



An e –Magazine

Krishaka Devo Bhava

Lets Farmer Be your God



कृषकदेवो भवः!

*Ramakrishna Mission Vivekananda Educational and Research Institute
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School of Agriculture and Rural Development

Faculty Centre for Agriculture, rural and tribal Development (ARTD)

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About

Krishaka Devo Bhava (KDB) is an e-magazine, highlighting rural issues, published by Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI), Ranchi Campus. The first issue of the e-magazine was published on the historic occasion of Swami Vivekananda's 150th birth anniversary celebration and during the international year, 2014, of family farming. Let us add the slogan *Krishaka Devo Bhava* to the traditional ancient exhortations and Swami Vivekananda's own exhortation of *Murkha Devo Bhava*, *Daridra Devo Bhava* and struggle to live up to this new exhortation in letter and spirit. This open access and free e-magazine accepts theoretical and conceptual articles as well as empirical and review papers in different areas of agriculture, rural and tribal issues. The magazine occasionally publishes special and contemporary issues that explore a single topic. It also publishes, research notes, creative writing, personal field experience, scholarly comments and reviews of books. Published in three issues per year, January, April and October, coincide with the birth anniversary of Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi, respectively.

Foreword

On the occasion of 162nd Birth Anniversary of Rabindranath Tagore, I feel delighted to introduce you with our e-magazine *Krishaka Devo Bhava* a tri-annual magazine being published by Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI), Faculty Center of Agriculture, Rural and Tribal Development (ARTD) Ranchi campus.

Rabindranath Tagore, a revered poet, philosopher, and polymath hailing from Bengal. Often referred to as "*Gurudev*," Tagore was a person of diverse talents, whose works have left an indelible mark on the world of literature, music, and art. Rabindranath Tagore was born on May 7, 1861, in Calcutta, British India. From a very young age, he showed a keen interest in literature and wrote his first poem at the age of eight. Despite lacking formal education, Tagore went on to become a prolific writer, penning thousands of poems, essays, short stories, and songs throughout his life. In 1913, Tagore became the first non-European laureate to win the Nobel Prize in Literature, which was awarded to him for his timeless collection of poems, *Gitanjali*. Besides his outstanding literary works, Tagore was also a gifted composer and playwright, with creations such as *Muktadhara*, *Raktakarabi*, and *Chitrangada* captivating audiences even today. Moreover, Tagore has had a significant impact on the cultural and political identity of India and Bangladesh. He composed the national anthems of both countries - *Jana Gana Mana* (India) and *Amar Shonar Bangla* (Bangladesh) - showcasing his immeasurable dedication to fostering unity and patriotism through his art. In celebrating his birth anniversary, we remember the countless contributions of this literary icon to our cultural heritage. Through his thought-provoking works, Rabindranath Tagore has inspired generations to value humility, humanism, and the unifying power of art. His teachings and philosophies continue to guide and nurture the minds and hearts of millions globally.

This e-magazine (*Krishaka Devo Bhava*) promotes Tagore's rural development movement and vision towards New India through bringing the new insights into the knowledge platform.

Dated: 7. 5. 2023

In the service of God

(Swami Bhaveshananda)
Administrative Head
RKMEVRI, Ranchi

Information for Contributions

Articles for scientific section should preferably be between 1000-3000 words. Scientific papers written in clear, concise and correct English will be considered for publication. Acceptance of articles is based on the content of the original data or interpretation of the material. The editors reserve the right to edit manuscripts to ensure conciseness, clarity and stylistic consistency.

Manuscript: An electronic version as a Microsoft Word Document is preferred. The manuscript should be typed in double-spacing. References should be arranged alphabetically. The reference list should include all articles cited in the text and tables. Manuscripts should be submitted to the Managing Editor(s), KDB, e-magazine through email: **kdbranchi@gmail.com**.

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Tagore's Vision of Samanvaya

Swami Antarananda

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We are living in a highly creative period. We had such creative periods before, of which the most outstanding, the most dynamic, and the most universally pervasive in their impact, were, one the Upanisadic age, which set in towards the end of the Vedic period, two, the five centuries in the wake of Bhagavan Buddha and his movement of the pre-Christian period and there, the three centuries of the post-Christian Gupta period.

The sadhana phase was also a phase of constructive nationalism for Rabindranath. His patriotism now became not only an abstract love of the country but a truly felt love of the people – the village folk – who constituted the country. In 1893, at a public meeting presided over by Bankimchandra Chatterji, he read out a well argued political essay on “Ingraj O Bharatbasi.” From then on, he began to point out that while in the West the State formed the nucleus of the body-politic, traditionally, in India, the rural community or society constituted such a base. He therefore advocated widespread use of the mother-tongue as a medium of education and described self-help and self-respect as the back-bone of Swadeshism.

On the other hand, he invoked India's history and legends in the poems of ‘Katha O Kahini’ to inculcate patriotic and national sentiments. A totally different genre of lightly tripping lyrics of the idyllic kind are to be found in ‘Kshanika’ written about the same time.

The end of the century saw Rabindranath preoccupied more and more with the fundamentals of the Indian problem and his growing conviction that these were tried up with the prevailing faulty system of education. Instead of sending his own children to the existing schools he started his own home-school for them at Shialdah'. That was when he conjured up his vision of a Tapovana school – where it might become possible to link up learning and living in an atmosphere of freedom, in the midst of nature, in a community where teachers would be gurus and pupils disciples in the traditional Upanishadic sense. He held up three ideals in the poems of ‘Naivedya’, and followed them up by founding a school in the Ashrama built by his father at Santiniketan near Bolpur and bequeathed by him to a public trust. That was in 1901.

And, today, after centuries of uncreative life, of social and political immobilization, the whole of India is entering into another uniquely tremendous creative period of history. Let all our children be educated to understand and to realize that they are participators in that creative process and that, behind this process, there is a galaxy of dynamic and creative minds who appeared in the modern period. We in India do not live entirely on our old heritage, but we remake it age after age. We make it fresh every time; and that is the uniqueness of the story of India – a culture getting refreshed again and again, by the assimilation of new values, by the shedding of old obsolete ones. That is why our culture is sanatana, perennial, immortal.

On this continent of India, the ancient forefathers of the present people of India started experimenting on the creation of a culture. They were dynamic, far-seeing, and great creative minds, and they imparted to this culture an inner spiritual strength, a resilience, an adaptability, and capacity for assimilation – all coming from that ideal and vision of samanvaya, harmony, concord. I am glad to say that, in this modern period, all the great ones that were born in this country were representatives of this value of Samanvaya.

Raja Ram Mohan Roy, the first product of the impact of ancient India and the modern west on the soil of India, in the early part of the last century, was universal in outlook and sympathies. Then come Sri Ramakrishna and Swami Vivekananda, the very embodiment of universality, of Samanvaya, towards the end of that century, followed by Rabindranath Tagore and Gandhiji, in the present century, and among administrators, we had Jawaharlal Nehru, a personality of international vision and sympathies. Everyone of them breathed the spirit of India, the very soul of India.

Rebuild India: Vivekananda's thoughts and way forward

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Introduction

India is a country with huge contribution in world's history such as 25-35% of world's total GDP, invention of '0' (zero) etc. Our Vedas contained mostly all the references/information which are being currently discovered by the western countries specially in the field of agriculture and medicines. Indian culture is truly diverse and age-old. But with repeated attacks from invaders along with 200 years of British rule destroyed and made us forget our rich culture and knowledge (Tharoor, 2016). Due to rapid population growth, food scarcity and poverty, India has not still become the developed country. In this context, now it is most felt that Swami Vivekananda's thoughts are very pertinent as he has understood that India has every resource it needs to come again in top and be the 'Jagat Guru' and lead the world towards salvation, a greater future, and an ideal society. At different times, India has given birth to legendary human figures who had uplifted and shaped our country with their activities and thoughts. Swami Vivekananda is one of them and he has conceptualized 'Rebuild India'.

Rebuild India- Swamiji's thoughts

Today, many youngsters may ask the question, 'how is Swami Vivekananda, a saint from 19th century, still relevant today?'. But Swamiji's thoughts will be there till the universe exists. In the modern era of internet, phone, television, print, electronic and social media, everything is in our fingertips. Technologically we have progressed a lot, but we are forgetting our morals, dignity, and humanity. To revive ourselves, we need to follow Swamiji's thoughts and principles. He has taught us with spirituality that there is a lot of richness or gold inside all of us and the only thing we must do is to look into it. If we become spiritual, India is going to regain its old glory. Rebuilding India is that Swamiji has always dreamt for. We must give our mind, body, and speech to the welfare of the world. As Swamiji has said that a man should perform his/her 'karma' in crude or simple terms 'work' (Vivekananda, 1896). He/she should work hard; never become lazy, coward, afraid or should never think that he/she can't do anything. This workaholic attitude can help India to be reshaped. Swamiji's thoughts on moral and bookish teaching or dissemination of education to all irrespective of caste, religion or socio-economic categories can help India

to find its glory again. Ideal education, culture, discipline, moral principles etc. can make a man a perfect citizen. Swamiji's thoughts have also put major thrusts to improve health facilities, food security, livelihood generation and socio-economic upliftment of people.

India has always a burden to feed its enormous population. Ensuring the food security is a great task that Indian farmers are struggling to cope up with. India, being an agriculture-based country and produces a large variety of agriculture products, due to high diversity of agroclimatic zones, soil type and resources. India is blessed with high availability of basic resources for agricultural production. Although India leads in production of various crops, vegetables, dairy industries throughout the world, it has not totally utilized the optimal potential of itself in this sector. Over the years, the agriculture sector has been facing setbacks. We can understand this situation properly by seeing the information that contribution of agriculture to GDP was more than 50% in 1947 to 20.2% in 2020-2021. Reasons behind this grimier situation may include soil deterioration and environment pollution by the chemicals (fertilizers, pesticides etc.) used in green revolution, urbanization, agricultural land shrinkage, migration to towns for alternative jobs, lack of labour/manpower, low market price of agricultural produce, poor awareness on updated technologies to the farmers etc. Over the years, toxic chemical use has given short term benefit, but in the long run has acted as a slow poison and deteriorated the soil productivity. Improvement of soil productivity is therefore utmost needed and it can be achieved through replacing the use of chemicals with organic/natural resources. Organic farming/natural farming increases/refills the nutrient content exhausted by over agricultural practices, improves soil structure and properties by adding organic matter and provides healthy produce for our consumption/use. In many cases, farmers don't get the market returns as they expect from their produce which leads to suicides, debts issues and reluctance of youths to enter in this sector for livelihood (Biswas, 2020). Further, our agricultural land area is becoming less due to urbanization and migration of youths to town for alternative jobs hampers this sector. Even, many technological interventions are heaped in laboratories and never get transfused to farmers' lands due to weak extension service.

Swamiji has already said that we need to utilize the youth and the resource of the country for development and if we are able to create the awareness about the agriculture and its high potential as well as attract the youths towards it, our country will be benefitted in many dimensions like economy, employment, food security and various others. Swamiji has highlighted that we all need to be prepared not only for our own purpose but also for

developing others (Hindustan Times, 2020). The awareness, education, morality, positive thoughts etc. that arise in us must be spread. This will uplift all the sectors including agriculture and rebuild India as a whole.

Conclusion

For rebuilding India, not only we need to progress technologically but also need to learn, hold, utilize the moral teachings of legends like Swamiji, Ramakrishna dev, Sarada maa. As the responsible citizens of this society, we have the responsibility to uplift it, help the needy and to address the problems of society. This can be achieved through learning and teaching the youth about the thoughts of Swami Vivekananda, Sarada maa, Ramakrishna dev etc. which possibly let India to lead the world in near future.

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GENDER BASED VIOLENCE IN MEGHALAYA: AN INSIGHT FROM NFHS-5 DATA

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WHAT IS GENDER BASED VIOLENCE

Gender Based Violence refers to harmful acts directed at an individual based on their gender. It is rooted in gender inequality, the abuse of power and harmful norms. Gender Based Violence is a serious violation on health and protection issue. Gender Based Violence fuel led in large part by inequitable gender norms. It can affect people at different points in their lives and ranges from intimate partner violence to sexual coercion and abuse to child marriage. Each of this can have physical, sexual or emotional dimensions. Physical violence, verbal violence (including hate speech), psycho logical violence, sexual violence, spousal violence, domestic violence and socio-economic violence are the main types of Gender Based Violence.

Gender Based Violence is acritical public health challenge of all forms of violence against women and girls like spousal violence, physical violence during any pregnancy and sexual violence by age 18 etc. the overall prevalence of physical, emotional, sexual and severe physical violence among women of North Eastern India are 24.7%, 11.8%, 6.4% and 5.3% respectively. For our specific topic Gender Based Violence we chose four states (Assam, Meghalaya, Nagaland and Manipur) of North East India.

SIGNIFICANCE OF STUDY

- To highlight the depth and different dimensions of violation suffered by woman in North East India, specifically Assam, Meghalaya, Nagaland and Manipur.
- To increase woman empowerment in North East India.
- To analyses the causes and consequences of physical, spousal and sexual violence forced upon woman.
- To recommend strategies to build agender equitable society – a society which is free from violence.
- Identification of most vulnerable state and safest state among considered four states.
- Taking step to reduce poverty, promote education and increase in involvement of women in politics to take up the voice of women.

LITERATURE REVIEW OF THE STUDY

The study found that the development activities have spread a significant positive impact on the women of north-east after Independence. More women are gradually going out to seek employment, However, limited control over and access to resources cause women to still lag behind. In spite of the fact that women had played active roles in various social movements both pre-Independence and post-Independence. Their participation of grass-root as well as electoral politics is very minimal. The legal system is also very in accessible to most women. The armed conflicts in the region have intensified violence faced by women in the form of sexual, mental or physical abuse.

In this study, it was shown that socio-cultural norms reflected leverage of women in domestic decision-making. Both tribal and non-tribal women get beaten in the hands of their husbands. There is lack of economic autonomy among tribal women. Domestic violence has strong socio-cultural components associated with gender norms prevalent in society.

This study points out that witch-hunting is widely prevalent in indigenous communities across the world and in India. In most cases, women are targeted; however, weaker sections of the population, such as the elderly and children, are also attacked. Local belief systems play a vital role in this.

Violence against women is an underreported public health issue. The study found that 53.6% of respondents faced some form of violence during their marriage. Verbal forms of violence were most common (78.4%), followed by physical violence (48.2%). The risk of ever having faced violence was significantly associated with an increasing number of children, a smoker's husband, and an alcoholic's husband.

The study pointed out domestic and workplace violence among Indian female agricultural laborers, especially the working conditions of female tea plantation workers of the northeast, who form the lion's share of hired female agricultural labour in India. The study finds that women whose families have a history of domestic violence and women whose partners drink frequently are about 20% more likely to be survivors of domestic violence themselves. Women who are employed, especially in commercial plantations, are more likely to be survivors of domestic violence. Workplace and domestic violence therefore need to be looked at in connection with each other.

INTRODUCTION OF MEGHALAYA

Meghalaya is a state in north-eastern India. It is also famous as abode of clouds. Meghalaya is mainly based on matriarchy society but gender-based violence in Meghalaya is the most critical human right violence for a very long time. The press study examines the issues because gender-based violence is in increasing. This violence causes physical harm to the victim and leaves a permanent scar in the victim's life.



GENDER BASED VIOLENCE (18-49) MEGHALAYA (NFHS-5) HORIZONTAL ANALYSIS (URBAN- RURAL)

Indicators		Urban	Rural
125	Ever married woman age 18–49 years who have ever experienced spousal violence	23.2	14.2
126	Ever married woman age 18–49 years who have ever experienced physical violence during any pregnancy (%)	2.5	1.4
127	Young woman age 18–29 years who experienced sexual violence by age (%)	7.9	6.4

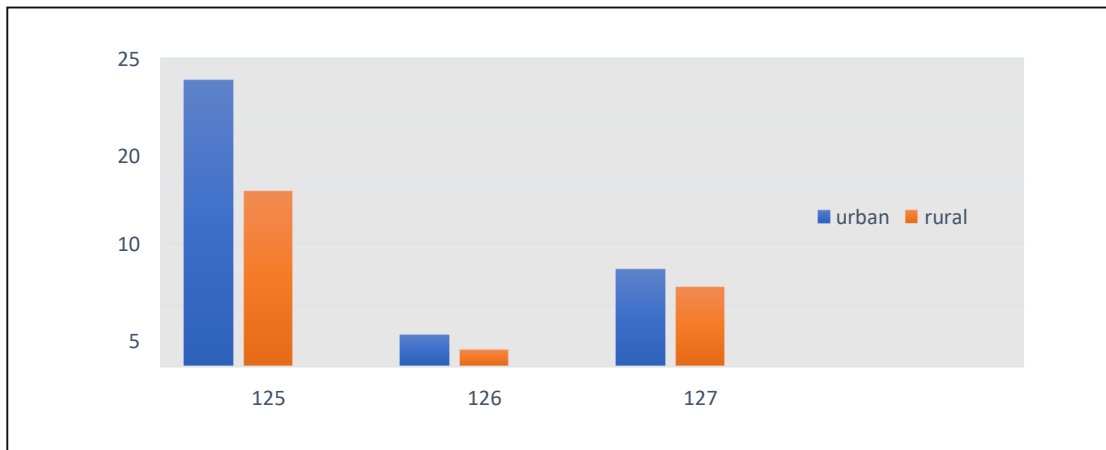


Fig.1. Gender based violence (18-49) Meghalaya (NFHS-5) horizontal analysis (Urban- Rural)

INTERPRETATION

1. Through the NFHS data what we can see is married woman age 18-49 who have ever experienced spousal violence in very high in urban area rather than rural area. And also, the rate of urban area's violence was very high.

2. In urban areas, the proportion of women aged 18 to 49 who have experienced physical violence is also high. But the rate of physical violence is much lower than that of domestic violence.
3. Young woman age 18-29 who experienced but the incidence of sexual violence is lower than spousal violence and a bit higher than physical violence.

DISCUSSION

- In term spousal violence is abused by an intimate partner or former intimate partner, who a Due to over population in urban area Unemployment issues are make frustration among men so they feel frustrated and start violence.
- Unemployment also cause poverty. So, if them one is not available in a family, then the earning person feel hopeless. and addicted with alcohol or any type of negative things.

But in rural area may people are not properly educated but they have their own land at last they use it and make money. Most of them are satisfied with what they have. This can be the cause of raising spousal violence in urban area.

In term of physical violence this also high in urban area rather than rural area because in urban area people are frustrated with their as usual life and the main issue is the Ego. Both men and women have ego issues so that they thought they are superior.20%ofwomanfacethis kind of violence.

Young women violence is very common during the age 18-29 because in this period woman cross their adulation period so, that they are attractive, strong, good looking and for the reasons they are the victim of this type of sexual assault. this type of violence rate is also high in urban areas and low in rural areas most important reason behind this is overconfidence among men from urban areas.

NFHS-5 AND NFHS-4 REPORT's VERTICAL INDICATORS ANALYSIS THE PERSPECTIVE OF TOTAL NUMBER

Indicators Table	NFHS-4 (2015-2016)	NFHS-5 (2019-2020)
125	16.0	28.8
126	1.6	0.4
127	6.7	5.1

INTERPRETATION

1. In the first indicator, the present status of women aged 18 to 49 years who face spousal violence increased by 10% from NFHS-4 to NFHS-5 in the state of Meghalaya.
2. Based on the second indicator, there is some improvement in physical violence among women aged 18 to 49. It means the government and NGOs are working positively.
3. Again, in the third indicator here Is some 5 of improvement. The rate is decreasing.

DISCUSSION

1. It is found that in the NFHS–5 125, 126, 127 type of violence is mainly high in urban area.
2. But if we see the NFHS-5, then the total violence rate decreases without 126.
3. It is clearly demonstrated that the government takes action, and women are also aware of their rights.
4. Women now have the opportunity to receive proper education as a result of many policies, which also helps to reduce the rate of violence.
5. For the sustainable platform this is not the final stage women should get more knowledge and power to develop themselves.

FINDINGS

Woman is given a higher and very important position in Meghalaya. But recent in violence against women has exposed the in sensitiveness of the society towards women. They suffer multiple discrimination based on their gender, look, face shape, language etc. this type of discrimination had ruined their local rights, their need and many more facts. The types of violence they facing are trafficking, eve-teasing, rape, etc.

As per NFHS-4 age 15-49 27 percent have experienced physical violence and 4 percent experience experienced sexual violence. There were 67 cases of rape alone in Meghalaya in2020which is the highest figure comparison in with other N.E states.

It is irony that in Meghalaya where women’s role is supreme in the family’ there are greater number of “cruelty by husband or relatives” comes out.

For the national level approach of safety of women, the govt. has enacted several laws to protect women some of which are

- The protection of women of domestic violence act. 2005
- The protection against sexual harassment of women acts 2005. etc.

And many SHG and NGO also work in this area to protect women NEICORD, Impulse NGO, Grassroot etc. this are the NGO ‘s which mainly work on the field of saving woman an develop them. In MEGHALAYA the govt. department primarily focus on women’s issues those are-

1. The Meghalaya social welfare department
2. The National Rural Health Mission
3. The Women’s special cell.

This all are help to social and economic help to women under 18-49 years of age and to those women who face physical violence during pregnancy.

NFHS-5 REPORT OF MEGHALAYA STATE AND NFHS-5 REPORT OF INDIA COMPARED INDIATORS ANALYSIS ON THE PERSPECTIVE OF TOTAL NUMBER

Indicator Aliment Numbers	Meghalaya State NFHS-5			India NFHS-5		
	Urban	Rural	Total Number	Urban	Rural	Total Number
125	23.2	14.2	16.0	24.2	31.6	29.3
126	2.5	1.4	1.6	2.5	3.4	3.1
127	7.9	6.4	6.7	1.1	1.6	1.5

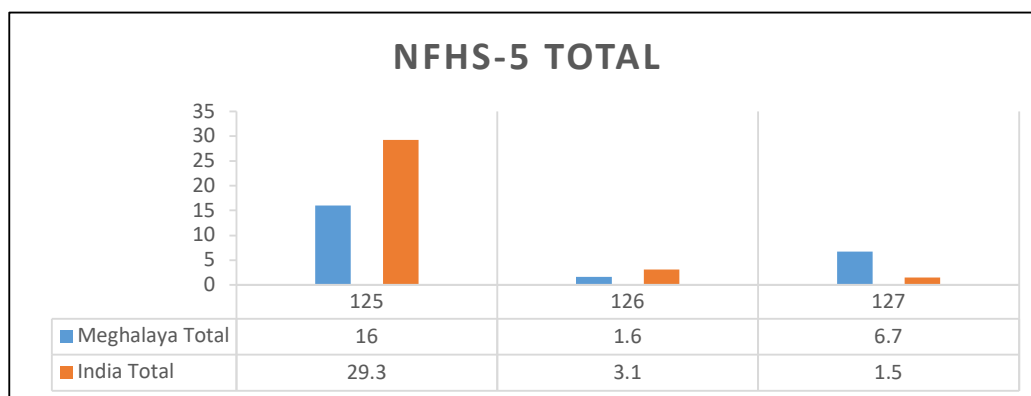


Fig.2. NFHS-5 report of Meghalaya state and NFHS-5 report of India

INTERTATION

- In the first indicator according to NFHS-4 the rate is high in India rather than Meghalaya. It means the state's physical violence condition is improving.
 - Now come to the NFHS5 urban area condition is slightly better than India but in rural areas it clearly shows that the spousal violence very well practiced and total rate was also high than Meghalaya's total rate.
- In the part of second indicator according the total of NFHS-4(India)was much higher than Meghalaya.
 - Now in the context of NHFS-5 India's urban area's condition is simultaneously same as Meghalaya. But the rural area's condition in Meghalaya was much better than India. Finally, the total rate of NFHS-5 described that Meghalaya's condition was much better than India.
 - Now in third one according to NFHS-4 shockingly the rate was totally opposite like in India 1.5 and in Meghalaya 5.1 so it's clear that during 2015-16 India's sexual violence rate was far better than Meghalaya.
 - According to NFHS -5 both urban and rural areas improving in the context of India. And total no of sexual violence was also high in Meghalaya.

DISCUSSION

According to the data, we can see that Meghalaya's condition is improving day by day, but in the part of sexual violence, the condition has decreased even more than India's. was far better than Meghalaya that mean there are some back reasons in it. Like

- It is a matrilineal society but day by day sexual violence and other type of violence is increasing may because of poverty, unemployment hit the families so take the decision to work as sex workers.
- North east INDIA is also a part of India but there is a myth that they come from CHINA and also that is why they very much neglected in our society.
- Sometimes they face violence by the army or police members.
- They sometime face cross border trafficking.
- But what major thing is overall violence is decreasing but sexual violence increases rapidly.
- Also, women empowerment should be increase through educating them, providing jobs as per their knowledge.

GENDER BASED VIOLNCE FINDING

Domestic violence is a critical public health challenge, and the Sustainable Development Goals include the elimination of all forms of violence against women and girls within their scope. According to state government statistics, 132 rape cases and 39 cases of attempted rape were registered with the police in the state capital Shillong from 2001 to 2005. **On November 5, 2006, Laxmi Singh was brutally assaulted and her shoulder was burned with the hot iron by her husband Suraj Kumar Singh and her brother-in-law Raj Kumar Singh for the dowry.** Women between the ages of 18 and 29 are victims of sexual violence in Meghalaya and India.

There are some steps that can help improve the situation.

- It is important to include women in the decision-making system in society or elect a woman as a political leader. so that others will be motivated by seeing her.
- Specially **KHASI** women realise their role in the political decision-making process in the society.
- Also focus on conducting awareness programmes by Khasi women and include men mainly in rural areas so that the differences that exist in the society may be closed.
- Encourage women in Meghalaya and all over India.

Gender-based violence is a threat or a curse in our society that cannot be removed automatically or within a few days or months. It is a time taking process. But we should take the initiative and remove this from our own land, India.

CONCLUSION

Indigenous women face many types of atrocities, and gender violence is one of them. Mainly, the northeast region is based on a matriarchal society, but there is some type of violence women face between 18 and 49 years of age. India has signed on to the 2030 Sustainable Development Goals (SDG). Stopping gender violence is a very long-term process, but if we can achieve the end point, then we can fulfil SDG goals 5 (gender equality), 10 (reducing inequality), and, if we can fulfil some of them, we can also touch goals 1 (no poverty) and 3 (good health and wellbeing). It may end all forms of

discrimination against all women and girls everywhere. All this could go a long way towards ensuring a life free of violence for women.

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Climate Change and Agriculture

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Climate and agriculture are intensely interconnected with global processes. Even a small change in climate affects agriculture adversely decreasing the production rate. Climate change effect through global warming phenomenon increases the average atmospheric temperature, which has become a mega trend changing the global future significantly. A lot of significant long-term changes are happening in global climatic system which are visible all over the world. The direct solar radiations (enormous amount of heat/energy) striking on earth's surface is being trapped by Green House Gases (GHGs) like carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), hydrofluorocarbons (HFCs), etc.,

Global warming or climate change impacts include rising sea levels, more frequent extreme weather conditions, changes in precipitation and expansion of deserts as well. By 2100, the mean global sea levels are projected to rise from 18 cm to 140 cm (IPCC, 2007). Several variations in climate like devastating floods, cyclones, droughts, storms, heat waves, melting of glaciers, changes in pattern and rate of precipitation, diseases in agricultural productivity, shortage of fresh water, damage to ecosystem and environment, etc., are indicators of climate change, and South Asian countries were adversely affected for the past few years.

Effects of Climate Change

a) Agriculture Field crops: An average of 30 per cent decrease in crop yields is expected by mid-21 century in South Asian countries. North Indian states and Bangladesh are highly susceptible due to erratic changes in rainfall and Temperature. For example, in India, an increase in temperature by 1.5° C and decrease in the precipitation of 2 mm, reduces the rice yield by 3 to 15 percent. The drastic changes in climate alters the progressive stages of pathogens that eventually affect the growth and yields of crops severely, and also could lead to an increase in pest and insect population, ultimately devastating the overall productivity.

b) Horticulture: Vegetable crops when exposed to extreme high temperatures are subject to very high transpiration losses, and it also limits fruit setting in citrus fruits. High temperature causes burning or scorching effect of blossoms, predominantly on young trees. Fruit setting stage of navel oranges is recorded to be severely affected by high temperatures

during flowering. High temperature induces moisture stress condition leading to sunburn and cracking symptoms in fruit trees like apricot, cherries and apples. The temperature enhancement at ripening stage causes fruit burning and cracking in litchi plantation. Most of the vegetable crops are severely affected by flooding, particularly tomato. Another possibility of causing severe damage to crops is due to the accumulation of endogenous ethylene. If the ozone concentration reaches to >50 ppb/day, yield of vegetable crops will be reduced by 5 to 15 percent.

c) Livestock, Poultry and Fishery sectors: The climate change, whether it is global, regional or in a smaller scale, has a greater impact on biological production. Global climate changes affect numerous factors which are associated with production, reproduction, health and adaptability of every animal. Higher temperatures abruptly change the animal's body physiology such as rise in respiration rates (> 70- 80/minute), blood flow and body temperature (>102.5° F). The correlation between performance of cattle production and temperature-humidity index is negative. Erratic changes in weather conditions directly impact the production level of animal by 58 per cent and reproduction by 63.3 per cent. Dairy breeds are more vulnerable to heat stress than the meat breeds. An increase in metabolic heat production in higher milk producing breeds leads to higher susceptibility to heat stress; while the low milk producing animals are resistant. Poultry are extremely sensitive to temperature-associated issues, specifically heat stress. Endocrinological changes caused by prolonged heat stress in broiler chickens enhance lipid accumulation, reduced lipolysis, and induced amino acid catabolism. Due to heat stress, feed intake of poultry will be reduced, which leads to less body weight, egg production and quality of meat, and also reduces the thickness of eggshell and increases the egg breakage. The rise in temperature of 1° C will affect the mortality of fish and its geographical distribution. The temperature rises of 0.37° C to 0.67° C alter the pattern of monsoon seasonal variations, eventually shifting the breeding period of Indian main carps from June to March in West Bengal and Orissa's fish hatcheries.

Conclusion:

Global climate change, its causes and impacts are one of the most emerging issues in agriculture and science and technology. India, a tropical country, is facing its impacts through droughts, floods, cyclones, heat waves, hailstorms, and coastal salinity which have become threats to sustainable development. About 70 per cent of the Indian population is directly or indirectly associated with agriculture and sub-sectors. Assessment of the impacts

and a comprehensive understanding of the benefits of climate smart adaptation technologies is pivotal in the current scenario to sustain life of farming communities.

SWAMI VIVEKANANDA'S VIEW ON WOMEN EMPOWERMENT

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Empowerment- *It means people having power and control over their own lives or we can say the process of gaining freedom and power to do what you want or to control.* In developing countries there is a misconception that empowerment is just for women but in present scenario this term is applicable for all

INTRODUCTION- Indian society is chained by orthodox traditions, superstitions and myths. It is a society which has accepted patriarchal supremacy. Patriarchy is a social system in which men hold primary power. Women had the role of reproduction of heirs and homemaking. Once married, the husband has total power over his wife. We shall discuss the status of women in Indian society in four different eras.

- **Those are status of women in ancient India.**
- **Status of Women in the Medieval Period or the Pre-Colonial Era**
- **Status of Women in the Colonial Era or Pre-Independence Era**
- **Social and Religious Reform Movements in 19th Century**
- **Status of Women in Modern India or Post-Independence**

Women have always been the life-force of the Indic civilization and so are rightly regarded as the manifestation of its age-old civilization values, culture, and traditions. India in the 19th century witnessed a series of reform movements undertaken in various parts of the country. These movements were oriented toward a restructuring of the Indian society along modern lines.

At this crucial period a number of important reformers like swami Vivekananda. SWAMIJI always gave the message about strength, like moral strength, physical strength, strength to work for others. Swamiji is one of the most enduring icons of the rise of Indian nationalism in modern India. We know him today as the first generation of leaders who raised the voice for Indian nationality.

Vivekananda repeatedly told that India's downfall was largely due to her negligence of women. the great images of Brahma vadinis like Matreyi and Gargi of the Upanishad age, and women missionaries like sanghamitra who carries the message to Syria.

SWAMIJI'S VISION ON WOMEN EMPOWERMENT

There is no chance of the welfare of the world unless the condition of women in improved. It is is not possible for a bird to fly on- swami Vivekananda

- Vivekananda strongly gave the cause of this degradation of Indian women is we have no respect for women or the living images of Shakti.
- There is no hope where the real image of shakti is in sadness. Swamiji was particularly very tensed about the condition of women in India.
- Indian men believe that women only born to please men.
- The real Shakti – worshipper is whom who knows that God is omnipresent force in the universe, and sees in the women the manifestation of that force.
- In India little boys are trained as they are stronger than the girl and result of this they abuse, disrespect and use girls as a sex toy.
- In India patriarchy practice in every house hold.
- According to swami Vivekananda who saw women as an obstacle. He saw no distinction between sexes and saw in women the presence of the divine mother.

According to swami Vivekananda ***“where women are respected, there the gods delight; and where they are not, there all works and efforts come to naught.”***

Swamiji notice the condition of women in *Mughal* ruled period. Where PARDAH was the norm and there is no facility to take education and also loss their freedom and most women are depend upon their husband before 1000 BC the laws are same for the men and women. Swamiji mentioned women should be put in positions of power to solve their own problems in their own way. **The welfare of the world is dependent on the improvement of the condition of the women.**

The idea of perfect womanhood is perfect independence. - woman have many problems but for all those educations is not the solution after all these women should get freedom to speak to live her life. Swamiji was against the early marriage because early marriage was the very reason for so many widows. Female education should be spread with the religion as its centre.

“In the west its deal is wife, in India in the mother”- in India the mother is the center of the family and our highest ideal. She is to us the representative of God as God is the mother of the universe. VIVEKANANDA declared that the western ideal of womanhood is wife, while the eastern ideal is mother.

He strongly believed that self – respect and self- dignity of women and wanted no man to trample upon it, be it in the guise of protection or in the guise of reformation. Vivekananda against untouchability. He believed that a time would come when the labor class and the masses would rise and gain supremacy by the power of their sweat and labor.

CONCLUSION- Swami Vivekananda always want that women should stand on her feet. One of his most important quotes is” **All nations have attained greatness by praying proper respect to women that country and that nation which do not respect women have never become great, nor will ever be in future. amen”**

