Demographic Characteristics of Mungeli District

Dr. Kajal Moitra* Rabindranath Bera**

***Professor and Head (Social Science) Dr. C.V. Raman University, Bilaspur (C.G.) INDIA**
**** Ph.D. Scholar (Geography) Dr. C.V. Raman University, Bilaspur (C.G.) INDIA**

Abstract - Population refers to the number of people living in a specific geographic area, though they may be dispersed across different spaces. Population studies also consider the incidental and economic impacts of demographic patterns, highlighting the importance of these investigations. The analysis of population is typically chronological in nature (Chandna, 2008). Key factors in the dynamic nature of population include migration trends and variations in birth and death rates. Mungeli District, located in the central part of the Indian state of Chhattisgarh, exhibits a diverse demographic profile across its various administrative blocks. The district, known for its agricultural landscapes and cultural heritage, is divided into several blocks, each characterized by unique demographic patterns and socio-economic activities. Understanding the block wise population distribution provides insights into the district's societal fabric and developmental challenges.
Keywords: Chronological, societal fabric and exhibits.

Introduction - As of the 2011 census, the population was 701,707, of which 65,439 (9.33%) live in urban areas. The population growth rate over the decade 2001-2011 was 38.29%. 1,20,631 (17.19%) are under 6 years of age. Mungeli has a sex ratio of 974 females per 1000 males and a literacy rate of 64.75%. Scheduled Castes and Scheduled Tribes make up 27.70% and 10.37% of the population respectively.

Mungeli District, located in the central part of the Indian state of Chhattisgarh, exhibits a diverse demographic profile across its various administrative blocks. The district, known for its agricultural landscapes and cultural heritage, is divided into several blocks, each characterized by unique demographic patterns and socio-economic activities. Understanding the blockwise population distribution provides insights into the district's societal fabric and developmental challenges.

Review of literature : W.N. Kuber (1991) has studied that three things shine out in Hinduism. In the first place Hinduism refuses freedom of business. In the second place Hinduism compels persons to serve ends chosen by others. In the third place Hinduism leaves no scope for the scheduled castes to accumulate wealth. Thus in Hinduism there is no choice of occupation. There is no economic security. Scheduled castes depended on others in economic point of view. Thus Hinduism does not inspired the education among scheduled castes. Hinduism is against to situation in which liberty can to grow rich. Religion is the basis of rule itself. In Hinduism we obtained social inequality and religious inequality imbeded in its philosophy. DR. Dauji (1993)has observed that scheduled castes are socially, economically very backward. They live a life of extreme poverty. They have no own property. They have to do dirtiest service and find very little wage. They have to live far away from upper caste either cities or the villages. Commonly their localities have no hygienic arrangement and no facilities for drinking water. Their job is to remove the night soil and clean the latrines. Scavenging the streets, disposing of dead animals and skinning the dead body are also their responsibilies. Inspite of this, they are subordinated to a number of incivility and inhuman treatment. They can not draw water from well used by upper castes. They can not enter temples. There are restricted on the use of ornaments, clean cloths and even on riding horses and palenquins at the period of weddings. Neither men folk could tie a coloured turban nor could wear shoes.

Oliver Mendelson (1994)observed that scheduled castes are at the bottom of Hindu society- in wealth, social status, health, education and cultural amenities. Today the predominant occupation of the scheduled castes is agricultural work rather than the traditional task as skinning animal deadbody, tanning leather and shoemaking, playing in musical bands, weaving, scavenging and cleaning, coconut plucking and today tapping. The majority of scheduled castes now never perform the polluting work of their caste. But who do perform the caste work also tend to do agriculture work on season. Ninety per cent of the village scheduled castes are not allowed in to houses of caste Hindu. An even higher per centage of barbers do not serve scheduled castes in their concern not to lose high caste

guardianship. Sixty per cent of village shopkeepers take care to avoid touching anything to do with them, even their money. Seventy per cent of the potters do not allow the scheduled caste to touch pots while going about their purchases and in 89% of the villages scheduled caste are prohibited for entering temples. Reservation of public employment for scheduled castes has had greater impact than electoral reservation. Ten of thousands of scheduled castes have benefitted from the quota of public jobs made available to them. The major concentration of scheduled castes is in the lowest grade of public positions, many of them in the sweeper category.

Rajni Kothari (1994) studied that works of cruelty and terror continue to be part of the atrocities perpetuated on the dalits and other lower classes. If more atrocities done on scheduled castes then they shall become more conscious toward their rights. Radhika Ramaseshan (1995)14 has studied that economic and social status of scheduled castes under the Zamindari system was very poor. There were very large inequality in distribution of land in Uttar Pradesh. Scheduled castes had only .09% land. Chamars have formed the largest group in Uttar Pradesh. Probably ½ of the cropped area was operated by scheduled castes. Zamindari abolition did not benefit the scheduled castes very much except in those places where they were tenant farmers. In most of place the agricultural labourers only began working for new masters. U.P. Zamindari Abolition Act has provided for new hierarchy of tenure holders in place of the old but the new one too is reminiscent of the old. Scheduled castes believe in humanism, he ignored the existence of god, rebirth, souls, sacred books which teach judgment. They rejected these things because they believed that these things made him a servant. C.L. Sharma (1996)15 has studied the education level of scheduled castes. Scheduled castes are mostly traditionally found illiterate. After Raj Mani Tripathi (1999) has examined that socially and educationally backward class as scheduled castes are situated at the bottom of socio-economic pyramid. Scheduled castes have not productive capital or land. They are engaged as agricultural labourer in informal sector. They do not come under the range of protective laws like Minimum Wages Act and Prevention of Land Alienation Act. Exploitation of scheduled castes in rural area are still continued today. Lack of employment opportunities, poverty and non existence of organization which can fight for their right. The scheduled caste families do not able to derive full profits of development programmes. The job reservation and educational incentives provides better socio-economic status to scheduled castes. G.G. Wankhede (1999) has analysed the social condition of scheduled castes with reference to educated scheduled castes. Social problems have abstracted the mobility of scheduled castes. They depend on the upper caste for their livelihood. They are engaged mostly in low paid manual occupation and also work as bonded labourers and engaged as landless,

manual daily wage earners even today. Despite of legal protection, scheduled castes are mostly not allowed to enter temples or use public places. They have no drinking water facilities and other services such as laundry, haircut and so on.

Sudeep Kumar (2002) has studied the Jatavs, a scheduled castes earlier known as chamars. Jatav families had landholdings and these were allotted to them by the government under the land Managing Council Scheme. In the post independence period the Jatavs who were primarily tanners and flayers of leather got initiated in to a number of other occupations. With opening of labour market and opportunities for employment diversification the Jatavs are today drivers, peons, carpenters, tailors, mechanic, mason factory workers, teachers, lawyers and so on. There are obvious changes in their style of dress, presentation of ornament, bicycles, watches, scooters, transistors, T.V., refrigerators, personal habits like smoking, drinking and so on. Some of the Jatavs wear trousers and bushirts as against their traditional dress of Dhoti and Kurta. Some are built cement houses. Of course these changes are not merely due to their economic prosperity, but the impact of urban values and contact with different cultures, are also important in changing the consumption pattern and value system. Kuldeep Kaur (2002)22 observed that the scheduled castes form lowest position in caste hierarchy of caste stratification in India. There is lack of general educational development of community and there representation in government service is inadequate. They suffer from social and physical separation from the rest of community.

Independence, they found an occasion to get education in school and colleges on the basis of constitutional provision. Devendra Thakur (1997) studied that scheduled castes population mainly participate in low earning occupation because they mostly to be of help only rudimentary level of education. The population from these groups who fortunately to be help of higher education is unable to take up better earning occupations due to their poor socio economic background and their bad quality of education. Scheduled castes women who enter the labour market for seeking employment also receive discriminatory treatment from employers.

B.S. Bhargava and Avinash Samal (1998) studied socio economic upliftment of scheduled castes by protective discrimination of government. Despite a progressive socio-economic programmes the policy of reservation has not been able to obtain much good fortune. Father of the constitution had included a number of provisions for improving the socio-economic status of the scheduled castes. After independence farmers demanded special provision for scheduled castes, who were socially and economically backward. In 1950, government launched reservation policy and provided reservation to scheduled castes 12.5%. But this per cent of reservation increased

fifteen per cent in 1970. Besides it they also found reservation in field of job, colleges and universities and in the legislative assemblies. By seeing their socio economic position, we found that progress has not been so satisfactory. Scheduled castes have not been able to reach the prescribed per centage of reservation. All our efforts to scheduled castes in the past show that we have never been really serious about the problems of the scheduled castes. Siddharth Dube (1999)has studied Pasi and Jatabs family in rural Uttar Pradesh. There are many aspect of poverty that are best measure of socio economic status of scheduled castes. Wages were rose very slowly about ten years ago probably in the middle of eighties. Pasis have a greater exposure toward the outside world.

Objectives of the study : This present study has certain research objective. The are-
1. To study the population distribution in mungeli district..
2. To study the distribution pattern of population density in district.

Research Methodology : This study based on secondary data . The secondary data is collected from the secondary sources mainly form District rural development agency, official record, economic and political weekly and other sources.

Disscussion
Table
Mungeli : Population distribution

		Population	Male Population	Female Population
DISTRICT MUNGELI	TOTAL	701707	355449	346258
	RURAL	636268	322308	313960
	URBAN	65439	33141	32298
Sub-District Lormi	TOTAL	274859	138959	135900
	RURAL	259703	131308	128395
	URBAN	15156	7651	7505
Sub-District Mungeli	TOTAL	249229	126407	122822
	RURAL	212779	107854	104925
	URBAN	36450	18553	17897
Sub-District Pathariya	TOTAL	177619	90083	87536
	RURAL	163786	83146	80640
	URBAN	13833	6937	6896

Source: District Handbook 2019-2020

1. Mungeli Block: Mungeli Block serves as the administrative headquarters of Mungeli District and is a hub of commercial and governmental activities. The block encompasses both urban and rural areas, with Mungeli town being the focal point. The population here is relatively more diverse, comprising a mix of various caste and religious communities. The urban areas are characterized by bustling markets, educational institutions, and healthcare facilities, which attract people from neighboring rural areas for various services.

2. Lormi Block: Lormi Block is known for its predominantly agricultural economy, with a significant portion of the population engaged in farming and related activities. The block consists of several villages spread across fertile plains, where rice, wheat, and pulses are the primary crops. The population density is relatively lower compared to urban centers, with communities primarily belonging to Scheduled Castes (SCs) and Scheduled Tribes (STs). Access to basic amenities such as healthcare and education remains a challenge in some remote villages.

3. Patharia Block: Patharia Block is characterized by its undulating terrain and forested areas, making it predominantly rural in nature. Agriculture is the mainstay of the economy, with maize, soybean, and sugarcane being the primary crops grown here. The block has a sizable tribal population, with Gond and Baiga tribes being prominent. Infrastructure development, particularly road connectivity, has been a focus area to improve accessibility to remote villages and promote socio-economic development. Pathariya Block is located in the southern part of Mungeli District and is characterized by its agricultural landscape and riverside communities. The block is known for its fertile plains and extensive rice cultivation. The population comprises a mix of SC, ST, and OBC communities, with villages spread along the banks of the Sheonath River. Access to irrigation facilities and water management remains crucial for enhancing agricultural productivity in the region,

Population Growth Rate: Population growth refers to the change in the size of a population within a specific area between two time periods. This change is usually expressed as a percentage and is known as the population growth rate. Key factors influencing population growth include birth rate, death rate, and migration. If the death rate exceeds the birth rate, the population growth is negative; conversely, if the death rate declines or the birth rate rises, positive growth occurs. A rising population size is termed positive growth, while a decline is referred to as negative growth. The difference between the birth rate and death rate is considered the natural growth of a population (Khullar, 2008). Between 2001 and 2011, Mungeli district experienced a population growth rate of 38.28 percent.

Population Density: Population density serves as a key indicator of the demographic profile of an area and provides insights into variations in population distribution. It is commonly expressed as the number of people per unit area (Khullar, 2008). Understanding population density helps identify which parts of a district have high population concentrations and the underlying reasons for such variations.Population density is determined by dividing the total population of an area by its total land area, represented by the formula:

Population Density= Total Population
Total Area   persons per sq km)

Chhattisgarh spans 135,192 square kilometers and has a population density of 189 people per square kilometer, which is below the national average of 382. In 2001, the state's density was 154 per square kilometer, compared to

the national average of 324. According to the 2011 Census, Chhattisgarh's sex ratio stands at 991 females per 1,000 males, slightly above the national average of 940. In 2001, the state's sex ratio was 990 females per 1,000 males. The steady figures indicate a relatively balanced gender ratio, slightly outperforming the national trend despite overall lower density levelsIn 2011, Mungeli district had an average population density of 428 persons per square kilometer. Among the major tehsils, mungeli block recorded the highest density with 526 persons per square kilometer, followed by Lormi (406), Pathariya (345)persons per square kilometer. according to the 2011 census.

Mungeli : Population Density

	2001	2011
District Mungeli	310	428
Lormi	260	406
Mungeli	403	526
Pathariya	-	345

Source: District Handbook 2019-2020

Conclusion : These initiatives aim to address socio-economic disparities and promote inclusive growth. Key programs include:

1. Education Initiatives: Scholarships, free education programs, and infrastructure development in schools to enhance access and quality of education for SC students.

2. Healthcare Services: Initiatives to improve healthcare infrastructure, mobile health clinics, and awareness programs to address health challenges prevalent among SC communities.

3. Livelihood Enhancement: Skill development training, subsidies for agricultural inputs, and support for small-scale industries to promote sustainable livelihoods**.**

4. Housing and Infrastructure: Government schemes for housing, sanitation facilities, and rural electrification to improve living conditions in SC-majority areas.

5. Social Security: Implementation of social security schemes, including old-age pensions, disability benefits, and insurance coverage for vulnerable SC populations**.**

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