	50(45.4%)

Respondents were asked to give the multiple choices that motivate them to gather information. 128 were motivates for preparing class lectures, followed by 110 were motivates for improving their knowledge, next 108 were motivates for set up a question paper, next 90 for career development, 70 for attending seminar and conference, next 60 to solve immediate problem, 50 for writing a book, 30 for guiding the student for project, etc.

Table 8: Preference of Channels for Information (Multiple Responses)

S. No	Channels	No of Respondents	Percentage of Respondents
1	Personal Library	115	89.8
2	Departmental Library	90	70.3
3	Institutional Library	105	82
4	Purchase	45	35.15
5	Discussion with Colleagues	70	54.6

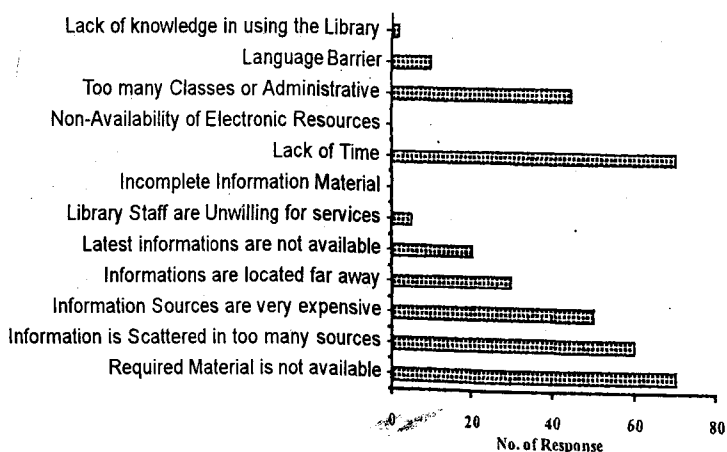


Preference of Channel for Information:

Respondents were asked to indicate information channels first consulted by them for getting the needed information. It was found that 89.8% of the respondents always first consulted their personal collection, followed by 82% depends on Institutional library, next 70.3% depends on departmental library, 54.6% discuss with colleagues only 35.15% need to purchase it.

Table 9: Difficulties Encountered in Gathering Information (Multiple Responses)

S. No.	Sources	No of Respondents	Percentage of Respondents
1	Required Material Is Not Available	70	54.6
2	Information Is Scattered in Too Many Sources	60	46.8
3	Information Sources Are Very Expensive	50	39
4	Information Sources Are Located far Away	30	23.4
5	Latest Information Are not Available	20	15.6
6	Library Staff Are Unwilling for Services	5	3.9
7	In Complete Information Material	-	-
8	Lack of Time	70	54.6
9	Non-Availability of Electronic Resources	-	-
10	Too Many Classes or Administrative Work	45	35.1
11	Language Barrier	10	7.8
12	Lack of Knowledge in Using the Library	2	1.5



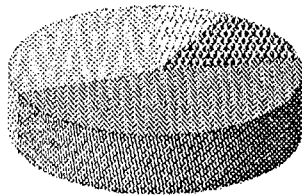
Difficulties Encountered in gathering Information:

Through the investigation it was found that near about 54.6% says that required material is not available and lack of time, 46.8% view is that information is scattered in too many sources, 39% says that it is too expensive, 35.1% due to too many classes and administrative work, 23.4% view that located far away, 15.6% latest information not available, only 3.9% says that library staff are unwilling for services.

6.3 Part-C

Table 10: Time Spent in Library

S. No.	Time Period	No. of Responses	Percentage of Responses
1	Over 30 hours per week	-	-
2	20-30 hours per week	10	7.8
3	10-20 hours per week	18	14
4	5-10 hours per week	60	46.8
5	Less than 5 hours per week	40	31.2



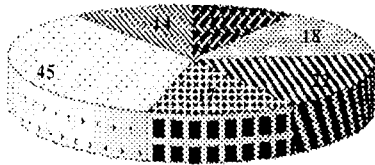
- Over 30 hours/week
- 20-30 hours/week
- 10-20 hours/week
- 5-10 hours/week
- Less than 5 hours/week

Time spend in Library:

Thus the maximum number of respondent 60(46.8%) visit the library 5-10 hours per week, 40(31.2%) visit less than 5 hours per week, 18(14%) visit 10-20 hours per week, 10(7.8%) visit 20-30 hours per week whereas the Table 10 shows no one visits library 30 hours per week.

Table 11: Helpfulness of Library Staff

S. No.	Evaluation Method	No. of Respondents	Percentage of Responses
1	Excellent	12	9
2	Very Good	18	14
3	Good	22	17
4	Fair	17	13
5	Poor	45	35
6	Very Poor	14	10.9



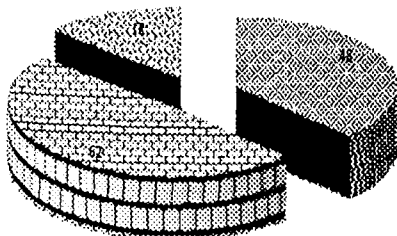
- Excellent
- Very Good
- Good
- Fair
- Poor
- Very Poor

Helpfulness of Library Staff:

Respondents were asked to express their opinions in connection with the performance rendered by the library staff for providing effective & efficient library services to meet their information needs. It was found that out of 128 respondents 69 respondents perceived the performance of their library staff as excellent, very good, good and fair during rendering services to user 59 respondents rated the ability of their library staff as poor & very poor.

Table 12: Evaluation of Information Use of the Library Services

S. No.	Evaluation Method	No. of Respondents	Percentage of Responses
1	Highly Satisfied	48	37.5
2	Satisfied	62	48.4
3	Partial Satisfied	18	14



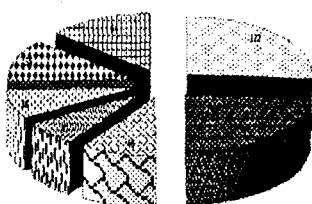
- Highly Satisfied
- Satisfied
- Partial Satisfied

Information use of the Library Services:

The engineering college library is a multi-service oriented centre that generally give more emphasize to provide the research cum teaching information that is more and more current information to the user community. It was found that near about 62(48.4%) of the total respondents were satisfied followed by 48(37.5%) were highly satisfied and 18(14%) were partial satisfied with library services.

Table 13: Factors Affecting Irregular Use of Library (Multiple Responses)

S.No.	Response	No. Percentage of Respondents	Percentage of Responses
1	Non-availability of Needed Information Materials	122	95.3
2	Backdated Collection	110	85.9
3	Lack of Subject Knowledge Among Library Staff	45	35.1
4	Non – cooperative Attitude to User	32	25
5	Lack on Knowledge on IT based Services	38	29.68
6	Modern Non–well-trained Library Staff	55	42.9
7	Disorganized Library Materials	64	50



- 1. Non-availability of Needed Information Materials
- 2. Backdated Collection
- 3. Lack of Subject Knowledge Among Library Staff
- 4. Non – cooperative Attitude to User
- 5. Lack on Knowledge on IT based Services
- 6. Modern Non–well-trained Library Staff
- 7. Disorganized Library Materials

Factors Affecting irregular Use of Library:

Through the investigation it was found that many of the respondents faced difficulties during the searching of their required information from the library for teaching and research purpose. The fundamental problem was found that 95.3% of the respondents felt that non-availability of needed information materials. Here other major problems were backdated library collection 85.9% and modern non-well-trained library staff 42.9% and 50% for disorganized library materials.

7. FINDINGS:

After analyzing the data properly the following are the major finding of the study:

1. Most of the faculties belong to lecturer grade.
2. Most of the faculty's experience is less than 5 years.
3. The textbook and journals are the first preferred source of information for teaching. It was followed by reference books, papers of conference and seminar. Audio-visual materials are less preferred. Whereas journals are the most preferred sources of information for their research work and discussing with colleagues are the less preferred.
4. Printing material is the most preferred format of information followed by electronic material.
5. It is observed that the most of the faculties need information for preparing class lecture followed by to set-up question paper and to improve their knowledge.
6. Most of the faculties preferred personal library as first source of information. Institutional library is ranked second as preferred channels followed by departmental library
7. It was observed that most of the faculties face difficulties while gathering information because required material is not available, information is scattered in too many sources and information sources are very expensive, and of backdated collection.
8. Frequency of time spent in library by faculties is also very low where only 46.8% spent 5 to 10 hours per week, 31.2% spent less than 5hours per week and the remaining 14% and 7.8% spent 10-20 hours per week and 20-30 hours per week.

8. CONCLUSION:

The above study reveals that the faculties of engineering colleges in Durg District depend on journal and text books as their major sources of information. Faculties are not much experience so they need information for preparing class lecture. Information seeking behavior is influenced by various factors such as his knowledge in their field, use of information products, services offered by various information units, accessibility to information products, his/ her status in the organization.

The Library can go a long way in meeting the information needs of scientists its services have now been enhanced with the availability of new technology and methods. The problem lies in that the users are not aware about the facilities available in the library. This problem can be solved by increasing user education, user awareness programmes and extension services.

Last but not the least the library staff should be trained properly to gather modern knowledge for effective and efficient library services to users.

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NEW AGRO-TECHNOLOGY AND ITS IMPACT ON TRADITIONAL FAMILY & RURAL POWER STRUCTURE IN RURAL CHHATTISGARH

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Abstract: This paper is based on the data collected from the villages in Rural Chhattisgarh. Data concerning agrarian relations and modest attempt to see how technological changes in agriculture have their impact on rural institutions, particularly on traditional family and power structure in rural Chhattisgarh.

Key Words: Agro Technology, Traditional Family, Rural Chhattisgarh.

Traditional Family and its Changing Situations :

Traditional joint family occupied a predominant position in rural areas in Chhattisgarh. Traditional joint family in all rural societies based on Plough agriculture. Thus, the essence of "rural" is agriculture (landscape and land use).

These agro-based families were dependent on their family labourers for their agricultural operation for which they were staying together under a common roof. But when, along with industrialisation, higher education, urbanisation, and the modernizing process in agriculture entered into the contemporary society, the need for joint family living was gradually felt less. Today in rural areas, the joint family is surviving in its skeletal or nominal farms as a kinship groups.

Changes in the Structure of the Families :

Before the advent of new technology in agriculture the family system in Lofandi and Baronda village was re-dominantly joint in nature. The introduction of new agricultural practices of agriculture in the farms of tractor, power tiller and thresher etc. displaced most of the agricultural labourers from their occupation. This displacement compelled most of the agricultural labourers to live their joint families and village communities.

The manpower released out of this agriculture found employment in the industrial centres scattered over many distant place in India. These migrated labourers started to live their wives and unmarried children, leaving their parents at village - alone. In course of time, this displacement of family members reduced their emotional attachment with other family members and leads to the formation of nuclear families.

Thus, the changes in the labour relation, by creating opportunities for the further prosperity of the rich have paved the way for landlessness and impoverishment. Also these factors brought about the disintegration of joint family. As a result, it created certain gap among the family members, and also reduced the emotional attachment.

The advent of machanization of agriculture led to individualism. The young married couples preferred to stay separate and followed their own way of life.

Before the technological change in agriculture, the production was very less. But the introduction of 'new practices' of agriculture raised the crop production. As a result of this, the dependence of family members on each other was reduced. The increased production as a result of technological transformations also resulted in family disputes over its proper distribution. They thought that if they got separated, then by taking some land in lease, they could live better.

The analysis of change in the family structure of this study shows that among 148 families, there are today 35.8% joint families and 64.2% nuclear families but twenty years ago (Before the introduction of new technology) 92% joint families and 8% nuclear families. As for as the class structure is concerned, the study found that joint families are mainly found among the landless and owner cultivators than the marginal farmers. The obvious reason was based on - i) Economic purpose and ii) Social prestige. They want to maintain their large fields and political dominance over other members of the village (Table - 01) :

TABLE - 01 : TYPE OF FAMILY

SI.No.	Types of Family	At Present	20 Years Ago
1	Nuclear Family	95 (64.2%)	12 (8.1%)
2	Joint Family	53 (35.8%)	136 (91.9%)
Total	148 (100%)	148 (100%)	

Changes in the Function of the Families :

The structure and function of a society are inter-related. The modernisation in agriculture not only affected the structure of an institution, but also its functions. As the joint family changes into nuclear family, the socialization of children in the family takes a new directions. The child have to grow in a comparatively much smaller social setup. There are not many kin-men to look after the child. It reduces the child's emotional attachment with the members of the family.

The contribution of physical, emotional and psychological security which was a major function of a traditional family, has been reduced. Before the advent of new technology, members of a family were co-operative each other, but the rise of nuclear family, has changed their attitudes. Where as, in traditional joint family, women were mostly working at home, now-a-days, they work with their male counter parts in the field. But this is not true in the case of every "jati". The caste hierarchy and emerging concepts of status and wealth are the controlling factors of their activities.

The break down of joint family among the higher classes and higher "jati" bring a great loss to them. Though the acquisition of lands, the higher "jati" and class families maintain their power in the village. But the rise of misunderstanding and individualisation among the family members brought down their power in village. Due to loss of lands, they are loosing the power of dominance over others.

Change in Intra and Inter Family Relationship :

Family in India was organised around the important relationship between parents and children, husband and wife and siblings. The patriarch was virtually all powerful. Power and authority in the traditional family based upon generation. But due to agricultural modernization, empowerment, higher education, a lot of change has occurred in Intra-family relationship.

The effectiveness of the authority of the head of the family also seem to be shrinking. The family head prefers the ideas of the younger people since they are more concerned and aware of modern consumable items. Out of 148 house holds the percent study found that in 122 families (71.4%) a male younger than the eldest male of the family is given the status of its head. (Table-02). Now a days children are to same extent free with their parents.

TABLE – 02 : HEAD OF THE FAMILY

Sl.No.	Authority of Family	At Present	20 Years Ago
1	Male of the Highest age	26 (28.6%)	147 (97.3%)
2	Male who is not the eldest	122 (71.4%)	01 (7%)
	Total	148 (100%)	148 (100%)

The relationship between husband and wife in early families was institutionally weak. The women have received certain power in decision making processes. The emergence of nuclear family has brought between husband and wife. The husband is no more suspicious of his wife. The technological changes have created an impact on various decision- making role of family head is still in practice is gradually decreasing.

Traditional Rural Political Structure and its Changing Situations :

The technological change in agriculture has reduced landlord's importance. In some extent, the higher "jati" (Brahman), who were playing a dominant role in the village, have lost their traditional dominance. The rise of class like interests has affected the age-old equilibrium of the "jati" group to an extent. Along with land reforms, the adult franchise, the higher educations have raised the economic status of the poor "jati".

Conclusion :

It can be concluded that, the villagers are standing in the crossroads of tradition and modernity. The technological change in agriculture has both directly and indirectly influenced the structure and function of the family. The emergence of nuclear family out of traditional joint family has brought a change in its traditional functions. Individualism is on the rise in terms of consumerism but collectivist ideals remain strong in terms of family responsibility and kinship obligations.

The network of farmers in the village has widely expanded. Modern technology altering the pre-existing labour relationship in the village. It has observed that the agriculture modernisation has increased the number of disputes and conflicts among the farmers in the village. It has reduced the importance of the traditional family head. It has also reduced the gap between husband and wife, parents and children.

The introduction of new technology and market economy has in tern affected the age-old traditional and political institutions, social relationship and rural family economic structure. This has led to a change in the corporate character of the village communities.

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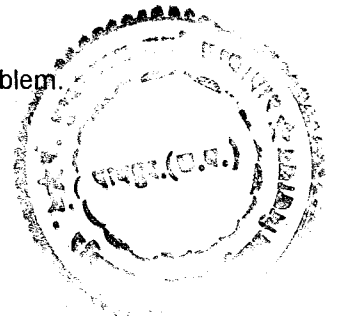
MIGRATION AND THE PROBLEM OF OLD AGE PEOPLE IN CHHATTISGARH

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Abstract – Migration is a complex but basic sociological process. It could not easily defined. Beside a complex sociological process migration has also aims of socio-economic changes. This also gives with to complex social, economic and psychological problems too. In other hand migration is basically a process of adjustment for the individuals; it represents a personal adjustment to changing life circumstance and opportunity, especially for the aged people. This paper explores the factors contributing to the elderly adjustment living lonely at home, after the temporary migration of their descendants.

Key words: Migration, Temporary Migration and elderly, Socio-Psycho Problem.



INTRODUCTION:

Migration is a complex but basis sociological process. It is not easily definable. Being a complex sociological process migration has also aims of socio-economic changes. This also gives birth to complex social, economic and psychological problems too. It becomes necessary here that the inherent meaning of the different definitions of migration should be classified. Normally, a relatively permanent departure process from one geographical region to another geographical region is called by the name – migration. In other words, the incidence of change of main's residence is called migration¹, According to the United Nations Organization Dictionary "Change of country is a type of moving the place of residence form one geographical unit to another geographical unit". Easonstad² has considered migration of a person or group from one society to another society in a physical transformation. In this transfer one has to leave one social surrounding. Though in this definition no opinion is expressed about the psychology of a person or group. Yet it has been classified in this that under migration a person or group has to accept the membership of another social surrounding after leaving the first social surrounding. The New Webster Dictionary³ says migration to the process of leaving one country, region or place to search new avenues of employment. In this definition leaving of region in search of work has been called migration. Theodore Keplo⁴ stress on the point that the change of place of residence should not involve laving with occupation necessarily. But the men behind the migration of people from rural to urban areas is always in research of work, profession or employment. Thus it can be said migration is a process of shifting from one geographical area of another with some objective, wherein social, economic and psychological specialties are inherent.

Migration as a practical and universal incidence has two main forms –International migration and intra Nation migration. International migration is related to crossing the boundaries of one country or to cross the sea. Whereas, intra nation migration (internal migration) includes migration within the boundary the nation.⁵ Internal migration is mainly of fair types-from village towards city, from city towards village, from city towards city and from village towards village migration. The present study is related to Rural-Urban migration under internal migration. As for as rural –urban migration concern, it has a very special importance in India as a developing country 72.22 % part of India's total population reside in the villages⁶

Chhattisgarh is also such a state; whose village workers can be found in every corner of the country. After the formation of the state many qualities of this area are coming forward; in which labour migration problem is special. The history of labour migration from Chhattisgarh is decades old. Labour migration started with the laying of railway track in Chhattisgarh. In the early stage labour from here were engaged to cut soil for laying the railway line. During these days tea gardens were being made in Assam; in which a large number of permanent labourers were required. A recruitment office was opened at Bilaspur. From here thousand of labour families were taken to Assam. Whichever family once went from here, most of the labourers could not return to Chhattisgarh. Majority of there labourers were **Satnamis** of Bilaspur district. Late *Minimata* was the religious leader of this group, who was born in Assam's tea garden. She, as an exception, came back to Chhattisgarh and represented Bilaspur district in the parliament.⁷ But it is true that when we look to the nature of migration of labourers then it becomes clear that labourers in large numbers have been forced to migrate due to even normal rains. These migration laboures mostly have been going to the building construction works and Kilns of northern and Western India of we just consider seriously then we find that among the reasons for the migration of labour from Chhattisarh are:

1. 80% population of the state is engaged agriculture and allied activities, 55% out of them are farmers and 26% population is of agricultural labour. Migration is concerned with this large portion of the population.⁸
2. Speedy conversion of local farmers in to marginal farmers and landless labourers.
3. Only 21.7% of the state's land area is irrigated, resultantly the dependency on monsoon for agricultural work keeps them unemployed for six months in a year.⁹
4. 43% of the state population is living below the poverty line.¹⁰
5. Irregular rains due to deforestation and avoidance of local people in the forestation work in the tribal areas.
6. The use of a sentiment of casualness among the people towards the employment-oriented project because of the irregularities prevalent in the Panchayati Raj arrangements.

All the above facts are such main reasons that despite unlimited mineral wealth, abundant forest wealth, Bhilai Steel Plant, National Thermal and Power Corporation, Bailadeela Project, Associated Cement Companies factories, Century Cement Factory, Larson and Trubo Cament Factory, Rajhara Mines, Nandini Mines etc. International and national industrial units Chhattisgarh is called equivalent to famine and migration.

OBJECTIVES:

- 1) To find out the socio- economic background of the migrant family.
- 2) To find out the impact of migration on old age people of the migrants family.

HYPOTHESIS:

- 1) the old age people of migration effected family are facing some serious problem of society.
- 2) Type and Forms of migration are also play an important role for the problems old age people

METHODOLOGY:

Present study based on empiric research. Study was conducted in highly migration-effected area of Durg District of Chhattisgarh state. Data were collected through interview schedule to purposively selected 100 migrants family.

STUDY AREA:

Durg district is located in the eastern part of Chhattisgarh State. Its location is between 20°23 north altitude and 20°2 north and from 80°46 east latitude to 81°58 east. The average height from the mean sea level is 317 meters; and the total geographical area is 8537 square kilometers.¹¹ This district is located on the southwestern plane of Chhattisgarh. In its north is Bilaspur, in south Kanker, in east Raipur and in the west Rajnandgaon districts are located. District headquarter Durg is located on the Mumbai-Howrah railway. Distances from here to respectively Mumbai 1102 kms and Howrah 860 kms. National Highway No. 6, Great Eastern Road, Passes through the district headquarters.¹² The peculiarities of population are also helpful to understand the tendency of migration of laborers. During the review of the research literature we have already learnt that the increasing pressure of the population on agriculture, reduction of active population, the low rate of literacy, increase in the city population are some of the indicators which show the possibility of increase in the rate of migration.

According to census of 2001 the population of the district is 2,60,55,76. In this way the rate of increase in population in the decade is (1991-2001) was 17.03. The total population contains 14,16,548 were male and female numbered 13,86,028. The proportion of male-female in the district is 1000:982.¹³ About 61.81% of the district population resides in rural areas and 38.18% lives in urban areas. This clearly shows that the increase in the urban population is the district clearly shows the increasing pressure of population on agriculture as well as the fast growth of urbanization.¹⁴

12.76% part of the district's population is of scheduled caste and scheduled tribes claim 12.43% of the population.¹⁵

FINDINGS OF THE STUDY

From the social-cultural background of the migrants it was clear that the number of male migratory was greater. Among the migratory respondents majority are of the age group of 17-40 years and related to middle class. The number of high caste migratory was negligible. Among the migratory the number of literate was larger; but the standard of literacy was very low. The migratory had 1/3 people from scheduled castes and scheduled tribes. It confirms that there is caste bar in the migration. All the migrants are Hindus, and all the migratory speak their mother tongue Chhattisgarhi, Hindi speaking migratory is only 1.42%. Most of the migratory are married. The percentage of unmarried migratory is only 5.89%. Among the migratory laborers there were more agricultural laborers and agriculturists in comparison to landless laborers. The monthly income of migratory was Rs. 1000/- or less. It explains the very low economic conditions of them.

Among the migratory laborers the number of female members is greater and mostly literate. 4.28% migratory are higher secondary pass or more. In the migratory families the number of active members is large. 35% members are inactive. Most of the family members are unmarried, Majority of migratory are solo families; whose average membership of middle size (4-6 members). Majority of migratory are occupation less. About 15% members are agriculturist and 39% member's agriculture laborers. Migratory families monthly income statements make it clear that majority of the people are under Rs.2000/- monthly; or less.

Problems of elderly of Chhattisgarh:

1. It's a common phenomenon of Migration effected village of Study Area.

2. Most of Migration Effected families are Joint family so in the case of young Male Migration they have their Son In Low and Grand children They Help the elderly member of family. Old people are basically safe God of family.
3. They have no specific need their basic Requirements are food, cloth and time to time help to runtime work i.e.- Toilet, Bath.
4. Old Couple spend there time with Grand sons and Daughter.
5. The aspect the family member to take suggestion in family matter especially problem of family perches of property, sowings the crop.
6. Indian Rural families are basically Joint. In Joint family the head of household is normally oldest member of the family. But presently they are Neglected this is the main problem.
7. The situations are very different in Migration effected family. In case of single male migration the old age people have less problem as compare In case of family migration. After the migration of son and son in law the old couple are living alone, they feel insecure in the context of Food, Economy, Disease, and Social Connectivity.
8. The old couples are suffering the some specific diseases their condition are very poor after migration of young male member of family.
9. I have also seen some family who are divided on the basis of property their son and son in law are providing services only for the property and cultivated land, which is in the name of old couple.
10. Some family where no old couple it means Old people are single. Their situation is some context pathetic and some context good.

CONCLUSION

Finally we can say that the temporary migration is making old age couples alone in the villages. They are living lonely at home, after the temporary migration of their descendants. Migration has been the leading phenomenon to many problems of old age couples in the rural villages of chhattisgarh state. Migration has created serious problem to old age couples burdening their roles in society and house hold level from sociological point of view. They have to compulsorily participate in all function in society e.g. birth, marrige, festival etc. occasion and death ritual including their personal, social and development activities in any way they could.

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ADDICTIVE BEHAVIOR AMONG THE OLD AGED PERSONS OF VILLAGE SAMMANPUR, CHHATTISGARH

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Abstract : In the present paper an attempt has been made to study the addiction behavior among the old aged persons for this data is collected from 100 persons of more than 60 years of age of which 46 are males and 54 are females. The data is collected by an open and structured interview schedule and focused group discussion while staying in the village for 25 days. Frequency of addiction is found to be high in males in comparison to females. Frequency of mode of addiction was associated with higher endorsement of personal effects, physical and social reasons and also to overcome themselves from their psychological stress. Depression is found to be the a cause along with other causes for the addiction also the most commonly modes are found to be liquor, gudakhu, tobacco, gutka, beedi and cigarette. However consumption of bhang and ganja is not at all found in our study area. The present study shows confirmatory results with other former studies.

Key words: Addictive Behavior, old persons

INTRODUCTION

Gerontology (from **Greek**: *geron*, "old man" and *logy*, "study of") is the study of the **social**, **psychological** and **biological** aspects of **aging**. It is distinguished from **geriatrics**, which is the branch of medicine that studies the **disease** of the elderly. The addiction behavior is one of the most common behaviors which are found among the rural person of the old aged. In order to overcome from their loneliness and other tensions they are mostly taking its help. The commonly used addictives are the liquor, tobacco, *beedi*, cigarette, *ganja*, *gudakhu*, *paan*, *gutka*, *bhang*, etc. The intake of these substances not only affects their physical health and mental health but it also brings problems in the family as well as in society. Though it affects the health a lot in various ways like lung disorder, kidney disorder and cardiovascular disease, etc but when this addictives especially the liquor is taken by a person, it mostly affects the environment of the family. As after the intake of liquor he/she abuses quarrels and beats other family members due to which it causes lots of disturbances in the family and society.

Also when one becomes addicted to any materials one always urges to take it every time the frequency of consumption increases day by day, performs all best one can in order to achieve it even start selling the household substances also the jewels and then it becomes a very tough job for the person to live without it. So it is a very dangerous thing not only for the person but also for the family and the entire society. It is also seen that this behavior is mostly found among the males and in very rare conditions among the females.

RATIONAL OF THE STUDY:

As the village is very close to the developing new capital city New Raipur of Chhattisgarh state there occurs lots of impact on the rural area due to urbanization, industrialization and globalization because of these factors the life style and pattern of living are all changed. Here an attempt has been made to get the information about the addiction behavior among the old aged persons.

AIMS AND OBJECTIVES:

We will discuss aims and objectives as following -

1. To explore the addiction behavior among the rural old aged persons.
2. To examine physiological, sociological and psychological impact of addiction among the aged persons.
3. To examine the addiction problem from caste to caste and also through gender.
4. To suggest need based intervention for alleviation of addiction among the rural old aged population

METHODOLOGY

Area and People: The present study is carried out from the 25 days field work at the Sammanpur (Nakati) village during 12th of March, 2010 to 5th of April, 2010. The Sammanpur (Nakti) is situated in Block- Dharsiwa, District- Raipur of Chhattisgarh. This village consists of various people of Hindu religion belonging to castes like Satnami, Teli, Yadav, Gadardiya, Panika, Nayee, Gond and Marathi. Also a Christian family is present in this village. The descending order of the percentage of different communities is Satnami, Teli, Yadav, Gadardiya, Panika, Nayee and so on. Since our study revolves all round the old aged persons of more than 60 years of age.

Sampling: A purposive sampling technique was used to collect the data. Since our work is cross cultural; people from all the existing communities in the village were considered as sample.

Sample Size: A total of 100 populations were taken for the study of 60 years and above and that too of both the gender out of which 46 are males and 54 are females. 40 (19+21) old aged persons were of Satnami caste, 33(13+20) of Teli, 17(8+9) of Yadav, 6(3+3) of Gadardiya, 3(2+1) of Panika and 1(1+0) old aged person from Nayee community. *Total (males+females)

Methods: An open and structured interview schedule was developed to collect the data through personal interview with them. Non participant observation, focused group discussion and photography have been also used.

Results and Discussions

Age wise distribution of old aged persons: In this part we had calculated the percentage of old aged persons who are of more than 60 years for this we had divided them into several groups as mentioned in the Table No. 1 to find out the percentage in total, cross cultural and gender wise.

Table No. 1: Age wise distribution of old aged person

Sl.No.	Age group	Satnami		Teli		Yadav		Gadardiya		Panika		Nayee		Total	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	60-65	47.36 (9)	66.66 (14)	69.23 (9)	60 (12)	25 (2)	33.33 (3)	-	66.66 (2)	100 (2)	1001 (1)	-	-	47.82 (22)	59.25 (32)
2	66-70	15.78 (3)	14.28 (3)	-	20(4)	37.5(3)	44.44 (4)	33.33 (1)	-	-	-	-	-	15.21 (7)	20.37 (11)
3	71-75	31.57(6)	4.76(1)	7.69(1)	5(1)	12.5(1)	11.11(1)	33.33(1)	33.33(1)	-	-	-	-	19.56(9)	7.40(4)
4	76-80	-	4.76(1)	15.38(2)	10(2)	25(2)	-	33.33(1)	-	-	-	-	-	10.86(5)	5.55(3)
5	81-85	-	9.52(2)	-	5(1)	-	-	-	-	-	-	100(1)	-	2.17(1)	5.55(3)
6	86-90	5.21(1)	-	-	-	-	-	-	-	-	-	-	-	2.17(1)	0
7	91-95	-	-	7.69(1)	-	-	-	-	-	-	-	-	-	2.17(1)	0
8	96-100	-	-	-	-	-	11.11(1)	-	-	-	-	-	-	-	1.85(1)
	Total	19	21	13	20	8	9	3	3	3	2	1	0	46	64

* Figures in the Paranthesis indicate the actual number. M - Male, F- Female

In age group 60-65 years 54 percent of total old population resides, 18 percent in 66-70 age group, 13 percent in 71-75 age group, 8 percent in 76-80 group, 4 percent in 81-85 age group and only 1 percent each respectively on each group 86-90, 91-95 and 96-100. Among Satnami's, 23 (9+14) persons (57.50 percent) belongs to 60-65 age group, 6(3+3) persons (15 percent) to 66-70 group, 7(6+1) persons (17.50 percent) to 71-75 age group, 2(0+2) persons (5 percent) of age group 81-85, 1 (0+1) persons each on the age groups 76-80, 86-90 and in age groups 91-95 and 96-100 no persons were found. Among Teli's, 21(9+12) persons (63.63 percent) belongs to 60-65 age group, 4(0+4) persons (12.12 percent) to each group 66-80 and 76-80, 2 (1+1) persons (6.06 percent) on 71-75 age group, 1(0+1, 1+0) person each on both the age groups 81-85 & 91-95 and no persons are found on the age groups 86-90 & 96-100. Among Yadav's, 5(2+3) persons (29.41 percent) to 60-65 group, 7(3+4) persons (41.17 percent) to 66-70 group, 2(1+1, 2+0) (11.76 percent) on each groups 71-75 and 76-80, 1(0+1) person on 96-100, no persons were found on the other remaining groups. Among Gadardiya's, 2(0+2) persons (33.33 percent) on each groups 60-65 & 71-75, 1(1+0, 1+0) persons (16.66 percent) on each groups 66-70 & 76-80 and no other person is found on other groups. Among Panika, 3(2+1) persons (100 percent) belong to age group 60-65 and there were no persons on the other groups. Among Nayee, only 1 person was found and that too of age group 81-85.

*(The first figure within the parenthesis is of male and the second one is female)

Educational status of the old aged persons:

It was the answers to this item of information which more or less indicated what level of development the villagers had reached, which questions could be asked of them, and what ideas they might have about old-age problems. Generally it is assumed that the greater the age the less the education among the older people. In rural India the higher education is absent. Data regarding the education level of all the old is presented in Table No.2 of all the castes and also of both the gender.

Surprisingly the data reveals that a large number of populations under the study are illiterate (81 percent) in which 96.29 percent are females and 63.04 percent are males. Though we had categorized the educational status into several categories the data is found to be highest in the illiterate group. Till primary schooling only 13 percent had undergone study, 2 percent had studied till middle and higher education is taken by only 3 percent of total population.

When we tried to find out the reason behind the poor status of education among the respondents, we found that it is all because there was no school in the village in their times and they were also economically weak to meet the needs for the investment in the study.

In Satnami caste only 17.5 percent of the old aged persons are literate, 18.18 percent in Teli's, 17.64 percent in Yadav, 6.6 percent in Gadardiya, 33.33 percent in Panika and null in Nayee.

This shows the increasing order of the literacy among the old aged people in different caste: Nayee, Gadardiya, Satnami, Yadav, Teli, Panika. That is the Panika caste's old aged persons are found to be most literate in proportion. Also the higher education is achieved by only Satnami and Panika caste.

Table No. 2: Educational status of the old aged persons

# Educational Category	Satnami		Teli		Yadav		Gadardiya		Panika		Nayee		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1 Illiterate	63.15(12)	100(21)	69.23(9)	90(18)	62.5(5)	100(9)	66.66(2)	100(3)	-	100(1)	100(1)	-	63.04(29)	96.29(52)
2 Able to read	-	-	-	-	12.5(1)	-	-	-	-	-	-	-	2.17(1)	0
3 < Primary	10.52(2)	-	15.38(2)	10(2)	-	-	-	-	-	-	-	-	8.69(4)	3.7(2)
4 Primary	10.52(2)	-	15.38(2)	-	25(2)	-	-	-	50(1)	-	-	-	15.21(7)	0
5 < Middle	-	-	-	-	-	-	-	-	-	-	-	-	0	0
6 Middle	5.26(1)	-	-	-	-	-	33.33(1)	-	-	-	-	-	4.34(2)	0
7 < High School	-	-	-	-	-	-	-	-	-	-	-	-	0	0
8 High School	5.26(1)	-	-	-	-	-	-	-	-	-	-	-	2.17(1)	0
9 < Hig. Sec.	-	-	-	-	-	-	-	-	-	-	-	-	0	0
10 Hig. Sec.	5.26(1)	-	-	-	-	-	-	-	50(1)	-	-	-	4.34(2)	0
Total	19	21	13	20	8	9	3	3	2	1	1	0	46	54

* Figure in the parenthesis indicates the actual number M - Male F - Female

Mode of addiction among the old aged persons:

The table no.3 explores that gutka intake is 13 percent of the total aged population of which only 1 percent is taken by females. Beedi is only 17 percent consumed by old aged persons and that too by male respondents only. Cigarette is taken by only 2 percent of the total population under study. 41 percent of the elders are taking gudakhu in which 15 percent are females. Bhang and ganja is not at all taken by rural elder. 33 percent males have reported to be consuming liquor. Tobacco is consumed by 7 percent of old aged people in which 3 percent is occupied by females. 4 percent of the old aged persons of the village are consuming paan.

Table No.3 Mode of addiction among the old aged persons

# Various Addictive material	Satnami		Teli		Yadav		Gadardiya		Panika		Nayee		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1 Gutka	21.05	4.76	23.07	-	35	-	33.33	-	100	-	-	-	12.24	6.25
2 Beedi	26.31	-	46.15	-	50	-	33.33	-	50	-	-	-	17.34	-
3 Cigarette	10.52	-	-	-	-	-	-	-	-	-	-	-	2.04	-
4 Gudakhu	57.89	33.33	38.46	20	62.5	44.44	66.66	33.33	100	-	100	-	26.53	93.75
5 Bhang	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6 Ganja	-	-	-	-	-	-	-	-	-	-	-	-	-	-
7 Liquor	84.21	-	61.53	-	75	-	33.33	-	50	-	100	-	33.67	-
8 Tobacco	15.78	-	7.69	-	-	-	-	-	-	-	-	-	4.08	18.75
9 Paan	10.52	-	-	-	25	-	-	-	-	-	-	-	4.08	-
Total	19	21	13	20	8	9	3	3	2	1	1	-	46	54

Among Satnami caste old aged person, maximum gudakhu and liquor are taken as addiction behavior. Also from the data it has been known that 50% of paan eating is found in this caste and cigarette is used up only by this caste. Hence this the only caste in which all the types of addiction materials are being used up. Among Teli's our data says that gudakhu is taken by majority of people then comes liquor and here no cigarette and paan intake has been found. In Yadav caste, gudakhu consumption is very high than liquor intake whereas gutka and paan is taken in minimum proportion. In Gadardiya caste, half of the total old aged persons are using gudakhu and liquor, gutka and beedi are taken in equal proportion. Here also no cigarette and paan intake has been found. Gutka and gudakhu are highly taken and beedi and liquor are taken in comparatively less proportion. In Nayee caste liquor and gudakhu are used by all the old aged persons. Males are in a very high proportion doing addiction in comparison to females. Females are addicted to gutka, gudakhu and tobacco in less proportion.

Our study also reveals the same the frequency of consumption of liquor was highest in males and nil in case of females same is found in the study of. Graham *et. al.* (1996) in his study among the old aged persons among a sample of 826 people aged 65 and older who participated in survey interviews in their homes. Also the frequency of drinking was associated with higher endorsement of both personal effects and social

reasons, whereas volume of alcohol consumption (drinks per drinking day) was associated only with personal effects drinking. In present study we found that the higher quantity and volume of alcohol use among older people show a modest positive association with poorer psychological well-being, independent of other potentially confounding variables such as sex, age, health or use of depressant medications and frequency of drinking, however, was not related to psychosocial status, same results are found in the study of Graham, and Schmidt, (1999).

Study of Sesso & Gaziano, (1999) reveals that all types of alcoholic beverage reduce the risk of cardiovascular disease, suggesting that ethanol is responsible for the protective effect and also in our study we found that though the addiction behavior is very high among the old aged persons even though they are not at all suffering from any cardiovascular diseases.

CONCLUSION

The most widely used materials for addiction are gudakhu, liquor, gutka, beedi and tobacco by the elders of rural people under study. Bhang and ganja are not at all consumed by the elders of the village. When we related the addiction behavior with education it is seen that illiteracy is the root cause. Satnami is the only caste in which all the types of addiction materials are being used up. Liquor intake ratio is highest in Nayee caste then in Satnami caste and least in Gadardiya caste. Gudakhu consumption are found to be highest among Nayee caste elders then in Panika's and least in Teli caste old aged persons. Beedi is mostly taken by Panika caste then Yadav caste and least used in Satnami caste whereas not used in Nayee caste. Cigarette is taken in by only Satnami caste elders and paan by both Satnami and Yadav caste elders.

In order to recover from depression which are caused due to various social problems like teasing and taunting by the family members as they just sitting idle in the home and are just like a burden for them for this reason the old aged persons are consuming addictive materials mostly. Some of the persons have reported that to get rid from bodily pain it is being constantly used. A few have answered that as they were doing addiction in their adult age now it is difficult for them to stop its intake since they have become habitual of it.

Since the village is very close to the developing new capital city New Raipur of Chhattisgarh state due to rapid urbanization, industrialization and globalization the frequency of consumption of addiction materials is being constantly increasing. Also their land has been purchased by the builders in the same amounts asked by the owners and with this amount they are purchasing the various addiction materials. Many of the older persons are not doing any work; they are just spending their time in consuming addiction materials while sitting in the home that too in groups especially of liquor. Leaving behind above all factors one more factor has been found as the reason of doing addiction is the rice which they are getting with the help of their BPL cards since they are receiving the grains in cheap cost.

In light of our findings we can suggest that government should make an old age community centers where some counselors must visit time to time to discuss their problems and motivate them to overcome from their addiction by telling them that moving towards addiction is not the proper reason to solve any problem. It is also seen that mostly the rural older persons have nothing do and in their leisure time they are doing addiction so some traditional occupation like table, chair canning should be done.

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CHARACTERISTIC FEATURES OF TEMPLE ARCHITECTURE OF THE LATE KALACHURIS OF CHHATTISGARH

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Abstract: Due to the rarity of the authentic sources, of the late Kalachuri period, the study of these temples play a very important and a vital role to fill the historical gap in cultural and art history of Chhattisgarh. As the temples of the late Kalachuris show a clear degeneration in art and architecture; but it does not suggests decline in the social condition and religious belief. The present paper is an attempt to summaries the salient details one might look for in respect of the temples of late Kalachuri period. We have tried to recapitulate the answers to our original points of inquiry, diffused in this paper, by way of focusing on what is significant in terms of findings and outcome. The excellent and marvelous monuments of Sahaspur, Kawardhā, Palārī (Durg district), Fingeśwar, Khallārī, Nagpurā Gandai, Deurbijā, Bālod, Khaprī & Dhamdhā of Chhattisgarh encourage me and even paved the way for this study.

Key words: Temple Architecture, late Kalachuri period.

From the second half of the 13th century, although the dynasty of Kalachuri (of Chhattisgarh or Dakṣiṇa Kosala) was able to maintain its sovereignty over the central part of their kingdom i.e. Ratanpur and later Raipur, where as the peripheral parts were under the rule of their feudatories. The temples built during this phase of history; do not show the same artistic grandeur as the temples of mature Kalachuri phase. Similarly from the point of view of architectural style also there are clear indications of the degeneration, and a decline, mostly to be seen in the decoration on the outer walls and the pillars which are crude model and the refinement and the aestheticity that has been lacking in comparison to the temples of earlier phase. Most of the temples follow general pattern of *garbhagrha*, *maṇḍapa* and the whole structure placed on a plinth and the tall *śikhara* above the latter without the demarcation of the *bhūmi* with the help of a corner ring stones¹.

The present paper is an attempt to summaries the salient details one might look for in respect of the temples of late Kalachuri period. The account is based on extensive survey and investigation of the selected temples; and analyzed the architectural aspects of the same. For analytical treatment the entire architectural scheme may conveniently divided into the following major horizontal segments:

Garbhagrha

The plan of the *garbhagrha* is placed mostly at the western extremity, in the treatment of its level in relation to the preceding parts of *maṇḍapa* and *antarāla*; its two varieties can be easily distinguished. The common variety if it is one which is at the same level as other parts all being placed on a same plinth. The other variety shows the floor of the *garbhagrha* placed on the level much lower than that of the *maṇḍapa*, which makes necessary the building of steps leading down, through the door way of *garbhagrha* to the sanctum interior.

Most of the Śaiva temples of late Kalachuri period have the sanctum planed in the second variety. The installation of *Śiva-linga* in the dark chamber, therefore, seems to follow the injunctions given in the ancient *śilpa-śāstra*².

But a variation is visible in the temples later particularly built by the Phaṇi-Nāga-Vaṇṣi rulers; where a mingling of the above mentioned plan variety is evident. The Kapileśwar temple complex in Bālod³, Kukur Dev Temple Khapri⁴, Burheśwarnāth and Caturbhujī Viṣṇu temples of Dhamdhā⁵ are some of the instances which show the second variety of plan. Although being an Śaiva temple (mostly replaced by the popular deities in later period) these shrines have the plan of sanctum on a normal or higher level.

And, rest of the temples of Śiva, have the plan of sanctum of the first variety. Sahaspur⁶, Palārī (Durg district)⁷, Fingeśwar⁸, Khallārī⁹, Nagpurā¹⁰, Gandai¹¹, Deurbijā¹² etc. represent this style. To achieve the objective these temples have been either placed on a high plinth or, in the case of temples having only sanctum as its sole components, the level of the doorway of the former has been raised with the help of the moulded *adhithāna*. Then the provision of double flight of steps, each on its exterior is made well as interior. The same are meant for climbing up to the doorway in case of the former and climbing downwards to the *Śiva-linga* installed inside in the case of later. The temples of Gandai, Nagpurā and Deurbijā are the beautiful examples for this arrangement.

Maṇḍapa

The general plan of *maṇḍapas*, of the late Kalachuri temples is *Śoḍ-Khambhi* (sixteen pillared hall) or Hypo-Astyler variety i.e. prayer hall with more than four pillars¹³. A much generalized trend was prevailing learnt from the architectural past, was, of the open *maṇḍapa* plan. Very excellent instances of it are the temples of Sahaspur, Śiva temple Palārī (Durg district), Jagannāth temple Khallārī, Madwā Mahal temple Kawardhā¹⁴, Phaṇikeśwar Nāth temple of Fingeśwar etc.

The variety of these temples has the *maṇḍapa* and *ardh-maṇḍapa* preceding the *garbhagrha* opens on all the three sides but we find the architects ingenuity in putting up *kakṣāsana* (bench below the dwarf pillars) and proportionately smaller decorated pillars over them. The feature not only enhances the beauty of the temple but also provides supply of light and fresh air for the dark interiors of the *garbhagrha* and *maṇḍapa*. In case of the temples with both the long rectangular plan as well as the tall elevation from the base below to the top of the *śikhara*, these openings serve to break their monotonous continuity. Some of the temples were subsequently closed on the sides with filling up the gaps between the dwarf pillars on the half walls.

Ardha-maṇḍapas and the *sabhā-maṇḍapas* entirely open on the two or the three sides, including the entrance side; the example retaining this original character is the Jagannāth temple of Khallārī.

Pillars

As we have discussed earlier about the open *maṇḍapas* plans, but this always necessitates the use of pillars. Mainly the pillars in the *maṇḍapas* of temples of late Kalachuri temples were mainly *Śoḍ-Khambhi* (sixteen pillared hall) or of Hypo-Astylar variety. So to serve their purpose the pillars were used. The pillars are of two varieties first is the normal pillar and second is the dwarf pillars. The normal pillars used in the *maṇḍapas*, not only support the *varandikā* (entablatures) of the ceiling but also produce an artistic view to the hall of a shrine. Example of Sahaspur Śiva temple is important as the pillars in front of the entrance of the *garbhagrha* shows artistic masonry on it, probably to give an aesthetic feeling to the pious worshipers. Some of the pillars have different motifs particularly *nāga* (Cobra) the emblem of Phaṇi-Nāga-Vanśi, in the capitals of these pillars.

The dwarf pillars were used to be just above the *kakṣāsana* to give a better elevation from outside and to give light and fresh air in the dark prayer hall. These dwarf pillars are very similar in detail with its counterpart normal pillars. The instances of these pillars can be seen in the temples of Sahaspur, Phaṇikeśwar Nāth temple of Fingeśwar, Śiva temple of Palārī (Durg district) and the Jagannāth temple of Khallārī.

Several inferior varieties of pillars visible in the later temples, which were made just to serve the purpose of supporting the porch with its offset pilasters. Rāma temple is of Bālod is the only living example of it and as in the case of Gaṇeśa temple the dwarf pillars placed just above the *kakṣāsana*, but here this serves for *garbhagrha* not the *maṇḍapa*. The characteristic of pillar is same whether it is placed over a *maṇḍapa* plan or *garbhagrha* plan.

Śikhara

The Nāgara-Style of the *śikhara*, curvilinear in shape (*rekha-śikhara*) and topped by *āmalaka*, *khapuri* and *kalaś* is almost invariably found in continuation on the temples of the late Kalachuri period. Mainly the *pancha-ratha* and the *tri-ratha* type of *vimāna* has the *pagas* or projections so marked, spacious and the resultant numerous re entrant angles creating the effect of light and shade which highlights the carvings on the walls. In the *konaka-pagas* and covering a part of *anuratha-paga* of the spire, there is a series of *anga-śikhara* placed vertically one upon the other, but of considerable size. Each series of *anga-śikhara* consists of three or four of them, going right up to the height of the whole *śikhara* except the *grīvā* and *mastaka* at its top.

Another variety of *śikhara* which is visible in the later phase is the *proto-pida-deul* variety i.e. the influence of Orissan style, which is the instance of their cultural and artistic influences along with their political and matrimonial contact¹⁵. This type of spire has the pyramidal structure which is getting smaller as we go upward towards the *āmalaka* of the spire. The *maṇḍapas* of the Sahaspur temples, the Gaṇeśa and Santosī temples of Bālod are the excellent example of this variety of spire.

The *mukha-maṇḍapa* present in the front portion of *śikhara* is there in every temple of this period. The depiction of *kīrti-mukha* on the Śaiva temple and *nāga* the emblem of Phaṇi-Nāga-Vanśi rulers can be seen on the spire of every temples built by them.

Door-frames

Most of the temples built during the late Kalachuri phase show the art tradition of the mature Kalachuri period. The decoration of the door frame with the *tri-śākhā* or *catu-śākhā* door depicting the foliage *kalplatā*, the *mithunas* in vertical panels, full bloomed lotuses and sometimes *hari-hara* on the upper points and the *dwārpālas*, conventionally the two river goddesses *Gangā* and *Yamunā*, one each occupying their lower parts, was adopted by the builders of the temples.

One another unconventional technique developed by the artists, in the example, is the provision of double door keepers, another pair being on the inner doorjambes. The śiva temple of Palari is a very good example of this type. The process of evolution goes to demonstrate that the artist of Dakṣiṇa Kosala, though certainly indebted to the Gupta models, had the competence and imagination to experiment the style and find the

questions he might have asked of himself, through the same.

The lintel or the *uttarānga* has the image of the major and minor deities on center and its flanks, with additional decorations of *nāgas*, *navagrahas*, etc can also be seen. But in the case of the later temples of this phase the artistic decorations of the door frame is not evident. Only the depiction of the major deity on center of the lintel is seen just to fulfill the standards of construction.

Ceiling

Several pilasters and the *varandikā* (entablature) above them support the *vitāna* (ceiling) which is made up of square courses of over sailing masonry. The upper one intersecting the lower one and recede in the size, as they rise. The result is the dome shaped hollow above *garbhagrha*. This arrangement of ceiling is visible in most of the late Kalachuri temples. But the Sahaspur shows some excellent masonry mingled with the local traditional touch to produce a circular dome shaped ceiling with circles of geometrical pattern and folk dancers.

Masonry

The masonry work of these temple are artistically inferior. Some temples show the masonry in the ceilings, their *janghā*, and even spire. But artistically the artwork cannot be compared with the art of the mature Kalachuri period. Decoration in the *varandikā* is seen in most of the temples even the most inferior one. The style of masonry was continuing in Kalachuri temples had an impact on these artistically inferior temples. The decorations in the interior or the outer walls have series of geometrical patterns and designs; but local influence is obviously visible, the depiction of local traditions, legends, tribal dance and deities can be seen particularly in the temples of Durg District.

Mouldings on the *adhithāna*

The mouldings of the *adhithāna* are also the Kalachuri trend which followed the by the late Kalachuris. Several examples of excellent mouldings can be seen like the Khallārī temple, Palārī (Durg district) temple of Kalachuri version. One instance of Khapri, as no other Phaṇi-Nāga-Vaṇṣi monument shows such a shaded projection of mouldings very similar to the mature Kalachuri period one and artistically applied over the late Kalachuri monument.

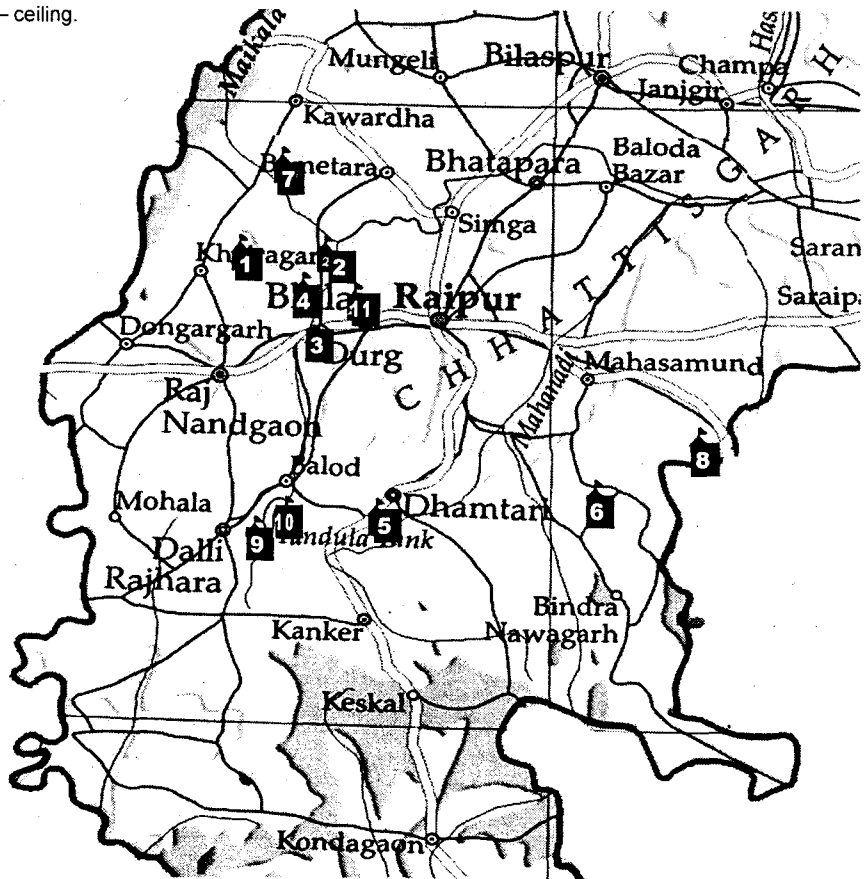
Conclusion

Architectural history is full of examples of huge temple building activities, which were in a very large scale, under the royal patronage. The period of Kalachuris of Ratanpur and Raipur is also full of such instance but their economic decline is visible in their later phase, from their rare findings of copper plates issued as certificates of land grants. Temples of late Kalachuri period are smaller in size as compared to the mature ones, architectural detailing over the structure of the monument almost lost relevance in this phase. The possible reasons for this are the low economic status of the donor builder or the low budget of construction. The phase of decline of the Kalachuris had played a vital role in decline in architecture but there are instances which show that the society needs no royal patronage for temple building, they are self efficient to do so; as there is an instance like of Khallārī temple built by an outcaste *mōchī* (shoe-maker)¹⁶. Cases like this brought change in the social order, although the empire being in a position of disintegration. The feudatories of Kalachuris i.e. Phaṇi-Nāga-Vaṇṣi built a number of temple in this phase, few are marvelous, but most of them do not catch marvels to the eye of the viewer. The representative temples of the late Kalachuri phase basically represent degeneration in art, but they are master piece in terms of their idea.

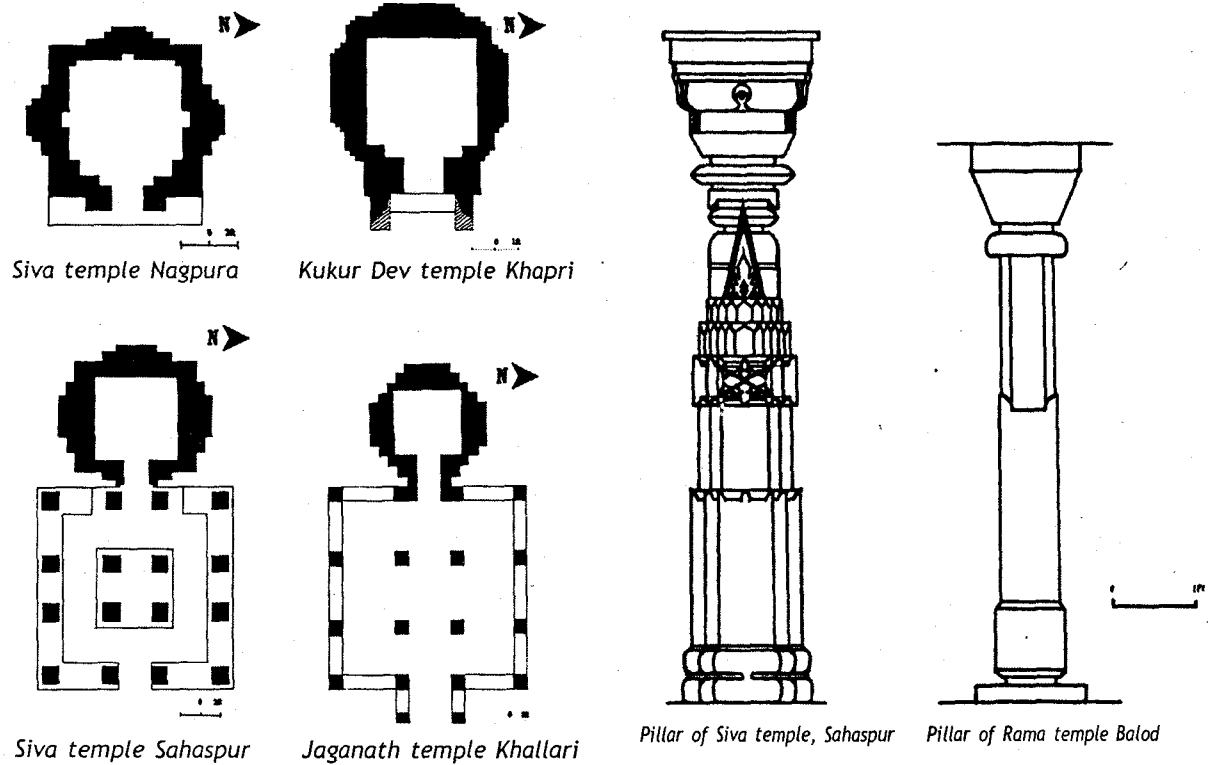
Although the edifices of this period show decline in art, architecture, plan, masonry, pre plan of the site, ground plan, superstructure and design but the idea of temple building process never stopped.

GLOSSARY:

<i>adhithāna</i>	- base/plinth; socle.
<i>āmalak</i>	- ring stone over the spire; fluted disk on amla fruit.
<i>anga-śikhara</i>	- principal vertical division of a temple superstructure of
<i>antarāla</i>	- passage; vestibule before sanctum.
<i>anuratha-paga</i>	- projected surface adjacent to the central projection (surface) at an angle of a building.
<i>ardh-maṇḍapa</i>	- entrance portico; half-hall articulated with the sanctum or <i>maṇḍapa</i> .
<i>bhūmi</i>	- storey; stage.
<i>catu-śākhā</i>	- having four <i>śākhā</i> ; four-jambed door-frame.
<i>garbhagrha</i>	- sanctum; inner chamber of the shrine housing an image of deity.
<i>gavakṣa</i>	- horseshoe shaped window; gable.
<i>grīvā</i>	- neck, an architectural member below the <i>śikhara</i> or spire of the temple.
<i>janghā</i>	- sculptural broad bands in the middle exterior walls of a temple.
<i>kakṣāsana</i>	- bench below the dwarf pillars, particularly in a prayer hall.
<i>kalaśa</i>	- vase shaped finial; pitcher; the sacred pot.
<i>khāpuri</i>	- cap like structure above the <i>āmalak</i> .
<i>konaka-paga</i>	- projected surface adjacent to <i>anuratha-paga</i> .
<i>maṇḍapa</i>	- prayer hall or pillared pavilion in front of a sanctum.
<i>mastaka</i>	- head of the elevated structure of temple includes components like <i>āmalak</i> , <i>khāpuri</i> and <i>kalaśa</i> .
<i>mukha-maṇḍapa</i>	- front hall; entry hall.
<i>paga</i>	- projections.
<i>pancha-ratha</i>	- with five offsets (<i>tri-anga</i>).
<i>pida-deul</i>	- temple of which the roof/spire is made of <i>pidas</i> (i.e. pyramidal roof).
<i>rekha-śikhara</i>	- curvilinear spire.
<i>sabhā-maṇḍapa</i>	- open type of pillared prayer hall.
<i>śikhara</i>	- temple superstructure, spire or tower as the roof.
<i>ṣoḍ-khambhi</i>	- sixteen pillared hall.
<i>tri-ratha</i>	- with three projections.
<i>tri-śākhā</i>	- having three <i>śākhā</i> ; triple-jambed door-frame.
<i>uttarānga</i>	- lintel, beam.
<i>vimāna</i>	- storied building with receding terraces; superstructure.
<i>varandikā</i>	- entablature; elevational element separating <i>janghā</i> from <i>śikhara</i> .
<i>vitāna</i>	- ceiling.



1-Gandai; 2- Deurbija; 3- Nagpuri; 4- Sahaspur; 5- Palari; 6- Fingeswar;
7- Madwi Mahal; 8- Khallari; 9 Khapri; 10- Kapileshwar temple in Balod; 11- Dhamdha
Sites of late Kalchuri Temples



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iii) Sharma R.K., *Op. Cit.*, pp. – 473, 528 et *passim*.
iv) Manwani S. N., *Op. Cit.*, p – 127.
10. i) *Ibid.*, p – 108.
ii) *Dharohar*, *Op. Cit.*, p – 12.
11. Manwani S. N., *Op. Cit.*, p – 95.
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13. **Hypo-Astylar Halls** are the *mandapas* which have more than four pillars, their number depending on the dimensions and shape of the *mandapa*. Those which are spacious and square in shape, have usually 12, 16 or more pillars arranged in 3, 4 or more rows. They form the square of four pillars each within a bigger square formed by the corner pillars and finally the square of the *mandapas* itself. The entablature, above them also forms the similar scheme of the square within a square. – *Ibid.*, p – 150.
14. i) *C.A.S.I.R.*, Vol. - XVII, p – 34.
ii) Manwani S. N., *Op. Cit.*, p – 120.
15. Nigam, L. S. 1988 (*Daksin Kosal ka Etihāsik Bhugol*, New Delhi, p – 27) writes; "Somvanši ruler Candihār Yayāti Mahā-sīva-gupt – III (from lineage of Pandu-vanśis of Sirpur) sat on throne (of Kalinga i.e. Orissa) he built the Lingarāj temple of Bhuvaneśwar and his wife Kolāwati built Brameśwar temple."
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MONASTICISM IN INDIAN WOMEN

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Abstract: In the religious and cultural history of India, monasticism has played a long and distinguished role. Efforts for spiritual attainment have taken innumerable forms in the religious history of man, however one form seems peculiar to Indian civilization is *sannyāsa*. This study mainly focuses on the spiritual dimension of *sannyāsa* and role of monasticism in the lives of Indian women. The object of this study is intended to review the importance of forth *āśramā*, *sannyāsa* in the lives of Indian women and to give stress upon the need of good education for women with aim at all round development of the human personality involving each of its diverse aspect: body, speech, intellect, heart and spirit. By a study of lives of great women in India the present study seeks a general way what was the position of Indian women in the past and in the nineteenth century in the light of Ramkrishna movement. The same object is intended to review the prominent role played by Indian women from literary sources such as Veda, Upaniṣhads, Epics Purānas, Smṛtis and many other literary works.

Key words: Monasticism, Sannyāsa, Brahmavādinī.

INTRODUCTION :

Monasticism has an important part in several major religions. The word comes from the Greek word "monos" meaning alone. The word monasticism as we understood it today fall short of the goal of spirituality, viz: the manifestation of divinity within self.¹

The concept and aim of monasticism predates in most of the religion existing in the world today. According to Hinduism, "religion is experience and not the mere acceptance of certain time honoured dogmas or creeds To know God is to become like God."²

Before proceeding to review the evolution of the life pattern of Indian women in social context, it is well to reiterate that India as an entity of distinct culture and civilization had always endeavoured for one aim to life and that was to rise above the diversity of existence and reach oneness of all existence.

For five millennia of India's recorded history during every age and in every clime the achievement of these ideas and ideals has stirred the hearts of men and women, and many have dedicated their lives to realize the same. These ideas and ideals as realized have set the pattern of life and built up the individuation of India's culture and civilization. We find a galaxy of great men adorns the pages of every period of Indian history and it is through them that we find the fulfilment of the ideals of Indian life. But what about the part played by women in the great drama which is being enacted on the Indian scene from time immemorial. As we scan the panorama of, Indian history we see that the contribution of women has not less than that of men.

VEDIC AGE:

For a survey of rich & diversified monastic tradition a beginning has to be made from Vedic age. The R̥ṣis of ancient India formulated the four division of life called the *āśrama* system, It is interesting to note that in the beginning there were only three *āśramas* *Brahmahacarya*, (childhood and student life) *gṛhastha* (married life) *vānaprastha* or *āranyaka* (retirement in the forest with wife) The fourth *āśramā*, *sannyāsa āśrama* added later. "Hinduism holds *sannyāsa* to be the highest *āśrama* and it demands spiritual and intellectual development to a maximum degree."³

The ideals of India are alike for men and women. There is a general misconception that the ideals of women are entirely different from may even opposed to those of men. In India the first as well as the foremost clarion calls of unity and Universality were given by our seers in the form of sublime like " *Tat-Tyamasi* (Thou art that)".⁴ *Ahaṃ Brahmāsmi* (I am Brahma).⁵ It is interesting to note that the Sanskrit term *R̥ṣis* has no equivalent in the female gender just like the latter word " *Guru*". These two appellations were applied to both men and women. They serve as fine examples of historical importance that have been the basis for inspiration to both men and women for centuries.

The proto Vedic culture is not known today but from the seals and statuettes of the Harappa culture we may well conjecture that God was worshiped in the female aspect as Mother. The very high standard of learning culture and all round progress reached by Indian women during the Vedic age.

The R̥g-Veda, oldest known literature contains hymns (suktas) by as many as twenty seven women called brahmāvadīnīs, or women seers. Saunaka in his *Brahaddaēvatā* a work on ṛg-veda has, mentioned the names of these twenty seven seers.

*"Ghosā godhā viśavārā āpālopanisan nisat,
Brahmajayā jutsūr nama agastyasya svasā dītiḥ;
Indrāni cendramatā ca saramā romaśorvasi,
lopāmudrā ca nadyaś ca yamī narī ca śaśvatī
śṛir laksmī sarparājñī vāk śraddhā medhā ca daksinā,
rātri suryā ca sāvitri brahmavādinya īritāh "*⁶

UPANISHADIC AGE :

During the age of the *Upanishad* too the same high standard as found in the early *Vedic* period is maintained Unimpaired of learned women of this age the name of Gargi daughter of the sage Vahknu, stands out as the brightest luminary.⁷ Once in the court of king Janaka there was arranged to be debate on the spiritual Science. The *Bṛihadāraṇyak Upaniṣhad* explains that she asked the sage many questions on spiritual Science and became highly educated in this way. Gargi showed that in *Vedic* Culture it was not unexpected for women to become greatly learned in *Vedic* Science, nor that they could discuss such topics with wise and kindly *sages* who also shared their knowledge with them. Thus she is a luminous example of women in *Vedic* tradition. In the same *Upaniṣhad* another very cultured women, Maitreyee is known to occur as the wife of the great sage Yājñavalkya. When Yājñavalkya wanted to divide his property between his two wives Katyayani and

Maitreyee the later refused and asked her husband "what should I do with that (wordly wealth) through which I cannot be immortal".⁸ Therefore Yājñavalkya explained her all about the divine knowledge of self. In this way Maitreyee attained supreme bliss by hearing her husband's discourse and by diving deep into this spiritual understanding. Maitreyee showed how all women can achieve the heights of spiritual Understanding simply careful listening and practicing the Vedic path. Here we find a sublime example of *Sadyovadhū* and *brahmāvadīnī*.

In the *Upanishad*, which constitute the last part of the Vedas the brightest example of *Sadyovadhū*; as well as *brahmāvadīnī*. "womens are of two types *brahmāvadīnīs* or those who discourse about Brahman, and *sadyovadhūs* or those who are to become bride soon of these the *brahmāvadīnīs* are entitled to initiation, sacrifices to fire study Vedas and observance of begging alms in their own homes. But the *sadyovadhūs* are only initiated before they are married."⁹

In the age of Panini *brahmāvadīnīs* who themselves taught were reverentially called *upādhyāyā* or *upādhyāyī* and *sadyovadhūs* who were wives of teachers called *Upādhyāyānī* Both Panini and Patanjali refer to the high Vedic Knowledge acquired by the *brahmāvadīnīs* during the vedic age.

The Epic age:

The Rāmāyana and the Mahābhārata are immortal epics of India during the Epic age there are many instances of learned and qualified women. A magnificent example of a woman as above in the Rāmāyana is Ansuja, wife in the truest sense of the term of the sage Atri she too practised severe penance constantly, spent the whole of her life in deep meditation and reached such heights of spiritual perfection.¹⁰

In Rāmāyana, there are some women ascetic engaged in the study, and preaching the highest truth they are śramanī śhabri, the disciple of Matang, with her hermitage on Lake Pampa having reached the highest points of the ascetic perfection and being honoured by great ascetics.¹¹

The highest manifestation of domestic perfection in Rāmāyana, nay in the whole of Indian literature is found in the inimitable personality of Sita the idol of womanhood throughout the ages.

In the Mahābhārata the glorious example of a *brahmāvadīnīs* during that age mention may be made of Sulabha of immortal fame.¹² Other celebrated *brahmāvadīnīs* of Mahābhārata are the daughter of Sandilya described as a *brāhmaṇī* who has appointed perfection, who has adopted the vow of celibacy and purity, who practises Yoga, who has reached heaven, who has attained perfection in austerity, and who is an ascetic.¹³ Śivā described as *brāhmaṇī* who attained perfection, and who has mastered Vedas. Gandhari, Kunti, Drupadi, Savitri, Damyanti Sakuntala Satyabhama are amongst a great galaxy of noble women who though housewives, were also reputed scholars and saintly character. So, while studying the lives of these great women and others of the mythological period we find in them various virtues such as devotion to their husbands, purity of character, patience, forbearance and fearlessness- the qualities which are needed for moulding life for its grand spiritual finale.

Purāṇa and Smṛti age:

One of the most celebrated women of *Purāṇas* is Madalsa, the consort of king Ritdhvja She was a great scholar, a saintly women, a dutiful housewife and a devoted wife and mother.¹⁴ Another saintly woman of *Purāṇas* is Devahuti wife of great sage and Prajapati Kardama and mother of greater sage Kapila the propounder of the *Sāṃkhya* system of Philosophy. Her philosophical discourses with her learned husband and son prove her unique attainments, even though she lived a house hold life.¹⁵

Smṛti period was the period of codification of social laws women were bracketed with Śūdras and were denied the right to study mantras and to perform Vedic rites. However there position was respectable as "The women were neither eligible for the study of veda, nor for use of mantras in performing her sacraments (saṃskrās) except marriage. She was to be under the guarding ship of her male relations, of father as virgin, of husband as wife, and of her son as mother in old age. She could not own property except Srīdhana. Her main work was to manage the household, including keeping and spenging wealth."¹⁶ one of the *smṛti* that pays the greatest homage to women in the ever memorable verse:

**“Ytra nāryastu Pūjyanté ramante tatra Devatā
Ytraitāstu na Pūjyante Sarvāstrāphalāh kriyāḥ”¹⁷**

ROLE OF RAMKRISHNA MISSION:

India has a long and chequered national life. It has been found that whenever India had a period of decadence, a great man appeared on the scene and there was a cloud-burst of spiritual energy which raised India to a new glory. Such a man according to Gita is called an *Avatara*. It is a strange phenomenon that along with each *Avatara* also came a great woman as his consort. With Rama came Sita, with Krishna, Radha; with Buddha, Gopa; and with Chaitanya, Vishnupriya; These great women served as model of the *Dharma* which their divine husband had come to preach, so that the *Dharma* could find an expression in the life of woman and become acceptable to women. In nineteenth century India had reached the nadir of degradation and it was necessary that an *Avatara* should appear on the Indian scene, which actually happened.

Ramakrishna movement: By the middle of the year 1872 Sri Ramkrishna's sadhanas (system of spiritual discipline) were all over starting from the year 1855, posed an insatiable hunger for God, he went on practicing one sadhana after another, and in the process acquired such a variety of spiritual experiences and encounters with God as is found nowhere else in the story of man's religion. The finale of his long and varied experiments with God was drawn on 5 June 1872 by the worship of Sodashi in the person of his wedded wife Sri Sardamani Devi, looking on her as the Divine Mother. It is of crucial importance to remember that before any other disciple came to Sri Ramkrishna, Sarda Devi, his immaculate wife had become his first disciple. The Master not only trained her meticulously for attaining the highest spiritual realizations but also commissioned her in definitive terms to carry on the spiritual ministration he had set in motion in the world. He also revealed the truth that he and the Holy Mother were not to be differentiated but that she was to be looked upon as the manifestation of his sakti. This commission and revelation pronounced by Sri Ramkrishna have made it imperative that no survey of the activities of Ramkrishna Math and Ramkrishna Mission can be authentic unless the Holy Mother's inner spiritual role in the creation and moulding of the Ramkrishna Math and Ramkrishna Mission is duly acknowledged.

Holy mother's heart was Universal heart which accepted everyone, good or bad as an object of care and affection. In her later life the Holy Mother by her spiritual ministration by her leading an ideal householder's life and by her directing the monastic organisation from behind the scene, took part in the divine drama of which Sri Ramkrishna was the principal actor. The revival of the asrama institution in modern India is mainly the achievement of the Ramkrishna mission.

The women's Math that Swami Vivekanda dreamt of came into existence on 2nd December 1954 as Sri Sarda Math. Swami Vivekanda was the first to recognize Holy Mother's spiritual power and he wrote his brother disciples early as in 1894:

“There is no chance for the welfare of the world unless the condition of women is improved.. It is not possible for a bird to fly on only one wing. Hence, in the Ramkrishna Incarnation, the acceptance of a woman as the Guru, hence His practising in the women's grab and frame of mind, hence too his preaching the motherhood of women as representation of the Divine Mother. It is that my first endeavour is to start a Math for women. This Math shall be the origin of Gargis and Maitreyis, and women of even higher attainment than these...”¹⁸

He tried his utmost to turn his dream into reality. When the Holy mother's Birth Centenary arrived Sri Sarda Math was established. It is the first and only women's order in the history of monastic ideal followed by Hindus, Jains, Buddhists and Christians which is absolutely independent of men's control in all matter sacred and secular.

CONCLUSION

This very brief and rapid survey of the ideals of Indian womanhood through the ages will suffice to show that in spite of many changes as regards educational facilities and domestic, social, political, legal, and economic rights, the women of India have remained fundamentally unchanged. This is due to the fact that their ideals, their visions, and their outlooks, manifesting the perennial culture, and the ever-throbbing heart of India, are at bottom one and the same. The women of India, too have naturally been imbued with the same supreme Ideal all through the ages. As housewives, as ascetics, and as both combined, they have always kept burning the torch of their inner spirituality, purity, and beauty, their inherent sweetness, softness, and spirit of service.

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छत्तीसगढ़ का आर्थिक परिदृश्य : विवेचनात्मक अध्ययन

अशोक पारख

छत्तीसगढ़ निजी क्षेत्र विश्वविद्यालय विनायक आयोग, रायपुर

सार.संक्षेप : कृषि, वन एवं खनिज साधनों से भरपूर छत्तीसगढ़ राज्य विकास की महती संभावनाओं के साथ-साथ पिछड़ापन एवं गरीबी का दृश्य उपस्थित करता है । भौतिक, सामाजिक, संस्थागत, वित्तीय एवं प्रशासकीय अवरोधों के कारण छत्तीसगढ़ का परिदृश्य विषमताओं से भरा है और आधारभूत संरचना की दृष्टि से पिछड़ा हुआ है । छत्तीसगढ़ के विकास में परिवहन साधनों का अभाव एक बड़ी बाधा रही है । प्रदेश के संसाधनों को प्रदेश एवं देश के विकास में प्रयुक्त करने से ही ये संसाधन अधिक मूल्यवान बन सकेंगे । छत्तीसगढ़ में मानव विकास पर कम ध्यान दिया गया है । छत्तीसगढ़ राज्य का सकल घरेलू उत्पाद एवं प्रति व्यक्ति आय बढ़ रही है परंतु विकास के अधिकांश संकेतकों के मामले में राज्य की स्थिति अच्छी नहीं है । लक्ष्यों की सुनियोजित बुनावट से छत्तीसगढ़ राज्य भारत का सबसे विकसित राज्य बनकर उभर सकता है ।

शब्द कुंजी : आर्थिक संसाधन, आधारभूत संरचना विकास, पिछड़ापन एवं गरीबी, सकल घरेलू उत्पाद, प्रति व्यक्ति आय

छत्तीसगढ़ राज्य का गठन 1 नवम्बर 2000 को मध्यप्रदेश को विभाजित कर किया गया। पहले यह विभिन्न राज्यों का हिस्सा बनता रहा तथा अंततः एक पृथक राज्य के रूप में उसने अपनी पहचान बनाई। छत्तीसगढ़ मध्य प्रदेश के पूर्वांचल में स्थित देश का 27 वाँ राज्य है। छत्तीसगढ़ का भौगोलिक क्षेत्रफल 1,35,194 वर्ग किलोमीटर है जो भारत के भौगोलिक क्षेत्रफल का 4.1 प्रतिशत है।¹ क्षेत्रफल की दृष्टि से छत्तीसगढ़ का क्षेत्रफल 16 राज्यों से ज्यादा है। यह कई छोटे-छोटे राष्ट्रों से बड़ा है। छत्तीसगढ़ का क्षेत्रफल पंजाब, हरियाणा एवं केरल इन तीनों राज्यों के योग से अधिक है। यही नहीं छत्तीसगढ़ का विशालतम संभाग बस्तर 39,114 वर्ग किलोमीटर विस्तार में केरल राज्य के क्षेत्रफल से भी बड़ा है।

छत्तीसगढ़ राज्य विकास की महती संभावनाओं के साथ-साथ पिछड़ेपन एवं गरीबी का दृश्य उपस्थित करता है। राज्य की गिनती देश के कम विकसित राज्यों में की जाती है। कृषि, वन एवं खनिज साधनों की संभावनाएँ अर्धदोहित रही हैं। यद्यपि 2009-10 में सकल राज्य घरेलू उत्पाद वृद्धि दर 11.49 प्रतिशत रही है जो देश में सर्वाधिक है। विगत 5 वर्षों में औसत विकास दर 10.89 प्रतिशत रही है। छत्तीसगढ़ में प्रचलित भावों पर प्रति व्यक्ति आय 2000 में 10,125 ₹ थी जो आज बढ़कर 38,533 ₹ हो गयी है।² वृद्धि की इस रफ्तार से राज्य की गरीबी में कोई सुधार नहीं हो पाया है। छत्तीसगढ़ के 44 प्रतिशत लोग गरीबी रेखा के नीचे जीवन यापन कर रहे हैं। शहरी जनसंख्या की 25 प्रतिशत आबादी तंग बस्तियों में रहने को विवश है।³ गरीबी की विशालता का अनुमान इस बात से लगाया जा सकता है कि राज्य सरकार 1 ₹0 एवं 2 ₹0 प्रति किलो में प्रति माह 35 किलो चावल तथा निःशुल्क नमक 36 लाख गरीब परिवारों को दे रही है। छत्तीसगढ़ की व्यापक गरीबी एवं पिछड़ेपन का आंशिक कारण यहाँ की जनसंख्या 2.08 करोड़ के एक बड़े भाग (44.7 प्रतिशत) में अनुसूचित जाति (12.2 प्रतिशत) एवं अनुसूचित जनजाति (32.5 प्रतिशत) का होना है।⁴ इसकी अवहेलना गरीबी एवं पिछड़ेपन को चिर स्थायी बना देगी।

छत्तीसगढ़ एक कृषि प्रधान राज्य है। क्रियाशील जनसंख्या का लगभग 80 प्रतिशत भाग प्रत्यक्ष अथवा परोक्ष रूप से कृषि से जुड़ा हुआ है। 63 वर्षों में कृषि क्षेत्र में लगातार संकुचन के बावजूद आज भी छत्तीसगढ़ में कृषि के अधीन मू. क्षेत्र सर्वाधिक परिमाण (35.5 प्रतिशत) में है।⁵ कृषि छत्तीसगढ़ की आत्मा एवं प्राण है। छत्तीसगढ़ को धान के कटोरे के रूप में जाना जाता है, पर इस कटोरे के पीछे जो अंधकार छिपा है उसने इस अंचल के किसानों को प्रकाश की रोशनी से बहुत दूर रखा है। यहाँ के किसानों के पास 4 माह धान की फसल उगाने के बाद 8 माह तक रोजी कमाने का कोई साधन नहीं है। आजादी के बाद सिंचाई पर ज्यादा जोर दिया जाना चाहिए था परंतु हमने ऐसा नहीं किया। सिंचाई के साधन छत्तीसगढ़ में नगण्य (कुल बोये गये क्षेत्र का 23 प्रतिशत) हैं। सिंचाई सुविधायें नहीं होने के कारण छत्तीसगढ़ के अधिकांश हिस्से में रबी की फसल लेना संभव नहीं है। वर्ष में एक फसल लेकर किसान कभी समृद्ध नहीं हो सकता। सिंचाई हेतु विदोहित किये जा सकने योग्य स्रोतों की पूरे अंचल में बहुतायतता है। आवश्यकता है इनके योजनाबद्ध ढंग से उपयोग में लाये जाने की। राज्य में कृषि विकास की अपार संभावनाएँ विद्यमान हैं।

राज्य में प्रचुर वन संसाधन हैं। राज्य के कुल भौगोलिक क्षेत्र के लगभग 44 प्रतिशत भाग में वन हैं। छत्तीसगढ़ एक ऐसा स्थान है जहाँ आज भी वनों की विविधता बनी हुई है। जड़ी-बूटियों के लिए भी यह विख्यात है। इमारती एवं जलाऊ लकड़ी, बांस, तेंदूपत्ता, साल बीज, हर्षा, गोंद, धूप, लाख आदि बनोपज आर्थिक दृष्टि से महत्वपूर्ण हैं। वनांचल में रहने वाले लोगों की आजीविका का प्रमुख आधार आज भी वनोपज है। इन वनोपजों के संग्रहण में जन भागीदारी को अधिकतम बढ़ावा देना क्षेत्रीय आर्थिक विकास की दृष्टि से जरूरी है। वनोपज एवं इस पर अधिरित उद्योग व्यावसाय को आज योजनाबद्ध ढंग से स्थापित किये जाने एवं प्रोत्साहन दिये जाने की आवश्यकता है। अकेला बस्तर भारत की 10 प्रतिशत वनोपज प्रदान करने की क्षमता रखता है। लगभग 40 प्रतिशत वन आर्थिक दृष्टि से काफी मूल्यवान हैं।⁶ परन्तु राज्य के शुद्ध घरेलू उत्पाद में लगभग 3 प्रतिशत का ही मूल्य वर्द्धन करते हैं। छत्तीसगढ़ आदिवासी प्रधान राज्य है पर आदिवासियों को ही वन संसाधनों की पहुंच से दूर रखने के चलते उनमें अत्यधिक असंतोष है। इस स्थिति में बदलाव जरूरी है। लंबे समय तक असंतोष का बना रहना विकास को अवरूद्ध करता है।

खनिज सम्पदा की दृष्टि से छत्तीसगढ़ एक सम्पन्न राज्य है। इस क्षेत्र में व्यापारिक, औद्योगिक एवं आण्विक महत्त्व के खनिजों का विशाल भंडार भरा पड़ा है। छत्तीसगढ़ में 28 प्रकार के प्रमुख खनिज पाये जाते हैं जिनमें लौह अयस्क, कोयला, चूना पत्थर, डोलोमाइट, कोरंडम, टिन, क्वार्टजाइट प्रमुख हैं।⁷ छत्तीसगढ़ में भारत का 20 प्रतिशत लौह अयस्क, 17 प्रतिशत कोयला एवं 12 प्रतिशत डोलोमाइट प्राप्त हो रहा है।⁸ बैलाडीला के उच्च किस्म के लौह अयस्क का हम जापान निर्यात कर रहे हैं। छत्तीसगढ़ में उपलब्ध लौह अयस्क का भारत में ही उपयोग किया जाये तो भिलाई इस्पात संयंत्र जैसे 2 बड़े संयंत्र बस्तर में लगाये जा सकते हैं। देवभोग,

मैनपुर में हीरे का भंडार विश्व प्रसिद्ध हो चुका है। इसके साथ ही भारत की शत-प्रतिशत टिन खदानें छत्तीसगढ़ में ही हैं। छत्तीसगढ़ में उपलब्ध खनिज पदार्थों का विदोहन कर समुचित उपयोग किया जाये तो छत्तीसगढ़ में आर्थिक विकास की दर लगभग 15 प्रतिशत प्रतिवर्ष प्राप्त की जा सकती है। भारत का 16 प्रतिशत खनिज उत्पादन छत्तीसगढ़ से प्राप्त हो रहा है। राज्य के खनिज संसाधन अनेक खनिज आधारित उद्योगों एवं थर्मल बिजली के विकास के सुदृढ़ आधार बन सकते हैं। राज्य बनने से पहले 900 मेगावाट बिजली की खपत होती थी जो आज बढ़कर 2500 मेगावाट हो गई है। इस राज्य में जिस तेजी से सार्वजनिक, निजी और संयुक्त क्षेत्र में बिजली घरों के निर्माण की प्रक्रिया चल रही है उसके अनुसार सन् 2020 तक हम 40 हजार मेगावाट बिजली उत्पादन करने लगेंगे और दूसरे राज्यों को भी बिजली बेचने की स्थिति में आ जायेंगे।⁹

प्राकृतिक संसाधनों से सम्पन्न हमारे राज्य से बड़ी मात्रा में कच्चा माल निर्यात किया जाता है, यह कोई गर्व की बात नहीं है। प्रदेश के संसाधनों को प्रदेश एवं देश के विकास में लगाना होगा तभी ये संसाधन अधिक मूल्यवान बन सकेंगे। यहाँ के लोग अपने संसाधनों का उपयोग स्वयं नहीं कर पाने के कारण ही पिछड़ेपन के शिकार हैं। छत्तीसगढ़ की प्रमुख खनिज संपदा लौह अयस्क को ही ले लीजिये। हजारों किलोमीटर दूर लौह अयस्क को ले जाने के बजाय राज्य में ही उद्योग लगाये जायें जिससे विकास के साथ लोगों को रोजगार भी मिलेगा। आज राज्य को लौह अयस्क की कीमत मिट्टी से भी कम मिलती है। इससे अधिक बड़ी विडम्बना और क्या हो सकती है कि जिस क्षेत्र में खनिज सम्पदा भरी पड़ी है वह आज भी पिछड़ा का पिछड़ा है।¹⁰

छत्तीसगढ़ के विकास में परिवहन साधनों का अभाव एक बड़ी बाधा रही है। राज्य का एक तिहाई भाग ऐसा है जहाँ यातायात साधनों से पहुँचना संभव नहीं है। राज्य के कुछ जिले ऐसे हैं जहाँ एक इंच भी रेलवे लाइन नहीं है। जनसंख्या की दृष्टि से रेलमार्ग व सड़क मार्ग दोनों की स्थिति नाजुक है। छत्तीसगढ़ क्षेत्र के दुर्गम एवं दूरस्थ इलाकों जैसे बस्तर, सरगुजा, जशपुर, बिन्दानवागढ़ में बड़ी संख्या में आदिवासी रहते हैं, जहाँ रेल का साधन तो है ही नहीं बल्कि सड़कों भी अपर्याप्त हैं। प्रति 100 वर्ग किलोमीटर क्षेत्र पर सड़कों की लंबाई मात्र 25 कि.मी. है जबकि पूरे देश में 75 कि.मी. है। अर्थव्यवस्था के सभी क्षेत्रों के विकास के लिए सुविकसित परिवहन के साधनों का होना जरूरी है। प्रदेश के विकास के लिए रेल एवं वायु यातायात महत्वपूर्ण है। छत्तीसगढ़ में इन दोनों की कमी है। संचार सुविधाओं तथा टेलीफोन एवं डाक सेवाओं की भी राज्य में समान रूप से कमी है।

आर्थिक विकास के लिए छत्तीसगढ़ अन्य राज्यों की तुलना में अधिक बेहतर स्थिति में है। यहाँ प्राकृतिक संसाधन खनिज, वन, कृषि और जल संसाधनों की कमी नहीं है। यह विद्युत आधिक्य वाला राज्य है। छत्तीसगढ़ की देश के मध्य में स्थिति के कारण यह देश के सभी हिस्सों से समान दूरी पर स्थित है। छत्तीसगढ़ में उत्पादन के साधन श्रम और भूमि सस्ते हैं इसलिए उद्यमियों की लागत कम है। ये सब लाभ छत्तीसगढ़ को प्राप्त हैं जिससे यह देश का एक शीर्ष एवं विकसित राज्य बन सकता है। भारत के उत्पादन का 27 प्रतिशत स्टील एवं स्पंज आयरन, 30 प्रतिशत एल्युमीनियम एवं 15 प्रतिशत सीमेंट उत्पादन छत्तीसगढ़ में होता है।¹¹ 21वीं शताब्दी की आधारभूत अवधारणा है कि विकास के लिए (1) उत्तम शासन और (2) उत्तम अधोसंरचना होनी चाहिए। यदि राज्य में नक्सलवाद के चलते अराजकतापूर्ण स्थिति रही तो उद्योग यहाँ आकर्षित नहीं होंगे। पश्चिम बंगाल, बिहार और काश्मीर इसके उदाहरण हैं। सन् 1960 तक पश्चिम बंगाल औद्योगिक दृष्टि से एक शीर्ष राज्य था किंतु आये दिन बंद हड़ताल के कारण राज्य का भट्ठा बैठ गया। छत्तीसगढ़ की कढ़ाई में नक्सलियों ने उबाल उत्पन्न कर दिया है। टप-टप कर मरते आदिवासी व पुलिस के नौजवान हमारे सामने अनेकों प्रश्न उछाल रहे हैं। नक्सलियों ने जुल्म की सारे हर्दें पार कर दी हैं। बस्तर के गाँवों की शांति भंग हो गई है। गाँव-गाँव में तनाव का वातावरण बनता जा रहा है। इस स्थिति पर समय रहते नियंत्रण जरूरी है।

आधारभूत संरचना का विकास से सीधा संबंध है और छत्तीसगढ़ इस दृष्टि से अत्यंत पिछड़ा हुआ है। छत्तीसगढ़ की धरती अमीर है किंतु यहाँ के लोग गरीब हैं, यह नारा बार-बार उछाला जाता है। परंतु यहाँ के लोग गरीब क्यों हैं? इस पर किसी ने विचार नहीं किया। छत्तीसगढ़ में मानव विकास पर कम ध्यान दिया गया। यह एक निर्विवाद सत्य है कि मानव विकास भौतिक विकास से श्रेष्ठ है। मानव का विकास ही राज्य का विकास है। अब यह महसूस किया जाने लगा है कि हम मानव संसाधनों का विकास पहले करें। मानव विकास से ही भौतिक संसाधनों का स्वयं विकास होने लगेगा। स्वस्थ एवं शिक्षित मानव अपने संसाधनों का अशिक्षित और बीमार लोगों की तुलना में बेहतर ढंग से प्रयोग कर सकेगा। यदि हमें छत्तीसगढ़ का समग्र विकास करना है तो हमें शिक्षा का मूल्य समझना होगा। शिक्षा के क्षेत्र में जिस तरह की व्यवस्थाएँ होनी चाहिए वेसी सुविधाएँ यदि सरकार उपलब्ध नहीं कराती है तो शिक्षा निरर्थक बन जायेगी। दुर्भाग्यवश हमारी शिक्षा पद्धति बदलते सामाजिक और आर्थिक परिवेश से दूर रही है जबकि उसे नई सामाजिक और आर्थिक व्यवस्था का पथ प्रदर्शक होना चाहिए था। हमें विकास के मुख्य आधार शिक्षा को अधिक प्रभावी बनाना होगा। शिक्षा पर बजट का 10 प्रतिशत और स्वास्थ्य पर

कम से कम 6 प्रतिशत व्यय होना ही चाहिए। प्रत्येक गाँव में एक स्वास्थ्य केंद्र होना चाहिए जहाँ जरूरी दवाइयाँ मिले और डाक्टर मौजूद रहे। आज शिक्षा ही नहीं स्वास्थ्य भी खरीद कर मिलता है, यह स्थिति राज्य के लिए सुखद नहीं कही जा सकती है।

छत्तीसगढ़ छोटे कस्बों का राज्य है। छत्तीसगढ़ में नगरीय सेवाओं का स्तर अत्यंत कमजोर है। 12 वें वित्त आयोग के प्रतिवेदन के अनुसार तीन मूलभूत सेवाओं पीने का पानी, निकासी एवं शौचालय से संबंधित वंचितता संकेतांक 27.95 प्रतिशत है जबकि संपूर्ण देश में 16.79 प्रतिशत है।¹² शहरी बसाहट का आकार छोटा होने के बावजूद शहरी समस्याओं का हम समाधान नहीं कर पा रहे हैं। गंदी नालियाँ, धूल-धुसरित मार्ग, वाहनों से उड़ता धुआँ, उद्योगों की चिमनी से निकलता प्रदूषण छत्तीसगढ़ के नगरों/कस्बों की पहचान बनता जा रहा है। तालाब लगातार सिकुड़ते जा रहे हैं। शहरों में भू-माफियों का कब्जा होता जा रहा है। नगर झुग्गी-झोपड़ियों में तब्दील हो रहे हैं। नगरों के स्वरूप को अच्छा करने एवं समस्याओं से निजात पाने कठोर कदम उठाने होंगे। हम योजनाएँ ऐसी बनायें जो व्यावहारिक धरातल पर संभव हो। इसके अभाव में शहरीकरण की प्रक्रिया अनियोजित एवं अस्त-व्यस्त रहेगी।

कहते हैं "दिल्ली ऊंचा सुनती है।" भारत के विभिन्न क्षेत्रों के पिछड़ेपन के मूल में अपेक्षित राजनैतिक दबाव की कमी का होना रहा है। आज यदि हम विचार करें तो छत्तीसगढ़ जैसे राज्य भारत के उपनिवेश मात्र बन गये हैं, जिनके साधनों का शोषण तो होता है, परंतु वहाँ के नागरिक अपने संसाधनों के उचित दोहन के अभाव में अपने भाग्य को कोसते प्रगति की दौड़ में पिछड़ते जा रहे हैं। छत्तीसगढ़ की खुशहाली के लिए हमें अपनी सोच बदलनी होगी। अनेक भौतिक सामाजिक, संस्थागत, वित्तीय एवं प्रशासकीय अवरोधों के कारण छत्तीसगढ़ का परिदृश्य विषमताओं से भरा है। विकास के अधिकांश संकेतकों के मामले में राज्य देश की विकास की सीढ़ी के निम्नतम पायदान पर बना हुआ है। अब इसे सदियों की दूरी दशकों में तथा दशकों की दूरी वर्षों में तय करना है। लक्ष्यों की सुनियोजित बुनावट से ही छत्तीसगढ़ भारत का सबसे विकसित राज्य बनकर उभर सकता है।

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भारतीय महिलाओं की स्थिति : सामाजिक-ऐतिहासिक पृष्ठभूमि

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सार-संक्षेप : भारतीय महिलाओं की स्थिति प्राचीन काल में अत्यंत उच्च थी किन्तु कालान्तर में उनकी स्थिति में परिवर्तन आने लगा। प्रस्तुत लेख में प्रागैतिहासिक काल से वर्तमान समय तक महिलाओं की स्थिति का क्रमिक विवरण प्रस्तुत किया गया।

शब्द कुंजी : भारतीय महिला, सामाजिक-धार्मिक स्थिति, आधुनिक युग में परिवर्तन

मार्कण्डेय पुराण अंतर्गत दुर्गा सप्तशती में कहा गया है कि विद्या समस्तास्तव देवि भेदाः स्त्रियः समस्ता सकला जगत्सु। अर्थात् समस्त विद्याएँ एवं समस्त स्त्रियाँ देवी रूप होती हैं, उन्हें सन्तोषित रखना ही भगवती की पूजा है। जिस कुल में स्त्रियों का पूजन, मान-सम्मान होता है, वहाँ सभी देवों का वास होता है। जहाँ स्त्रियाँ अनादरित हों, अश्रु स्त्राव करती हैं वह कुल नष्ट हो जाता है। रावण, दुर्योधन के कुल का विनाश इसका प्रत्यक्ष प्रमाण है। महाकवि कालीदास ने लिखा है कि -

गृहिणी सचिवः सखीमिथः प्रिय शिष्या ललिते कलाविधौ ।

करुणा विमुखेन मृत्युना हरतात्वी बद किंनमेहृतम् ॥ 1

अर्थात् प्राणी के नीरस जीवन में सजीवता लाने के लिए यही शक्ति है। अपने मधुर स्मित से थके-मांदे प्राणियों में प्राणों का संचार करने वाली यह अव्यर्थ संजीवनी है। समय-समय पर पत्नी, सचिव, सखी, प्रियशिष्या, ललित कलाओं में निपुण के रूप में स्वयं को परिवर्तित कर जिस आनंद की सृष्टि करती है, वह अवर्णनीय है। इनकी निन्दा करने वाला निन्दक ही वास्तव में निन्दनीय है। नारी प्रेरणा देने वाली, पवित्र बनाने वाली और संयम सिखाने वाली विशिष्ट शक्ति है। स्त्री चाहे कितनी अबला एवं कुरूपा हो किन्तु माता के रूप में उसका सर्वोत्कृष्ट रूप दिखाई देता है अर्थात् प्रजा, समाज व संस्कृति को निरंतर बनाये रखने में नारी जाति का महत्त्वपूर्ण योगदान है, इसीलिए दुर्गा सप्तशती में नारी का मातृ रूप को शतशः प्रणाम किया गया है -

या देवी सर्व भूतेषु, मातृ रूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ 2

कोई भी समाज चाहे वह आदिकालीन हो या आधुनिक, पुरातन हो या नवीन, कृषि प्रधान हो या औद्योगिक, शहरी हो या ग्रामीण इनकी एक विशिष्ट संस्कृति होती है। संस्कृति पूर्वजों से वंशजों में पीढ़ी दर पीढ़ी हस्तान्तरित होती है। इस संस्कृतिकरण की प्रक्रिया में उस समाज की स्त्रियों की विशेष भूमिका होती है। शिशु लड़का हो या लड़की अपने जन्म से यौवनकाल के आरंभ तक माता के सम्पर्क में अन्य लोगों की तुलना में अधिक होती है। माता ही शिशु की प्रथम गुरु होती है। ब्रह्मपुराण में महर्षि वेदव्यास ने लिखा है –

पितु रप्यधिका माता गर्भ धारण पोषणात् ।

अतोहि त्रिषु लोकेषु मास्ति मातृ समो गुरुः ॥ 3

पुत्र के लिए माता का स्थान पिता से बढ़कर है, माता संतान को गर्भ में धारण करती है। अपने रस, रक्त और शरीर ही नहीं भावनाओं और संस्कारों से भी पालन पोषण करती है। इसलिए वह सर्वापरि मार्गदर्शक और कल्याणकारी गुरु के रूप में प्रतिष्ठा की पात्र है। इसीलिए मनुस्मृति में कहा गया है –

उपाध्यायान्दशाचार्य आचार्याणां शतं पिता ।

सहस्र तु पितृमाता गौरवेणातिरिच्यते ॥ 4

उपाध्याय से आचार्य दस गुणा श्रेष्ठ है और आचार्य से सौ गुणा पिता। परन्तु माता, पिता से भी सहस्र गुणी श्रेष्ठ, वन्दनीय एवं पूज्य है।

माता संतान के लिए सबसे श्रेष्ठ और सर्वाधिक हितैषी संरक्षिका है। संतान के व्यक्तित्व पर माता का सर्वाधिक प्रभाव होता है। संतान को मनचाही दिशा देने, आदर्श व समर्थ व्यक्तित्व प्रदान करने वाली माताओं में कौशल्या, यशोदा, कुन्ती, सुभद्रा, जीजाबाई, पुतलीबाई आदि की एक सुदीर्घ परम्परा है।

नारी शक्ति स्वरूप है इनका प्रधान कार्यक्षेत्र परिवार है। व्यक्ति को जो संस्कार मिलता है उसके विकास हेतु जो पोषण मिलता है उसका स्रोत परिवार है। अर्थात् परिवार ही मानव सम्यता और संस्कृति के विकास की मूल इकाई है।

पारिवारिक जीवन व जीवन के विभिन्न कार्यों में पुरुषों के साथ-साथ स्त्रियों की भूमिका अत्यंत महत्त्वपूर्ण होती है। पारिवारिक व सामाजिक जिम्मेदारी पुरुष व स्त्री दोनों मिलकर उठाते हैं। समाज रूपी गाड़ी के दो पहिए पुरुष व स्त्री हैं। इसे आगे बढ़ाने हेतु दोनों में समानता होना आवश्यक है।

भारतीय समाज में स्त्रियों की स्थिति व भूमिका के संबंध में आदिकाल से वर्तमान तक परिवर्तन स्वरूप काफी उतार-चढ़ाव आया है। सामाजिक परिवर्तन व सामाजिक नियमों के कारण प्रारंभ में भारतीय पुरुष व स्त्रियों की स्थिति में समानता थी, वह धीरे-धीरे पुरुषों की उच्चता व स्त्रियों को निम्नता के गर्त में ले गई। राजपूत कालीन व मुगलकालीन समय में सतीप्रथा, बाल-विवाह, पर्दाप्रथा, बहुपत्नीत्व, दहेज, बेमेल विवाह आदि अनेक कुप्रथायें समाज में व्याप्त थीं, जो स्त्रियों की स्थिति व भूमिका को अत्यंत दयनीय स्थिति में ले गई। मुगलकालीन समय में स्त्रियों की स्थिति इतनी दयनीय थी कि गोस्वामी तुलसीदास जैसे प्रख्यात विद्वान जो एक नारी (पत्नी) की प्रेरणा से ही रामचरितमानस जैसे महाकाव्य की रचना किये हैं, उन्हें भी यह लिखना पड़ा कि –

ढोल गंवार शूद्र पशु नारी ।

ये सब ताड़न के अधिकारी ॥ 5

19 वीं 20 वीं शताब्दी में राजा राममोहन राय, दयानंद सरस्वती, ईश्वरचंद विद्यासागर, रानडे, महात्मा गांधी आदि ने भी स्त्रियों की गिरी हुई स्थिति को देखकर दुःख व्यक्त किया और इनके स्थिति में सुधार हेतु प्रयास किये हैं। भारतीय नारियों की समकालीन स्थिति का चित्रण राष्ट्रकवि मैथिलीशरण गुप्त के निम्नांकित पंक्तियों में दर्शित है

अबला तेरी हाय यही कहानी ।

आँचल में है दूध और आँखों में पानी ॥ 6

प्रसंग को दृष्टिगत रखते हुए विभिन्न कालखण्डों में भारतीय नारियों की स्थिति में परिवर्तन का संक्षिप्त विवरण भी दिया जाना विषयांतर्गत होगा ।

भारतीय महिलाओं की स्थिति में परिवर्तन : ऐतिहासिक परिप्रेक्ष्य में

भारतीय समाज अनेक परिवर्तनों से गुजरा है। मुगलों के आगमन के पश्चात् सांस्कृतिक सम्पर्क के कारण कुछ परिवर्तन इस काल में हुआ तो ब्रिटिश के आगमन से उनके पश्चिमी शिक्षा, कानून व नियम, राजनैतिक प्रणाली, सामाजिक-सांस्कृतिक मूल्यों का प्रभाव भारतीय समाज पर पड़ा। ये तत्व परम्परागत भारतीय सामाजिक मूल्यों की जड़ों को कमजोर करती हुई इनमें परिवर्तन भी किया। यदि परिवर्तन संस्कृति के एक तत्व में किया जाये तो अन्य तत्व भी इससे कुछ न कुछ प्रभावित होते हैं। परिवर्तन की लहर केन्द्र स्थल अर्थात् जहाँ परिवर्तन

होता है वहाँ तीव्र व सीमा में क्रमशः मंद होती जाती है, जिस प्रकार नदी में पत्थर का टुकड़ा फेंकने पर उस स्थल में तीव्र लहर बनती है जो सीमा पर क्रमशः मंद गति से फैलती जाती है। इन परिवर्तनों का प्रभाव स्त्रियों की स्थिति पर भी पड़ा क्योंकि स्त्री एक व्यक्ति, एक परिवार का सदस्य, एक जाति व समाज की सदस्या है। अतः इनकी स्थिति में परिवर्तन का अध्ययन करना समाजशास्त्र, मानवशास्त्र, मनोविज्ञान व इतिहास आदि विषयों के अनुरूप है।

भारतीय नारियों की स्थिति व उनमें परिवर्तन की जानकारी के लिए आदिमयुग से परिवर्तनों का संक्षेप में उल्लेख किया जाना आवश्यक है। भारतीय नारियों की स्थिति इतिहास के विभिन्न कालखण्डों के अनुसार निम्नलिखित भागों के अंतर्गत प्रस्तुत है -

1. आदिम युग या प्रस्तर युग, 2. उदयकालीन वैदिक काल, 3. पश्चात् वैदिक काल, 4. बौद्ध एवं जैन काल
5. स्मृति युग तथा पूर्व मुगल काल, 6. मुगल काल, 7. ब्रिटिश काल (स्वतंत्रता के पूर्व) 8. स्वतंत्रता के पश्चात्
9. आदिम युग या प्रस्तर काल

मानव विकास का प्रारंभ आदिम युग या पाषाण काल के नाम से जाना जाता है। सभ्यता के उस स्तर में क्रमशः खाद्य संकलन, शिकार, कृषि, पशुपालन स्तर आया। खाद्य संकलन स्तर में पुरुष व स्त्री का स्तर बराबर था। प्रजनन व शिशु पालन के कारण स्त्रियों का सम्मान किया जाता था। शिकार स्तर पर पुरुषों की प्रधानता हुई, किन्तु स्त्रियों की स्थिति पुरुषों के बराबर थी। कृषि व पशुपालन दोनों में स्त्रियों का भी योगदान रहता था। अतः स्त्रियों को सम्मान दिया जाता था। सिन्धु घाटी सभ्यता काल में भी स्त्रियों की स्थिति सम्मानजनक थी। मातृ देवी के रूप में नारी की पूजा की जाती थी। सभ्यता के विकास के साथ समाज, पितृ सत्तात्मक व पितृवंशीय समाज में बदलने लगा व पुरुषों की स्थिति ऊँची व स्त्रियों की स्थिति पुरुषों के अपेक्षा नीचे होने लगी।

2. ऋगवैदिक काल

ऋगवैदिक काल में पितृवंशीय व पितृ सत्तात्मक समाज था, किन्तु स्त्रियों की स्थिति अच्छी थी। लड़कों की भाँति लड़कियों की भी शिक्षण व्यवस्था किया जाता था। लड़कियों के विवाह हेतु इनकी इच्छानुसार वर चुनने (स्वयंवर) की स्वतंत्रता थी। विवाह की आयु लड़कियों में यौवन काल में थी। पत्नी को परिवार का आवश्यक अंग माना जाता था। विभिन्न धार्मिक अनुष्ठान पत्नी के बिना पूरा नहीं किया जा सकता था। तैत्तरीय ब्राह्मण' के अनुसार जो व्यक्ति पत्नी के बिना धार्मिक अनुष्ठान आदि करता तो उसे मात्र आधा ही पुण्य प्राप्त हो पाता था। पति की मृत्यु होने पर उसके शरीर के साथ सती होना आवश्यक नहीं था। विधवा स्त्री पुनःविवाह कर सकती थी या नियोग प्रथा से संतान उत्पन्न कर शेष जीवन संतान के साथ बिता सकती थी।

3. उत्तर वैदिक काल

वैदिक काल के अंतिम भाग में स्त्रियों की स्थिति वैदिक काल के पूर्वार्द्ध भाग की अपेक्षा कमजोर होने लगी। स्त्रियों की उच्च शिक्षा में प्रतिबंध हो गया सामान्य शिक्षा को ही स्त्रियों के लिए उपयुक्त शिक्षा माना जाने लगा। वशिष्ठ के अनुसार यदि कोई स्त्री का सतीत्व भंग हो जाता है तो रजस्वला होने के उपरांत शुद्ध होने के बाद कुछ प्रायश्चित्त के फलस्वरूप उसे शुद्ध माना जाता था एवं पति उसे पुनः ग्रहण कर सकते हैं। गौतम ऋषि की पत्नी अहिल्या का श्राप से मुक्त होने के उपरान्त पुनः ऋषि के पास जाना इसका उदाहरण है।

4. बौद्ध एवं जैन काल

बौद्ध एवं जैन धर्म काल में स्त्रियों की स्थिति में कुछ सुधार हुआ। स्त्रियों को पुरुषों की भाँति सम्मान दिया जाता था। इस धर्म में स्त्री शिक्षा का समर्थन किया गया। बौद्ध धर्म में अविवाहित रहकर अध्ययन करने वाली स्त्री को ब्रह्मवादिनी कहा जाता था। जैन धर्म में भी कौशम्बी नरेश की पुत्री जयन्ती का उल्लेख मिलता है, जो धर्म व दर्शन की ज्ञाता थी। महावीर स्वामी से चर्चा करने के उपरांत ये साध्वी बन गई थी। दोनों धर्म ने स्त्रियों की शिक्षा व सम्मान का समर्थन किया है किन्तु विधवा विवाह पर सहमति व्यक्त नहीं किया।

5. स्मृति काल एवं मुगल काल पूर्व का समय

स्मृतिकाल में स्त्रियों की स्थिति पहले की अपेक्षा निम्न हुई। कन्याओं का विवाह उम्र कम हुआ। रजोदर्शन पूर्व कन्या का विवाह कर देना अच्छा माना जाने लगा। उपनयन संस्कार लड़कियों के लिए समाप्त कर दिया गया। कम उम्र में विवाह होने के कारण शिक्षा भी लगभग बंद हो गयी। विवाह को अटल बंधन माना गया। स्त्रियों पर पुरुषों को पूर्ण अधिकार दिया। स्त्रियों को अपने पति की पूजा देवता मानकर करने की सलाह दिया। कौटिल्य व नारद ने भी इसका समर्थन किया। नियोग प्रथा व विधवा विवाह बंद हो गया तथा सती प्रथा का प्रारंभ हुआ। राजपूत काल में लड़कियों की विवाह उम्र 6-8 वर्ष हो गई। ब्राह्मण, क्षत्रीय आदि उच्च वर्णों में विधवा विवाह प्रतिबंधित कर सती प्रथा विशेष रूप से लागू हो गया। पर्दा प्रथा इस समय प्रचलित नहीं था।

6. मुगल काल

मुगलकाल में स्त्रियों की स्थिति और नीचे गिरी। विवाह उम्र और कम हो गया। 4-5 वर्ष के उम्र में बालिकाओं का विवाह कर दिया जाने लगा। पति को देवता स्वरूप पूजा करने व पतिव्रत धर्म पालन करना स्त्रियों का कर्तव्य मानने के लिए अनेक दार्शनिक, लेखकों व साधु-संतो ने नियम बनाये। इस काल के संत व कवियों ने नारियों का वर्णन मुनष्य को नीचे गिराने वाली माया के रूप में किया। कुछ कवियों ने स्त्रियों को पशुवत तथा प्रताड़ना का अधिकारी ठहराया गया। सतीप्रथा हिन्दुओं में इस काल में खूब फला-फूला। मुस्लिम समाज के सम्पर्क के कारण हिन्दुओं में भी पर्दा प्रथा का पालन होने लगा। हिन्दु धर्म स्त्रियों पर अधिक दबाव डाला। कुछ स्थानों पर अविवाहित लड़कियों को देवालयों में देवदासी व जोगिन बनाने के लिए माता-पिता द्वारा चढ़ाये जाने लगे। शिक्षण लगभग स्त्रियों के लिए समाप्त कर दिया गया। इस काल में स्त्रियों का हरण भी आक्रमणकारियों द्वारा किये जाने लगा। स्त्रियों की स्थिति और दयनीय हो गई।

7. ब्रिटिश काल (स्वतंत्रता के पूर्व)

अंग्रेजों के भारत आगमन के समय हिन्दु स्त्रियों की स्थिति अत्यंत दयनीय थी। बहु पत्नी प्रथा, बाल-विवाह, स्त्रियों की अशिक्षा, पर्दाप्रथा, सतीप्रथा प्रचलित था। नीरा देसाई ने लिखा है कि - उस समय स्त्री की गणना पुरुष से निम्न, प्रतिष्ठा व गौरवहीन, व्यक्तिहीन, सामाजिक रूप से पूर्ण पराधीन, निषेध या अस्वीकार करने का अधिकार हीन, निम्न श्रेणी के प्राणी तुल्य था। पितृ-सत्तात्मक संयुक्त परिवार, बहुपत्नी प्रथा, पर्दाप्रथा, सम्पत्ति संरचना, बाल-विवाह, सतीप्रथा या जिंदगी भर विधवा के रूप में रहना, अशिक्षा आदि स्त्रियों के विकास में बाधक थी। अंग्रेजों की पश्चिमी शिक्षा व सम्यता तथा सामाजिक धार्मिक आंदोलनों ने 19वीं शताब्दी में स्त्रियों की दयनीय स्थिति की ओर ध्यान देना प्रारंभ किया। राजा राममोहन राय, दयानंद सरस्वती, ईश्वरचंद्र विद्यासागर, केशव चन्द्र सेन, महादेव गोविन्द रानाडे, महात्मा गांधी आदि ने इस आंदोलन को आगे बढ़ाया।

राजा राममोहन राय के प्रयासों से लार्ड विलियम बैंटिंग ने सतीप्रथा को गैर कानूनी ठहराया। यह नियम प्रारंभ में बंगाल तथा बाद में मद्रास एवं बम्बई प्रेसीडेंसी में भी लागू हुआ। ईश्वरचंद्र विद्यासागर के प्रयासों से 26 जुलाई 1856 में विधवा पुनर्विवाह एक्ट पारित हुआ। 1891 में स्त्रियों में विवाह की आयु 12 वर्ष से कम नहीं होना चाहिए निर्धारित किया गया। 1929 में धारदा बिल पारित हुआ जिसमें लड़कियों की विवाह उम्र 14 वर्ष से कम नहीं होना चाहिए निश्चित किया गया। 1937 में स्त्रियों को सम्पत्ति में अधिकार दिया गया। स्वामी दयानंद सरस्वती, ईश्वरचंद्र विद्यासागर, पी.सी. बनर्जी ने स्त्री शिक्षा पर जोर दिया। अंग्रेजों ने भी इस ओर ध्यान दिया। 20वीं सदी के प्रारंभ में स्त्रियों की शिक्षा के लिए कई स्वयंसेवी संस्थाएँ भी आगे आईं। इस सदी में स्त्रियों की स्थिति में सुधार हेतु महात्मा गांधी का प्रयास भी अविस्मरणीय है। स्वतंत्रता आंदोलन में भी महिलाओं ने योगदान दिया।

8. स्वतंत्रता के पश्चात्

स्वतंत्रता के पश्चात् स्त्रियों की शिक्षा, उनकी स्थिति में विकास हेतु विशेष ध्यान दिया गया। बाल-विवाह गैर कानूनी ठहराया गया। वर्तमान में लड़कियों के विवाह आयु 18 वर्ष से या अधिक रखा गया है। पिता की सम्पत्ति में लड़कियों को भी उत्तराधिकार तथा पुरुष व स्त्रियों में समानता का अधिकार दिया गया। सार्वजनिक निकायों शासकीय विभागों में नौकरी हेतु पुरुषों के समान स्त्रियों को भी अवसर दिया गया। दहेज उन्मूलन, महिला एवं बाल विकास हेतु वर्तमान में अनेक प्रयास किये जा रहे हैं। उपर्युक्त कार्यक्रमों का प्रभाव नगरीय एवं ग्रामीण समाज में अधिक परिलक्षित हो रहा है, किन्तु सुदूर अंचलों के घने जंगलों व पर्वतीय क्षेत्रों में निवासरत अनुसूचित जनजाति समाज की महिलाओं की सामाजिक-आर्थिक, शैक्षणिक व स्वास्थ्य संबंधी स्थिति क्या है यह जानना भी अति आवश्यक है ताकि वे भी समाज की मुख्य धारा में शामिल होकर राष्ट्र की प्रगति में अपनी भूमिका अदा कर सकें।

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छत्तीसगढ़ की बिरहोर विशेष पिछड़ी जनजाति में परंपरागत जाति-पंचायत

अशोक प्रधान

मानवविज्ञान अध्ययनशाला,

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सार-संक्षेप : सामाजिक सुव्यवस्था एवं शांति स्थापित करने के लिए प्रत्येक समाज में नियम तथा नियमों के पालन कराने के लिए सामाजिक व्यवस्था होती है। आदिम समाज में कानून, न्याय तथा सरकार व्यवस्था अलिखित तथा परंपरा के रूप में एक पीढ़ी से दूसरे पीढ़ी तक हस्तांतरित होती हुई आ रही है। समाज में मानवीय क्रिया-कलापों के दौरान समाज के अन्य लोगों के साथ व्यवहार करने के लिए अनेक सामान्य नियम/व्यवहार/रीति प्रचलित हो जाते हैं जिन्हें उस समाज के अधिकांश लोग मानते हैं। इसे मानव वैज्ञानिक एवं समाज वैज्ञानिक जनरीति कहते हैं। यह जनरीति एक पीढ़ी से दूसरी पीढ़ी हस्तांतरित होती रहती है। प्रत्येक पीढ़ी में इसका सफल अनुभव इसे और भी अधिक दृढ़ तथा सर्वमान्य बना देती है। पीढ़ी दर पीढ़ी हस्तांतरित सामाजिक मान्यता प्राप्त जनरीति प्रथा कहलाती है। धीरे-धीरे यह प्रथा अत्यधिक दृढ़ तथा सर्वमान्य हो जाती है। इस सामाजिक प्रथा के पालन न करने वाले को जब दंड देने की व्यवस्था की जाती है तब प्रथा विधि अथवा कानून का रूप धारण कर लेती है। समाज आदिम हो या आधुनिक इनमें प्रचलित कानून का आधार प्रथा और जनरीतियां ही रही हैं। वर्तमान अध्ययन बिरहोर विशेष पिछड़ी जनजाति के परंपरागत जाति पंचायत पर किया गया है।

शब्द कुंजी : बिरहोर जाति, पंचायत, बुजुर्ग-परिषद, जनरीति, सामाजिक प्रथा

परिचय

भारतीय समाज विविध धर्म, भाषा, वर्ग एवं जाति के आधार पर बंटी हुई है। भारतीय मानव वैज्ञानिक सर्वेक्षण द्वारा 1985-86 में कराये गए सर्वेक्षण के अनुसार भारत में लगभग 461 समुदाय ग्रामीण तथा शहरी समाज से दूर घने जंगलों में, घाटियों पहाड़ियों में निवासरत हैं। जनसामान्य इन्हें आदिवासी, वन्यजाति, वनवासी आदि नामों से जानते हैं। भारतीय संविधान में इन जातियों को अनुसूचित जनजाति का नया नाम देकर संविधान के अनुच्छेद 342 में इन्हें सूचीबद्ध किया गया है। यद्यपि भारतीय संविधान के विभिन्न अनुच्छेदों में इनके सामाजिक, आर्थिक एवं शैक्षणिक विकास के लिए अनेक प्रावधान किए गए हैं तथापि दूरस्थ क्षेत्रों में निवास करने के कारण शिक्षा तथा विकास की दृष्टि से अभी भी पिछड़े हुए हैं। 1 नवम्बर 2000 को राष्ट्र के 26 वें राज्य के रूप में छत्तीसगढ़ का उदय हुआ। राष्ट्र के मध्य-पूर्व क्षेत्र में स्थित छत्तीसगढ़ राज्य उड़ीसा, आंध्रप्रदेश, महाराष्ट्र, मध्यप्रदेश, उत्तरप्रदेश तथा झारखण्ड कुल छह राज्यों से घिरा हुआ है। सोलह जिलों में विभक्त इस राज्य की कुल जनसंख्या जनगणना 2001 के अनुसार 2,07,95,956 है। जिसमें से 65.18 जनसंख्या साक्षर तथा लिंगानुपात 990 है।

बिरहोर जनजाति छत्तीसगढ़ के जशपुर व रायगढ़ जिले में निवासरत अविकसित जनजाति है। बिरहोर का सामान्य अर्थ जंगल का आदमी या चोप काटने वाला माना गया है। सन् 2002 के राज्य शासन द्वारा कराये गये सर्वेक्षण के अनुसार बिरहोर जनजाति की जनसंख्या 1105 है। बिरहोर जनजाति जशपुर जिले के बगीचा, दुलदुला, फरसाबहार, कुनकुरी, कांसाबेल, पथलगांव एवं रायगढ़ जिले के धर्मजयगढ़, घरघोड़ा तमनार एवं लैलूंगा विकासखण्डों के पहाड़ी गांवों में निवास करती है। छत्तीसगढ़ तथा बिहार के बिरहोर लोगों के मध्य वैवाहिक तथा खान-पान का संबंध होता है। बिरहोर दो प्रकार के होते हैं - (1) बिरहोर (2) बिड़होर।

इनमें से छत्तीसगढ़ में मुख्यतः बिरहोर ही पाये जाते हैं जो कि लकड़ी का बेहंगा (कांवर), मोहलाईन छाल की रस्सी (वर्तमान में प्लास्टिक की रस्सी) व लकड़ी से ढोल (वाद्ययंत्र) का खोल बनाने का काम करते हैं। बिरहोर स्वयं को बिड़होर से उच्च मानते हैं। मासिक धर्म के समय छुआछूत न मानने व ओखली निर्माण करने के कारण बिरहोर, बिड़होर से विवाह एवं खान-पान का संबंध नहीं करते हैं।
अध्ययन का उद्देश्य : इस शोध अध्ययन का मुख्य उद्देश्य निम्नानुसार है-

1. बिरहोर विशेष पिछड़ी जनजाति में परम्परागत जाति पंचायत का अध्ययन करना।
2. बिरहोर विशेष पिछड़ी जनजाति में जाति पंचायत के पदाधिकारियों के कार्यों एवं अधिकारों का अध्ययन करना।
3. बिरहोर विशेष पिछड़ी जनजाति में परम्परागत जाति पंचायत पर आधुनिकता प्रभाव का आंकलन कर वर्तमान में इनकी प्रासंगिकता का अध्ययन करना।

अध्ययन का महत्त्व : आदिवासी समाजों में प्रचलित परम्परागत जातीय पंचायत एवं प्रथागत विधियों का पालन करते हुए कई मामलों का निपटारा अपने स्तर पर कर लिया जाता है किन्तु अन्य समाज के व्यक्ति जो उनकी परम्पराओं, मान्यताओं एवं रीतियों से अनभिज्ञ होते हैं, वे पुलिस तथा प्रशासन से शिकायत करते हैं। इससे अकारण ही जनजातीय पंचायत के पदाधिकारीगण व संबंधित व्यक्ति पुलिस की यातनाओं के शिकार हो जाते हैं एवं न्यायालय के घेरे में आ जाते हैं। इन कारणों से इनमें शासन के विरुद्ध आक्रोश तथा अलगाववादी प्रवृत्ति पनपने लगी है। अतः राज्य के जनजातीय विधियों का संहिताकरण कर संवैधानिक एवं विधिक व्यवस्थानुसार पुलिस न्यायालय तथा अन्य संबंधित विभागों को प्रथागत विधि से अवगत कराया जाना अत्यंत आवश्यक है, जिससे इन जनजातियों के प्रकरण पर विचार करते समय इनके प्रथा, रीति-रिवाज को ध्यान में रखा जाय और जनजातियों को उचित न्याय मिल सके। इस दृष्टिकोण से यह एक महत्त्वपूर्ण अध्ययन है। इसके अतिरिक्त यह अध्ययन जनजातीय संस्कृति संरक्षण की दृष्टि से भी अत्यंत महत्त्वपूर्ण है।

अध्ययन सामग्री एवं प्रविधियाँ

शोध हेतु निम्नानुसार प्रविधियों का उपयोग किया गया है-

ग्राम चयन - प्रस्तुत अध्ययन हेतु उद्देश्य मूलक निदर्शन विधि से जशपुर जिले के बगीचा, दुलदुला, फरसाबहार, कुनकुरी, कांसाबेल, पथलगांव एवं रायगढ़ जिले के धर्मजयगढ़, घरघोड़ा, तमनार एवं लैलूंगा विकासखण्डों के पहाड़ी गांवों में निवासरत बिरहोर जनजाति के 10 ग्रामों का चयन किया गया। इसमें विकासखण्ड के कुछ समीप, कुछ दूरस्थ एवं कुछ मध्यम दूरी के गांव चयन किये गये। इसका कारण विभिन्न क्षेत्रों से वास्तविक स्थिति को ज्ञात करना था।

समूह चयन - अध्ययन हेतु चयनित ग्रामों में 30 से 65 आयु वर्ग के बिरहोर जनजाति के सामाजिक मुखिया लोगों से साक्षात्कार लिया गया। समूह साक्षात्कार में न केवल पुरुष बल्कि स्त्रियों को भी आवश्यकतानुरूप शामिल किया गया। सामाजिक पंचायत के पदाधिकारी को साक्षात्कार हेतु विशेष महत्त्व दिया गया है क्योंकि यही पदाधिकारी प्रथागत विधियों का उपयोग करके समाज के संचालन में महत्त्वपूर्ण भूमिका का निर्वहन करते हैं। समूह साक्षात्कार से वास्तव में जनजाति के प्रथागत विधियों का समग्र चित्र प्रस्तुत हुआ।

प्रविधियाँ - प्राथमिक तथ्यों के संकलन हेतु अवलोकन एवं साक्षात्कार प्रविधि एवं व्यक्तिगत अध्ययन प्रविधि का उपयोग किया गया। प्राथमिक तथ्यों का संकलन साक्षात्कार निर्देशिका के माध्यम से किया गया। समूह साक्षात्कार के दस्तावेजीकरण को सफल और सुचारु रूप से पूर्ण करने हेतु साक्षात्कार के साथ-साथ साक्षात्कार को टेप रिकार्डर के माध्यम से रिकार्ड किया गया। आवश्यकतानुरूप स्थिर फोटोग्राफी भी किया गया है।

विश्लेषण

परंपरागत जाति पंचायत : सामाजिक विवादों के निपटारा हेतु बिरहोर जनजाति में निम्नांकित राजनैतिक संगठन/परम्परागत जाति पंचायत कार्यरत है।

(1) परंपरागत जाति पंचायत का संगठन

(2) बिरहोर जाति पंचायत का वर्तमान स्वरूप

(1) परंपरागत जाति पंचायत का संगठन : ग्राम स्तरीय जाति पंचायत में ग्राम में निवास करने वाले बिरहोर परिवारों के मामलों का निपटारा किया जाता है । इस पंचायत का विवरण निम्नांकित है -

कार्यकारिणी : ग्राम जाति पंचायत की कार्यकारिणी निम्न प्रकार होती है -

मुखिया/सियान - ग्राम स्तरीय जाति पंचायत के मुखिया को सियान या मुखिया सम्बोधित करते हैं । वह ग्राम प्रमुख होता है । नियुक्ति -सियान (मुखिया) का पद वंशानुगत होता है जो पिता के बाद पुत्र को पीढ़ी दर पीढ़ी हस्तांतरित हो जाता है । यदि सियान की मृत्यु के समय उसका पुत्र अवयस्क हो तो मुखिया के कार्य का निर्वहन उसका छोटा भाई या परिवार का कोई अन्य सदस्य करता है ।

योग्यता - मुखिया के लिये योग्यता इस प्रकार है -

- ❖ मुखिया का पुत्र या परिवार का सदस्य हो ।
- ❖ वयस्क होना चाहिये
- ❖ शारीरिक तथा मानसिक रूप से स्वस्थ होना चाहिए
- ❖ समाज में उसका वर्चस्व हो ।

मुखिया का कार्य - मुखिया का कार्य निम्नानुसार है -

- ❖ समाज के दोषी, बहिष्कृत तथा अशुद्ध लोगों के शुद्धिकरण आदि का कार्य करना ।
- ❖ अपने कार्य क्षेत्र में घटित मामलों का निपटारा करना ।
- ❖ ग्राम स्तरीय छोटे अपराधों का निपटारा करना ।
- ❖ परगना पंचायत में ग्राम का प्रतिनिधित्व करना तथा वहाँ लिये गये फैसले की सूचना अपने ग्राम के सदस्यों को देना ।

पुजारी - ग्राम स्तरीय जाति पंचायत में पुजारी, मुखिया का सहयोगी होता है । वह धार्मिक तथा न्यायिक कार्य करता है । न्यायिक कार्य में मुखिया के बाद पुजारी का पद होता है जबकि धार्मिक कार्यों में पुजारी मुखिया होता है ।

नियुक्ति - पुजारी का पद वंशानुगत होता है । पुजारी की मृत्यु के बाद पदासीन होने की स्थिति मुखिया के समान होता है ।

योग्यता - पुजारी के पद के लिये योग्यता इस प्रकार है -

- ❖ पुजारी का पुत्र या उसके परिवार का सदस्य हो ।
- ❖ वयस्क हो ।
- ❖ धार्मिक कार्यों में रुचि हो ।
- ❖ शारीरिक मानसिक रूप से स्वस्थ हो ।

पुजारी का कार्य - निम्नानुसार है -

- ❖ ग्राम देवी-देवता की पूजा करना तथा धार्मिक आयोजनों में बलि देना ।
- ❖ भूमि संबंधी मामलों के निपटारे में राय देना । पूर्व में पुजारी गाँव में नये बसने वाले परिवारों को भूमि का वितरण करता था ।
- ❖ मुखिया के कार्यों में सहयोग करना ।
- ❖ ग्राम/समाज के मामलों को सुलझाने में सहयोग करना ।

बुजुर्ग परिषद - बिरहोर जनजाति में बुजुर्ग को सियान सम्बोधित किया जाता है । ग्राम स्तरीय जाति पंचायत में सियान लोगों का बुजुर्ग परिषद होता है । बुजुर्ग परिषद में सदस्यों की संख्या निर्धारित नहीं होता है ।

नियुक्ति - बुजुर्ग परिषद में ग्राम के प्रमुख/प्रभावशाली परिवारों के मुखिया या बुजुर्ग व्यक्ति शामिल होते हैं । ग्राम में प्रभाव तथा सामाजिक-राजनैतिक मामलों में निर्णय करने की क्षमता के आधार पर ग्रामीण सर्वसम्मति से बुजुर्गों का चुनाव करते हैं ।

बुजुर्ग परिषद का कार्य - निम्नानुसार है -

- ❖ न्याय कार्य में परिषद के सदस्य आपस में सलाह-मशविरा/विमर्श कर निर्णय लेते हैं । अपने फैसले/निर्णय से मुखिया को अवगत कराते हैं, जिसकी घोषणा मुखिया करता है ।
- ❖ ग्राम में सामाजिक आचरण के विरुद्ध कार्य होने पर संबंधित लोगों को समझाइश देना ।
- ❖ ग्राम में बिरहोर लोगों द्वारा मनाये जाने वाले त्यौहारों जात्रा की तिथि निर्धारण करने में पुजारी की सहायता करना ।
- ❖ सामाजिक क्रिया-कलापों की निगरानी करना ।

न्याय प्रक्रिया : ग्राम स्तरीय जाति पंचायत में ग्राम स्तर के मामलों का निपटारा किया जाता है । इसमें मुखिया सर्वोच्च पद होता है तत्पश्चात्, पुजारी तथा बुजुर्ग परिषद होता है । इसमें ग्राम स्तर के मामले जैसे चोरी, गाली-गलौच, सम्पत्ति का बंटवारा, मारपीट आदि का निपटारा किया जाता है

बैठक का स्थान - ग्राम स्तरीय जाति पंचायत की बैठक किसी नियत स्थान पर न होकर किसी सार्वजनिक स्थल, भवन, गली, चौराहे या पीड़ित/दोषी व्यक्ति के घर में होती है । बैठक का स्थान इतना बड़ा होना चाहिये कि उसमें उपस्थित सभी सदस्य बैठ सकें ।

अपराध/घटना की सूचना देना - ग्राम में कोई अपराध/घटना घटित होने पर पीड़ित के द्वारा सर्वप्रथम मुखिया को सूचित किया जाता है । सूचना मिलने पर मुखिया अपराध का निर्धारण करता है कि छोटा अपराध है या बड़ा । छोटा अपराध होने पर बुजुर्ग परिषद तथा पुजारी को सूचित कर सुनवाई का स्थान, दिन, समय तय किया जाता है एवं ग्रामीणों को सूचित किया जाता है ।

सुनवाई - नियत तिथि को निर्धारित स्थान पर जाति पंचायत की बैठक होती है । इसमें मुखिया, पुजारी, बुजुर्ग परिषद के सदस्य, ग्रामीण तथा दोनों पक्ष उपस्थित रहते हैं ।

शपथ – सुनवाई में सर्वप्रथम दोनों पक्षों को ग्राम देवी या भूमि की शपथ दिलायी जाती है ।

प्रमाण – सुनवाई के दौरान दोनों पक्षों से पूछताछ किया जाता है । इस दौरान यदि प्रमाण स्वरूप कोई वस्तु हो तो उसे सबके समक्ष लाया जाता है।

गवाही – यदि उक्त मामले में कोई गवाह हो तो उससे भी पूछताछ की जाती है । इसके अतिरिक्त घटना की पृष्ठभूमि, कारण, दोनों पक्षों के पूर्व संबंध, आपसी रंजिश आदि ज्ञात कर निर्णय लिया जाता है ।

निर्णय/फैसला – सुनवाई पूर्ण होने पर बुजुर्ग परिषद आपस में सलाह मशविरा करते हैं तथा बहुमत के आधार पर निर्णय कर मुखिया को सूचित करते हैं, जिसे मुखिया उपस्थित लोगों के समक्ष घोषणा करता है ।

दंड – निर्णय के उपरांत दोषी पक्ष को अर्थदण्ड, सामाजिक भोज या जाति से बहिष्कृत करने की सजा सुनायी जाती है। वर्तमान में आर्थिक दंड का प्रचलन अधिक है ।

दंड का पालन न करने पर – मुखिया द्वारा सुनाये गये दंड का पालन न करने पर दोषी व्यक्ति तथा परिवार का सामाजिक बहिष्कार किया जाता है । इसके बाद यदि वह व्यक्ति व परिवार समाज में मिलना चाहे तो उसे अधिक आर्थिक दंड चुकाना पड़ेगा तथा जाति में मिलने की प्रक्रिया पूर्ण करना पड़ेगा ।

निर्णय या फैसला/दण्ड के खिलाफ अपील – यदि कोई पक्ष फैसले से संतुष्ट नहीं होता है तो ग्राम जाति पंचायत से उच्च स्तर परगना पंचायत से पुनः विचार हेतु अपील कर सकता है ।

जुमाने में प्राप्त रकम – जुमाने में प्राप्त रकम, भोज, शराब या पशु क्रय के लिये उपयोग करते हैं । इस प्रकार क्रय की गई वस्तु को समाज के सभी सदस्य भोज में उपयोग करते हैं ।

(2) बिरहोर जाति पंचायत का वर्तमान स्वरूप : बिरहोर जनजाति के लोग वर्तमान में अपने जातीय संगठन को मजबूत बनाने के उद्देश्य से नया कदम उठा रहे हैं । युवाओं के हाथ में नेतृत्व सौंपा जा रहा है । प्रत्येक गाँव से दो युवा नेता होते हैं। जिसमें एक ग्राम का अध्यक्ष व दूसरा उपाध्यक्ष के रूप में कार्य करते हैं । पूरे क्षेत्र के बिरहोर आपस में मिलकर पंचायत (मिटिंग) बैठक में जातिगत नियमों व जातीय उत्थान पर विचार करते हैं । ये युवा नेता सिर्फ नवाचार पर ही विचार करते हैं । जबकि ग्राम के मुखिया व बुजुर्ग परिषद पारम्परिक जाति पंचायत का कार्य निर्बाध रूप से कर रहे हैं। वर्तमान समय में त्रिस्तरीय पंचायत राज व्यवस्था एवं परंपरागत जाति पंचायत व्यवस्था दोनों के कार्य करने के कारण कई मुद्दों पर टकराहट की स्थिति पैदा हो रही है फिर भी जाति पंचायत का महत्त्व कम नहीं हुआ है क्योंकि इसके पदाधिकारीगण समाज के मुखिया एवं बुजुर्ग लोग हैं। जाति पंचायत में स्त्रियों के लिए परंपरागत रूप से कोई स्थान नहीं है।

निष्कर्ष :

शोध अध्ययन जिस उद्देश्य को लेकर किया गया था और उस उद्देश्य से निश्चय ही यह जानना था कि छोटे-छोटे झगड़े एवं आपसी मनमुटाव को लेकर पुलिस थाना एवं कोर्ट कचहरी तक जाने लगे हैं इसका परिणाम यह हुआ है कि अपने आय का एक बड़ा हिस्सा कोर्ट कचहरी में खर्च कर रहे हैं। जबकि ऐसे मनमुटाव एवं झगड़े परंपरागत जाति पंचायत में निपटा दिये जाते थे। इतना ही नहीं यह जाति पंचायत समाजिक नियंत्रण का कार्य भी करता आ रहा है जिसके कारण समाज के लोग कानून से ज्यादा जाति पंचायत से डरते हैं। वर्तमान में इस महत्त्व को बनाये रखना आवश्यक है। यद्यपि हरियाणा आदि कुछ राज्यों में जाति पंचायत के नाम पर कुछ लोगों को मार डालें गये परन्तु ऐसा आदिवासी परंपरागत जाति पंचायतों में अब तक देखने सुनने को नहीं मिला है।

छत्तीसगढ़ की बिरहोर विशेष पिछड़ी जनजाति में परंपरागत जाति पंचायत अपने उद्देश्यों की पूर्ति करने में सक्षम है।

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बालिका शिक्षा के संदर्भ में सर्व शिक्षा अभियान की भूमिका का समीक्षात्मक अध्ययन

अब्दुल सत्तार

अध्यापक शिक्षा संस्थान

पं. रविशंकर शुक्ल विश्वविद्यालय, रायपुर

सार-संक्षेप : साक्षरता का गुणगान बहुत प्राचीन काल से होता रहा है । "बिना पढ़े नर पशु कहावै, जग में सैकड़ों दुःख उठावे ।" निरक्षरता के अभिशाप को लोग पहले भी समझते थे । राष्ट्रपिता महात्मा गांधी ने "हरिजन बन्धु" में लिखा था – "जन-समूह की निरक्षरता हिन्दुस्तान का पाप है, शर्म है और वह दूर होनी ही चाहिए । देश को निरक्षरता के कलंक से मुक्ति का सबसे महत्त्वपूर्ण माध्यम महिला साक्षरता है पूर्व-प्रधानमंत्री राजीव गांधी ने छः राष्ट्रीय मिशनों में से राष्ट्रीय साक्षरता मिशन को प्राथमिकता देकर देश को निरक्षरता के कलंक से मुक्त कराने की चेष्टा की । 5 मई वर्ष 1988 से प्रारंभ राष्ट्रीय साक्षरता मिशन के जन अभियान की शुरुआत हुई जिसका सबसे महत्त्वपूर्ण उद्देश्य देश में महिला साक्षरता की स्थिति में सुधार लाना । प्रस्तुत शोध पत्र साक्षरता मिशन के सर्व शिक्षा अभियान के अन्तर्गत बालिका शिक्षा की भूमिका का समीक्षात्मक अध्ययन पर किया गया है ।

शब्द कुंजी : बालिका शिक्षा, सर्वशिक्षा अभियान, प्राथमिक शिक्षा

भूमिका,

मानव जीवन में शिक्षा की भूमिका का अत्यन्तः महत्त्वपूर्ण स्थान है। बालक की व्यक्तिगत प्रगति उसका शारीरिक, मानसिक और भावनात्मक विकास का तब तक भली-भाँति विकास नहीं हो सकता। जब तक वह शिक्षा ग्रहण न करे। सृष्टि के प्रारंभ काल से लेकर वर्तमान समय तक शिक्षा का महत्त्व तथा प्रभाव भली-भाँति स्वीकार किया जाता है।

शिक्षा का आधार – स्तंभ प्रारंभिक शिक्षा से होता है। जब तक नींव मजबूत नहीं होगी, निर्मित भवन भी अस्थिर ही रहेगा। इसलिए शिक्षा की प्रारंभिक नींव प्राथमिक स्तर से निर्भर होती है। प्राथमिक शिक्षा को सद्बुद्ध बनाए बिना अन्य स्तरों में सुधार लाना बहुत कठिन कार्य होगा।

किसी देश का भविष्य इस बात पर निर्भर करता है कि वहाँ के लोग कितने जागरूक हैं शिक्षा मनुष्य की सोच और आचरण में गुणात्मक परिवर्तन का माध्यम है सच्ची शिक्षा वह है जिससे मनुष्य अपनी शारीरिक, मानसिक, बौद्धिक, भावनात्मक और आध्यात्मिक शक्तियों का विकास करे। जीवन में सही बदलाव लाना ही शिक्षा का मूल उद्देश्य है।

स्वतन्त्र भारत के लिए निरक्षरता की वर्तमान स्थिति न केवल चिन्ताजनक वरन् एक अभिशाप है। देश में दस में से लगभग छः व्यक्ति अनपढ़ व चार में तीन महिलाएँ निरक्षर। गरीबी व सुविधाहीन लोगों के लिए चल रहे कार्यक्रमों से निरक्षरता के कारण नीति निर्माताओं तथा इन लोगों के बीच सम्प्रेषण अन्तराल बना रहता है। हम भली-भाँति जानते हैं कि अज्ञानता तथा निरक्षरता की नींव पर प्रजातान्त्रिक भारत का निर्माण नहीं किया जा सकता है। अधिकांश देशवासियों को देश की मुख्य धारा से अलग रखना एक अन्याय है। राष्ट्र की संपन्नता, शांति, उन्नति व प्रगति का शिक्षा से गहरा सम्बन्ध है। मानवाधिकारों की सार्वभौम घोषणा में शिक्षा को मूल अधिकार माना गया है। शिक्षा के बिना समाज में न्याय, स्वतन्त्रता तथा शांति जैसे आदर्शों को कायम रखना असम्भव है।

संयुक्त राष्ट्र संघ के एक अनुमान के अनुसार सन् 2001 में विश्व में लगभग एक अरब व्यक्ति निरक्षर हैं। भारत में 21वीं शताब्दी के प्रारंभ में लगभग 40 करोड़ निरक्षर हैं।

पिछले दशक से यह आवश्यकता महसूस की जा रही है कि दूसरे कार्यों से पहले बालिकाओं को शिक्षित किया जाना चाहिए शिक्षा इन्हें अपनी वास्तविक स्थिति से अवगत कराएगी और उनकी समस्याओं और शक्ति का ज्ञान एवं उनमें आत्मविश्वास को जगाएगी, जो उन्हें जीवन की चुनौतियों का सामना करने के लिए अत्यंत आवश्यक है। शिक्षा उन्हें अन्याय से लड़ने के लिए सशक्त बनाएगी। बालिका शिक्षा की निम्नतम स्थिति को सुधारने के लिए 5 मई वर्ष 1988 से प्रारंभ सर्व शिक्षा अभियान का प्रथम लक्ष्य ही बालिका शिक्षा का भारत में विकास करना। प्रस्तुत शोध पत्र के माध्यम से सर्व शिक्षा अभियान में बालिका शिक्षा की भूमिका का समीक्षात्मक अध्ययन का चयन किया गया। तथा एतद् हेतु दुर्ग जिले के गुण्डरदेही विकासखण्ड का चयन किया गया।

उद्देश्य : साक्षरता शिक्षा का प्रवेश द्वार है। यह निरक्षरों को समर्थ व सशक्त बनाती है ताकि वे सामाजिक जीवन में प्रभावी ढंग से भाग ले सकें। साक्षरता मिशन के अभियान का एक प्रमुख उद्देश्य बालिका शिक्षा का उचित विकास करना, बालिका शिक्षा संबंधी समस्याओं का अध्ययन करना। सर्वशिक्षा अभियान में जहां बालिकाओं की दर्ज संख्या में वृद्धि करना एक प्रमुख लक्ष्य था वहीं इस अभियान में सम्मिलित बालिकाओं को शासन द्वारा जहाँ प्रदान सुविधाओंकी जानकारी प्राप्त करना भी मुख्य उद्देश्य था। प्रस्तुत शोध पत्र सर्व-शिक्षा अभियान के अन्तर्गत बालिका शिक्षा की भूमिका का समीक्षात्मक अध्ययन करना।

परिकल्पनाएँ :-

1. सर्व शिक्षा अभियान के माध्यम से बालिका शिक्षा हेतु सरकार द्वारा किये गये प्रयासों से बालिकाओं में सकारात्मक प्रभाव पाया जायेगा।
2. सर्व शिक्षा अभियान के द्वारा विद्यालय में बालिका शिक्षा संबंधी समस्याओं के निराकरण से सार्थक परिवर्तन आयेगा।
3. सर्व शिक्षा अभियान के अंतर्गत विद्यालय में बालिकाओं के लिए उपलब्ध सुविधाओं की पर्याप्तता।
4. सर्व शिक्षा अभियान के द्वारा विद्यालयों में बालिकाओं के नामांकन में वृद्धि हो पाएगी।
5. सर्व शिक्षा अभियान के द्वारा बालिकाओं को शिक्षा के मुख्य धारा में लाने हेतु किये गए प्रयासों से सार्थक परिवर्तन आयेगा।
6. सर्व शिक्षा अभियान कार्यक्रम द्वारा बालिका शिक्षा में उचित प्रोत्साहन दिये जाने से सार्थक परिवर्तन आयेगा।
7. सर्व शिक्षा अभियान के अंतर्गत शाला त्यागी एवं शाला अप्रवेशी बालिकाओं की संख्या का विश्लेषण किया जा सकेगा।
8. सर्व शिक्षा अभियान के अंतर्गत वर्ग के आधार पर बालिकाओं की संख्या का विश्लेषण किया जा सकेगा।

न्यादर्श एवं परिसीमन -

प्रस्तुत शोध पत्र में शोधकर्ता ने प्रदत्तों के एकत्रीकरण के लिए उद्देश्यपूर्ण न्यादर्श विधि का चयन किया गया जिसमें गुण्डरदेही विकासखण्ड के 10 प्राथमिक विद्यालयों का चयन किया गया। प्राथमिक विद्यालयों के 10 प्रधानाचार्य, 100 बालिकाएं, 50 शिक्षकों, पालकों को न्यादर्श माना गया है।

प्रस्तुत शोध पत्र में - बालिका शिक्षा के संदर्भ में सर्व शिक्षा अभियान की भूमिका का समीक्षात्मक अध्ययन हेतु दुर्ग जिले

के गुण्डरदेही क्षेत्र का चयन किया गया है। अध्ययन का परिसीमन इस प्रकार है—

1. अध्ययन हेतु गुण्डरदेही विकासखंड की प्राथमिक शालाओं का चयन किया गया है।
2. 10 प्राथमिक विद्यालय के लगभग 1216 सभी के बालिकाओं को लिया गया है
3. न्यादर्श के रूप में कक्षा चौथी एवं पांचवी के अनुसूचित जाति, अनुसूचित जनजाति, पिछड़ी जाति एवं सामान्य वर्ग के बालिकाओं का चयन किया गया है।
4. न्यादर्श में प्राथमिक विद्यालय के लगभग 200 बालिकाओं एवं 50 शिक्षकों, 30 पालकों को लिया गया है।
5. अध्ययन हेतु हिन्दी माध्यम के शालाओं का चयन किया गया है।

शोध विधि एवं प्रक्रिया —

प्रस्तुत शोध पत्र में समस्याओं का समाधान करने में आंकड़ों को एकत्रित करने के लिए प्रस्तुत शोध पत्र में शोधकर्ता द्वारा सर्वेक्षण विधि का चयन किया गया है, इसके अंतर्गत गुण्डरदेही विकासखंड के अंचल के स्कूलों का सर्वेक्षण किया गया।

प्रस्तुत अध्ययन में गुण्डरदेही क्षेत्र के 10 स्कूलों का सर्वेक्षण कर प्राप्त परिणामों का प्रतिशत निकालकर विश्लेषण किया गया।

मुख्य निष्कर्ष —

1. गुण्डरदेही क्षेत्र में सर्व शिक्षा अभियान के द्वारा बालिका शिक्षा हेतु शासन द्वारा किये गए प्रयासों में सकारात्मक प्रभाव पाया गया।
2. गुण्डरदेही क्षेत्र में सर्वशिक्षा अभियान योजनांतर्गत विद्यालय में बालिका शिक्षा संबंधी समस्याओं के निराकरण से सार्थक परिवर्तन आया।
3. गुण्डरदेही क्षेत्र सर्वशिक्षा अभियान योजनांतर्गत विद्यालय में बालिकाओं के लिए उपलब्ध सुविधाएँ पर्याप्त पाई गईं।
4. गुण्डरदेही क्षेत्र में सर्व शिक्षा अभियान योजना अंतर्गत विद्यालयों में बालिकाओं के नामांकन में वृद्धि पाया गया।
5. गुण्डरदेही क्षेत्र में सर्व शिक्षा अभियान योजनांतर्गत बालिकाओं को शिक्षा के मुख्य धारा में लाने हेतु किए गए प्रयासों से सार्थक परिवर्तन आया।
6. गुण्डरदेही में सर्वशिक्षा अभियान द्वारा बालिका शिक्षा हेतु उचित प्रोत्साहन दिये जाने से सार्थक परिवर्तन आया।
7. गुण्डरदेही क्षेत्र में सर्वशिक्षा अभियान के अंतर्गत शाला त्यागी एवं शाला अप्रवेशी बालिकाओं की संख्या में परिवर्तन पाया गया।
8. गुण्डरदेही क्षेत्र में सर्वशिक्षा अभियान के अंतर्गत वर्ग के आधार पर बालिकाओं की संख्या का विश्लेषण किया गया।

शोध परिणाम की उपयोगिता—

1. समाज और राष्ट्र हेतु— बालिकाओं की शिक्षा हेतु सर्वभौमिकरण में सहायक सिद्ध होगा ताकि सरकार की शिक्षा संबंधी नीतियाँ एवं कार्यक्रम सफल हो सकें।
2. परियोजना निर्माताओं हेतु — किसी भी योजना के निर्माताओं के लिए उसकी क्रियांवयन में आने वाली बाधाओं का जानना एक अनिवार्य शर्त होगा। इस दृष्टि से यह शोध पत्र साक्षरता तथा सर्व शिक्षा अभियान से संबंधित परियोजना निर्माताओं को उनका पथ प्रशस्त करेगा।
3. शिक्षक, शिक्षिकाओं हेतु — यह शोध पत्र बालिकाओं के शाला के प्रति रुचि एवं शिक्षकों के दायित्व का बोध कराएगा, जिससे दर्ज संख्या में वृद्धि होगी, एवं सभी के लिए शिक्षा के समान अवसर प्राप्त हो सकेंगे।
4. शिक्षण तंत्र को मजबूत बनाने हेतु — बालिका शिक्षा का उद्देश्य राष्ट्र का सर्वांगीण विकास करना है। इस उद्देश्य की प्राप्ति तभी संभव है, जब बालिकाएं शाला में बनी रहें और इसके लिए समुदाय को आगे आना होगा। विद्यालयस्वामित्व की भावना जागृत होने से शिक्षक भी अपने कर्तव्यों के प्रति सचेत होंगे। इस तरह जब विद्यालय का वातावरण आनंदमयी होगा तो बालिकायें, अधिक संख्या में शाला में उपस्थित रहेंगी। यह शोध पत्र शिक्षण तंत्र को प्रभावशील बनाने में उपयोगी हो सकेगा। यह शोध शासन को विभिन्न योजनाओं के निर्माण तथा क्रियान्वयन में मदद कर राष्ट्र के नव निर्माण में महत्वपूर्ण भूमिका निभायेगा ऐसा मेरा अटल विश्वास है।

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