



An e –Magazine

Krishaka Devo Bhava

Lets Farmer Be your God



कृषकदेवो भवः!

*Ramakrishna Mission Vivekananda Educational and Research Institute
(RKMVERI)*

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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 161st Birth Anniversary of Swami Vivekananda, 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.

Swami Vivekananda (12 January 1863–4 July 1902) was an Indian Hindu monk, philosopher, author, religious teacher, and founder of Ramakrishna Math and Mission. He was a key pioneer of Vedanta and Yoga to the Western world and is credited with raising interfaith awareness, and bringing Hinduism to the status of a major world religion. Apart from the spreading of the religious philosophy, Swamiji also provided a clear vision about mother India. He emphasized on regeneration of past India which was suppressed. He mentioned that “Let new India arise out of peasants’ cottage, grasping the plough, out of huts, cobbler and sweeper.” Swamiji’s primary emphasis was on service to man that envision towards service to God. However, Swamiji realized that without an organization it is next to impossible to build a new India. Therefore, he founded Ramakrishna Math and Mission on 1st may in 1897 to awaken India. He also envisioned that awaken mother India will awaken the whole world. We can easily recognize Swamiji’s vision on rural development from discussion, letters and lectures which are not exhaustive but indicative only regarding regeneration of rural India.

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

Dated: 27. 12. 2022

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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Unemployment: At a Glance

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A brief Note

Unemployment is basically a situation where people who are willing to do a job at a base pay could not able to find any work. Whenever we discuss unemployment, we always target the working class who lies between the age group of 15 to 59 years. People below 15 and above 60 years are not counted in the unemployment population.

There are three types of unemployment discussed below.

Disguised Unemployment

Seasonal Unemployment

Educated Unemployment

In the case of India unemployment can differ in different regions. That is one can see Disguised and Seasonal Unemployment in the rural areas, whereas Educated Unemployment in urban areas.

Types of Unemployment

Disguised Unemployment: Disguised unemployment occurs when the number of workers is more than the required work. For example, Ram has a very small piece of land, where only 1-2 workers are enough but his whole family is putting their time and efforts into this field. Thus, the extra workers are disguisedly unemployed. This type of unemployment is very common in India.

Seasonal Unemployment: It is another kind of unemployment that happened in rural areas. This type of unemployment refers to the situation where workers won't able to find a job during some months of the year. This kind of unemployment was faced mainly by the farm laborers or peasants.

Educated Unemployment: It is one of the most common unemployment seen in the urban population. In this type of unemployment, a youth after matriculation, graduation, or sometimes post-graduation could not be able to find any job for them.

Educated Unemployment in India

Educated Unemployment in India is a familiar term that every person comes across. Do you know the meaning of this term? The challenge faced by the students or professionals is not getting the right job in Educated Unemployed.

The thing which needs to be addressed is despite having the relevant degree, people are not getting a job. This statement leaves a shock to every candidate.

Despite going to school and college, students are unemployed. Are you searching the ways how to handle these issues? Many professionals fear going on this path and giving a trial to new work. Before questioning minds with endless questions, let us determine the reasons for Educated Unemployment in India.

Distribution of manpower

In India, there are some places where it is a surplus of manpower; while there are also places where is a shortage of manpower. In many sectors, there's a huge shortage of labour, while there are other sectors where saturation is reached. In a recent study, it has been found that the E-commerce industry, manufacturing, and logistic industry experiencing a shortage of labour.

Lack of skilled manpower

After, the distribution of manpower the second reason was the lack of skilled force in our country. In India, unemployment is seen among the technically qualified persons too as their technical knowledge is not as per the industry standard. Thus, due to the lack of skilled manpower, they are facing unemployment. It is very important that people of the country upgrade their skills as per the industry standard but this is not happening in the country. In a study, it was shown that many graduates do not have proficiency in communication skills, which is one of the basic skills required in the industry. Thus, one can conclude that it is very difficult for any industry to provide jobs to unskilled people.

Poor standards of education

Education is one of the parameters to judge the quality of people in the country. Unfortunately, India is failing in the field of education. Here we are not emphasizing the number or the number of institutions but the quality, which is compromising day by day. More specifically the outdated curriculum, lack of basic infrastructure in the institutions, and old methodology of teaching are some are the reasons behind the poor standard of the education institutes. The students are not getting the training as per the industry standards.

Recent studies show that unemployment among graduates and postgraduates is more than that of matriculates. This shows how much the education system gets diluted; thus, one needs to improve the quality of the education system.

Gender Gap

According to 2021, Gender Gap Report India is ranked 140 out of 156 countries, this clearly shows the status of the gender gap in the country. Women have always been in the discussion whenever we discussed unemployment. Studies show that female unemployment in India is more than male unemployment. The reasons are again discrimination faced by women in the workplace. Apart from that, there are many social stereotypes that act as barriers in their careers, which led to quitting their job.

Population

According to the research data, the Population of India is 1,405,680,477. India ranks at second position globally. Last year's data reflects that the urban population consisted of 14.72% of unemployed people in May. Due to overpopulation, it is found that there is an uneven distribution of everything. Many people are not getting the basic accommodations in the rural areas. The educated one is finding it difficult to get a job. It is tough to find that the demand of every individual is met.

Even the population plays a crucial role in getting a job. The unemployed youth status shows a high rate in India. This impacts the employment status and the economic growth of the country. Even due to the large population, everyone wants to do the same work, and demand increases. People aren't ready to use their creative minds and hold risks. There is a high need to control the population and evenly distribute the employment opportunities.

In terms of the youth population and youth unemployment, according to a study, every year, India witnesses an 8-9% increase in enrolment at the higher education level. Globally, India is among the top 5 countries in the world to have the highest number of students going to higher institutions. So, the main problem is the demand and supply, there is no equivalent rise of opportunities as per the demand.

6. More Educational Institutions but Not Proper Standards

There is one institution in every locality you go to. But the standards/norms don't meet the prospects of the students. A student getting the chance to go to schools and colleges isn't getting the proper education. They are just mugging the concepts and scoring marks. This

is not the correct definition of education. Every institution is creating a business inside. Charging excessive fees and providing facilities don't go to benefit the students.

The Education inside is a big hollow. The teaching methodology is the key for the students. But there is a twist that every student is going through." Marks" is the only motive for them. They lack practical knowledge and how to cope with the working environment. Theoretical knowledge becomes pointless when entering into working jobs. The primary point which needs to be tackled is changing the old Education system pattern. In India, the quality of education needs to be prioritized first. Education should teach the students how to work in the Digital and changing technological environment.

Lack of Self Awareness

Self-Awareness is the foremost task for every candidate. Before starting a job or career, they should understand their passion and skills. People are not sure about their likes and dislikes. Doing the things just for money or family pressure traps them in the end. According to the research, youths get depressed and attempt suicide. The reason is due to a lack of jobs. Many are just going towards the marketing trends without actually checking whether they are fit or not. This action builds poor self-esteem. Despite having the talent, they are utilizing it in the wrong way. No matter what is the demand of the field. Candidates should prefer the area which suits them the most. Self-esteem should be the top priority. The management word "Self-Awareness" should buzz in the ears of every employee.

Consequences of Unemployment

Unemployment is directly proportional to the depressed economy, thus if unemployment increase it will severely affect the economy of the country.

It will lead to the wastage of workforce resources.

It will automatically increase economic overload as the unemployed population depends on the working population.

It will also cause tension and social unrest in the country.

Note: *India is currently staring at a massive unemployment rate of 7.3 per cent, according to data released by the Centre for Monitoring Indian Economy (CMIE) this month. However, a look at the disaggregated unemployment data tells us that India may have another serious problem unemployment among the educated.*

According to a CMIE report that analysed the data between January and April 2022, the level of unemployment among graduates is 17.8 per cent. But some States such as Rajasthan, Bihar and Andhra Pradesh have not been able to provide jobs for more than one-third of their graduates.

Conclusion

Firstly, I came across what is Educated Unemployed. Secondly, I look at various reasons for the educated unemployed in India. Thirdly we saw the effects on the people. In short, Educated Unemployed in India is a topic present in the mouth of every people.

The remedy to the problem lies with we human beings only. There should be control in population with the balanced distribution of everything in each sector. Development of industry will help in getting jobs to the people. There should be a proper check of each industry for the overall boost in the economy. Educated unemployed in India can be eradicated soon with the best awareness program. Above all, a government initiative program will help remove the problem first.

Swami Vivekananda's Views on Women and Women Empowerment

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Introduction

The ideal Hindu orator, Swami Vivekananda (1863–1902), is renowned throughout the world for his insight into the Hindu religion's spirituality. Vivekananda was one of the modern religious reformers in India who promoted gender equality. The first monk to support and work for women's freedom and equality, Swami Vivekananda understood the value of women to both society and the country. He recognized that the main obstacle to India's progress was women's ignorance. The Vedic India held women in high regard, even to the point of worship. But at the time of Swami Vivekananda, both Mughal and British rule over India left women in appalling conditions. It is very difficult to comprehend why there are so many differences between men and women in this country when the Vedanta teaches that all beings share the same conscious self. Swami Vivekananda was adamant that women should be given leadership roles so they can address their own issues in their own unique ways. According to Vivekananda, women in India in the middle of the nineteenth century had lost their great motherly power and had degenerated into nothing more than "child producing machines." Swami Vivekananda sees a woman as a unique person with a destiny, just like he sees a man. Both men and women must walk in a single file when pursuing spiritual realization, which is the highest goal in life. Man or woman, perfect freedom, independence, and responsibility are attributes of the person who yearns for God alone. Mothers are the heart of the family and our highest ideal in India. Given that God is the creator of the universe, she serves as our representation of God. Vivekananda opposed child marriage. How could an Indian woman be saved and elevated? The solution lay in education. What is education for women? According to Sister Christine, Vivekananda would be deeply contemplating the magnificent image of the Indian woman of the future for weeks or even months at a time. Would it be possible to combine Indian austerity, purity, and chastity with the western spirit of independence, freedom, and dynamism in a woman's life? The first monk to support and work for women's freedom and equality and recognize her value to the operation of the family and society was Swami Vivekananda. He defended

the exclusion of women and said that the Ramakrishna Mission made empowering women and the underprivileged a top priority.

“500 males can win India in 50 years which can be done with a few weeks by 500 women.”

– Swami Vivekananda

(Sindhuja & Murugan, 2017)

When he travelled to England in 1895, he met Margaret Elizabeth Noble, an Irishwoman who was studying the Buddha at the time. She was influenced by Vivekananda's teachings and became Bhagini Nivedita, the first Western woman to become a Sanyasin. Nivedita significantly contributed to the advancement of women's rights in rural India. She began a school for girls in November 1898 at Vivekananda's request so that they could receive a foundational education. The school, which is located in Baghbazar in North Kolkata, is now known as Ramakrishna Sarada Mission Sister Nivedita Girls' School.

Swamiji's Views on Women

According to Vivekananda, the western ideal of womanhood is being a wife, whereas the eastern ideal is being a mother." The very peculiarity of Hindu women which they have developed and which is the ideal of their life, is that of the mother." Swami Vivekananda praised historical Indian women for their outstanding accomplishments as leaders in a variety of fields.

Vivekananda said, "I know that the race that produced Sita – even if it only dreamt of her – has a reverence for woman that is unmatched on the earth." (Vivekvani, 2018) India held women in high regard as a representation of chastity. These prophetic words are gradually coming to pass as notable female leaders emerge in business, politics, science, literature, and religion. Swami's predictions came true today. A combination of "mother's heart and the hero's will," a combination of Lakshmi Bai's dynamism as the Rani of Jhansi and Holy Mother's purity, is what hundreds of women around the world are doing in order to follow in the footsteps of Sarada Devi and Sister Nivedita.

Swamiji's Concept of Womanhood

Vivekananda realized that there is no gender distinction in Para brahman, the highest reality. He exalts the values found in the ancient Vedic texts and the rich Indian heritage. Vivekananda developed his idea of "Indian womanhood" against the backdrop of his

comprehension of the factors contributing to the degeneration of women. Brahman says men and women do not differ in nature, despite the fact that there may be differences in their appearance. Why can't a woman have the same knowledge as a man who knows Brahman? Thousands of women would be inspired and awakened to truth by her radiant personality, if even one of the women came to know Brahman.

He never attempted to dismiss the well-intentioned questions from men who would inquire about "women's problems," telling them to "Hands off" and "women will solve their own problems." Men should not have tried to solve their problems. Women should strive to know themselves and their problems and should try to develop their own personalities, according to Swamiji. Because of their prowess in discussing Brahman, Maitreyi, Gargi, and other revered women of memory replaced the Rishis during the Vedic and Upanishad era. Why shouldn't women today have the same privilege that these women had in the past when it came to having access to spiritual knowledge? asks Swamiji. Certainly, what has occurred before can occur again.

Swamiji's Views on Women Empowerment

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing.” (Vivekvani, 2018) The Swami was particularly worried about the degradation of women in India. He was emphatic that women must be empowered and which can be only possible through their education, for he believed that it is the women who would the next generation, and hence, the destiny of the country? In Vivekananda's plan for Indian education, the advancement of women and the general populace was given top priority. It is very difficult to comprehend why there are such stark differences between men and women in this nation. All beings possess the same self, according to the Vedanta. Writing down Smritis, for example, and enforcing strict rules have reduced the women to being nothing more than production lines.

The welfare of the world depends on the condition of women getting better. His argument focused on chastity because it is the tradition of Hindu women in order to start the process of educating women. Therefore, he gave the following advice: "Educate your women first, then let them be; they will tell you what reforms are needed for them. Liberation is the prerequisite for growth. He counselled the Indian women to have faith in their country and their religion. Remember that Hindus have immeasurably more to give than any other people in the world, and be strong, hopeful, and unashamed. He advocated for an education

that will empower women to solve their own problems in order to reform Indian women. He disagreed with their modern education, though.

“Liberty is the first condition of growth. It is wrong, a thousand times wrong, if any of you dares to say, “I will work out the salvation of this woman or child.” I am asked again and again, what I think of the widow problem and what I think of the woman question. Let me answer once for all — am I a widow that you ask me that nonsense? Am I a woman that you ask me that question again and again? Who are you to solve women’s problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! They will solve their own problems.”— Swami Vivekananda (Basu, 2013)

He insisted that in order for women to be empowered to address their own issues in their own unique ways, they must have access to education. He worked tirelessly throughout his life to advance women's education. His educational goals are to develop men and good character; these ideas also apply to the education of women. His academic outlook is informed by both applied Vedanta and western culture. Swamiji created a different curriculum for the women in consideration of their lower social status. He added that the best method of social and mass education is through mother tongue. Women continue to experience a variety of chronic issues in post-independence India, including physical, social, political, cultural, and economic ones. Through appropriate education, this circumstance may be changed, giving them more power. We can clearly sense today how important education for women is. Because of this, a number of women's colleges and universities opened today. Additionally, this will strengthen and completely independent women and contribute to their empowerment. In the current paper, the author aims to present his views on the current situation as well as to clearly demonstrate the thoughts and ideas of Swami Vivekananda's philosophy of women's education.

Man-making and character-building are the primary goals of education. In the case of women's education, nothing is different. Swamiji gave the order to construct schools in rural areas. He gathered devoted nuns and hired them to instruct them. Being educated, women shouldn't imitate men, according to Swamiji. Instead of that, they would become modern-day Sita, Savtree, Maitrayee, and Gargi thanks to this education. Swamiji established "Sarda Math" for this reason. He desired that woman be like Ma Sarada. As Ma Sarada demonstrated throughout her life, example is more valuable than advice.

Conclusion

As there is no sex distinction in the "Atman (soul); the soul has neither sex, nor caste, nor imperfection," Swami Vivekananda warned that discriminating between the sexes is wholly unfair. He advised focusing only on the existence of humans rather than on the existence of men and women. His argument centered on chastity because it is a tradition held by Hindu women in order to start the process of educating women. When we reflect on the past, we discover the glory of women such as Sita, Savtree, Maitrayee, and Gargi, who are recognized by us as having a nature of chastity and purity. We discovered that women in the Vedic era belonged to an elevated social status. However, we discovered that women were oppressed and dominated by society from the beginning of the mediaeval to the colonial era. Prior to Swamiji, Raja Ram Mohan employed Vidyasagar to work with women. They outlawed child marriage, polygamy, burning chaste wives on the grave of their husbands, and other practices. However, Swamiji was a person of a different perspective. His plan for educating women aimed to develop their strength, bravery, and awareness of their self-worth and decency. Women must be given the opportunity to solve problems on their own terms. Swami Vivekananda defended women's subordination.

The emergence of notable female leaders in business, politics, science, literature, and religion is gradually demonstrating the accuracy of these prophetic words. The words of Swami Vivekananda have come to pass today. Hundreds of women around the world are following in the footsteps of Sarada Devi and Sister Nivedita by stepping forward with a combination of "the mother's heart and the hero's will," a combination of the dynamism of Rani of Jhansi and the purity of Holy Mother. By treating women with the respect, they deserve, all nations have achieved greatness. The nation and the country that do not respect women have never been great and will never be.

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Sectorial Approaches for Development - Organizing Farmer Community

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India is basically rural, with two third of the population directly or indirectly depending on land and agriculture. Feudal forms of exploitation are still prevalent.

Many reasons like the inequitable distribution of land, wage system, the share crop system, money lending, market monopoly of products, and the violation of human rights are part of the reality of life in rural areas. In addition, the richness of natural and human resources has attracted huge investments from multinational corporations. The marginal groups among the rural population affected primarily by such exploitation and oppressive systems are the landless tenants, agricultural workers, small and marginalized farmers, and traditional craftsmen.

To cope with this situation, people should be prepared to join in the liberating, restoring, and transforming process in society through mass education, community-based organizations, and implementing economic programs.

In the mass education program, the farmer should be made aware of land & legislation and land reform programs of governments so that they can uphold their rights to claim What is right for them? The farmers should also be made more aware of the possible effects of modern farming on their produce and be encountered to utilize the food and effective aspect of traditional farming methods. It is also necessary for an education program to center on particular immediate issues of landlessness, the wage system the share-cropping system, and the market monopoly of products. Their bargaining power and their release from oppressive conditions and systems will be strengthened by their concrete analysis of issues and situations.

Organizing communities in the farmer's group/ community will enable the farmers to get more bargaining power around particular issues like land reform, focusing on the demand for equal distribution of land and providing land to the tillers.

Economic projects like farmer cooperative organizations can be encouraged to enable the farmers to reduce and also eliminate money lending and check market monopoly by the middlemen. Cooperative organizations can also enable the farmers to deal with their immediate economic problems effectively in the process of social terms formation. It is inevitable that educating an organizing program for peoples power must be the response to the farmer's problems

What can we do?

1. Conduct a general preliminary survey of a chosen area, geographical location, or sectoral. This will give a general picture of objective conditions in the area which will include the geographical characteristics of the general patterns of land use, and land ownership even looks into small issues which can be the immediate problems of the people and establish whether previous attempts had been made by the other programs to solve these problems in the past.

The general survey will also determine whether the people in the community desire to change their situation. Potential leaders can also be identified,

2. In the process of integration, conduct a deeper study of the village to know the general details situation, and local conditions and to identify power factors.
3. Training of farmer organizers to form core groups composed of farmers who belong to the oppressed sector and are conscious, resourceful, and respected in the village. This group will be responsible for expanding contact work in the area and again identifying potential leaders to be trained as farmer organizers.
4. Formation of organized groups among the farmers and other sectors of the community such as the women and youth who will be responsible for planning, and actively participating in implementing hit planned activities. Even the organized groups will be responsible for highlighting the critical problem of the people in their respective sectoral groups.
5. Formation of organizing community among the farmers, women, and youth and their function may be divided into the following ways:

- a) Education like non-formal education programs geared to the education of children through basic educational tools like reading, writing, and numbers, integrating history and concern for present conditions. Apart from adults, non-formal education will also be implemented especially for the women sector. The women are given an active part in the non-formal education programs for the children. This program strengthens the women's groups.

Education is also centered around issues like land legislation, land reform programs and land rights, wage system share crop system, and market monopoly of products. This bargaining power of the people releases them from the unjust social structures will then be enhanced.

- b) **Organization-** To release the farmer's grievances through concerted action.
- c) **Economic Projects-** By organizing farmers into cooperatives to eliminate money lending, and check market monopoly by the middlemen. This will enable them to challenge traditional leadership from the landed groups. New leadership among the underprivileged will emerge from the economic projects. Farming cooperatives can make possible the heightening of people's awareness with regard to the harmful effects of modern farming such as the use of chemical fertilizers, pesticides, etc, and encourage the use of traditional farming methods.
- d) **Peace and security-** To insure the safety and security of each member of the community.
- e) **Health** - This will encourage the research and use of indigenous health practices and resources, like the use of herbal plants, and the training of paramedical workers.
- f) Organize the basic village organizations as well as other sectors in the village to strengthen linkages among them.
- g) Consolidate the organization of the farmers, women, and youth in the village to form a broader alliance in the farmer community.

Just a Month: Experiences, Adventures and More

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“One thorn of experience is worth a whole wilderness of warning”

Internship program has become the bridge to enter to corporate level from the college life, through internship I got to know the real working environment that was beyond the regular lectures.

The choice of organisations depends on student's preferences & teacher's suggestion. I was no exception and among the most suitable options, I've chosen The National Innovation Foundation (NIF) – India, an autonomous body of the Department of Science and Technology, Government of India. The internship opportunity I had with NIF was a great chance for learning and professional development. Therefore, I consider myself as a very lucky individual as I was provided with an opportunity to be a part of it. I am also grateful for having a chance to meet so many wonderful people and professionals who led me through this internship period. I started my internship from 1st July to 31st July, 2022. This internship gave the scope to interact with many people with their innovations & to expand the field experience.

The simple reason behind this is that internships are a mark of credibility and eligibility. As an intern for an organisation, we get hands-on experience of how things work in field. In general, we have to shuffle a host of tasks simultaneously in a fast-paced work environment. After a few initial pitfalls, we will eventually learn the art of time-management and prioritizing tasks. NIF gives the scope to explore the grass-root innovations. It is a privilege to interact with local people and to be introduced with their innovation & indigenous knowledge. There are thousands of people from India and elsewhere at the grassroots, farmers, artisans, mechanics and the like have been relying on their own ingenuity to solve their local problems. Scouting or looking for such knowledge/innovations is the first step towards attaining this goal and is undertaken to discover and recognize grassroots innovations and traditional knowledge practices from rural and urban areas. This is the main thing which attracts me most.

About the Organisation

The National Innovation Foundation (NIF) – India, is India's national initiative to strengthen the grassroots technological innovations and outstanding traditional knowledge. Its mission is to help India become a creative and knowledge-based society by expanding policy and institutional space for grassroots technological innovators.

NIF scouts, supports and spawns' grassroots innovations developed by individuals and local communities in any technological field, helping in human survival without any help from formal sector. It also tries to ensure that such innovations diffuse widely through commercial and/or non-commercial channels, generating material or non-material incentives for them and others involved in the value chain.

Main Activities of NIF

Scouting, Documentation and Database Management

Value Addition Research and Development

Business Development and Micro venture

Innovation Fund

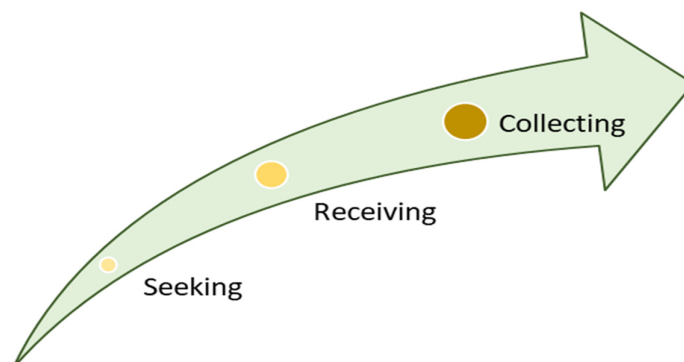
Intellectual Property Management Rights (IPRM)

Dissemination and Social Diffusion

Radiance of the Experiences

July 2022 was different from the other months. It was full of experiences with gaining knowledge through direct observation or participation. Dr. Vivek Kumar, Senior Innovation Officer of NIF Bhubaneswar Cell introduced us about the various aspects of NIF. Then Miss. Prajna Ritaparna ma'am described the various activities of NIF & how it works in detail. Under her guidance, I started my work from 2nd July. After getting the opportunity for doing internship in NIF, I went through the NIF website again & came to know about the detailed methodology. It gives me a basic idea for finding out the starting point of my planning. Because of getting my own district for scouting, I found some network. At first I contacted with friends & relative. From them I took the basic scenario of their villages & surroundings. I used to take public transport for travelling but in some cases I had to reserve auto or toto to explore the very remote area.

Fig. 1: I have followed this 3 basic methodology in the scouting process.



• **Seeking:** At first, I step to identify networks in different parts of Purulia district. I contact family, friends & relatives to reach out easily. From them, I have come to know about various aspects of their surroundings. It helped me to select place, to make my travel planning & gave me a general idea about the transport availability.

• **Receiving:** I have visited approx. 20 villages. I mainly attended farmers, healers & artisans & collect information from them. I ask the innovators to look for others of his kind. This process has helped in discovering many innovators. Also, many of our innovators themselves encourage other to submit their innovations/traditional knowledge practices. It helps in the growth and strengthening of the network. It also helps in spreading the message as the word of mouth is the best form of information dissemination.

• **Collecting:** I visited by my own & collect traditional knowledge practices and innovations from the innovators. Plant samples used by healers or innovators are collected. I also took photographs of some of those plants which cannot be collected for herbarium. NIF provided all the necessary guidance, travel expenses, stationary and packaging and forwarding of the data collected.

Practice of organic agriculture or indigenous technique & grass-root level innovation & indigenous knowledge found in visited block is shown on a graph,

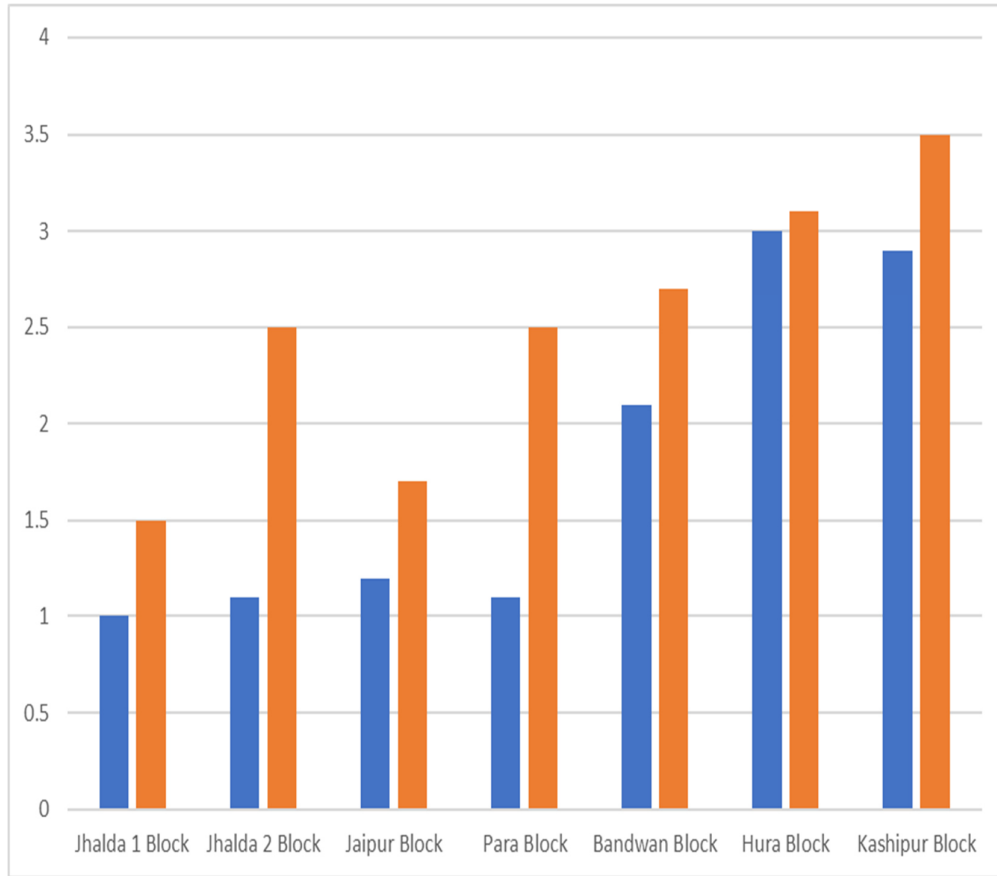
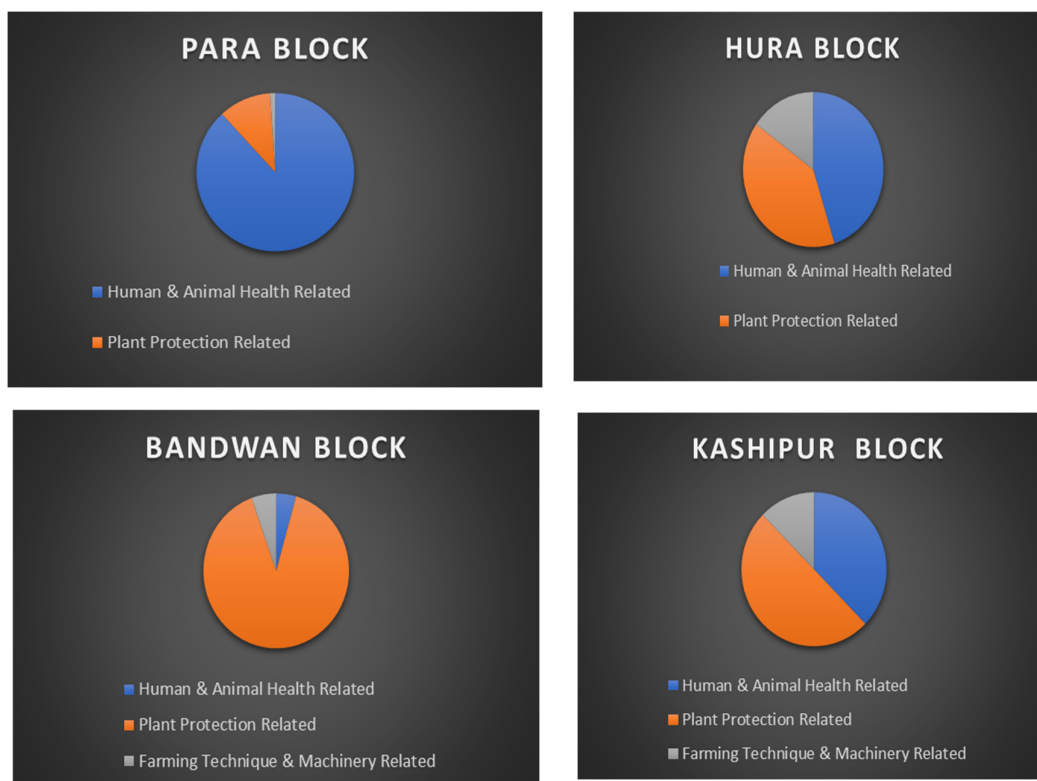


Fig.2. Practice of organic agriculture or indigenous technique

- Grass-root level innovation found
- Practice of organic agriculture or indigenous technique

Fig.3: Block Wise Human, Animal Health and Plant Protection Related Indigenous Knowledge and Farming Technique or Machinery Related Innovation





Internship act as test drive of a career without making any serious commitments. It provides us with experiences, lessons, and the tools I'll need to get a full-time gig in the future. Since it was my first time, I got to handle the responsibilities of scouting and therefore, learn a lot. I understood how organisations worked and how the efforts of every single team member make a significant impact. I had a truly enriching internship experience which is why I have decided to pursue more during my college and I always encourage my peers to pursue them too. Here are a few major learnings from my first internship that I'll always treasure:

1. Communication with local people: Experiential learning on grassroots problems and suggesting solutions by communicating people. The effect of work does not depend on the one sided communication, but also on both of the parties.

Professionalism should not be there, a non-formal communication makes them feel free to share any kind of information without hesitation

2. Time management: Creating a daily schedule and allotting specific times for completing all of responsibilities helps in the art of time management. It should be better to reach to farmer or local people at their suitable time. This shows our respect towards others' time.

3. Adaptability: Being adaptable is necessary to learn new tasks. Adaptability involves handling different challenges in a fast-paced or changing environment.

4. Curiosity: A certain level of curiosity is important. It should be tried to know and question what's going on in and outside, why certain changes are come & what kind of problem may be faced. Asking questions to gain clarity on a topic is much needed.

5. Critical thinking: Thinking critically help to complete works, meet challenges and troubleshoot issues resourcefully. Critical-thinking skills improves problem-solving capabilities. It relates carefully evaluating of different obstacles.

6. Interpersonal skills: The ability of listening and understanding others, showing respect and self-awareness and reacting with empathy and patience come under interpersonal skills. Being receptive is needed to get feedback and make a conscious effort to improve upon areas of work.

7. New and improved skills and their application: One of the most important things is gained is new found knowledge. It was an great opportunity to test out all the skills that I developed by various sources and see how they work in the real field.

8. Strength & Weakness: This internship help me to find out the strength as well as the weak point of mine. It helps me for improving my personality & working potentiality.

Challenging Areas

1. There are some villages which doesn't have any public transportation. To reach out those places I had to take private bike/car/scooty. Also it was hard to find any network in those areas.

2. I faced accommodation problem for those villages which are far away from my home & it's quite tough to get back home on the same day after completing documentation.

3. As a student, I have more theoretical knowledges than the actual things. That's why I could not connect with them in some cases.

4. Some people did not share their information properly. Although I scouted in my district, there was a problem I faced to understand some local terms.

5. Most of innovators or healers know the local name of plants or other required materials. So it was hard to identify.

6. Sometimes villagers were very rigid in nature. Even my extended flexible nature could not able to fix it. They didn't want to share their process of cultivation & experiences.

7. There was a KVK in which I tried to connect for some basic information regarding the villages but the authority showed very rude behaviour. They didn't help to make this to a successful one.

Conclusion

Except my assigned work, I have tried my extreme to contribute for the farmers. It is always said that sharing knowledge helps us to connect, perform better, and become stronger as professionals. Organic farming is a holistic farm management approach to create a socially, environmentally, and economically sustainable food production system. More precisely, organic farming is based on managing agro-ecosystem rather than relying on external farming inputs, such as pesticides, artificial fertilizers, additives, and genetically modified organisms. Nowadays, creating awareness for organic farming is crucially important. I shared the techniques of making some compost, liquid manure, bio pesticides etc. which I have learnt. They also share their view in organic farming which helps me to understand the agricultural scenario of those villages. On the whole, this internship was a useful experience. I have gained new knowledge, skills and met many new people. I achieved several of my learning goals, however for some the conditions did not permit. I got insight into professional practice. I have learned the different facets of working with an organisation. Related to my study I learned more about the indigenous knowledge, organic pesticides, and environment friendly farm practices. Also I came to know about the threats farmers face in field, many problems which taking people away from agriculture. There is still a lot to discover and to improve. In our country awareness of environmental loss is an important aspect so that farmer can understand the harmful effect of using chemicals in field. Field experience is not one sided, but it is a way of sharing knowledge, ideas and opinions. The internship was also good to find out what my strengths and weaknesses are. This helped me to define what skills and knowledge I have to improve in the coming time. It would also be better if I can present and express myself more confidently. At last this internship has given me new insights and motivation to find out grass-root level innovation & to utilize it in a proper way. I perceive as this opportunity as a big milestone in my career development. I will strive to use gained skills and knowledge in the best possible way, and I will continue to work on the improvement of farmers. Hope to continue cooperation with NIF in the future.

Gender Profile of Jharkhand: A Critical Analysis

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The gender differentiating ideology is frequently identified only at the level of the gender system's impact on women. Women are central and not marginal to the making of society and to the building of civilization. Women have been a part of preserving the past which has taken the form of the cultural traditions that provides the link between generations and connects past and future.

Gender is to be seen in totality in understanding and analyzing women's subordination. The term subordination of women is wider in its usage and focuses more specifically in describing the condition of women. The impact pertains to the manifestation of gender ideology in women's literacy, exploitation and low sex ratio, lack of economic autonomy or physical insecurity. Gender inequity is a major human rights concern in India. It cuts across all other forms of discrimination and represents an added bias denying women and men the freedom to choose the means for their development and growth. Despite governments increasing concern and endeavor to promote gender equity the disparities have grown vast and a resulting outcome in the poor socio-economic condition of women.

Women in Jharkhand are not very different from women elsewhere in the country in terms of discrimination and disadvantages. Here are a number of common characteristics which the women of Jharkhand share with their counterparts mainly their level of literacy and education, doing unpaid work, low participation in the work force, very little property rights and even discrimination within the family. Following table also shows that as per census 2011, total population of the state is 3.3 crore with an average annual exponential growth rate of 2.72%. On the other hand total population projected in 2021 is 4.09 crores (census 2011 & census population estimate report 2021) thus indicating an increase of 7,941,150 people between 2011 to 2021. About 28% of the state population is tribal and 12% belongs to schedule caste. Out of total population 75.05% of population lives in rural area and 24.05% lives in urban area. The estimated rural population is 2,50,550,73 i.e. about 49% and urban population is 79,330,61 i.e. 52%. Thus the state continues to be predominantly rural. The sex ratio of Jharkhand is 948 females per 1000 males. Literacy rate is 66.41% of which 76.81% is for males and 55.43% for females. Total Literate Population is 18,326,069 of which 10,882,519 are male literates and 64,430,73 are female literate. Density per square kilometer is 414. Infant mortality rate is as high as 68.4%. The

state economy is poorly developed. Irrigation network is poor and therefore drought is a periodic threat. Per capita income of the state is Rs. 4,161 which is less than half of the national average of Rs. 8399.00.

Table 1: Socio-demographic profile of Jharkhand

Indicators	Census-2011	2021-Estimate
Areas (in Square kilometers)	79716square kms	---
No. of districts	24	---
No. of Blocks	260	----
No. of revenue villages	32615	32620
Population	32,988,134	38,471,000
Males	16,930,315	19,701,000
Females	16,057,819	18,770,000
Child population (0-6 age)	5,389,595	30,791,331
Boys population(0-6 age)	2,767,147	---
Girls population(0-6 age)	2,622,348	--
Sex ratio	961	953
Child sex ratio	948	902
Population density	414	483
Average Literacy rate	66.40%	74.30
Male	64.28%	77.28
Female	46.37%	57.18
source : Census 2011 & census population estimate report & UIAI for 2021 Estimates		

The status of women in Jharkhand can be better understood by the demographic features of the state such as sex ratio, Literacy status, health status, employment status, political participation, livelihood/ economic status, control over resources, access to information & knowledge, gender based social issues etc.

1. Sex ratio: Low social position of women in the society is due to the adverse sex ratio. The more disturbing trend is the declining female population over the years which have shown a fundamental bias and inequity against women.

Table: 2 Decadal variation in sex ratio of Jharkhand

Census year	Sex ratio	Child sex ratio
1951	961	NA*
1961	960	NA
1971	948	NA
1981	940	NA
2091	924	NA
2001	941	966

2011	948	948
2021	941	NA
Source: Census of India 2021		
*NA- Not Available		

From the above table we can see the declining trend in sex ratio is quite disturbing. However the situation has improved over the last decade but still it is below national average of 940 as per census 2011. The sex ratio in 2021 is estimated to be as 953 which are again showing declining trend. The child sex ratio is 943 per 1000 males and has decreased as compared to 966 in the 2001. Further analyzing the rural -urban sex ratio, it is 910 females per thousand males in urban area whereas sex ratio for rural area is 908. For child (0-6) sex ratio the figure for urban stood at 908 per 1000 boys whereas for rural area the sex ratio is 957. Following table shows that sex ratio of total females per 1000 males or of age 0-6 age group in rural areas sex ratio is better than in the urban areas. Comparative statistics of NHFS-4 & 5 shoes that sex ratio at birth for children born in the last five years is 919 and 899 respectively which further indicates decreasing trend in number of girls in every 1000 boys.

Table 3: Profile of rural-urban sex ratio

Indicators	Rural	Urban
Sex ratio of total population	961	910
Sex ratio of 0-6 population	957	908
*Sex ratio in 2022 is estimated as 953		

Source: Census of India 2011

The sex ratio is tilted in favor of men perhaps due to poor health and nutritional status of women, lack of awareness, low socio-economic status and rural to urban male migration due to economic motive.

2. Infant Mortality Rate: There are substantial variations in the infant and child mortality. Children born to women of rural low income, illiterate adolescent mother are at a disadvantage than the privileged one. Neonatal death is directly related to mother's health which continues to account for two thirds of infant mortality. Child survival program might usefully focus on specific group of children with particularly high infant and child mortality rates such as children who live in rural areas, children whose mothers are illiterate, children belonging to schedule caste and tribe and children and children from poor households. Along with various socio-economic groups, efforts to promote child survival need to concentrate on very young mothers and mothers whose children are closely spaced. As per

NHFS -5, the Infant Mortality Rate in Jharkhand dropped from 43.6 % in 2015 to 37.9 % in 2020-21. According to NHFS-5, at least 67.5% children in the age (6-59 months) were reported anemic in 2020-21 whereas NHFS-4 had reported 69.9% which is higher than the latest figure. While the state has seen a drop in anemia among children, the same among women of age 15-49 years showed slightly increase in the past five years in the state. In 2020-21 at least 65.7% non-pregnant women of age 15-49 years have reported as anemic whereas in 2015-16 the figure was 65.3% which is much higher as compared to national level.

The Following table shows the chances of survival of a new born baby which has increased in the state in the past couple of years. According to NHFS-5, Neonatal mortality Rate in the state dropped from 33 percent in 2015-16 to 28.2 % in 2020-21. Infant Mortality Rate and under five Mortality Rate also dropped during his period. As per NHFS-5 , the Infant Mortality Rate in Jharkhand dropped from 43.8% in 2015-16 to 37.9 % in 2020-21. Under Five Mortality Rate dropped from 54.3 to 45.4 during this period in Jharkhand.

Table 4: Status of Infant and child Mortality Rate (%)

Indicators	NHFS-4	NHFS-4(2020-21)		
	2015-16	Urban	Rural	Total
Neo natal mortality rate	33%	17.7	30.4	28.2
Infant mortality rate	43%	22.2	41.1	37.9
Under five mortality rate	54.3%	27.3	49.2	45.4

The sexual reproductive health (SRH) services is one of the important component of any well-being. It covers a broad spectrum of care including maternal and new born care, access to contraception and the prevention and treatment of HIV or other sexually transmitted infections.

Table 5: Indicators of Mortality Rate (%)

Indicators	Urban	Rural	Total
Mothers who had antenatal check-up in the first trimester	76.2	66.2	68.0
Mothers who had at least 4 antenatal care visits	48.5	36.4	38.6
Mothers whose last birth was protected against neo natal tetanus	90.8	90.8	90.8
Mothers who consumed iron folic acid for last 100 days or more during pregnancy	37.7	26.1	28.2

Mothers who consumed iron folic acid for last 180 days or more during pregnancy	22.3	13.2	14.9
Registered pregnancies for which mother received a mother and child protection card	87.7	92.3	91.5
Mothers received postnatal care from doctor or trained health personal within 2 days of delivery	79.8	66.7	69.1
Average out-of-pocket expenditure per delivery in a public health facility (Rs.)	2,584	1,980	2,069
Children born at home who were taken to a health facility for a check-up within 24 hours of birth	2.2	3.5	3.4
Children who received postnatal care from a doctor or trained health personal within 2 days of delivery	80.6	66.1	68.7
Mothers who had antenatal check-up in the first trimester	76.2	66.2	68.0
Mothers who had at least 4 antenatal care visits	48.5	36.4	38.6
Mothers whose last birth was protected against neonatal tetanus	90.8	90.8	90.8
Mothers who consumed iron folic acid for last 100 days or more during pregnancy	37.7	26.1	28.2
Mothers who consumed iron folic acid for last 180 days or more during pregnancy	22.3	13.2	14.9
Registered pregnancies for which mother received a mother and child protection card	87.7	92.3	91.5
Mothers received postnatal care from doctor or trained health personal within 2 days of delivery	79.8	66.7	69.1
Average out-of-pocket expenditure per delivery in a public health facility (Rs.)	2,584	1,980	2,069
Children born at home who were taken to a health facility for a check-up within 24 hours of birth	2.2	3.5	3.4
Children who received postnatal care from a doctor or trained health personal within 2 days of delivery	80.6	66.1	68.7

Source: NHFS-5

Comparing the figure in the above table, it becomes logical to derive the conclusion that there exists a major difference in the child sex ratio and life expectancy at birth of the states. An analysis of the above table also reflects the fact that the mortality rate are higher which is indicative of poor health services available to the masses in general.

3. Age of Marriage

Existing laws permits women marriage at 21 (as per proposed Bill 2021) but generally in Jharkhand it is performed at lower age. Early marriage of girls is one of the factors contributing not only to high fertility, high maternal, infant and child morbidity but

mortality, pregnancy loss, still births and abortions. Further, early age at marriage associated with young age of mother increases reproductive loss.

Table 6: Marriage and Fertility

Indicators	NHFS-4(%)	NHFS-5(%) (2020-21)		
	2015-16	urban	Rural	Total
Women age 20-24 years married before age 18 years	37.9	19.4	36.1	32.2
Men age 25-29 years married before age 21 years	30.5	10.2	26.9	22.7
Total fertility rate (children per woman)	2.6	1.6	2.5	2.3
Women age 15-19 years who were already mothers or pregnant at the time of survey	12.0	5.2	11.2	9.8
Adolescent fertility rate for women age 15-19 years	7.7	34	73	64

Source: NHFS -5

Reproductive health of women is another matter of concern which impacts their condition. Her role of replenishing the race by child bearing puts her health at risk. Their place of delivery, proportion of birth order and coverage of complete antenatal care, coverage of complete immunization and percentage of safe delivery, contraception, maternal mortality, prevalence of high risk sexual behavior etc. are the indicators which can be clearly understood through comparing data of women and men. Although the adequate nutrition is recommended for both men and women. Men generally need more calories and also require total intake of each of the micronutrients. Women need fewer calories than men but in many cases they need to have higher vitamin and mineral intake. Adequate intake of calcium, iron and folic acid are of special importance for women. Due to hormonal changes associated with menstruation and child bearing, women are more susceptible than men resulting into severe anemia, hypertension, cancers, child bearing and delivery complications. Following table shows the gender nutritional profile and its consequences.

Table 7: Nutritional status of adults (15-49 years)

Indicators	NHFS-4	NHFS-5(2020-21)		
	2015-16(%)	Urban (%)	Rural (%)	Total (%)
Women whose Body Mass Index(BMI) is below normal	31.5	17.3	29.2	26.2
Men whose Body Mass Index(BMI) is below normal	23.8	12.1	18.9	17.1
Women who are overweight or obese	10.3	21.6	8.6	11.9

Men who are overweight or obese	11.1	21.7	12.8	15.1	
Women who have high risk waist-to-hip ratio	na	66.4	56.2	58.7	
Men who have high risk waist-to-hip ratio	na	53.6	44.0	46.5	
Anemia among children and adults					
Children age 6-59 months	69.9	65.5	67.9	67.5	
Non pregnant women age 15 - 49 years	65.3	61.6	67.9	67.5	
Pregnant women age 15-49 years	62.6	45.5	59.2	56.8	
All women age 15-49 years	65.2	61.6	66.7	65.3	
All women age 15-19 years	65.0	63.2	66.5	65.8	
Men age 15-49 years	29.8	27.1	30.5	29/6	
Men age 15-19 years	35.3	39.0	39.9	39.7	
Blood Sugar Level among adults (age 15 and above)					
Women	Blood sugar level –high	NA	5.8	5.2	5.4
	Blood sugar level –very high	NA	5.6	3.7	4.2
	Blood sugar level –high or very high	NA	12.5	9.5	10.2
Men	Blood sugar level –high	NA	6.9	6.9	6.9
	Blood sugar level –very high	NA	7.9	5.9	6.4
	Blood sugar level –high or very high	NA	15.8	13.4	14.1
Hyper tension among women (age 15 and above)					
Women	Mildly elevated blood pressure	NA	13.0	10.5	11.1
	moderately or severely elevated blood pressure	NA	4.7	5.1	5.0
	elevated blood pressure	NA	20.1	17.0	17.8
Men	Mildly elevated blood pressure	NA	16.3	14.6	15.1
	moderately or severely elevated blood pressure	NA	6.5	6.0	6.1
	elevated blood pressure	NA	25.3	21.6	22.6
Screening of cancer among adults(age 30-49 years)					
Women	undergone for cervical cancer	NA	0.4	0.5	0.5
	undergone for breast cancer	NA	0.1	0.1	0.1
	undergone for oral cancer	NA	0.2	0.2	0.2
men	undergone for cervical cancer	NA	0.1	0.5	0.4
	undergone for breast cancer	15.8	21.7	11.2	13.8
	undergone for oral cancer	18.0	39.4	28.1	31.2
Knowledge of HIV/AIDS among women (age 15-49 years)					
women having comprehensive knowledge	15.8	21.7	11.2	13.8	

men having comprehensive knowledge	18.0	39.4	28.1	31.2
women who know that consistent condom use can reduce the chance of getting HIV/AIDS	45.5	76.1	62.5	65.9
men who know that consistent condom use can reduce the chance of getting HIV/AIDS	67.8	90.7	76.8	80.6

Maternal and reproductive health services also include institutional delivery under the overall supervision of trained and competent health personnel. It also signifies an availability of amenities to handle the saturation and save the life of the mother and child. Following table shows increasing trend of quality services to the pregnant women.

Table 8: Maternal health status

Indicators	NHFS-4 (%)	NHFS-5(2020-21) (%)		
	(2015-16)	urban	rural	total
Institutional birth	61.9	89.1	73.1	75.8
Institutional birth in public facility	41.8	47.3	58.8	56.8
Home birth conducted by skilled health personnel	8.0	4.2	9.3	8.4
Birth attended by skilled health personnel	69.6	92.6	80.5	82.5
Birth delivered by caesarean section	9.9	25.8	10.2	12.8
Birth in private health facility that were delivered by caesarean section	39.5	47.7	46.1	46.7
Birth in public health facility that were delivered by caesarean section	4.6	12.4	6.1	7.0

Contraception and family planning are essential to the health and human rights of all individuals. Access to a choice of safe, affordable, acceptable contraceptives options helps all individuals safeguards their human rights to bodily autonomy. Following table shows the accessibility of women to SRH & FP services, an increasing trend of using methods as compared to the data of NFHS-4.

Table 9: Access to SRH & FP services

Current use of family Planning Method (currently married women age 15-49 years)				
Indicators	NHFS-4	NHFS-5(2020-21)		
	2015-16(%)	Urban (%)	Rural (%)	Total (%)
Any method	40.4	66.0	60.4	61.7
Any modern method	37.5	51.4	48.9	49.5

Female sterilization	31.1	37.3	37.4	37.4
male sterilization	0.2	0.4	0.2	0.3
IUD/PPIUD	1.0	2.1	1.6	1.7
Pill	2.6	3.1	3.1	3.1
Condom	2.2	6.0	3.5	4.1
Injectables	0.2	0.5	0.5	0.5
Unmet need for FP (currently married women age 15-49n years)...%				
total unmet need	18.4	11.2	11.6	11.5
unmet need for spacing	9.0	4.7	4.8	4.8
Quality of FP services (%)				
health worker ever talked to female non-users about FP	19.6	27.9	29.5	29.1
Current users ever told about side effects of current method	39.4	52.8	50.6	51.1

Hence from the above mentioned tables, no doubt the gender gap has reduced to some extent but comparing the urban rural scenario there is still gender gap is clearly visible.

Swami Vivekananda's View on Women Empowerment: An Short Overview

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Introduction

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. 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, and 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. Swamiji 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 is improved. It 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 much 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. Further he added- “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 education is not the solution after all this 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. Swamiji 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 quote 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.”

