

**STUDY OF  
BIRTH REGISTRATION  
IN  
CHHATTISGARH**

**AN SHRC Study**

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**State Health Resource Centre**

**KALIBADI, RAIPUR-492001**

Phone: 0771-2236175,2236104

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### **For design of study & analysing**

Dr.T.Sundararaman

Satya Prakash Singh

Dr.Kamlesh Jain

Rambir Singh

VR Raman

Victor Soreng

### **With assistance of**

S Krithi

Dr.PD Singh

Puni Khoko

Prathiba Patanwar

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## Accelerating Birth Registration in Chattisgarh

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### A Study on Birth Registration in Chattisgarh

#### **1.Introduction:**

The government has a commitment to strengthen Civil Registration System/Services (CRS) to increase Birth Registration across the state of Chattisgarh.

Hence a study was mooted for a rapid assessment to examine issues involved in the current systems of Birth Registration and the current approach to its promotion in this state.

The need was to assess the effectiveness of the police base registration system through Kotwars in terms of complying with the needs of Civil Registration Services (CRS) in rural and urban areas and map community's perception about the current system's efficiency. The study would also examine the possibility of an alternative system that could deliver requires civil registration services more efficiently, which means that parents can register births *and get the birth certificates* of their children within 21 days of the birth.

#### **2.Situation Analysis- an initiating perspective**

As per the latest statistical report for the year 2001, State of Chattisgrah recorded 55.8% birth and 66.7% deaths whereas the National averages were 56% Birth Registration and 47% death registration.

In Chattisgarh, birth and death registration in rural areas are done through police stations. Village Chowkidars known as 'kotwars' who are working as link between the police and

the villagers for reporting the matters of births and deaths are the foundation on which the whole system is built. Total registration units in Chhattisgarh are 428 serving a population of 20,833,803 spread over 16 districts. The state was reportedly lagging behind in collection of monthly reports from the registration centers. About 13% of monthly reports have not been reaching to the district and state offices.

The requirements of statistical and demographic data are typically guided by the objectives of the national programme rather than an individual's needs or community's needs and the protection of their rights. A willful volunteered declaration triggered by knowledge of the advantages of birth and death registration would automatically reduce the compulsion element in registration of birth & death events.

A recent national consultation, held in Goa, revealed that a common understanding of the participants as regards the determinants of low Birth Registration in India has been lack of awareness and demand for civil registration services. This understanding emphasizes the need for exploring key elements that are affecting demand side issues to come up with more appropriate strategies and monitoring process.

This appraisal is also guided by the need to explore the possibility that the limited number of Birth Registration units and the police based system may be hindering the process of birth and death registration in the state of Chhattisgarh especially in the context of local disturbances due to Naxalite movements and the nature of relationships between police and civil society. In addition, there could be other causes for low birth and death registration and it is important to know what kind of institutional options or modification in the existing structure may be necessary to accelerate the process of Birth Registration.

It is in this background that the state health resource center undertook the task of a rapid assessment of the processes and outcomes of the current birth registration programme and has also conducted an awareness programme which included the use of Kalajathas to further the understanding of demand side issues and provide an action research input into

a general state level strategy of accelerating the birth and death registration in Chhattisgarh. UNICEF India and the Planning Commission of Chhattisgarh sponsored this study. Considering that increased community participation and monitoring will be one of the key guiding principles in promoting Birth Registration- a study of this aspect would also form an important component of this study.

### **3. Aims and Objective:**

1. To study the determinants of low birth registration in the state of Chhattisgarh.
2. To address demand side issues and assess modalities of community participation through awareness generation programmes in one district of the state.
3. To make proper and effective recommendations to the state for achieving 100% birth registration.

### **4. Methodology:**

#### **1. Quantitative Study:**

Household Surveys in 4 purposively chosen villages: Same investigators did the entire data collection

#### **2. Qualitative Study:**

- Focus group discussions: Each group had 5 categories of respondents- a) women and men from the public including at least some mothers with young children, b) Volunteer service providers: Mitanins and self help group or other women's group activists, c) peripheral government employees: anganwadi worker or ANM or school teacher, d) panchayat leaders or employees, and e) kotwars
- Personal interviews with key officials and with representatives of key stakeholder groups.

#### **3. Awareness (Action Research) Component.**

- Kalajatha performance in 360 villages of Kawardha district (details annexed)

#### **4.1. Quantitative study: Cross-sectional Survey:**

This was done in two villages of Bastar and two villages of Raipur – Purposive sampling was used to select two villages from tribal area of Bastar district and two villages from a non-tribal area of Raipur district. Of these two villages chosen in each district one was a village near an urban area where road access was good and access to public services was good, whereas the other was a more interior village, over 25 km from the nearest town where access to services was relatively poor. Kachgaon was the tribal interior village and Palari the tribal near urban village. Chikli was the non-tribal interior village and Tiveriya was the non-tribal near urban village chosen. These villages have been studied in detail for an earlier cost of health care and pattern of illness study and we were familiar with the patterns and the community here. Moreover as part of the earlier survey we had randomly picked one block from each of the districts. The villages had been listed into interior and peri-urban and in-between and then we had picked one village from the first and the last list. We thus used the same villages for this study.

- **Inclusion criteria for the survey:** families who have children under the age of 1 in that village
- **Exclusion criteria:** Those families who have no children or more than one-year children.

A structured questionnaire was administered (annexure 1) that collected data on the basic demographic features of the family, the experience of assistance in child birth, the experience in registering the birth, the knowledge, perceptions and attitude of the family regarding birth registration.

This data was entered into a spreadsheet and analysed.

#### **4.2. Qualitative Study:**

- a) Interviews were taken with a number of stakeholders. These included 71 Mitanins, 13 ANMs, 43 panchayat officials/elected representatives, 17 kotwars and 12 police station registration in-charges.
- b) Focal group discussions were conducted in each of the four villages where we had done the cross-sectional survey.

- c) Focal Group discussions were also conducted in 21 other blocks spread across the state.
- d) In-depth interviews were conducted with 14 district level officials (6 district registrars and 8 assistant statistical officers) who are involved in this process.

#### **4.3. Awareness Component:**

- A number of village level activists who were active in social work and in the communication of development themes were assembled.
- They were sensitized to the issue through resource persons.
- The communicators then visited villages had further discussions and evolved a number of song and drama scripts.
- These were finalized by a team of activists drawn from community-based organizations.
- The plays and skits were choreographed and a team trained on the issue.
- The programme was performed in the community in an urban and rural setting and based on feedbacks and discussion with the community the scripts were modified.
- A number of village level committees were organized through the Mitanins in 300 villages of Kawardha district.
- On an appointed date and time the kalajatha troupe arrived in the village and after discussions gave a two hour programme. The programme was interspersed with direct messages on the theme.
- After the programme discussions were held with some of the members of the audience who stayed back. This was used to assess the immediate impact of the programme especially how well the messages had been communicated.
- A longer term follow up and feedback had to be collected over the next one year from the Mitanins to see how much impact this had on birth registration practices there.

## 5. Results and Discussions on Quantitative Component:

### 5.1. Basic Study Parameters

The total number of households screened and interviewed was as follows:

**Table 5.1:** Basic Sample Parameters

	<b>Total No of Households:</b>	<b>Total Population</b>	<b>Households with births in last one year (interviewed)</b>
<b>Tiveriya</b>	101	676	33
<b>Chikli</b>	105	611	25
<b>Kachegoan</b>	100	542	46
<b>Palari</b>	101	544	42
<b>Total</b>	407	2373	146

The community level distribution by caste of the interviewed households is as follows:

**Table 5.2:** Interviewed Households:

	<b>ST</b>	<b>SC</b>	<b>OBC</b>	<b>General</b>	<b>Total</b>
<b>Tiveriya</b>	0	9	24	0	33
<b>Chikli</b>	0	0	24	1	25
<b>Kachegoan</b>	42	1	3	0	46
<b>Palari</b>	39	1	2	0	42
<b>Total</b>	81	11	53	1	146

Thus we can see that due to the differentials in birth rates though equal number of households had been screened for births in the different villages, the number of families with births in the last one year- the interviewees- are much more in the tribal villages.

## 5.2: Nature of assistance at births:

The nature of assistance at birth is one data that emerges from the study which may be used as a base line to compare this group with the state averages as well as look for whether the nature of assistance would influence birth registration.

**Table 5.3:** Assistance at birth:

By whom delivery was done	Tivraiya	Chikhli	Khacgaon	Pallari	All Villages
Relative/Dai	26	22	44	36	128
RMP	1	0	1	1	3
ANM/nurse	4	1	1	4	10
Private doctor	2	2	0	0	4
Govt doctor	0	0	0	1	1
Total	33	25	46	42	146

The state average for skilled assistance at birth is 42%. In this sample it was only 10.27%- obviously a picture of much poorer access to essential health services than the state average.

## 5.4. Degree of completeness of reporting:

The degree of completion of reporting of births in the kotwar system varies widely. By comparing the survey findings with the records that the kotwar and thana had we get the following picture:

**Table 5.4.** Completeness of Reporting:

Villages	Total no. of births	No. acc to kotwar	No. Unaccounted by kotwar	% of completion of reporting
Tiberaiya	33	30	3	90.1%
Chikhli	25	23	2	92.0%
Kachgaon	46	05	41	10.9%
Palari	42	10	32	23.9%
Total	146	68	78	46.6%

Thus in the two non tribal villages selected over 90% reporting is present while in the two tribal villages studied reporting is an abysmally low percentage – with the remote village being less than half the near urban village. The reasons are not hard to seek. Kachgaon is the worst off with only 10.8% birth registration. One important contributory factor is the lack of knowledge among the people. But the main cause seems to be the ineffectiveness of the kotwar. The kotwar here is illiterate. Hence even after finding about births he is unable to fill the form, unless he has help-, which he does not get at all times. Another major problem is the large area the kotwar has to cover. The kotwar is for 4-5 panchayats the hamlets of which are dispersed over a wide area. The kotwar lives in another village around (7miles ) away. The information about births does not reach him and he has too much mileage to cover and no incentive for regularly visiting all the villages he is servicing.

In Palari there had been a six month gap in the appointment of the new kotwar after the death of the earlier kotwar. Though it was the earlier kotwar's son and the appointment was expected given the traditional pattern, till formally appointed the son had not begun the registration work. In Tiberaiya and Chikhli (non-tribal villages), which are in the Raipur, region birth registration is almost complete. The few cases left out in these villages are also instructive. Thus in Chikli both non registered births were attributed to the families leaving the village soon after the birth of the child and they came back more than six months later – possibly due to migration for work. After a period of 21days is over registration almost never occurs and even knowledge of the prescribed process for registration is limited. There was also reluctance to go to the thana for this purpose. In only one of the cases – a family from Tiveriya- did the family go to the station, but they were reportedly sent back to the kotwar by the thanedar. The procedure for birth registration after 21 days is confused and ineffective as in these 4 villages.

### **5.5. Initiative for Registration:**

The study tried to assess who took the initiative for reporting- and since this was related to awareness. The question asked was whether the family themselves took the initiative for the reporting. If not we assumed that the initiative was with the kotwar- unless the

family did not know about the process of registration at all, in which case we classified it in a separate row.

**Table-5.5. :** Who took initiative for registration (according to family):

Particulars	Tivraiya	Chikhli	Khachgaon	Palari	All Village
Family	29	20	5	23	77
Do not know	4	5	41	19	69
Total	33	25	46	42	146

Out of 146, the family were adequately aware to have taken some initiative in 52.7%.

The villages Palari and Kachgaon of Bastar district are much worse off than the Raipur district villages. Further the Kachgaon interior village is much worse off. This can be attributed to lower education levels and poorer socio economic category of the villages as well as the greater distance to the thana (police station).

Interestingly, in Palari 23 (54.7%) report that they had informed the births to the Kotwar. According to the parents the kotwars' family promised to record it and took some money or goods as charges. But yet the birth had not gone into the record. The reason obtained is that there was no kotwar here for a period of 6 months due the death of the appointed kotwar. The present kotwar when asked why all those who reported to him were not recorded claims that all these births were reported to him before he was officially appointed. Here at least the services delivery mechanism is more of a problem than the demand side – though demand too is much lower than the non-tribal areas.

### **5.6. The system in place:**

The system in the village used to be the kotwars entry into his register and then showing this register to the thanedar. The birth recording system has been changing. The kotwar instead of recording in a register is supposed to follow the system of filling a slip with a counterfoils. In this system the kotwar has a book each page of which is separated into two parts by a perforation- the slip to be submitted and the counterfoil to be kept with him. He has to fill both parts and submit the slip in the thana. The other is left in the

book for his record. The study finds that while this is being followed in the Raipur district, in the Bastar district the kotwars still maintain only registers.

The public knowledge of the registration system is indicated in table 5.6..

**Table 5.6. - Making of forms and counterfoil or register entry by the kotwars**

Particulars	Tivraiya	Chikhli	Khachgaon	Palari	All Villages
Has knowledge of the system and 'knows' it was entered but not seen the counterfoil/register	27	1	6	3	37
Has knowledge and seen whether entry was made and/or received written confirmation/note	0	19	4(register)	3 (register)	26
Has knowledge of system but does not know whether it was made for their child	0	0	0	0	0
No knowledge of register/counterfoil	6	5	36	36	83
Total	33	25	46	42	146

In the villages of Raipur district 81.88%( tivariya) and 80% ( Chikli) know of the system and have assured themselves that it is in use. Here the number of parents who have reported the births equals the number of forms the kotwar claims to have recorded and submitted. In Chikli most parents have gone further and asked and got a written “certificate” from the kotwar that the child has been registered. Though not officially valid, this is the document that informally is being used as the birth certificate for all purposes.

In the Bastar villages 3/42 in palari and 4/46 in Kuchgaon claim to have seen the register entry. The kotwar has not received any registration form or file from the thana.

We also note that once people are aware of registration and the exact process in which it is done then they do assure themselves that the process is complete. Almost everyone who knows the system, even in the tribal villages has checked to assure themselves of its completion.

### **5.7. The processes of reporting to the registrars office and certification:**

In these four villages the kotwars would report to the thanedar and the latter had to send the information to the district registrar offices. The thanedar should have than made and sent the birth certificates to the kotwar.

The kotwar in all three villages doesn't seem to find any problem reporting the births at the thana as anyone there takes it down. But there is no procedure in place for checking how completely the kotwar has made his report and indeed no reliable action in the event of his non making the report.

From the interviews in these four villages we do not have information of how completely the thanedar reports to the district office and what mechanisms the district office has of cross-checking the report received by it for completeness and accuracy.

### **5.8. Birth certificates issued to families.**

In none of the 4 villages has anyone collected birth certificates. In the villages in Raipur region the Kotwar gives a certificate (that he writes) if asked. Mostly parents ask for this during school admission. In the Bastar region the problem doesn't even arise as, according to the Kotwar, no one has ever asked for any birth certificate.

As though we know that this component is not happening, where exactly this bottleneck is, does not emerge from the four village study.

## 5.9. The public knowledge gaps

### 5.9.1. Knowledge of the reasons:

The two tables below give the situation regarding perceptions of why registration is needed. Both mothers and fathers of the child were interviewed separately for this (table 5.7 & 5.8).

**Table 5.7:** Reasons for registration – Mothers as respondents

	Tivraiya	Chikhli	Khachgaon	Palari	All Villages
School admission	2	7	0	2	11
School admission plus other (Voter, ration shop and others) services	20	13		1	34
Helps govt planning	0	0	1	1	2
Citizenship rights	2*	0	0	0	2*
Do not know	9	5	45	37	96
Data not taken	2	0	0	1	3
Total	33	25	46	42	146

\* these gave this reason along with some other reason- so not added twice for totals.

**Table 5.8:** Reasons for registration- Fathers as respondents

	Tivraiya	Chikhli	Khachgaon	Palari	All Villages
School admission	2	3	0	0	5
School admission plus other (Voter rights, ration shop and others) services	17	13	0	0	30
Helps govt planning	1*	0	0	1*	2*
Citizenship rights	1*	0	0	0	1*
Do not know	5	2	37	28	72
Data not taken	9	7	9	14	39
Total	33	25	46	42	146

We can see from the above tables that the majority of people in Kachgaon and Palari could not state any reason for registration, poor awareness of the necessity for registration in these two villages. In gender disaggregation 47/96 or 49% of mothers are able to state some ‘reason’ for registration as compared to 35 out of 72 fathers which is 48.6% of fathers – almost the same level of awareness between the sexes. Of those who can state a reason almost all refer to the need of registration for accessing a number of entitlements, of which school access is the most important and universally understood need, with ration cards and other public services following. The role of the need for registration either as a tool of state planning or as a matter of citizenship and rights is not stated as such except by a negligible minority.

### 5.9.2. Knowledge of the process

The birth of a child is supposed to be reported to the kotwar within 21 days. If it is not reported within 21 days then the kotwar's responsibility ceases and the family has to report to the thanedar after that period. After 1 year of birth of the child, even the thanedar's responsibility ceases and it has to be informed in the registrar's office.

Public knowledge of these time limits and the changes in process that occur when these limits are breached is very poor.

**Table 5.9: Knowledge of Registration Process:**

Village	Know to inform kotwar within 21 days time limit (%)	Know that police station is the higher reporting authority. (%)
Tiberaiya	27.2	57.5
Chikhli	4	20
Palari	0	2.4
Kuchgaon	0	2.2

The study finds that in Tiberaiya 27.2% parents know that the birth has to be reported *within* 21 days to the Kotwar. Though this is itself very low it drops to a negligible 4% who know this procedure in Chikhli. It is even worse off in the tribal Bastar villages of Palari and Kuchgaon where no one knows the time limit of 21 days.

57.5% of the parents in Tiberaiya know the procedure after 21 days, even though many of them did not know the time limit of 21 days. At least they recognise that the police station and thanedar have a role in this process. This is followed by Chikhli where 20% of the parents know the procedure. Finally the tribal villages show an abysmally low figure of 2.3% of parents who know the procedure and the role of the police in it.

In the knowledge of the procedure after 1 year even the people of Tiberaiya who seem comparatively well informed perform poorly. Almost no one knows of the role of the district registrar's office. Most conclude that it is still the thanedar who is in charge.

Therefore we find a gradient with highest degree of knowledge in near urban non-tribal Tiberaiya followed by farther away non-tribal Chikhli. This is followed by both tribal areas with Palari the near urban area and then the interior tribal village Kuchgaon.

Birth registration seems to follow the level of knowledge with almost the same gradient. When people have such a low knowledge of how to register and why, it is not really surprising that hardly 25% in Palari and 10% births in Kuchgaon are registered.

Many notify the Kotwar only because they have been doing so for many generations and it is a practice.

#### **5.10. Lack of incentive for Kotwars**

One system of incentivisation of the kotwar – a traditional system – was the gift in kind or cash given by the community for their service. One form that it used to take was

that on the sixth day when the child was named a local function is held to announce the birth of the child. The kotwar is invited for this function and given gifts.

We find from the table 8 below that the custom survives in only one village – the interior tribal village – and this is interesting because this is where the kotwar was least functional. Obviously though this is a useful and rich tradition it does little by itself to improve outcomes unless other processes are attended to. Again this village gives gifts to all the invited kotwars. In Palari and Chikli the kotwar is given the gift though the function as such has lesser importance. In both these villages it is made clear that the registration and gift are inter-related. Only in Tiveriya, the most educated and near-development village, is the custom totally lost.

**Table 5.10 Community Incentives to Kotwars:**

	Tivraiya	Chikhli	Khachgaon	Palari	All Villages
Invited for sixth day function	1	0	25	1	27
Not invited	32	25	21	41	119
Gift given	0	19	25	20	64
Not given	33	6	21	22	82
Total	33	25	46	42	146

## **6. Findings from Focus Group discussions:**

### **6.1: Objectives of Focal Group Discussions:**

The focal group discussions were conducted to gather information on:

- a) The constraints faced in the process of registration in different regions
- b) The community perception of the need for registration.
- c) The perception of what is the process for registration.
- d) The public suggestions for improvements.
- e) The differing perceptions of different stakeholder groups where it mattered.

These focal group discussions also helped us make a rapid appraisal of the situation regarding efficiency in birth registration in a wider selection of block so as to be able to opine on how representative the 4 village study is.

The system of registration may be seen as composed of 6 steps that follow the occurrence of a birth and one had to gather information on each. These steps are:

0. Birth occurs
1. Information is passed to kotwar
2. Kotwar makes form and counterfoil
3. Form is submitted at local police thana or thanedar
4. Forms are sent to district registrar office
5. Birth certificates are made and sent to police thana
6. Certificates collected by the families.

## **6.2. Community level: How much notification happens?**

We know from the quantitative study that in the Kondegaon tribal block of Kondegaon there was less than 17% registration whereas in the Dharsiwa block of Raipur registration was close to 92%. This was confirmed in the focal group discussions held in these four villages.

In addition 21 focal group discussions gave us some information about the perceived adequacy of birth registration in a sample of 21 village panchayat in 19 blocks of 14 districts. Including the four villages of the quantitative study focal group discussion were held in 25 villages in 21 blocks of 16 districts.

The pattern of low birth registration was perceived as poor in the chosen 9 gram panchayats of: Balrampur in Sarguja district and Pathalgaon in Jashpur district, Baronda Bazar panchayat of Mahasamund block, Bhairamgarh in Dantewada, Lohara block of Kawardha district, one panchayat in Kartala block of Korba district and two of Kondegaon block of Bastar district.

The performance was moderate in 5 gram panchayats, of which one was from Bishnupur( ambikapur block) of Sarguja district, Dhaneli kanhar of Kanker block, one from Kota in Bilaspur district and two from Dharamjaygarh of Raigarh district

The performance was perceived as good in 11 gram panchayats were in Moharra and Dakai para Panchayat of Baikuntpur block in Koriya district, Balia panchayat in Raigarh district, one in Rajnandgaon block, one in Gunderdahi block in Durg district, one in Kawardha block, one in Masturi block of Bilaspur district, one in Baloda block of Janjgir district, one in Kartala block of Korba district and two in Dharsiwa block of Raipur district.

Thus we find a pattern that varies widely across blocks and even within blocks. For example in Kartala block of Korba district one gram panchayat gave a very positive response and the other was quite negative. A district as a unit would be a poor indication and we suspect even within a registration unit between gram panchayats there would be a wide variation.

### **6.3. Who takes initiative?**

In the 9 blocks that are poor performers the key reason is that the kotwar does not take the initiative. In the 5 moderate blocks there is a moderate initiative whereas in the 11 good blocks the kotwar is in place and is active.

During the time of group discussion in all the districts it came out that usually kotwar takes initiative to get birth registration done in the police station.. The system is not based around people's active participation and hence the quality of registration becomes largely dependent on the quality of the kotwar. Of course as we see in the two Raipur panchayats where there is considerable awareness in the people they are more likely to have an active kotwar – then where they are not.

There are exceptions. In Balajhar village of Pathalgoan panchayat in Jashpur district, though registration is poor, awareness is high and despite the fact the female kotwar stays five kilometers away and is seldom visiting, people themselves that to go for birth registration and also for getting the birth certificate. Also family members go to inform kotwar when a birth takes place in the family.

It also has been noticed that in many villages the families do take the effort to inform the kotwar – but they stop there. They may or may not check whether he notes it in the register. And as we saw in Palari village he may be informed but not register it at the police station. Since no birth certificates come back they have no way of knowing

whether informing the kotwar has translated into birth registration and their awareness and initiative stops at this level. The initiative we saw in one village of Jashpur district is unfortunately an exception and even there is far from complete.

In Dantewada district of Chhattisgarh, at Bhairamgrah camp a focal group discussion was held where it was noted that no that birth registration is done by the kotwar. The place being affected by the Naxalites people have noticed that kotwar does not go to those houses that are far. People also expressed that 'they have no kotwar' here because they have left their houses and villages. They are staying in the camp.

#### **6.4. What is community's perception and response to kotwars?**

The kotwar is repeatedly described as a person 'responsible for the village'. He has to report on 13 points including birth and death in the village. These are described in section 7.2. Most knew that the kotwar is paid by the government in cash and also given land. They did not know the exact amounts.

In the group discussion, at Balajhar village, Pathalgaon, in Jashpur district people said that kotwar is village Chawkidar, which mean the one who protects village. In this discussion they said that the Kotwar is given 10 kgs of rice by each family every year. However, villagers said that he often does not visit the village, which he should do regularly to know about the events that are taking place. So this payment was customary despite their not having a high opinion of his functioning.

In Dhanelikanhar panchayat of Kanker district people said that the ANM registers all birth and kotwar matches his registration with ANM's register.

At the group discussion in Bitkula panchayat of Masturi block of Bilaspur, people say that kotwar does not go house to house for birth registration.

It was also reported that in Kosmada panchayat of Kawardha district, the kotwar does not go to houses for registration but if someone needs birth certificate he goes to the police station and gets the birth certificate. Villagers pay kotwar Rs.25 for bringing birth certificate.

On the whole the expectation of the kotwar is limited and there is a general perception that he does not perform much roles- but this does not amount to much resentment either. It is a traditional role and people accept it without expecting too much of it.

### **6.5. Knowledge of community: About system of registration:**

In two group discussions held at Kosmanda and Nawagoan panchayat of Kawardha district the 13 village women who attended did not know who registers birth, where is the registration form sent and from where the birth certificate comes and within how many days registration should be done. Similar is the case in Shaliabhata panchayat of Korba district where both male and female villagers did not know about the birth registration procedure and process of getting certificate. Panch, Sarpanch, ANM and teachers who attend the focal group discussions did however have the knowledge that they have to get the registration done within 21 day and they also know that if 21 days is over then they have to pay a fee. But the women present in the meeting did not know paying fee was part of the registration.

This is the general pattern of almost all focal group discussions. The pattern is that not only in the poor performing panchayats but even in the moderate and good panchayats – the officials of the panchayat and the employees of the government have a fair understanding of the process but the general public do not know the process or even the key rules that affect them. Even the knowledge of these educated sections is limited to the role of the kotwar and thanedar and the 21 day deadline. But after that stage is crossed, what is to be done is not known to them. Performance thus seems to be currently a function of the kotwars functioning and not of community awareness except to the extent that community awareness promoted kotwar functioning.

### **6.6. Knowledge of Community: About reasons for registrations:**

At Kalangpur Panchayat in Gundardehi block of Durg district where a focal group discussion was held regarding birth registration, different people like Mitanin, mitanin trainer, anganwadi worker, Kotwar, Sarpanch, Panch, ANM, secretary of panchayat, and general village women and men attended. They said that birth registration is necessary because it helps in distributing wealth of family, for school admission, at the time of getting into government service and to get benefit of government schemes. This was a

typical response almost all focal group meetings. However as discussion continues and one is asked to priorities, the emphasis seems to be on establishing the place of birth. Most of the group discussions concluded that the main benefits of the birth registrations in decreasing order of frequency was

- a) That it identifies your birth place.
- b) That it helps government to make schemes for people
- c) That it is needed for school admission.
- d) That it helps to get pension and widow pension.
- e) That it is needed for getting government job.(this is not true – but obviously the perception is that a government birth certificate would help get a government job)
- f) To establish age of marriage – a criteria that is often looked for nowadays.
- g) For helping establish inheritance rights.

Of these, most are utilitarian reasons- except for the first. This too has an utility dimension – but there also seemed to be a considerable issue of pride and identity attached birth certificate since it is to stating that it is government statement that one belongs to so and so place.

However so few are actually getting the certificate that this dimension does not get much play.

In the group discussion on at Mahora panchayat of Baikuntpur block in Koriya district where 23 people were present, This included Mitanins, master trainer of Mitanins, Anganwadi worker, kotwars and ANMs. People in the group said that the importance of birth registration should be advertised through pamphlets, posters, camps and hoardings. According to people present in this group discussion they said that not knowing the importance of birth registration they are not getting or using the birth certificate.

### **6.7. Relationship of awareness to assistance at birth**

A finding of the four village study is that when dais and relatives assist at birth in the family they do not initiate or promote birth registration. This is not surprising but even the 7 private doctors, 10 nurses, 4 trained doctors and one government doctor who

provided assistance at child birth did not promote the family to go in for birth registration. However given the better educational and awareness level of these groups birth registration is more likely to happen in this sub-set.

### **6.8. Other issues at community level that acts as barrier to registration**

Poverty is one of the barriers for birth registration which came out during some of the group discussions, like for example at Kalangpur panchayat of Gundardehi block. People said due to poverty, people go to the cities for livelihood. If birth takes place in the family at such a time then that is not registered. It also came out that for poor people registration is not a priority- or at least so the non-poor felt.

One main problem is that the people in the tribal villages perceive no need for registering births. Admission to schools and other admissions are done without birth certificates. Hence the system has to be such that it collects the information from the villages required for census recording. There is no incentive for people to come forward and report births. The situation is better in the non-tribal villages as these birth certificates are necessary for school admission sometimes. Also because there is some value attached to possessing a birth certificate.

Therefore either the system has to be such that the Kotwar or some other worker collects the information from villages themselves or there should be a necessity for birth certificates.

### **6.9 Social determinants**

In Balajhar panchayat of Jashpur district it came out during the group discussion that Mahkul and Koyata caste do not do registration because of custom of naming. It is because child born is named only after 21 days. No other caste factors was evident in the demand side though as we saw before the tribal villages did poorly for reasons of gaps in service provision.

### **6.10. System barriers**

It has come out in all the group discussion that people do not go for birth registration in the police station because police officers often speak rudely to them and often send them

off saying that you come on some other day to have registration. There seems to be considerable hesitation in going to the police station even in areas where there is no conflict or tension.

It came out in one group discussion that if people go to police station to get certificate then they are charged. In Bhairamgarh camp of Dantewada district, during group discussion people said that if they go to get birth certificate, they are charged up to 300 hundred rupee. In Shaliabhata panchayat of Korba district people said that they have to pay Rs. 50 for getting birth and death certificate. Same is the case for many villages in different blocks which has come out through group discussion.

The kotwars present stated that he is paid Rs. 25 for bringing birth certificate from the police station.

## **7. Stakeholder Dialogues: The Kotwar:**

### **7.1. Introduction:**

The central personal of the birth registration process is the kotwar. This section tries to understand his problems and perceptions. We use mainly information from the in-depth interviews with kotwars but since we had done 17 interviews we also decided to take a quantitative look at the small sample. Of the approximately 14,852 kotwars-(total village approx 19,744 –2004 report) in the state and this 17 could in no way be considered representative in a statistical sense. It is only indicative and needs to be seen along with other qualitative data.

### **7.2. Job Description and Profile:**

The kotwars work description is to report on thirteen points. The reports have to be made to the police station

These are:

1. Registration of birth
2. Registration of death
3. Falling of house due to natural calamity
4. Lightning strikes
5. New Visitors to the village and their activities

6. People of Criminal background in the village
7. Fund given by Panchayat for some work; if the work is not completed then information is given to police station
8. Information of people moving in night in suspicious manner
9. Illegal Business/Activities and Information about conspiracies
10. Theft in the village
11. Information of secret thoughts
12. Informing about the death of wild animals eg: elephant, lion etc
13. Information of epidemic in the village
14. Violence and riots in the village
15. Informing about illegal occupation of govt property

In addition to these the village Panchayat also uses him for making announcement in the village along with the beating of drums. The tehsil patwari who maintains land records also often seeks the kotwar's help.

Of the 17 kotwars interviewed only one was a woman. There is an unwritten rule that kotwars should be men. Even this one woman had been appointed in place of her husband who had expired – since there was no male heir old enough to take over.

Appointments tend to be by hierarchy with sons being appointed when the kotwar dies or becomes too old. However appointment orders have to be formally given by the thana and the son being appointed though common is not invariable. In our group of kotwar except for the woman whose husband was a kotwar there were none whose fathers had also not been a kotwar.

Some of the Kotwars have the responsibility of looking after 4 to 5 villages which are scattered. It is not possible for them to visit all of them regularly. This is one of the constraint on their work. Occasionally there are two kotwars per panchayat. Since in the state as a whole there are 14,852 kotwar and only 9800 gram panchayats and 19,744 villages the number of kotwar per Panchayat would vary.

### **7.3. The Process of Reporting/Registering births:**

Every month once or twice kotwar have to report to registration offices 8 kotwars ( 47%) kotwars said that they have to go to police station once in a month and 9 kotwars go twice a month to report to the police station.

At the police station they submit the forms. They are expected to get a signed and stamped receipt in the form of a counterfoil that they retain. However in as many as 14 of the 17 kotwars interviewed ( 82% ) the police stations are getting them to submit the counterfoils also. Left with no record, as part of their own initiative they are making a register and entering the names they have submitted to the thana – but the kotwar and the village is thereby left with no proof that they have registered.

There is no system of cross-checking the see whether the kotwars report is complete. Even the kotwar has no system or approach to ensure completion of reporting. Only one kotwar of the group, from Kanker block, reported crosschecking with ANM and AWW to ensure completion of reporting. There was no other coordination nor does is there any memory of such coordination having been considered.

The information required of the birth is also of a considerable variety. And the reporting gets influenced by the kotwars perception of what needs to be done. Thus no mothers age is ever reported as less than 18 even when the kotwar knows that it is past – for that would call for police action – and no one wants that to happen. This is of course a direct problem of linking reporting to the police station and one reason why the ANMs information on this aspect is not quite welcome. .

### **7.4. The Kotwar's knowledge levels:**

Only 4 (24%) of Kotwars could describe the entire process of the birth registration system. For the most part they only knew the simple instruction that if it is within 21 days they have to enter it into their forms and report it in the thana and if it is after that time limit, they have to ask the family to contact the thana directly. The majority did not know

about the full procedures of birth registration, especially the procedure after 21 days and what needs to be done in between 1 month to 1 year.

However most kotwars did relate the usual list of ‘benefits’ of birth registration (76.47%) though many could do so only partially. .

Many had a feeling that they did have a considerable work load. No formal training had been given to any kotwar met. Only one of the group told us that he had been asked to publicise the need for registration and another 6 said that occasionally they had done so. The majority ( 59%) had neither been told nor had they publicized the need for registration. Most kotwars were however aware that public awareness of registration was poor.

### **7.5. The Kotwar’s Payments:**

The Payment schedule for kotwars is as follows:

SN.	Particulars	Current rate	Revised rate
1	Those who have no land	680	1360
2	Land with 0-3 acres	400	600
3	Land with 3-7.5 acres	340	510
4	Land with 7.5-10 acres	280	420

Interviews suggest that the cash part the above payment scheduled is being followed as such.

On the other hand there are a number of problems on the provision of giving land to the Kotwars. For one there is no similarity in giving land to them as in Baster and Tivriya (Raipur) the kotwar has 10 acres of land where as in Chikli the kotwar has only 4 acres. There seems to be some calibration for the productivity of the land and its current irrigation- but not everyone is satisfied with this. Further there are problems with their actually being able to use the land. In Palari the kotwar namely Lakshminath only receives his remuneration but he has no land. According to him the procedure of giving

land is pending in the thana itself. In Rahud village of Rahud Panchayat of Gunderdahi the kotwar has been awarded his quota of land but the land was already encroached illegally and the encroacher has refused to move and there is nothing the poor kotwar is able to do about it.

Delays of payment are also a problem. The Kotwar of Chickli says that his remuneration is paid after 2-3 months. However most kotwars are satisfied with the promptness of payment and seem to be getting their pay regularly.

Also for collecting payment they have to go to the tehsil office and this may mean a number of visits – without any traveling allowance. The police station is hardly able to even recollect the amount they are being paid. The kotwars have to sign an attendance register in the police station and receive a token of this so as to makes them eligible for the payment from the tehsil office.

We have already discussed that informal community based remuneration varied widely. The other major problem is the lack of provision for expenses. The major ‘sore point’ is the complete lack of provision for travel – and this when they are expected to come twice a month. Some of them have quite a distance to travel by bus to reach the thana. Indeed none of the kotwars interview had received traveling allowances.

#### **7.6. The Kotwar’s Coordination:**

Coordination with ANMs and anganwadis was reported as weak. The kotwars when pointed out the births or deaths that he had missed said that ‘he could not help it if people did not inform him’. Yet it was apparent from many of the villages that such births and deaths would largely be in the first week of life – for by tradition the kotwar is actively informed in the sixth day only. Till then the only source of information would have been the anganwadi system and the sub-center ( ANM) who has been tracking and perhaps providing support to the pregnancy. The lack of coordination on this aspect has a high cost on the quality of data- missing out on one of the most important elements of information. However awareness of this issue was negligible at all levels and in most of

the cases of neonatal deaths identified in the group discussion and tracked for in the kotwar's records, neither birth nor death had entered the register.

The kotwars coordination with the panchayat is also reportedly poor, though the kotwar has the traditional task of village level drum-beating announcements. The panchayats trust for accuracy of reports is more on the anganwadi system.

The tehsil patwari who maintains land records also seeks the help of the kotwar often.

### **7.7. Suggestions from the Kotwar:**

One kotwar said that registration should be retained in the present system. Six kotwars said that birth registration should be done at the panchayat level. six kotwars said that registration should be done at the police station but the certificate should be brought by panchayat and be distributed. six kotwars felt that all the three options for peripheral department to be entrusted with registration – the police station, the panchayat or the health system were equally feasible and valid. No one held that the health system should be the site of registration.

### **8. Stakeholder Dialogues: The Police station as Birth Registrar:**

Thirteen police stations were visited. These were in Baikuntpur in Koriya, Gandhinagar in Sarguja, Balrampur in Sarguja, Pathalgoan in Jashpur, Dharamjagarh in Raigarh, Korer in Kanker, Gunderdahi in Durg, City Kotwali, Mahasamund, Lalbagh in R'gaon, Seepat in Bilaspur, Baloda in Jangir-Champa and Uрга in Korba and Kurud in Dhamtari.

### 8.1. How much notification happens

According to the police stations the main gaps were due to lack of kotwars in many villages. The gaps are expressed in the table below:

Name of Police Station	Number of villages/ gram panchayats ( approx kotwars needed.)	Current Kotwars in position.
Lalbagh; R'gaon	92	90
Mahasamund Townkotwali ( includes villages)	109	92
Gundedahi , Durg	47	46
Pathalgoan, Jashpur	56	38
Balrampur, Sarguja	72	14
Seepat, Bilaspur	71	71
Dharamjagarh, Raigarh	59	59
Korer, Kanker	59	46
Urga, Korba	102	65

As we can see there are police stations where the coverage is 100% or near it- but others where there is a startling gap. In Urga police station we learnt that three kotwars have expired and these posts were vacant. Obviously this is one major bottleneck. We could not ascertain the reason for all the gaps.

Most of these are problems of selecting and making an appointment - which has to be done from the tehsil level. The gaps seem to be largely due to administrative failures.

Where kotwars are in place there is no system in place for assessing completeness of reporting. No police station met had done any cross-checks or field visits for this purpose. In the Naxal affected area we visited the kotwar does not visit to collect data. The police form a subjective impression about how effective each kotwar is. In most cases they merely believe that the kotwar's report is complete. But even where they are sure it is not, there is no action that they initiate.

## **8.2. Police Perception of the process:**

In Uрга police station according to Dhaniram and Sudama two constables, people do not know about the utility of birth registration and it should be advertised. In Balrampur police station, Jawahar Tirkey says that there is less registration because people are illiterate, and because there is not much utility of the birth certificate. People are not aware about the birth certificate. He also says that people are poor as well and they live in the jungles and some are tribes. In Dharamjaygarh police station also it was said that people are illiterate. According to Jubraj singh in Dharamjaygarh police station, there is inadequate advertisement for birth registration.

Thus overwhelmingly the police see only awareness as the main problem. The next problem they find is in the vacancy and illiteracy and lack of competency of kotwars. Kotwars have not been give specific training for doing birth registration

Some of them find a role in promoting the process of registration. In Gundardehi police station Bir singh said that Kotwars are given direction how to collect birth registration.

In most police stations they stated that people should be made aware with regard to birth registration. Posters, pamphlets should be distributed; camps should be organized so that people know about the importance of birth registration. In one of the police stations in Jashpur it was said that a rally should be organized. There should be hoardings in different places so that people would look at it and be reminded to register.

Surprisingly most police stations saw it as a government requirement with very little use of the system for the people. In most of the police stations it was said that birth registration certificate is not used whereas death certificate is used to claim life insurance. Thus the failure to issue birth certificates on time was not seen as a problem at all. And it perhaps explains in part why issuing of birth certificates is so poor.

## **8.3. Constraints to Process of Registration- within the police station:**

There is no designated person for this work in the police station, except in Kanker and in Kurud where an constable had been designated for this work. Any available police staff could do the registration. There is no system or person designated to monitor the work of

kotwar. In one of the police stations- of Rajnandgoan – they had fixed timing for birth registration is in between 10.30am to 2.30pm, but this was not known to the public.

Lack of funds, and lack of manpower were also reported as major problems.

In Durg and Rajnandgoan police station it was told that there is no separate office for registration work. There are no computers available for this work.

#### **8.4. Police knowledge of process:**

There was good awareness of what is to be done after 21 days. In Daharamjaygarh police station it was said that if birth registration has not been done with 21 days then late fee is charged. In the same police station it was also said that if birth registration has been delayed for one year then an order is given by district registrar, and than an affidavit is signed by a notary. This is verified and signed by the tehsildar. In Gandhinagar police station also it was confirmed that if birth registration has been delayed then an affidavit paper is prepared for Rs. 10 and then the Tehsildar gives the order and then the birth certificate is given to the concerned person. Police stations also reported that people came in search of birth certificates. If anyone who seeks a birth certificate did not find his name on the register then it is to be certified by Tehsil office.

#### **8.5. Issuing of Birth Certificates:**

The certificates are issued in the police station. It is this dimension that is performing poorest. They declare that the rule they follow is that only those who come to ask for the certificate are issued the certificate. There is supposed to be free if registered within 21 days – but informally there seems to be a charge. This could vary from Rs 10 to Rs 300. Of course this ‘change’ is much more of a problem for the death certificate.

#### **8.6. Police Suggestions for change:**

Most police stations would either retain this work or hand it over to the panchayats. Even those who would retain the work suggest that the task of issuing birth registration certificates may to given by the panchayat ... ‘but it should go through the police station’. There is little coordination now with either the health department or with the anganwadi system at the level of the police station and they do not see much need for it. However in some police stations( Kanker) it was said that the health department does not send names of children for birth registration.

## **9. The Health System as stakeholder:**

In the health system child births are noted is done by the ANM in her register at the sub-centre level and at the PHC. The health system has its own system for reporting to the higher health authorities in the system. This is not used for the certification of a child when in need, nor even as data to plan child health activities.

The ANMs report also a lack of any formal or informal coordination with the birth registration system.

In CHCs and district hospitals however the hospital send the details to the birth registrar in the municipality where there is a municipal body in place. Mission hospitals and private sector hospitals located in town with municipalities also report directly to the birth registrar and the responsibility of reporting is the hospitals.

We note that the kotwar reports any births that occur in his area whereas the health system reports only those who are normally resident there. This makes quite a difference because most women not normally resident these come to their parental homes for delivery. On the other hand reports of still births and early neonatal deaths are probably better in the health system because the ANM is tracking pregnancies and their outcomes and not births.

## **10. Panchayat System: Coordination with ICDS, Health and Kotwar.**

Some registration occurs at the weekly meeting of panchayat where, people concerned with different department come and report about their progress in the respective field. This is the time when ANMs up date the birth and death register of the panchayats. But no certificate is issued from the panchayat office. The kotwars coordination with the panchayat is also reportedly poor. Though the kotwar has the traditional task of village level drum-beating announcements, and is thereby also a Panchayat functionary, the panchayats trust is more on the anganwadi system for accuracy reporting.

The tehsil patwari who maintains land records also seeks the help of the kotwar often.

Most panchayats are willing to take on birth and death registration this task though some of them complain that they have a lot of work and additional manpower and funds to execute this.

A few month back reports were collected from ICDS (as reported in Baikuntpur) on the assurance that the certificates would be issued through the panchayats. But this did not happen.

## **11. District Registrars office: Planning & Statistical office:**

There were in-depth interviews with 6 district registrars- Koriya, Raipur, Ambikapur, Kawardha, Bilaspur and Janjgir-Champa

There were also interviews held with 6 assistant statistical officers – Jashpur, Dantewada, Dhamtari, Mahasamund, Durg and Korba.

Altogether 12 district registrar offices were visited and studied.

### **11.1. About the system**

The interview in Raipur office gives us a good description of the district registrar's office. There is an office for this work in the collectorate – like all other district registrars. There is one Assistant statistical officer who looks after birth and death registration. Another assistant statistical officer is to help in planning.

The office timing is 10.30am to 5.30pm. There are three computers in the office. There are 49 registration units in the districts of Raipur out of which 35 units are in the villages (police station) and 14 units are in the towns which includes municipal corporations.

The officers feel that there is lack of manpower and one person is burdened with many work. Some of the places it was said that there are computers but no data entry person. It was said that in some places there are no computers.

There is no vehicle for monitoring. Quality of forms supplied is poor. After one year or after compilation the forms are destroyed.

Money allocation is inadequate for the purpose of birth registration. He showed the following break up of money allocation for office administration per year for 49 units, which is as follows:

SL No.	Particulars	Amount
1	T.A. & D.A	2000/-
2	Postage	2000/-
3	Telephone	1000/-
4	Furniture	2000/-
5	Stationary	5000/-
6	Contingencies	2000/-
<b>Total</b>		<b>14000/-</b>

Source: District planning and statistical office, Raipur

**Note:** This amount includes all 49 birth registration units.

There is no specific monitoring system to get birth registration forms from the units.

They get a monthly report from the police stations and from the municipal registrar. This they compile in a standard format and send to the state officer.

### **11.2: Promoting Registration and Building Capacities:**

Some of the district planning and statistical officers like the officer in Kawardha district state that all the registration units are give all the materials such as pamphlets, posters, registration format, birth registration certificate. However he says that some of the kotwars are illiterate which contributes to their inability to inform the community and make use of this material. These officers would also insist that there are kotwars in place in every village and it is they who report to police station each and every event that is taking place in the village, including births and deaths. Kotwars themselves register in the registration book in the police station with the exception of those who are illiterate. Illiterate kotwars are helped by police staff. In Dhamtari the statistical officer said that kotwars were given training last year on orders of the government. Some stated that camps are

Camps are organised to make people aware about the birth registration.

There is a proposal now to entrust “Choice centers” under the rural IT promotion programme to issue birth certificates.

### **11.3. Perception of the officers: On Constraints in Process**

One of the main constraints that were expressed by the district officials is that they have to do publication, sample survey work, monitoring and the work of disbursing the fund for MLAs and MPs. In Jashpur district the officer said that people do not come for birth registration because of the distance they have to travel. This was we saw due to ineffective kotwars- but certainly even where they are effective this is a problem relevant to birth certification.

### **11.4. District Office Perceptions: About reasons for poor registration**

Most who agree that registration is far from satisfactory attribute it to poor awareness. It is also difficult to get birth registration forms from police station because all the registration units do not send registration forms on time. These officers call for promotion of the importance of birth registration through advertisements in the news paper, radio, television and other media. It has also come out in individual in interviews that there are many of panchayats in the districts, and a lesser number of kotwars in position.

In Rajanandgoan, The district district officer said that due to extremist disturbance birth registration has been affected. This was in addition to poverty and migration which also they attributed as significant reasons, to poor registration.

### **11.5. The District Registrar Office's Suggestions:**

In the district of Raipur the district registrar said that birth registration work should not be given to the panchayat because it can be politicized and undue advantage will be taken. There was considerable doubts about any other system being more workable.

## **12. Stakeholder Dialogues: The Municipality Registrar's Office:**

In depth interviews were conducted of the registrar's officers in the three urban areas- Durg, Raipur and Bilaspur.

**12.1 Lack of peripheral systems:** There are no arrangements equivalent to the kotwars to inform the urban community and to get birth reports. It is particularly difficult to get birth registration from the slums, where delivery is done at home. This major systemic

gaps of a system to report home deliveries in urban areas has been noticed but not get becomes a priority issue for administrative action.

### **12.2. Awareness Issues:**

In Janjgir-Champa there are no activities undertaken to promote birth registration and no funds either. In Dantewada district, at the municipal corporation it has been noticed that people themselves come for birth registration. It also has been seen in Janjgir –Champa district that people do not inform about the birth on time to the municipality. In Bilaspur the officer has observed that it is difficult to get birth registration from the low income groups who live in the slums. In Bilaspur Municipal Corporation it was said that the importance of birth registration should be advertised. Officers suggested promotion of birth registration actively through the mass media –in television, radio, and newspaper. He also said that often workshop should be organised to teach people about with birth registration. In Nagar panchayat of Jaspur it came out that parents directly come for birth registration to the registrar’s office.

### **12.3. Systems Issues:**

In Janjgir-Champa municipal corporation that there is no person exclusively appointed to look after birth registration whereas in Bilaspur Corporation there is one person who looks after birth registration. In Bilaspur municipal office it was also found out in that there is no computer and office directed to birth registration. The Janjgir-champa municipal corporation said that there is no fund available to accelerate birth registration. It was found in Municipal Corporation at Jaspur that there is no appointed person for doing birth registration work. Again at Durg district, at the municipal corporation there is no computer in the office as well as no manpower. In Bilaspur, Municipal Corporation there is one lady Clark to do birth registration but there is no computer and office space to keep records. Stationary and funds do not reach on time according to the Bilaspur municipal corporation office.

### **Box 1: The Process Of Registration:**

1. Within 21 days of birth or death, the registration is free and the kotwar gets it done at the police station.
2. After 21 days and upto a month the registration can be done by the family going to the registration center, which is the police station officer or the municipal officer in charge.
3. Between one month and one year the family has to give an affidavit and the district registration officer can issue the permission for the birth or death to be registered.
4. After one year the order of the district magistrate is needed.

## **13. Awareness Building Action Research Component- The Kalajatha.**

### **13.1 Introduction:**

We needed to assess the impact of increasing public awareness and community participation in improving birth registration. For that purpose we built in an action research programme component.

### **13.2. The Process Planned for**

The form of awareness building we undertook was the use of the kalajatha. The kalajatha is a traveling troupe of performers- song, dance and plays - who draw from both folk and modern theatre and cultures to prepare productions that convey the key messages in a way that people internalize the message very well. The format also allows for a commonality of message in all programmes and for a maximum penetration of the message into interior areas and different cultures.

To evolve the optimal script and programme also requires considerable community interaction and a careful attention to process.

Finally the use of kalajatha as social mobilization rather than merely being an IEC activity is important. By organizing reception committees, hosting the team at its own expense, mobilizing the audience- the village gets involved in the process and gains

ownership over the message. If this entire process is applied to the birth registration programme then the outcome would be worth noting.

### **13.3. Processes Achieved:**

- A number of village level activists who were active in social work and in the communication of development themes were assembled. This meeting was held in Raipur on 24<sup>th</sup> to 26<sup>th</sup> of March.
- They were sensitized to the issue through resource persons. These included Dr Sundararaman, Mr VR Raman, Mr Bissi, and some others who had knowledge either about the registration process or the action research plan.
- The communicators then visited villages had further discussions and evolved a number of song and drama scripts. This team was led by Mr Rafiq Mohammed.
- These were finalized by a team of activists drawn from community-based organizations. The main organization that was involved was the IPTA- the Indian Peoples Theatre Association and its Bilaspur branch.
- The plays and skits were choreographed by the IPTA team and then 4 local teams were trained on this.
- The programmes were performed in the community in one urban and two rural settings and based on feedbacks and discussion with the community the scripts were modified.
- A number of village level committees were organized through the Mitans in 340 villages of Kawardha district. The entire Mitans workforce assisted in this role. Indeed without the Mitans this process would have not succeeded
- On an appointed date and time the kalajatha troupe arrived in the village and after discussions gave a two hour programme. The programme was interspersed with direct messages on the theme. Approximately 250 to 500 persons would constitute the audience in any one programme. An estimated 136000 persons thus saw the programme in this month. Few

other approaches can attract such coverage. However the whole effort is quite effort intensive.

- After the programme discussions were held with some of the members of the audience who stayed back. This was used to assess the immediate impact of the programme especially how well the messages had been communicated. In most of the feedback sessions the problems in delivery of the service was what was raised. These are the same problems as has been discussed in the earlier sections
- A longer term follow up and feedback had to be collected over the next one year from the Mitanins to see how much impact this had on birth registration practices there. One immediate outcome was that Mitanins who had organized the programme locally in a major way got sensitized to the programme and started promoting birth registration in a major way.

#### 13.4. Outcomes:

It is relatively easy task to study outcomes – for though there are other issues – the central outcome needed is an increase in birth registration.

From the record find that birth registration in kawardha there the pattern given in table 13.1 below:

**Table 13.1. Birth Registration Statistics in Kawardha District:**

	<b>Rural</b>	<b>Urban</b>	<b>Total</b>
January	1348	77	1425
February	1061	73	1134
March	941	84	1025
April	842	61	903
May	978	114	1092
June	1092	122	1214
July	1276	137	1413
August	1400	118	1518

May was the month of the awareness camping.

Since birth registration fluctuate between months it is difficult to attribute an improvement in birth registration to improved registration when it can be also due increased births. However even if we take the three highest months in this year before the kalajatha the total registers births is 3584 as against 4145 in the immediate three months after the kalajatha an increase of 15%. Thus awareness generation helps but only to a point, for supply side factors are far more limiting.(If we took the immediate preceding three months the increase is by 37%-but that may be an over – estimate of the jatha effect) The effect of awareness action is much more in urban areas- a huge 61% increase- previously because supply side factor areless limited to voluntary registration.

#### **14. Discussion:**

The data that emerges from the quantitative study, the focal group discussions the interviews and the action research programme is summarized below. In this summary instead of merely going over the data we also correlate the data from the various primary sources to reach an understanding of the current situation in birth registration, its systemic linkages and its organizational and social determinants:

1. The degree of completion of birth registration varies widely. In some panchayats it is above 90% whereas in others it is very low- being less than 25%.By external evaluation in year 2001, the state registration system recorded 55.8% of birth and 66.7% deaths as against the national average of 56% birth & 47% death registration
2. The single most important factor in the efficiency of registration is the functionality of the kotwar. Where he is functional the registration is good. Where he is not adequately functional the registration is poor.
3. The system does not depend on community participation for it's working – and it does not get much community participation as either. It is built around the kotwar as an agent of the state picking up news of a set of 13 to 15 events that the state is concerned about and reporting it to the police. Births and deaths fall within this set.

4. There is a trend to have poorer reporting in tribal areas consequent both on community factors and the weakness at the kotwar-police station level of registration systems. However there is no one to one correlation. There are tribal areas where reporting is excellent and non tribal areas where it is very poor.
5. Public awareness about the existence of birth and death registration is present – but the details of the exact process are not known at all. Even this bare awareness of ‘something called registration’ is low in the poor performing areas.
6. Public awareness about the process of registration if registration by kotwar is not achieved in the first 21 days is negligible.
7. Public ability to state “reasons for birth registration” is about 50% .The most commonly attributed reasons are school admission and after that “access to different government” services.
8. In practice since the record of date of birth as given in the school certificate suffices as proof of age and of residence, citizenship and domicile status needed to access most other public services can be done without reference to the birth certificate. This therefore is not enough of a reason for birth registration. School admission is the only reason which needs birth certificate as such.
9. School admission however does not need registration as a mandatory clause insisting on this would exclude the children from marginalized families. So in fact even this reason is not really valid. Thus in this sense it is not a lack of community awareness, but a fair degree of community awareness that leads them to make a rational choice about the degree of priority that they are attributing to this function.
10. For death registration where property is involved it becomes useful to have a certificate – but in most situations it is not useful.
11. The only real reasons for birth and death registration become the need for the government to have accurate information which could be the basis of better planning. Unless people share in feeling this need and are less alienated from the planning process this requirement cannot act as a driver of better birth registration. In the short term this seems to justify going back to the colonial paradigm of using a system which is related to law and order and which requires

little or no participation from the community and which is really the fore-runner of the current ‘kotwar – thana’ system.

12. One interesting factor however emerges from the discussions – a strength that the system can build on. Despite the lack of reasons for having a certificate people would like to receive a birth certificate –as a value in itself. There is emotional appeal involved in “belonging”- to a place, to a community, to a family and to be acknowledged by the kotwar as belonging to it with such an identity. The birth certificate is a “ desirable” proof of such identity. Unfortunately the system has made registration easy but certification difficult and thus the only real reason- which is not utilitarian but emotional cannot be built on. Just consider this – There is no need for most person to have a birth certificate – there is no need for proof of our births – but it would still be an interesting and pleasurable sensation to have such a certificate – provided we do not need too much effort for obtaining it. This is exactly the truth for even the poorest persons. This entire focus of community awareness thus makes so many assumptions that are completely misplaced and needs to be re-oriented.
13. The trail of false assumptions about community awareness may be expressed as follows:
  - a. The Community is not aware of birth registration.
  - b. It does not know the reasons why birth registration is needed for them.
  - c. It does not appreciate the reasons why it is important for the government.
  - d. Therefore they do not take the trouble to register their births
  - e. And therefore both the community suffers and the birth registration suffers.
  - f. Improve community awareness and birth registration would improve
14. Let us try replacing it with another set of assertions:
  - a. The community knows that births are to be registered.
  - b. It does not quite know why and feels it is part of the kotwars job.
  - c. The kotwar has to collect and report many things to the police.

- d. And births and deaths is part of it- a system of control that is perhaps needed for the government.
- e. For this they tell us many ‘reasons’ or ‘uses of birth registration’– all of which are not valid.
- f. However when people challenge us at the time of school admission or provision of services then it is useful to have the certificate to argue back.
- g. A certificate would be most welcome thing to have – to treasure – like a photograph of my newborn – a proof of where one was born and to which family and community. (And it represent a synthesis of this local identity with a national identity)
- h. If it is not too much trouble and expense to get it.
- i. And today it is far too much trouble and expense.

15. Such a changed understanding could radically change not only the way the birth registration is promoted – but even the way it is designed and implemented. The aim of the system should be re- stated as “The Government has a responsibility to reach a certificate to the family of the newborn within 21 days- and community cooperation is needed to achieve this.” This would express the modern notion of the entitlements of citizenship. The current practices however are making quite another statement which may be expressed as: “People should register any birth or death within 21days or else come to the police station. The birth certificate is a separate process that, if needed, we can ask the panchayat to do – but the registration is a police affair” This seems to be a carry forward of a colonial mindset surviving quietly in some of the least developed areas of the nation. In the kotwars mind reporting births is seamlessly integrated with the rest of his list of tasks most of which are police- directed intelligence gathering like reporting arrival of strangers in the community or of thefts. Birth registration thus becomes part of what a paternalistic state needs to know to keep law and order.

16. Such a changed understanding would also influence the content and thrust of behaviour change communication and promotion of the programme. There are today a minority of people in the village who do know about the process of

- registration. These are the anganwadi workers, the ANMs the school teachers, and the panchayat employees – but the information does not disseminate further – because in all of them the push is for reasons that are utilitarian and not quite valid. Reoriented as suggested above perhaps they would be able to disseminate information much more effectively.
17. The “police reporting” of births has its own curious effects on data. As many kotwars informed us. The age of all mothers is always given as above 18-irrespective of the real situation is, which they know quite well. Thus the kotwar is conscious of his loyalty to his community and also the fact that marriages below 18 are illegal and actionable and registering cases is a function of the police. The kotwar takes it on himself without any tutoring or training to bridge the gap between traditional local values and the values that national citizenship entails by knowingly reporting a falsehood.
18. The kotwar based reporting working in isolation from ANMs and anganwadi system also leads to a number of births and deaths being missed altogether. These refer in particular the early neonatal births and deaths. Invariably there are discrepancies between the three records and the discrepancy is maximum in the early neonatal period. This is not surprising- some two thirds of all deaths in the first year of life are in the first month and of this two thirds are in the first week. Yet a child is not officially announced in a community as born unless it reaches one week of life- in particular the kotwar is not informed. It is after this period that they would by tradition call the kotwar and give him gifts. This has been a traditional method of coping with the experience of such high neonatal deaths. But now that the state seeks to remove these deaths from “natural phenomena” to “social phenomena that it would change” the need to capture these births and deaths become all important. Indeed birth and death registration loses value for health planning if it fails to capture this dimension of early neonatal deaths.
19. There are a fair number of villages without functional kotwars. This information is known only at the police station. Both above and below the police station the awareness of these particular problems is very limited and grossly under-

- estimated. Villages have not concerned themselves with it. And at the registrars office there is poor awareness of the gaps between required and functional kotwars. In some block these gaps in kotwar appointment are huge.
20. The kotwar remains by far a hereditary family occupation. But at all times the role of the government in legalizing it has been critical and therefore when gaps occur the post does not get filled immediately.
  21. Illiteracy amongst some of the kotwars is a problem. Maintenance of records becomes a problem. The hereditary nature of appointment makes it difficult to change to appoint a literate person as kotwar though literate people are available.
  22. Where there is better community awareness the kotwar performance is also better and this relationship is seen irrespective of his background status. However this is not invariable and there are villages where the increased awareness of villagers has led to their approaching the police station directly as the routine.
  23. In more interior villages the custom of inviting the kotwar for the birth ceremony and giving gifts survives. With education and development this traditional custom declines. However the existence of this custom does not necessarily lead to better registration – due to the play of other factors. The gift of kind in some villages - ten kilos of rice for example from each family which has a birth could be substantial – but for that to survive under present circumstances the kotwar must be able to give some proof of registration if not the birth certificate itself back to the family. Some, more entrepreneurially minded kotwars have already recognized this possibility and make a small earning by undertaking the services of getting the birth certificates for them.
  24. The gift of land as return for voluntary service – a device that seems to have worked so well in the past has now developed a number of problems. Firstly common land is often encroached upon by powerful local groups or the land is of low fertility and therefore many kotwars have a gift of land that yields them very little actual benefits. Secondly there is no more land available to be given. Thus the family already given the land assumes almost a hereditary right on the post of kotwar. The land given the kotwar becomes the family's and cannot be taken back. Which is an advantage to the limited extent that we may not have a person

- likely to volunteer otherwise. On the other hand this allows us only a very poor and limited choice and when the person is unable to do the job there is no space to move to a a new person for if we organize to give land there may be too many contenders and if we do not there may be none.
25. There is a much better co-relation between completeness of reporting with villages where people take the initiative to meet the kotwar and ask him to register and where they actually ask for and look at evidence that he has indeed done so performing much better. In such villages people ask to look at his register, or ask him for a written note or ask to see the stamped counterfoil of what he has submitted. The more the village does this the more likely the kotwar is to have done his work. Community awareness thus acts currently by making the kotwar more accountable for this work.
26. Such mechanisms of local accountability are considerably weakened by the fact that the system does not insist on providing the stamped counterfoil or giving some written receipt to the kotwar through which the public can check whether informing the kotwar has indeed led to registration. Such a system is in place but implemented very indifferently. Unfortunately we know from some of the villages studied that the public had informed the kotwar and the kotwar had confirmed receipt of information but due to gaps between the kotwar and the police station the births had not in fact been registered though the family thought it to have been done.
27. The police station is not user-friendly. If the 21 days limit is breached the people have to go to the police station. This itself becomes perceived as some sort of punishment for not having obeyed a rule. At the police station one may be asked to come again quite often. And there is considerable reports of rudeness. It is not an experience that people would look forward and to a considerable portion of the population the police station is an intimidatory institution.
28. In Naxalite affected areas the problem is considerably heightened by the fact that the kotwar is officially an agent of the police. There are areas where kotwars report only from some parts of the villages or not at all. The relationships

- between population and police could have tensions that result in hesitation to go to the police station for registration.
29. The police conviction on the need for people to have birth certificate as different from registering of birth is itself inadequate. There is a need to build this up.
  30. The police station performance on issue of birth certificate is very poor. There is no regular practice of issuing birth certificates promptly to all the families. The system does not even recognise such a mandate or requirement.
  31. There are widespread reports of different levels of illegal charges for the issue of the birth certificate. This is over and above the user fee. There are delays and difficulties. If the 21 days barrier is breached it becomes too difficult -- which in practical terms means too costly and few families succeed.
  32. There is no positive co-relation between nature of assistance at birth and birth registration- despite the fact that the latter should correlate with positive social determinants like educational levels and income levels. This is indicative of the gaps being more in birth registration systems than in awareness. It also points to poor coordination between these two dimensions of government service provision. Finally it points to the failure to use providers of assistance at birth for promotion of birth registration.
  33. There is no system of cross-checking reports for gaps. Are all kotwars going to report with 100% efficiency? Obviously not! So what are the processes for checking whether the reporting is complete? How is effective supervision exercised? There seems to be a complete gap even in instructions for this. Just trust seems rather misplaced in such a top-down system and that too in a department whose task is to suspect.
  34. As a result most officers implicitly believe the reports to be complete and are able to consider poor awareness as cause of poor reporting but not kotwar or police station efficiency. In fact no one in the chain of command really knows how efficient it is and are quite surprised to hear that in the state as a whole the reporting level is so low.

35. One point that was raised at all levels but especially in the police stations was that there was far too little investment of resources or efforts into publicizing birth registration and its importance.
36. Training for kotwars or for the persons in charge is either considered inessential or it has not been planned for. Though a few officers reported training as happening we could not come across any kotwar or police station who reported having been trained or given training in the recent two or three years.
37. The majority of the police involved would like to give the task of certification to the panchayats but otherwise feel that they need to maintain the task of registration. The village panchayat was also considered the right choice by the anganwadi worker and the ANMs interviewed. The kotwars were more mixed about it. Their concern would be how they would continue to function if the regime changes. The panchayats were themselves not too eager since it meant more work – but they did on the whole welcome it. Their concern was whether they would get the staff and funds needed to implement it.
38. In urban areas, especially in urban slums, whenever delivery happens at home there is no system in place to capture this information. There is no person who is equivalent to the kotwar. The health system is expected to report births but it cannot and it does not report home births with any degree of competition. Only the institutional birth gets reported.
39. The records are all largely manually maintained. Computerisation of records has not happened in major way, though it is expected to happen soon. At the district level computers are in use.
40. The district registrar's office is constrained for both staff and funds and it appears for skills also. There is very little cross-checking of any data occurring at this level also.
41. From Hospital births to birth registrars office – the system is well in place. However so many childbirths are at home that this helps only a small percentage of the population – about 15% of all childbirths are institutional births.
42. Despite all the supply side factors mere major information to the people leads to modest increases in registration. In Kawardha this was demonstrated

prospectively, when the kalajatha programme led to a modest increase in registration of births. It remain to be seen how long such an awareness campaign effect will last if system do not improve.

43. This study did not focus on death registration, though we have gathered data on this. Broadly the problems are the same as for birth registration with the intensity of the problem being more on some dimensions and less on others. Thus where there is a need for the certificate, like the death of a propertied male, the initiative from the community is much more and where there is no need like in a neonatal death the problem of missed reporting is more. The illegal charges are more but the community need is less unless there is property involved. The only major difference is that this is driven only by utility and has none of the “identity associations” which are so necessary for birth registration. Hence this can be driven forward only at a higher level of citizenship where people feel involved in the planning process. Till then it must be based on active collection of reports by suitable agents of the government.

## 15. Recommendations:

1. The entire birth and death registration programme should be reoriented and focused onto “reaching the certificate to the family within 21 days.”
2. The Central ‘ Reason’ of birth registration for the family needs to be the recognition of its relationship between citizenship in the nation with the sense of local belonging – the local identity it provides.
3. Utilitarian reasons like school admissions and access to government services are secondary and relatively less important reasons, but they also contribute and need to be kept in focus.
4. The public also needs to appreciate the needs of such registration to facilitate government planning but unless the current a
5. The panchayat system needs to be placed in charge of both birth registration and of giving certificates. The kotwar may be retained for the role of primary reporting mechanism, but systematically and mandatory supplemented by the anganwadi system, the health sub-centers and the community health workers and dais.
6. The police station would be informed by the panchayat within a mandatory period of births and deaths and if it is needed for law and order purposes may retain a direct payment to the kotwar for the other services that the kotwar provides.
7. All new kotwar appointments be made by Panchayat, and they be paid the monetary amount- without any land commitment with approval of the police station the Panchayats could report directly to a computerized block registrars office which is linked to a computerized district panchayat office.
8. The proposal for the block registrars office co-located but functionally autonomous of the block panchayat is mooted to improve the quality of reporting. The block office thus not only receives and sends information it also becomes a site for cross-checking to ensure that all panchayats are reporting adequately, that publicity and behaviour change communication

work is adequately executed, and that peripheral contributors are trained and well informed.

9. The Panchayat must issue the certificate within 21 days of the birth. The Panchayat could be linked to the proposed choice center for issue of certificates- and converting data registered with the panchayat to electronic format and sending it on to the block level center.
10. After 21 days and upto a year also if the birth has occurred physically in that Panchayat, the panchayat must be charged to register the births. After 21 days a charge for the certificate could be considered. But registration should be mandatory and irrespective of payments. The onus of registration must shift from the family to the panchayat. Even the certification must be seen as a birthright- though to ensure promptness and cooperation is a progressive charge if information is received late may be improved. A procedure can be laid down after 21 days for verifying the birth date. Such a process could be that information from the key contributors- the anganwadi, the sub-center, the community health worker and any functional community based organization is taken and if any two of them confirm it- it is taken as accepted.
11. After an year the application needs to submitted through the panchayat along with the above verification to the block registrars office who with a parallel approval from the police station is able to confirm it and issue orders to the panchayat to register and issue the certificate.
12. After six years if any birth has to be registered- the current procedure specified for one year late reports may be followed.
13. The panchayat would need to find a person amongst its paid staff who can give one to two hours per day for such work. If the panchayat clerk's workload is already excessive then this would mean a new staff for the panchayat. Per se there is no reason to make one full time salary provision for just this task. But there is need to scientifically calculate the workload in a gram panchayat office as we go on adding tasks to it and along with each task ensure that the financial and infrastructure and manpower time needed for

each task added on is provided. In its absence decentralization would have little meaning.

14. Irrespective of the systems followed, just improving public information on birth registration and projecting it as local identity and national citizenship would be powerful enough to get a dramatic improvement in birth registration.
15. Of the various methods of promotion of birth registration – other than radio and to a lesser extent television the only media that would have the penetration needed to be able to adequately mobilize communities to participate in this is the use of local folk media. But since knowledge of birth and death registration is not a part of ‘traditional knowledge’ there needs to be a planned process of interaction and programme evolution to be able to get the desired results. The kalajatha is one such approach which has been shown to yield good results almost immediately.
16. All those involved in health care provision for the pregnant woman and the newborn child especially assistance at birth should be encouraged to provide timely and detailed information on birth registration to the family.
17. The most sensitive indicator of the birth and death registration system is how many neonatal deaths it is able to capture. Children who are born and die within days often minutes of birth need to have a birth and death registration done. The family would find it unacceptable and unnecessary to do so. Custom actually dictates against announcing the child as born. This custom is itself born of the experience of very high early neonatal mortalities two thirds of all children who die in the first month die in the first six days- and two thirds of those who die in the first year of life die in the first month. Thus ( about 44%of babies who are going to die within the first year – do so within the first six days- and hence perhaps, the tradition of naming the child only after this period). Till then the child is not considered born. But the birth and death registration system is useful to the health system only to the extent that it can capture this. Conversely without involving all those involved in provision of care at pregnancy it can never capture these deaths. If this first week data is missed then birth rates, death rates and fertility rates all become

hopelessly wrong and indeed this is one of the reason why all basic demographic data depends on sample surveys and not on the registrar's information. The current system kotwar-thana is far too cumbersome, and far too alienated from communities to ever deliver this information. It needs to change.

18. It is the contention of this report that these two changes

- a. Making Birth Certification- not mere registration- within 21 days the goal of the programme
- b. Changing to a panchayat level system, linked to all those in health care provision and retaining the kotwar – is critical to achieve 100% birth and death registration.

This would need substantial evolution and strengthening of panchayat level mechanisms, but one can state that a considerable consensus for this already exists at all levels.

**Annexures:**

- 1) Questionnaires (1.1 to 1.5)
- 2) List of kalajatha villages (Annexure 2.1)
- 3) List of people interviewed in district registrar offices, police stations, kotwars.
- 4) Chart of people who participated in the focal group discussions

## 1) Questionnaires

### जन्म पंजीयन पर आधारित समूह चर्चा हेतु प्रश्नावली:

1. पंजीयन से आप क्या समझते हैं?  
.....
2. जन्म/मृत्यु पंजीयन कौन करता है?  
.....
3. जन्म/मृत्यु होने पर कितने दिनों के अंदर पंजीयन कराना चाहिए?  
.....
4. जन्म/मृत्यु पंजीयन एवं प्रमाण-पत्र के क्या लाभ हैं?  
.....
5. जन्म/मृत्यु पंजीयन इकाई के संबंध में आपके क्या विचार हैं कि क्या पंजीयन इकाई को बदला जाना चाहिए। यदि हां तो क्यों?  
.....
6. जन्म/मृत्यु पंजीयन की दर में कमी के कौन-कौन से कारण हैं? आप क्या सोचते हैं?  
.....
7. जन्म/मृत्यु पंजीयन को बढ़ावा देने के लिए क्या किया जाना चाहिए?  
.....
8. पंजीयन के कितने दिनों बाद प्रमाण-पत्र की प्राप्ति होती है?  
.....
9. क्या पंजीयन इकाई से प्रमाण-पत्र प्राप्त करने में समस्या होती है? यदि हां तो क्या?  
.....
10. पंजीयन प्रक्रिया संबंधी आपके क्या जानते हैं? (जैसे- 21 दिन के बाद पंजीयन कराने हेतु क्या किया जाना चाहिए, 30 दिन से 1 वर्ष के बीच पंजीयन हेतु क्या किया जाना चाहिए, 1 वर्ष पश्चात् पंजीयन हेतु क्या किया जाना चाहिए)  
.....
11. आप क्या समझते हैं कि पंजीयन संबंधी सरकारी तंत्र में क्या कमी है?  
.....
12. यदि जन्म या मृत्यु अस्पताल या किसी एएनएम/नर्स/डाक्टर की देखरेख में होती है तो क्या पंजीयन एवं प्रमाण-पत्र प्रदाय हेतु किसी प्रकार की कोई व्यवस्था की जाती है?  
.....

नोट:- उपरोक्त लिखित प्रश्न के अलावा समूह चर्चा के समय उत्पन्न हुए प्रश्न करें।

### थानेदार हूतु जन्म/मृत्यु पंजीयन पर आधारित प्रश्नावली:

1. आपके कार्यक्षेत्र के अंदर ग्राम एवं कोटवार की संख्या कितनी है?  
.....
2. आपके कार्यालय में पंजीयन का कार्य करने हेतु कितने कर्मचारी हैं?  
.....
3. पंजीयन हेतु कार्यालय की कार्यावधि क्या है?  
.....

4. कोटवार द्वारा किए गए पंजीयन प्रतिवेदन कार्यालय में कितने समयांतराल में प्रस्तुत करता हैं? तथा प्रत्येक कोटवार को माह में कितनी बार रिपोर्टिंग करने आना पड़ता है?  
.....
5. कोटवार के कार्यो का निरीक्षण किस प्रकार किया जाता है?  
.....
6. पंजीयन हेतु किन-किन सामग्रियों की आवश्यकता होती है?  
.....
7. पंजीयन के कार्य में पंजीयन इकाईयों की क्या भूमिका एवं उत्तरदायित्व है?  
.....
8. जन्म/मृत्यु पंजीयन की क्या प्रक्रिया है एवं इससे लोगों को क्या फायदा है?  
.....
9. पिछले वर्ष में हुए कुल जन्म/मृत्यु पंजीयन की संख्या कितनी है? आपके विचार में कितने प्रतिशत जन्म/मृत्यु पंजीयन हो पाता होगा?  
.....
10. पंजीयन की दर में कमी संबंधी आपके विचार क्या हैं?  
.....
11. पंजीयन की दर में कमी के कौन-कौन से कारण है? इस संबंध में आपके क्या विचार हैं?  
.....
12. 100 प्रतिशत जन्म/मृत्यु पंजीयन हेतु कौन-कौन से कदम उठाए जाने चाहिए। इस संबंध में आपके क्या विचार हैं?  
.....
13. पंजीयन के लिए कौन-कौन से विभाग शामिल हैं तथा आपके पंजीयन इकाई को किन विभागों द्वारा सहयोग मिलता है?  
.....
14. पंजीयन का रिकार्ड कितने वर्षों तक सुरक्षित रखा जाता है? कितने वर्षों का रिकार्ड आपके पास है?  
.....
15. क्या रिकार्ड रखने में किसी प्रकार की समस्या होती है यदि हां तो क्या?  
.....
16. जिला कार्यालय को कितने समय अंतराल पर पंजीयन प्रतिवेदन प्रस्तुत करना पड़ता है?  
.....
17. क्या जिला कार्यालय को पंजीयन प्रतिवेदन प्रस्तुत करने में कभी-कभी देरी होती है? यदि हां तो इसका क्या कारण है?  
.....
18. क्या कोटवारों के प्रशिक्षण हेतु आपके या जिला कार्यालय द्वारा किसी प्रकार की व्यवस्था की जाती है? यदि हां तो कितने समयांतराल पर?  
.....
19. आपके विचार में क्या पंजीयन का कार्य किसी अन्य माध्यम से होना चाहिए?  
.....
20. क्या शासकीय तंत्र में किसी प्रकार की कमी है जिसमें किसी प्रकार की सुधार की आवश्यकता है?  
.....

21. पंजीयन हेतु आपके कार्यालय को कौन-कौन सी सुविधाएं दी गई हैं जैसे-कम्प्यूटर, कर्मचारी, रिकार्ड रखने की व्यवस्था, स्टेशनरी, अन्य यदि कोई हो तो।

.....

### जिला पंजीयक (जन्म/मृत्यु रजिस्ट्रार) हेतु जन्म/मृत्यु पर आधारित प्रश्नावली

- 1.आपके कार्यक्षेत्र के अर्न्तगत कितने पंजीयन इकाईया हैं?  
.....
2. पंजीयन संबन्धि कार्य को करने के लिये कितने कर्मचारी हैं तथा प्रतिदिन इस कार्य के लिये कितना समय देना पड़ता है?  
.....
- 3.पंजीयन इकाईयो द्वारा जिला कार्यालय में कितने समयांतराल में रिपोर्टिंग किया जाता है?  
.....
- 4.क्या पंजीयन इकाईयो से रिपोर्ट आने में देरी होती है यदि हां तो इस समस्या के समाधान हेतु क्या किया जाता है?  
.....
- 5.क्या पंजीयन इकाईयो के कार्य के निरीक्षण की किसी प्रकार की कोई व्यवस्था है यदि हां तो किस प्रकार की व्यवस्था है तथा कितन समयांतराल पर यह प्रक्रिया होती है?  
.....
- 6.पंजीयन संबन्धि कार्यों के लिये जिला कार्यालय की क्या भूमिका है?  
.....
7. पिछले वर्ष में हुए कुल जन्म/मृत्यु पंजीयन की संख्या कितनी है? आपके विचार में कितने प्रतिशत जन्म/मृत्यु पंजीयन हो पाता होगा?  
.....
- 8.कितने समयांतराल में राज्य को रिपोर्टिंग की जाती है?  
.....
- 9.क्या राज्य स्तर पर कोई समस्या होती है?  
.....
- 10.पंजीयन संबन्धि कार्यों में जिले स्तर पर जिला कार्यालय के आपके विभाग की क्या भूमिका एवं उत्तरदायित्व है?  
.....
11. क्या शासकीय तंत्र में किसी प्रकार की कमी है जिसमें किसी प्रकार की सुधार की आवश्यकता है? इस संबन्ध में आपके क्या विचार हैं?  
.....
- 12.क्या पंजीयन को बढ़ावा देने के लिये शासन के द्वारा किसी प्रकार की कोई योजना चलाई जा रही है?  
.....
- 13.पंजीयन के कार्य हेतु किन किन विभागों का सहयोग मिलता है?  
.....
- 14.आपके विचार में क्या पंजीयन थाना के अलावा किसी अन्य माध्यम से होना चाहिये? इस संबन्ध में आपके क्या विचार हैं? तथा यदि हां तो क्यों?  
.....

15.. पंजीयन हेतु आपके कार्यालय को कौन-कौन सी सुविधाएं दी गई है जैसे-कम्प्यूटर, कर्मचारी, रिकार्ड रखने की व्यवस्था, स्टेशनरी, अन्य यदि कोई हो तो।

16. क्या कोटवारों के प्रशिक्षण हेतु जिला कार्यालय द्वारा किसी प्रकार की व्यवस्था की जाती है? यदि हां तो कितने समयांतराल पर?

17. पंजीयन हेतु आपके कार्यालय को कौन-कौन सी सुविधाएं दी गई है जैसे-कम्प्यूटर, कर्मचारी, रिकार्ड रखने की व्यवस्था, स्टेशनरी, अन्य यदि कोई हो तो।

18. क्या शासकीय तंत्र में किसी प्रकार की कमी है जिसमें किसी प्रकार की सुधार की आवश्यकता है?

19.. पंजीयन की दर में कमी के कौन-कौन से कारण हैं? इस संबंध में आपके क्या विचार हैं?

20. पिछले वर्ष में हुए कुल जन्म/मृत्यु पंजीयन की संख्या कितनी है? आपके विचार में कितने प्रतिशत जन्म/मृत्यु पंजीयन हो पाता होगा?

21. 100 प्रतिशत जन्म/मृत्यु पंजीयन हेतु कौन-कौन से कदम उठाए जाने चाहिए। इस संबंध में आपके क्या विचार हैं?

### जन्म पंजीयन पर आधारित परिवार के लिए प्रश्नावली

1. घर के मुखिया का नाम—
2. पता—
3. बच्चे के पिता का नाम—
4. बच्चे की माता का नाम—
5. जाति/समुदाय—
6. आर्थिक स्थिति—
7. बच्चे का नाम (यदि नाम रख लिया गया है)—
8. बच्चे के जन्म की तिथि—
9. बच्चे के जन्म का स्थान—
  - a घर पर
  - b सरकारी उपस्थास्थ केंद्र पर
  - c सरकारी अस्पताल में (यदि हां, तो नाम लिखें)—
  - d प्राइवेट

10. प्रसव किसके द्वारा करवाया गया— (सही उत्तर के आगे नाम का उल्लेख करें)
- रिश्तेदार के द्वारा .....
  - परंपरागत दाई के द्वारा—जिसने कोई प्रशिक्षण प्राप्त नहीं किया है
  - प्रशिक्षित परंपरागत दाई के द्वारा
  - प्राइवेट डॉक्टर—आर.एम.पी.
  - सरकारी नर्स
  - शिक्षित प्राइवेट डॉक्टर
  - सरकारी डॉक्टर
11. कोटवार को जन्म की सूचना कैसे दिया—
- हम (परिवार से कोई एक) स्वयं गये और उनसे मिले और सूचना दी
  - उसने सूना और जानकारी ली और मैंने बाद में सूचना प्राप्त की।
  - उसे 21 दिन के अंदर सूचना प्राप्त नहीं हुई
  - नहीं मालूम कि उसे सूचना प्राप्त हुई कि नहीं।
12. क्या कोटवार ने कोई फॉर्म बनाया और नाम को लिखा—
- हां
  - नहीं
  - नहीं मालूम
13. क्या उसके पास काउंटरफॉइल है—
- हां, ऐसा उसने जानकारी दी, लेकिन मैंने नहीं देखा।
  - हां, मैंने देखा है, और उसने मुझे लिखित जानकारी दी।
  - हां, मैंने देखा है
  - मुझे काउंटरफॉइल की जानकारी है, किंतु इस बात की जानकारी नहीं कि उसके पास है।
  - मुझे काउंटरफॉइल की जानकारी नहीं।
  - अन्य कोई प्रतिक्रिया।
14. कितने दिनों के अंदर कोटवार को जन्म की जानकारी दी जानी चाहिये—
- 21 दिन के अंदर—सही जानकारी व जागरूकता
  - कुछ निश्चित दिन के अंदर— जानकारी है कि जन्म के पंजीयन का कुछ निश्चित तिथि होती है, किंतु निश्चित तिथि की जानकारी नहीं है।
  - अंतिम तिथि के बारे में जानकारी नहीं है।
15. यदि कोटवार को 21 दिन के अंदर सूचना नहीं दे पाते हैं तो सूचना किसे दी जानी चाहिये—
- कोटवार
  - पंचायत
  - थानेदार
  - जिला अधिकारी
  - मालूम नहीं
16. यदि 1 वर्ष के अंदर सूचना नहीं दी गई तो सही सूचना प्राप्त करने के लिये क्या किया जाना चाहिये—
- जिला मजिस्ट्रेट के कार्यालय जाना चाहिये
  - कोर्ट से आदेश पत्र प्राप्त करना चाहिये
  - थानेदार या कोटवार के पास जाना चाहिये
  - पंचायत ऑफिस जाना चाहिये

17. जन्म का पंजीयन क्यों आवश्यक है—माता के अनुसार (एक से अधिक उत्तर संभव है)
- पंजीयन कराना आवश्यक नहीं।
  - स्कूल में प्रवेश के लिये।
  - जन्म प्रमाण पत्र स्कूल में प्रवेश व अन्य आवश्यकताओं के लिये बनवाना।
  - मतदाता कार्ड, राशन कार्ड या अन्य सरकारी पत्रों के लिये
  - सरकार की बेहतर योजना निर्माण के लिये
  - यह मूलभूत अधिकार है
18. जन्म का पंजीयन क्यों आवश्यक है—पिता के अनुसार (एक से अधिक उत्तर संभव है)
- पंजीयन कराना आवश्यक नहीं।
  - स्कूल में प्रवेश के लिये।
  - जन्म प्रमाण पत्र स्कूल में प्रवेश व अन्य आवश्यकताओं के लिये बनवाना।
  - मतदाता कार्ड, राशन कार्ड या अन्य सरकारी पत्रों के लिये
  - सरकार की बेहतर योजना निर्माण के लिये
  - यह मूलभूत अधिकार है
19. क्या कोटवार को परम्परागत रिवाजों के भाग के रूप में जन्म संबंधी आयोजनों के लिये आमंत्रित किया गया—
- हां, यदि हां तो कार्यक्रम का नाम.....
  - नहीं
20. क्या कोटवार को बच्चे के जन्म के बाद कोई उपहार या पैसे दी गई—
- हां, यदि दिया गया तो क्या..... और कब.....
  - नहीं
21. क्या कोटवार को पिछले एक साल के दौरान कोई उपहार या पैसे परिवार के द्वारा दिया गया—
- हां, यदि दिया गया तो किस कारण .....और क्या.....
  - नहीं
22. क्या रजिस्ट्रार से परिवार ने जन्म प्रमाण पत्र प्राप्त किया—
- यदि हां तो कितने दिनों में.....
    - क्या परिवार ने इसके लिये पूछा—हां/नहीं
    - सभी परिवारों ने इसे प्राप्त करने के लिये क्या किया  
.....
  - नहीं तो पूछे—
    - क्या परिवार ने इसके लिए पूछा— हां/नहीं
    - इसके लिए परिवार ने कोई खर्चा किया .....
    - यदि हां, तो कितना .....

### कोटवार

#### पूर्व व्यवस्थित प्रश्न (Structured Questions)

कोटवार के पास रखे काउंटर फाइल के द्वारा पिछले एक वर्ष में जन्म लिए बच्चों की संपूर्ण सूची को देखें।

- कोटवार की सूची के अनुसार जन्म लिए बच्चों की कुल संख्या।
- इनमें से कितने लोगों को जन्म प्रमाण-पत्र रजिस्ट्रार द्वारा प्राप्त हो चुके हैं।

3. कितने प्रमाण-पत्र/कोई नोट कोटवार के द्वारा स्वयं लिखकर अपने हाथ से दिया गया है।
4. कितने ऐसे जन्म की जानकारी उसे थी, किंतु उसके द्वारा रिकार्ड नहीं किया गया।
5. ऐसे कितने जन्म कोटवार द्वारा रिकार्ड नहीं किए गए, जिसका कारण –
  - i जन्म की जानकारी देर से मिली
  - ii कोई भी रिपोर्ट अब तक प्राप्त नहीं किया गया
  - iii अन्य कारण (उल्लेख करें) .....
6. ए.एन.एम. के रजिस्टर में कितने जन्म का उल्लेख है–
  - i जो कोटवार की सूची में नहीं है
  - ii कारण का उल्लेख करें .....
7. आंगनबाड़ी कार्यकर्ता के रजिस्टर में कितने जन्म का उल्लेख है–
  - i जो कोटवार की सूची में नहीं है
  - ii कारण का उल्लेख करें .....
8. मितानिन के रजिस्टर में कितने जन्म का उल्लेख है–
  - i जो कोटवार की सूची में नहीं है
  - ii कारण का उल्लेख करें .....
9. पिछले एक माह में कितने बार कोटवार थानेदार के पास पहुंचे? .....
10. पिछले एक साल में कितने बार कोटवार थानेदार के पास पहुंचे?

**(D). गुणवत्ता आधारित प्रश्न (Qualitative Questions)**

1. क्या कभी ऐसा हुआ कि वह थानेदार के पास रिपोर्टिंग के लिए गया किंतु वहां थानेदार नहीं मिला?
2. थानेदार के न मिलने पर, वह (कोटवार) क्या करता है,
3. कितने बार कोटवार किसी बीमारी की वजह से रिपोर्टिंग के लिए नहीं जा सका,
4. यदि वह नहीं जा पाता तो उसके स्थान पर कौन जाता है या क्या किया जाता है?
5. रिपोर्ट पूर्ण है या नहीं, क्या इसकी जांच किसी के द्वारा, विशेषकर थानेदार द्वारा की जाती है?
6. कोटवार बनने पर उसे अतिरिक्त कितनी भूमि प्राप्त हुई?
7. कोटवार की उम्र क्या है? .....
8. कोटवार की जाति क्या है? .....
9. वह कितने साल से कोटवार है? .....
10. वह कोटवार कैसे बना?
11. उसके परिवार में कितनी पीढ़ी कोटवार का कार्य कर चुके हैं? .....
12. कोटवार होने के नाते वह क्या प्राप्त करता है–
  - a खेती के समय
  - b शिशु जन्म के पंजीयन पर
  - c नोट जारी करने पर
  - d प्रमाण पत्र जारी करने पर
  - e गांव/पारा में किसी कार्यक्रम का निमंत्रण देने पर

13. कोटवार इसके अलावा अन्य कौन सा कार्य करता है?

.....  
14. कोटवार को इस कार्य के लिए कितना पारिश्रमिक मिलता है? .....

15. कोटवार को वेतन कौन देता है? क्या वेतन नियमित है? क्या इनमें कोई कमी होती है?

.....  
16. लोग आपके पास प्रमाण पत्र के लिए कब आते हैं? तब आप क्या करते हैं? प्रमाण पत्र देने के लिए आप कितनी राशि लेते हैं?

.....  
17. जन्म पंजीयन के रिकार्ड को आप अपने पास कब तक रखते हैं? इसे सुरक्षित कैसे रखते हैं?

(2) List of Birth Registration Kalajathha Rout Chart

Sl.	Block	Village Name
1	Pandaria	Amania,Newar,Kukdur
		Putpura,Polmi,Agarpani
		Bhedagarh,Kamthhi,Dalamaoha
		Mathpur,Manjholi rawan,Kodvagodan
		Malkachara,Saraijet,Baghraitola
		Amarpur,Ghirpani,Bairdongari
		Narsingpur,Lalpur,Dullapur
		Buchipara,Samnapur,Domanpur
		Baghamuda,Kapadah,Ghutarkundi
		Ramtala,Jhiria,Jhiriakala
		Mohtara,Newargoan,Khairjhiti
		Naraoli,Nawagoan,Ranapuri
		Bhaisbod,SenhaBhathha, Mahaka
		Baharra,Surajpurkala,Mahli
		Pouni,Nawagoan hatha, Vesheshra
		Mainpuri,Kumhi,Paraswara
		Mohgoan,Raitpara,dashrangpur
		Palansari,Andhiyarkhor,Jangalpur
		Ruse,Kolegoan,Mohtarakala
		Kanseta,Kuwamalgi,Kodwakala
		Ghaihamalgi,Damapur,Semarkona
		Khaitukri,Makti,Kunda
		Rapa,Dongria,Bakela
		Dewatara,Khairjhiti,Pathhi
		Nawapara

Sl.	Block	Village Name
1	Bodla	Prabhatola, Taregoan maidan, Bolda
		Lalpur, Bhonda, Bheera
		Bhandar, Rahangi, Budhwara
		Podi, Raghupara, Minminiamaidan
		Jebdakla, Rajathhar, Dhawaipani
		Chilfi, Siwanikala, Bahnakhodra
		Shitalpani, Jamunpani, Jhalmala
		Samanapur, Bamhni, Rengakhar
		Silhati, Bairakh, Ghongha
		Khairbanakhurd, Khursopara, Chapri
		Rajpura, Baghutola, Teewarsali
		Katgo, Raja nawagoan, Barhatti
		Harin chapra, Newargoan kala, Manikpur
		Achanakpur, Bhalpahri, Khadaondakala
		Gandaikhurd, Bhareli, Jorshpurkala
		Khandsara, Gandaikala, Badaodakhurd
		Kasipani, Kamadabri, Kesamarda
		Daldali, Larbakki, Dhruwaghapar
		Taregoan jangal, Ralee, Banti pakhra
		Magkhara, Amera, Boda
		Singhati, Baijalpur, Boria
		Ghata, Madmada, Mahali
		Kusumghata, Baddo, Chikhli,
		Lalpur narsari, Bendarchi, Mandlatola
		Silhati, Uslapur, Chemra,
		Jaitpuri, Kapa, Kharia
		Matghusri, Bodla
		Pachrahi, Labda, Tarsih
		Akalghria, Chorbhthhi, Palak
		Ramhepur, Reewapara, Lalpur khurd
		Gandaikhurd, Ghadaodakala, Mundiapara
		Mandalatola, Mariatola, Sukwapara
		Jaitatola, Bisanpur, Motimpur
		Lata, Cherkikachhar, Diyabaar
		Barbhanwar, Maharajpur, Jeetatola
		Hathidoba, Singhanpui, Taro
		Khairbana Dangania, Lalpurkala

Sl.	Block	Village Name
1	Sahaspur Lohara	Semaria, Swemaria, Mungelidih
		Bagdai, Mohtara
		Ghothhia, Singhanpuri, Pendri
		Beecharghathha
		Dhankundera
		Dhorli
		Danidhatholi
		Kuwan
		Gendpur
		Bendhi
		Gorakhpur
		Thhathhapur
		Dharamgarh
		Hathlewa, Achanakpur
		Surajpur, Hardi
		Pohdia, Bhikhampur
		Gaormati
		Pailpar, Bania
		Kosmanda
		Ranweerpur
		Jamunia
		Bee nagar
		Darigawa
		Nawaghathha
		Jarhatola, Amghat
		Samhepur
		Sahaslohara
		Chotupara, Peepal tola bade
		Basinjhor, Lakhanpur
		Bano
		Kurpa, Kanganpur
		Kulyanpur
		Bhibhori
		Bami, Bhaisbghot
		Singhanpuri jangal
		Koyalagiri
		Pawantara
		Sonjhari, Gotesur
		Dhanaora, Tatawahi
		Rakse
		Beejabairahi
		Bindaora, Dhangoan

		Mohgoan, Beesatola
		Singhangarh
		Ranjeetpur
		Khamharia
		Udiakhurd
		Karesara
		Kudania, Rampura
		Cheerbadha, Erakasa
		Sarri
		Bachedi, Gajgoan
		Daihandih
		Gangpur
		Vadaini, Nawagoan
		Bairanpur
		Suktara
		Singarpur, Kharkhena

**c) List of people interviewed in district registrar offices, police stations, kotwars.**

जन्म पंजीयन पर आधारित व्यक्तिगत चर्चा का विवरण				
क्र.	नाम	पद	ब्लॉक/स्थान	जिला
1	श्री ए. नरेश बी.एक्का	जिला योजना एवं सांख्यिकी अधिकारी	जिला कार्यालय, बैकुंठपुर	कोरिया
2	श्री एफ.आर.पटेल	सहायक ग्रेड-2, कानूनगो शाखा	तहसील, बैकुंठपुर	कोरिया
3	श्री एल.के.गायकवाड़	थाना प्रभारी	पुलीस थाना, बैकुंठपुर	कोरिया
4	श्री रघुनाथ भगत	थाना मोहरी, प्रधान आरक्षक	पुलिस थाना, बैकुंठपुर	कोरिया
5	श्री ए.पी.नामदेव	जिला योजना एवं सांख्यिकी अधिकारी	जिला कार्यालय, अम्बिकापुर	सरगुजा
5	श्री विजय नामदेव	ऑफिस कानूनगो	तहसील, अम्बिकापुर	सरगुजा
6	श्री काइन मिंज	आरक्षक	ग्रामीण थाना, गांधीनगर, अम्बिकापुर	सरगुजा
7	श्री जवाहर तिर्की	आरक्षक	पुलीस थाना, बलरामपुर	सरगुजा
8	श्री हाबिल किन्डो	आरक्षक	पुलिस थाना, पत्थलगांव	जशपुर
9	श्री तरसीस खलखो	आरक्षक	पुलिस थाना, पत्थलगांव	जशपुर
10	श्री सी. लकड़ा	सहायक	जिला कार्यालय, जशपुर	जशपुर
11	श्री संतन प्रसाद	लेखापाल	जिला कार्यालय, जशपुर	जशपुर
12	श्री एच. पैकरा	सहायक सांख्यिकी अधिकारी	जिला कार्यालय, जशपुर	जशपुर

13	श्री डी. सिंह	उच्च श्रेणी लिपिक	नगर पंचायत, पत्थलगांव	जशपुर
14	श्री जुबराज सिंह राठिया	आरक्षक	पुलिस थाना, धरमजयगढ़	रायगढ़
15	श्री डी.के.एस.पैकरा	अन्वेषक	जिला कार्यालय, रायगढ़	रायगढ़
16	श्री एस.बी.सिंह	कार्यालय अधीक्षक	नगर पालिक निगम, रायगढ़	रायगढ़
17	श्री बी.एस.कोड़ोपी	खण्ड स्तरीय अन्वेषक	जिला कार्यालय, दन्तेवाड़ा	दन्तेवाड़ा
18	श्री व्ही.के.टोप्पो	सहायक सांख्यिकी अधिकारी	जिला कार्यालय, दन्तेवाड़ा	दन्तेवाड़ा
19	श्री के.आर.यादव	प्रस्तुतकार	तहसील कार्यालय, दन्तेवाड़ा	दन्तेवाड़ा
20	श्री के.एन.स्वर्णकार	लिपिक	नगर पालिका, दन्तेवाड़ा	दन्तेवाड़ा
21	श्री एच.एस.तोमर	थाना प्रभारी	पुलिस थाना, कोरर, कांकेर	कांकेर
22	श्री अब्दुल गफ़ार खान	आरक्षक	पुलिस थाना, कोरर, कांकेर	कांकेर
23	श्री बी.एस.कुमरे	सहायक सांख्यिकी अधिकारी	जिला कार्यालय, धमतरी	धमतरी
24	श्री राधेश्याम पवार	लिपिक	नगर पालिका, धमतरी	धमतरी
25	श्री दाउराम सागर	प्रधान आरक्षक	सिटि कोतवाली, महासमुंद	महासमुंद
26	श्री सतीश कुमार	आरक्षक	सिटि कोतवाली, महासमुंद	महासमुंद
27	श्री कृष्ण दुबे	मुख्य नगर पालिका अधिकारी	नगर पालिका, महासमुंद	महासमुंद
28	श्री राम कुमार लोधी	लिपिक	नगर पालिका, महासमुंद	महासमुंद

29	श्री राजेश्वर टाण्डे	सहायक अधिकारी	सांख्यिकी	जिला कार्यालय, महासमुंद	महासमुंद
30	श्री वीर सिंह	प्रधान आरक्षक		पुलीस थाना, गुण्डरदेही	दुर्ग
31	श्री एन.तिर्की	सहायक अधिकारी	सांख्यिकी	जिला कार्यालय, दुर्ग	दुर्ग
32	श्री बी.एल.केशरवानी	रजिस्टार		नगर निगम, दुर्ग	दुर्ग
33	श्री जे.आर.राठौर	सहायक गेड-3		जिला कार्यालय, राजनादगांव	राजनादगांव
34	श्री अखिलेश श्रीवास्तव	लिपिक		नगर निगम, राजनादगांव	राजनादगांव
35	श्री गिरीश कुमार देशमुख	आरक्षक		ग्रामीण थाना, लालबाग, राजनादगांव	राजनादगांव
36	श्री दिलीप कुमार सिंह	आरक्षक		ग्रामीण थाना, लालबाग, राजनादगांव	राजनादगांव
37	श्री एस.आर.पटेल	जिला योजना सांख्यिकी अधिकारी	एवं	जिला कार्यालय, कवर्धा	कवर्धा
38	श्री अवध कुमार	दैनिक कार्यभोगी		नगर पालिका, कवर्धा	कवर्धा
39	श्री वी. के. नागड़े	जिला योजना सांख्यिकी अधिकारी	एवं	जिला कार्यालय, बिलासपुर	बिलासपुर
40	डॉ सुनील कुमार मिश्रा	स्वास्थ्य रजिस्टार, जन्म/मृत्यु	अधिकारी,	नगर निगम, बिलासपुर	बिलासपुर
41	श्री राम लाल राठौर	आरक्षक		पुलीस थाना, सीपत	बिलासपुर
42	श्री राजकुमार डोंगरे	मुख्य नगर पालिका अधिकारी		नगर निगम, जॉजगीर-चाम्पा	जॉजगीर-चाम्पा
43	श्री सी.पी. गुप्ता	जिला योजना सांख्यिकी अधिकारी	एवं	जिला कार्यालय, जॉजगीर चाम्पा	जॉजगीर-चाम्पा
44	श्री समरुलाल	आरक्षक		पुलीस थाना, बलौदा	जॉजगीर-चाम्पा

45	श्री जे. खलखो	सहायक अधिकारी	सांख्यिकी जिला कार्यालय, कोरबा	कोरबा
46	प्रेमलता तिवारी	निम्न श्रेणी लिपिक	नगर निगम, कोरबा	कोरबा
47	संगीता राजवाड़े	निम्न श्रेणी लिपिक	नगर निगम, कोरबा	कोरबा
48	श्री धनीराम राठौर	प्रधान आरक्षक	पुलिस चौकी, करतला उरगा,	कोरबा

**d) Chart of people who participated in the discussions**

जन्म/मृत्यु पंजीयन पर आधारित समूह चर्चा में शामिल सदस्यों का विवरण																	
क्र.पंचायत	ब्लॉक	जिला	दिनांक	मितानिन	मितानिन प्रशिक्षिका	आंगनबाड़ी कार्यकर्ता	महिला स्वास्थ्य समिति	कोटवार	सरपंच/उपसरपंच	एएनएम	सचिव/पंच	शिक्षक	डी.आर.पी.	ग्रामीणमहिला	ग्रामीण पुरुष	कुल	
1महोरा	बैकुण्ठपुर	कोरिया	27/06/06	5	1	4	11	1		1						23	
2डकईपारा	बैकुण्ठपुर	कोरिया	28/06/06	5			1	1	1	1	1			10	6	26	
3बिश्नुपुर	अम्बिकापुर	सरगुजा	01/07/06	2	1	1		1	1			2		15	5	28	
4सरनाडीह	बलरामपुर	सरगुजा	02/07/06	11	1	2		1		1	1			17	7	41	
5बालाझर	पत्थलगांव	जशपुर	03/07/06	3	1	1		1	1		1			9	5	22	
6खम्हार रोड	धरमजयगढ़	रायगढ़	06/07/06		14								2			4	20
7मिरीगुड़ा	धरमजयगढ़	रायगढ़	06/07/06	1		2		1	2	1	2			3	5	17	
8बरलिया	रायगढ़	रायगढ़	08/07/06	2		1		1	1		1		1	13	6	26	
9राहत शिविर	भैरमगढ़	दन्तेवाड़ा	13/07/06					1	1	1	1		1	5	9	19	
10धनेलीकन्हार	कांकेर	कांकेर	14/07/06		17			1	1	1			4			24	
11गागरा	धमतरी	धमतरी															
12बरौडा बाजार	महासमुंद	महासमुंद	18/07/06	3	2	1	6	1	1	2	1		2			19	
13कलंगपुर	गुण्डरदेही	दुर्ग	20/07/06	6	3	1		1	2	1	6		1	1	4	26	
14मुडपार	राजनादगांव	राजनादगांव	23/07/06	3	1	1			1		1		1	8		16	
15चैन्दैनी/नवागांव	लोहारा	कवर्धा	24/07/06		1	1		1					1	5	1	10	
16कोसमन्दा	कवर्धा	कवर्धा	25/07/06	9	2		1	1	1	1	3			7		25	
17सेमरिया	कोटा	बिलासपुर	27/07/06	2	1	3		1	2	1	2		1	5	2	20	
18बिटकुला	मस्तुरी	बिलासपुर	28/07/06	3	1								2	6	3	15	
19जावलपुर	बलौदा	जॉजगीर-चाम्पा	30/07/06		4	1		1		1	1		2	9	1	20	
20सुखरीकला	करतला	कोरबा	01/08/06	4		2	6	1			1		2	2	8	26	
21सलियाभाठां	करतला	कोरबा	01/08/06	5	1	1		1		1	2			5	12	28	
			कुल	64	51	23	24	17	15	13	24	3	19	120	78	451	