



An e - Magazine

Krishaka Devo Bhava

Let Farmers Be Your God



कृषकदेवो भवः !

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

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School of Agriculture and Rural Development

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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 Centre. 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

The most recent issue of *Krishaka Devo Bhava* (KDB), the e-magazine devoted to illuminating the rural landscape and addressing the fundamental issues that shape the lives of countless individuals across our nation, is presented to you on this auspicious occasion of Swami Vivekananda's Birth Anniversary with great pleasure and pride. It is with great joy and reverence that we present this special edition of our e-magazine, dedicated to exploring the profound insights of Swami Vivekananda on Rural Development. Swami Vivekananda, the spiritual luminary and visionary, remains a guiding force whose teachings transcend time and continue to inspire generations.

In an era marked by rapid urbanization and technological advancements, Swami Vivekananda's vision for rural development provides a timeless roadmap. His profound understanding of the interconnectedness between spirituality and social welfare laid the foundation for holistic and sustainable progress.

Swami Vivekananda emphasized the integral role of rural communities in the nation's well-being, recognizing them as the heart and soul of a vibrant society. He envisioned a future where the rural landscape would thrive through self-reliance, education, and empowerment. As we explore into his teachings, we discover a treasure trove of wisdom that resonates with the challenges and opportunities facing rural development today.

This e-magazine serves as a platform to revisit Swami Vivekananda's ideals, exploring their applicability in the contemporary context of rural development. Through insightful articles, interviews, and thought-provoking analyses, we aim to foster a dialogue that not only honors Swamiji's legacy but also encourages innovative approaches to address the multifaceted aspects of rural life.

As we embark on this intellectual journey, let us be inspired by Swami Vivekananda's call to action. May the pages ahead kindle a spirit of inquiry, compassion, and dedication to uplift our rural communities. Together, let us explore ways to translate his vision into practical initiatives that contribute to the holistic development of our nation.

In the service of God

Swami Bhaveshananda

Administrative Head
RKMEVRI, Ranchi

Information for Contributions

Articles for scientific section should preferably 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: **kdbbranchi@gmail.com**.

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Rural Development Programmes and Policies: Insights from Gandhigram Village of Jharkhand

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Introduction

Policy is a deliberate system of guidelines for guiding decisions and achieving rational outcomes. A policy is a statement of intent and is implemented as a procedure or protocol. Policies are generally adopted by a governance body within an organization. Policy is a blueprint of organizational activities that are repetitive or routine in nature. Policies may apply to the government, public sector organizations and groups, as well as individuals, presidential executive orders, corporate privacy policies, and parliamentary rules of order.

Gender equality is the 5th goal among the 17 sustainable development goals (SDGs) adopted by the United Nations. The constitution of India also recognizes the principle of gender equality in its preamble, fundamental rights, and under the directive principles of state policy. One of the most significant provisions in the Indian Constitution is Article 15 (3), which empowers the state to adopt measures of positive discrimination in favor of women. It is also notable that the National Commission for Women was set up in the year 1992 for dealing with complaints of women's rights violation, to advise on the aspect of socioeconomic development of women and to protect the legal rights of women.

Major initiatives, schemes, and measures taken by the government for achieving gender equality in India:

- Beti-Bachao Beti Padhao
- Mahila Shakti Kendra
- Schemes for Adolescent Girls
- Rashtriya Mahila Kosh (RMK)
- Pradhan Mantri Matru Vandana Yojna
- Deendayal Antyodaya Yojna-National Urban Livelihoods Mission (DAY-NULM)
- Pradhan Mantri Ujjwala Yojna
- Sukanya Samriddhi Yojna (SSY)
- National Creche Schemes for the Children of Working Mothers
- Support for the Training and Employment Programme for Women (STEP) Scheme

- Mahila e-Haat

Requirements for adopting the different policies and programmes for women in India

Indian society follows patriarchal culture. This is why enormous discrimination and inequality in terms of gender have been observed, even in the 21st century. Hence, it is necessary to support the different policies and programmes for improving the status of women and empowering them to manage their compatibility with global women. In this regard, from the research of Singh (2016), it is observed that the education of women holds an important position in the modern world, where the literacy rate of women in India was 65.46% in 2011. However, considering this, it is possible to say that there is a need to improve the educational status of females in Indian society. In contrast, the research of Narayan, John & Ramadas (2019) highlighted that malnutrition is a significant challenge in the society of India, for which there is a need to improve the nutritional status of the mother, lactating behaviour, sanitization and other factors significantly. Tribal women should also possess the power and resources to be compatible with Indian society (Aind & Oraon, 2013). Moreover, poor health status, high infant mortality rate, lack of education, lack of self-employment opportunities, and other factors are the major barriers to improving these conditions (Aind & Oraon, 2013). Therefore, it is important to adopt different policies and programs to address the situation of women in Indian society.

Different policies and programs

Different policies and programs can be found in India; these have been launched by the Indian government through a focus on women's empowerment and empowerment. Below are some of the major policies and programs that have been discussed by considering their impact on women in the context of Jharkhand.

a) Sukanya Samridhi Yojna (SSY)

Sukanya Samridhi Yojana is a significant scheme of the Indian government that was launched in 2015. As mentioned by Bishnoi (2022), the Sukanya Samridhi Yojana can be considered a deposit scheme that was developed for girls. The scheme was introduced by the government to ensure the financial security of girls in Indian society. However, according to the research of Bhattacharya & Gandhi (2021), identifying the socioeconomic and psychological factors of Indian society is necessary for identifying SSY investments. Moreover, male literacy, labour force participation, women's empowerment, and other factors are significant motivating factors for people investing in Sukanya Samridhi Yojana (Bhattacharya & Gandhi, 2021). However, the maximum amount of investment should be removed, and there should be a specific provision in terms of premature withdrawal (Bhattacharya & Gandhi, 2021).

b) Pradhan Mantri Matru Vandana Yojna (PMMVY)

Considering the high malnutrition status of Indian women during maternity care, Pradhan Mantri Matru Vandana Yojna was launched in 2013. From the viewpoint of Nawale et al. (2020), the Pradhan Mantri Matru Vandana Yojana is used to provide partial compensation or financial benefits to pregnant or lactating women in the country. The scheme has been implemented in all the states of India, including Jharkhand. It is observed that the principle of rs. 5000 and rs. 6000 was received from pregnant and lactating women from the Ministry of Women and Child Development of the country. Kalra & Priya (2019) highlighted that the tribal community of Jharkhand deals with different problems, such as high health expenditure, improper nutrition, and a definition of income. Therefore, PMMVY has become a partially fruitful tool for addressing these problems and improving the health outcomes of women.

c) Pradhan Mantri Kaushal Vikas Yojna (PMKVY)

Pradhan Mantri Kaushal Vikas Yojna is another significant program of the Indian government for the development of skills. The program was launched in 2015. In accordance with Agrawal and Thakur (2019), the Pradhan Mantri Kaushal Vikas Yojana was established to encourage and promote the skill development of people in the country. Therefore, both men and women can receive a free short-duration skill training program from the government as well as monetary grants for managing their careers in the professional area. Moreover, Chakraborty (2020) showed that the COVID-19 pandemic has had a drastic negative impact on the economic aspects of the tribal community of Jharkhand. However, different skills and programs of the government, such as Deendayal Upadhyay, Gramin Kushal Yojana, Saksham Jharkhand Kaushal Vikas Yojana, the Craftsman Training Scheme and others, including the Pradhan Mantri Kaushal Vikas Yojana, have become helpful for the tribal community to gain the opportunity for entrepreneurship and to generate self-development in Indian society (Chakraborty, 2020).

d) Pradhan Mantri Mahila Shakti Kendra

The Pradhan Mantri Mahila Shakti Kendra scheme is another significant step in which the Indian government empowers women. Moreover, the major purpose of the PMMSK is to facilitate the employment of rural women by helping them with government schemes. In this way, it promotes entrepreneurship among the rural women of India by providing them with opportunities for empowerment and improving their quality of life. According to the research of Bhattacharya et al. (2021), the growing issue of Naxalism in Jharkhand has been managed partially through the implementation of different government schemes. Therefore, many new schemes and programs have been launched among the rural and tribal people of Jharkhand, including the Mahila Shakti Kendra, to provide financial benefits to those people. However, the tribal people of Jharkhand deal with social inequality, economic growth deficiency and

other issues for which the application of the Pradhan Mantri Mahila Shakti Kendra scheme can address these problems.

4. Impact of these policies and programmes on women in India

The application of different policies and programs has become beneficial for dealing with different issues in society. For instance, the Ujjala scheme was adopted by the Indian government to promote the use of energy domestically and at the residential level. A study by Kalli, Jena & Managi (2022) highlighted that the Ujjwala Yojana scheme has become helpful for addressing capital constraint issues and eradicating energy properly among tribal households in the tribal community of Eastern India. On the other hand, it can be mentioned about the Sarva Shiksha Abhiyan specifically. Moreover, Sarva Shiksha Abhiyan is an important government flagship program for the universalization of elementary education in the country. Moreover, the study of CHOUDHARY (2016) highlighted that SSA has become helpful for promoting people's interest in education among society, particularly in the tribal community of Jharkhand. Hence, it is possible that the policies and programs of the Indian government have benefited both the development of society and the improvement of the role of women.

Patient-I

From the discussion of the overall literature review, it can be stated that India is dealing with many problems in terms of gender inequality, economic growth deficiency, and others. Therefore, different schemes and programs have been launched by the government. Thus, Sukanya Samridhi Yojna, Pradhan Mantri Matru Vandana Yojana, Pradhan Mantri Kaushal Vikas Yojana, and others have become fruitful for improving the status of women as well as their empowerment. Moreover, social and economic problems are highly common among the tribal community of Jharkhand. Hence, these schemes and programmes are necessary for the development of the status of Indian society.

Patient-II

Madhu Kumari, a determined young girl from a modest background, embarked on her educational journey facing financial hurdles. Despite her potential, the constraints of her family's financial situation made continuing education in a private school seem like an unattainable dream.

In the crucial juncture of the 10th grade, Madhu discovered the ray of hope named Savitri Bai Phule Yojna. With the support of this benevolent initiative, she received a grant of 5000, allowing her to enroll in Model Public School. The financial assistance not only opened but also eased the burden on her family.

As Madhu excelled in her studies, her journey did not stop at the 10th grade. With the continuation of the Savitri Bai Phule Yojna, she received another holding hand during her intermediate studies. The additional grant of 5000 not only facilitated her academic pursuits but also played a vital role in maintaining balance within her family.

The story of Madhu became a testament to the transformative power of education and the impact of schemes such as Savitri Bai Phule Yojna on the lives of individuals. Through resilience and external support, Madhu not only graduated but also became a symbol of inspiration for many others striving to overcome financial barriers in their pursuit of education.

Analysis

During our participatory rural appraisal in Gandhi Gram Village, we surveyed 10 households to assess their awareness of gender equality programmes and policies. We discovered that many households lack awareness of these policies. Notably, we observed gender inequality in children's education, with boys attending private schools and girls attending government schools. This disparity reflects both gender inequality and the socioeconomic conditions within these families.

In the context of the MGNREGA, both males and females participate in the workforce and receive equal payment. Some families benefit from Ujjwala Yojna by providing them with gas, which positively impacts female health. Additionally, the Savitri Bai Phule Yojana supports education, offering 5000 beneficiaries annually for further studies.

Our survey revealed that females in the surveyed households actively participate in self-help groups, saving income for the future. This not only demonstrates community involvement but also signifies gender equality within the family. Furthermore, the fact that these women have bank accounts highlights progress toward equality. In conclusion, our participatory rural appraisal of Gandhi Gram village sheds light on the multifaceted dynamics of gender equality. While there is a notable lack of awareness regarding policies in some households, the disparities in children's education underscore existing gender inequalities and socioeconomic conditions.

Gender and Rural Culture: Exploring the Jharkhand Perspective

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Introduction

The present study compares gender-specific culture use in Gandhi Gram Village, Ranchi and Jharkhand. In addition to explanatory models, gender roles and relations need to be acknowledged to fully explain the influence of sociocultural values. Within society, people are assigned expected attributes, behaviors, and responsibilities based on whether they are male or female. Culture is broad term, and gender is a part of culture. Gender roles vary from culture to culture. Gender refers to the socially determined concept about males and females and includes the roles, behaviours and attitudes of both males and females. For example, at prior times, mostly men were allowed to be involved in economic work where women were indulged in household work. By the time of feminism activities, the status of women improved in society.

Currently, many people will support equality over male domination, but there is still a part of society that supports patriarchal values. Gender roles are variable and dynamic among different cultural groups in India. Education also makes a large difference in how Indians think family responsibilities should be distributed. If we talk about the culture of Tribal Groups in India, variations in cultural practices can be seen. Most of the tribal groups exhibit male dominance, but there are also tribal groups that follow matriarchal society, such as the Nayar Tribal Group of Kerala, where women can have more than one spouse (polygamy marriage). The Khashi Tribe of Meghalaya also followed matriarchal society. Jharkhand is one of the largest Scheduled tribe states in India. There are 32 tribal groups in Jharkhand, 8 of which are PVTGs. They mostly celebrate festivals such as Mage Parab, Sarhul, Sorhai, and Karma. In the past, there was a vast gap in the gender roles of males and females, but now, with the intervention of the government and awareness, the status of women has improved, and the gap has been reduced slightly. However, there is a long way left to improve women's status and social development.

About Gandhigram village

The village Gandhi Gram is a small rural village located in the Angara block of Ranchi District 33 km from the main city of Ranchi. The village was established in 1972 and was previously

known as Mashania. This village had poor road connectivity earlier but now has fairly good connectivity. The village is not very large and is home to approximately 1206 people. The villagers received 12 decimal lands from the government as compensation for their loss due to the flooding caused by the dam. This land was used for their new settlement, and villagers had mixed types of infrastructure, such as kacchha houses and Pucca houses. Gandhi Gram village has a poor educational infrastructure with only one government primary school, and to obtain secondary education, children had to go to Gundlipokhar. There are no healthcare facilities in Gandhi Gram village, and to access a medical facility, villagers must visit either Angara or Ranchi. In Gandhi Gram, the majority of communities harbor OBCs and STs. Most of the residents of the village are involved in daily wage labor, and the remaining people are involved in fishing, which has contributed to a low literacy rate for the community as a whole. In the village, the Gram Sabha is held occasionally, but these gatherings have not been successful at improving educational opportunities or providing other forms of social services for its residents. In Gandhi Gram village, several welfare schemes of the state government and central government are in operation, and the effects of some of the programs have also become visible; however, wider impacts have yet to emerge. Thus, the village of Gandhi Gram is still not very developed, but there are opportunities for people to live in famous places, such as the Getalsud dam, where they can practice fish farming if proper training is given to them; additionally, their villages are on the way to the tourist spot called Hundru Fall, so they can open their stalls near the road and sell their handicrafts.

Gender Role Beliefs:

The nature and size of the culture and the gender differences in gender role beliefs, sharing behavior, and well-being were examined in all the cultural groups that live in the Gandhi Gram village. Gender role beliefs refer to the general perception of gender roles such as gender-related tasks and power distribution. The social role approach, the predominant approach to understanding gender role beliefs, attributes the sources of these beliefs to the different social roles performed by men and women.

General traditional gender differences show that women have lower expectancies of success than men in achievement areas. Expectancy for success is known as one of the important antecedents of goal-setting processes. Gender differences were found in expectancy, performance, and self-evaluation only for masculine assignments. In neutral assignments, gender differences were minor: men had higher expectancies than women did in only one out of three neutral measures.

It is therefore reasonable to expect that women will set lower goals and choose to cope with easier assignments. Indeed, a study that was conducted to test self-assessment processes showed that 75.8% of women and only 49.4% of men preferred easy tasks over difficult tasks (*Strube et al, 1986*).

In addition to the general reaction to failures, gender and culture differences can also be expected in response to feedback in achievement settings. Although women have made

important strides in catching up with men in the workplace, a gender gap persists both in wages and in prospects for advancement. Commonly cited explanations for such disparities range from charges of discrimination to claims that women are more sensitive than men are to work-family conflicts and therefore are less inclined to make career sacrifices.

Our goal in this study is to provide some insights into the underpinnings of the observed differences in competitiveness across men and women using a simple experimental task. One approach to obtaining insights into the source of such differences in preferences is to identify sociocultural differences and observe choices that provide direct insights into the competitiveness of participants.

Gender, Status, and Touching Behavior

Gender and culture were used to examine the theory that touching behaviour is an expression of dominance. Taken together, these results seem to support the dominance theory for touches with the hand but not for nonhand touches. The authors discussed the implications and future directions. The differential pattern of touching in men and women was more striking when investigators considered age (Hall & Veccia, 1990; Willis & Dodds, 1998). Hall and Veccia (1990) reported that for people under 30 years of age, men touched women significantly more than women touched men. Hall and Veccia speculated that this pattern might occur because young adults' relationships are typically less well established than those of older adults are, compelling young men to behave possessively and women to behave submissively.

Occupational and educational choices

We examine two propositions claiming that gender differences in cultural consumption largely reflect occupational or educational positions. The first proposition points to women's concentration in culture sector jobs. The second proposition focuses on the choice of educational discipline. Women, more than men, work in jobs that have a cultural component that orients them toward the status hierarchy.

Others even question the link between groups and highbrow cultural practices and suggest instead that highbrow culture preferences are linked to individuals who hold cultural occupations.

A variation of the former approach contends that it is not women's preference for certain professions that explains the gender difference; rather, it is women's educational choices. Women's preference for disciplines that emphasize cultural competencies, such as the humanities and social sciences, could explain the gender difference in cultural tastes.

Case Study on Culture and Gender Differences

To examine gender and cultural differences in gender equality and well-being, a multivariate analysis of variance was carried out with cultural group. In addition to the above comparisons of all groups, we were also interested in comparing the mean scores of the mainstream and immigrant groups. Planned comparisons were carried out to test the expectation that

mainstreamers have higher scores on gender role beliefs, sharing behavior, and well-being than immigrants.

Here, we found some different stories about gender differences in culture variation. Those are:

Case-I

We performed surveys of some families in this village. In this survey, we noticed one family culture difference in terms of gender. “In this Family Head ‘Bimal Batak’ and His wife ‘Geeta Devi’. There were 3 children, 2 girls and 1 boy. Geeta Devi died upon giving birth to her last child. ‘She had major complications in her last pregnancy, but she was not admitted to the hospital for childbirth because this family believes in old tradition for the childbirth process.’ After the death of his wife, he handles all the responsibilities of his family. After some time, he was married again. He gave his two daughters married to reduce family expenses. One patient was 16 years old, and the other was 14 years old. He married his son when he was only 15 years old. Now he lives in his new family.”

Gender Gap in Literacy and Education

The gender gap in education exists both at the level of literacy and education and in the enrolment ratio of boys and girls in schools. The most common method of measuring the gender gap in literacy is the difference in terms of the percentage of literacy between males and females. A greater percentage gap between men and women indicates a greater gender gap between men and women. The percentage of STs in rural areas of Jharkhand was lower than that in all Indian areas for STs for both males and females, but it was the same for males and lower for females in urban areas. Here, we found different stories about the gender gap in literacy and education. Those are:

Patient-II

We performed surveys of some families in this village. In this survey, we noted second, gender differences in family culture. “In this family, Head ‘Ramesh Bathe’ and his wife ‘Munita Devi’. They are having a love marriage. They have 3 children. 2 Girl and 1 Boy. His elder daughter studies in B. A history (honour) was obtained from the Gossner College Ranchi, and younger daughters studied at the Inter in Ranchi Women College. The male son was 11 years old and studied in class 6 in R.T.C. high school. ‘They said that, if they daughter do intercaste marriage, and them daughter is happy in this marriage. Then, they will accept the marriage’. The same condition applies to his son. Overall, this family was very modern. They were a modern family in the midst of a backwards society.”

Patient-III

We performed surveys of some families in this village. In this survey, we detected differences in gender according to family culture. “During the interview, we came across a family of 8 members. We conducted an interview with Sunita Devi, a 26-year-old housewife. In Sunita Devi’s family, there are her mother-in-law, father-in-law, husband, one son, two stepdaughters and one elder brother of her husband who is disabled. ‘Sunita Devi is a housewife and sells bones, and her husband works as labor’. The entire family practises agriculture, which includes paddies, wheat, etc. Both male and female members are involved in agricultural work. The father-in-law has a pension card as well as a BPL card holder. Almost all the facilities are available in their house, which a rural family should have”. “If we talk about festivals, there are karma puja done by girls, and jitiya puja is celebrated by married women with kids. There is one additional festival, Sohrai, which has significant importance in culture. In this occasion, both male and female celebrate it together with prom and grandeur the bearing of gradual drums and madal”. “A birth ceremony also takes place as an occasion, and relation neighbours and friends are invited and arrangements are made for them. The feast is done by the children’s guardian heading. Handia wine made up of rice is served to the guest”. “For choosing were bread and then were finalized the Marriage proposals where predominantly males took the Initiative chiefly men make the decision about their marriage. Males help in essential marketing for marriage and for making the mandap. Females participate in the ritual”.

One participant mentioned,

“The famous Sarhul Festival in the area is celebrated with grandeur. Young people especially collect Sal flowers from nearby forests. People worship the Sal tree (Sarai), the Sal tree, are offered to deities. The Village Priest Pahan offers Sacrificed Village deities of Sal flowers, fruits, Vermilion, Handia (Rice bear) for good fortune village the people then sing, dance, in beat of dhol, nagara, Madal, also drink Handia. Handia consumed by males and females.”

Discussion

The development of civilization in Gandhi Gram, Jharkhand, is currently growing within the scope of culture and practical ideology, leaving a negative impact on various aspects of life and the structure of society. The extent to which differences in the psychological variables under study are a reflection of genuine cultural and gender differences and to what extent they reflect confounding differences in background characteristics of the samples, notably education, can be investigated. The question was addressed by comparing the effect of culture and gender before and after correction for the participants’ age, educational level, and employment status. In the first step, the influence of background variables on gender equality and well-being was investigated. The aim of this study was to investigate the nature and size of cultural and gender differences in gender role beliefs, sharing household tasks and childcare

responsibilities between partners, and well-being. In summary, larger differences were found for gender role beliefs than for sharing behavior across the village. We found that women held more egalitarian beliefs than men did, although the gender differences were very small. The finding that men reported more sharing of household and child-care responsibilities than women did in all cultural groups is somewhat surprising. We offer four explanations for this unexpected finding. Gender-role beliefs and sharing behaviour were the antecedent variables that were taken to influence a latent variable, labelled wellbeing, which was measured by three indicators: mental health, perceived social support, and partner relationships. Cultural and gender similarities and differences were explored by evaluating the fit of a hierarchy of models. This role provides women with more knowledge. In the end, sustainable management capabilities and good practices can improve the subjective well-being of families and reduce poverty. Community economic empowerment involves strengthening the ownership of factors of production; strengthening the mastery of distribution and marketing; strengthening the community to obtain adequate salaries or wages; and strengthening the community to obtain information, knowledge, and skills, which must be done in multiple aspects. To examine gender and cultural differences in gender equality and well-being, a multivariate analysis of variance was carried out with cultural group (five levels) and gender (two levels) as the independent factors and the mean scores of the scales of gender role beliefs, sharing behavior, social support, partner relationships, and mental health. We are finding large cultural differences in the division of household labor and child-care responsibilities between men and women. Cultural differences in gender role beliefs remain, but they decrease after background variables are corrected for. Background variables, especially educational level, are mainly responsible for differences in gender role beliefs across cultural groups. Elaborate the differences between men and women in food and health aspects. Women tend to be liable in preparing food, while men usually tend to focus on distributing food. Furthermore, the differences in gender bias and cultural power among households may influence females' food and nutritional security through decision-making processes and liabilities for producing, obtaining, purchasing, preparing, and consuming food. In line with this, men also have the power to negotiate to determine how to allocate food, as they are considered to contribute most to the family and household finances. In terms of health, women tend to be at a detriment compared to men only in terms of particular life course events or in specific stages of life, including menstruation, pregnancy and lactation, or in certain periods of the year. During pregnancy and lactation, women did not freely eat more nourishing food produced during these life stages and did not possess a voice about having medical care during labor, resulting in higher maternal mortality.

Conclusion

Overall, we found that women were ignorant of many aspects of the total society and were usually unhelpful as informants. Outside the affairs of their own family circle, they often showed a certain indifference. They were less inquisitive than the males were and were less likely to grasp the situation quickly. They found it harder to comprehend my remarks and questions. I had the impression that they had never been encouraged to show much initiative on their own, and this was a quality which they simply had not developed; any inborn tendencies to this had been baulked by the strictness of their upbringing. Their demeanor was sometimes listless and frequently sour. They often lacked the general conviviality and warmth that typified the adult males, and it was only with ameliorating circumstances of middle age that they tended to acquire it—and many never did. Gender equality is a fundamental human right and a necessary foundation for a peaceful, prosperous and sustainable world. It has been proven that empowering women and girls fosters economic growth and development. It ranges from self-strength to efficiency building. However, the empowerment of women can now be categorized into five main parts—social, educational, economic, political and psychological. India has been working hard to secure equal opportunities and status for women at all levels and in all spheres, including in matters of pay, primary education, the labour force, and other fields. As of June 2019, the proportion of seats held by women in Lok Sabha was only 11%, while 46% of the Panchayati Raj Institutions held seats. In 2016, approximately 1/3 of the total crimes reported against women were physical cruelty by the husband or his relatives. Although India is definitely on the path to achieving gender equality, there is still much room for improvement, especially given the effects of the COVID-19 pandemic, which has exacerbated existing inequalities.

Gender-Based Work Distribution: A Field-Level Analysis

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Introduction

Jharkhand's tribal communities, nested amidst verdant hills and vibrant traditions, present a unique tapestry of gendered work dynamics. Traditionally, these societies adhered to a well-defined division of labour, with men assuming primary responsibility for agricultural activities, animal husbandry, and forest-based pursuits. Moreover, women focused on domestic duties, childrearing, and gathering food and resources from the surrounding environment. However, the winds of change are sweeping through these villages, reshaping the landscape of work and gender relations. Several factors contribute to this transformation:

- 1. Rising Educational Attainment:** Increased access to education for girls has instilled a sense of empowerment and challenged traditional gendered roles. Women are questioning the status quo and seeking greater agency in their lives and livelihoods.
- 2. Shifting Land and Resource Rights:** The ongoing struggle over land and forest access has disproportionately impacted women, limiting their traditional ways of gathering resources and generating income. This has led to a growing demand for equitable resource distribution and improved economic opportunities for women.
- 3. Government Initiatives:** Programs such as the MGNREGA, which provide guaranteed rural employment, empower women by offering them a source of income and a platform to step outside the confines of the home. This has fostered a sense of self-reliance and contributed to the blurring of gendered work boundaries.
- 4. Outmigration of Men:** The increasing trend of male outmigration for work in urban areas has placed an additional burden on women, who must now manage both domestic and agricultural responsibilities. This has led to a renegotiation of traditional gender roles and a recognition of the vital contributions made by women to communities' well-being.

Gender-based Work Distribution

The work distribution of men and women varies across the globe and is influenced by a complex interplay of factors such as cultural norms, social expectations, education, and economic opportunities. Here, is a general overview:

- **Labor Force Participation:** Men have a higher labor force participation rate than women do, meaning that they are more likely to be employed or actively seeking work. This gap is partly due to societal expectations and responsibilities placed on women for childcare and household duties.
- **Occupational Segregation:** Men and women tend to be concentrated in different occupations. There is a greater prevalence of men in construction, manufacturing, transportation, and some STEM fields, while women are more common in healthcare, education, social work, and administrative roles.

Industry Differences:

- **Agriculture:** Traditionally, men dominate, although women's roles are increasing, particularly in subsistence farming and processing.
- **Technology:** While historically male-dominated, the gender gap is narrowing, with more women pursuing STEM education and careers.
- **Healthcare:** Women make up the majority of healthcare workers globally, particularly in nursing and allied health professions.
- **Education:** The gender ratio in education varies by education level and region, but overall, women are increasingly present as teachers and educators.

Trends and challenges

- **Informal Employment:** Women are more likely to be employed in the informal sector, which is often characterized by lower wages, a lack of benefits, and job insecurity.
- **Pay Gap:** Globally, women earn an average of 16% less than men for similar work. This gap persists even when accounting for factors such as education and experience.
- **Work-Life Balance:** Balancing work and family responsibilities remains a challenge for many women, particularly those with young children.

Traditional and modern work distribution of males and females

The traditional distribution of work between males and females has varied greatly throughout history and across cultures. However, several common themes emerged:

Historically:

- **Physical labour:** Men traditionally dominate physically demanding jobs such as hunting, farming, construction, and mining. This was often attributed to their perceived greater physical strength and stamina.

- **Domestic labour:** Women were primarily responsible for domestic duties such as childcare, cooking, cleaning, and caring for elderly people and sick people. This was often seen as their natural role due to their nurturing and caregiving qualities.
- **Limited opportunities:** Women often face limited access to education and training, restricting their career options to traditionally female-dominated fields such as nursing, teaching, and secretarial work.

Literature Review

Although the structure of the domain was found to be similar for men and women, they differed to a certain degree in their rating of many of the value items. There were considerable differences between men and women in terms of the rankings of almost all of the affective and instrumental values and half of the cognitive values. For 16 out of the 24 value items, there were some gender differences in rankings, but for only 8 of them were there no differences in rankings. The majority of items with similar rankings were cognitive. These included the very high-ranking items, achievement and interest, and the very low-ranking items, contribution to society, company, and job status. Most of the remaining cognitive items included work organizational influence and independence. and responsibility were ranked higher, whereas meaningful work was ranked higher for women. Personal growth and use of abilities were ranked higher by women in some of the samples and higher by men in other samples. Women ranked some of the instrumental values, such as convenient hours of work, benefits, and job security, higher than men did, whereas men ranked pay higher than women did. The only class of values that women ranked higher than men did was affective. Esteem, coworkers, opportunity for interaction with people, and fair and considerate supervisors were all ranked higher by women than men. This tendency of women to attach greater importance to affective values has also been found in previous research.(Elizur, 1994)

This study aimed to analyse the income situation of rural households in Jharkhand, one of the poorest states in India. The research utilized high-frequency primary data collected from 160 rural households as part of the ICAR-ICRISAT collaborative project on "Tracking Changes in Rural Poverty in Household and Village Economies in South Asia." Both descriptive and quantitative methodologies were employed to examine the extent, diversity, inequality, and determinants of income in these households. To assess the level of income among different categories of rural households, tabular analysis was used. The Herfindahl–Hirschman Index was utilized to measure the diversity of income sources, while the Gini ratio and Lorenz curve were employed to quantify income inequality. Additionally, a linear regression model was employed to identify the factors influencing the income of rural households in areas predominantly inhabited by tribal communities. The study revealed significant variation in income levels among different categories of households, indicating considerable income inequality. While the relationship between income inequality and farm size was inconclusive,

labor force households exhibited the highest levels of income inequality. Factors such as education, adoption of high-yielding varieties, and access to nonfarm income opportunities were identified as significant determinants of income. Based on these findings, this study emphasizes the need for sustained efforts to create nonfarm employment opportunities in rural areas, promote the adoption of modern agricultural technologies, and improve education levels among rural households in the study area. This study provides valuable insights into the income situation in rural Jharkhand and highlights the importance of targeted interventions to address income inequality and promote economic development in the region.(Meena et al., 2016)

Dependence on a unitary decision-maker model with either the husband or the wife dominating or autonomously making decisions appears to be increasingly less common. These circumstances include low remittances, the changing life cycle of the household toward the nuclear family and the precarity of the household's livelihood. Moreover, as we will observe in the later sections, this pattern aligns with the dominant narrative projected of cooperative decision-making in the household by respondents. The perceived shift toward joint authority by women over sole authority is an interesting finding that merits further discussion as a household resilience strategy.(Ram Mohan et al., 2023)

The village-level study conducted in Jharkhand focused on examining income dynamics, inequality, determinants, and policy implications for sustainable livelihoods in tribal households. The data were collected from 160 households during 2011-12, and the findings revealed a significant income disparity among tribal households, with an annual income gap of 8,493. The study identified several determinants of income, including education, family size, nonfarm income, and adoption of high-yielding varieties. These factors play a critical role in shaping the income levels of tribal households. The findings of the study have important policy implications. To promote sustainable livelihoods, policymakers should focus on generating more nonfarm income opportunities through public work. This can lead to improved infrastructure facilities and improved rural livelihoods. Providing labour opportunities outside of agriculture can also help reduce income inequalities. Reviving the livestock sector through technical interventions from research institutes, state agricultural universities, and relevant departments is also crucial. Additionally, promoting education among tribal communities is seen as an instrumental tool for reducing inequality and poverty. Overall, the study highlights the need to implement policies and interventions that prioritize generating nonfarm income, improving infrastructure, and promoting education among tribal households in Jharkhand.(Meena et al., 2017)

The estimated wage gap has steadily decayed. However, significant gender wage discrimination may be found throughout the 1980s even after corrections for omitted variable bias, selection bias, etc., are made. If the observed rate of decrease is maintained, the estimated gap may be closed by 2001. 2. The way the wage rate is calculated can have a large impact

on the estimated gender wage gap. The more ineffectual the control for the difference in weeks worked per year and/or hours per week, the larger the reported wage gap will be. 3. Correcting for selection bias and using Blinder/Oaxaca decomposition may also create important differences in the estimated sex gap. The former raises the estimated gender discrimination, while the latter lowers it. 4. Several worker characteristics are found to be significant. It makes a material difference whether a researcher's wage equations include age, experience, industry, and the government status of a worker's employment. Excluding any of these factors, especially experience, may induce notable omitted variable bias. 5. There seems to be gender bias in gender research, but it is a virtuous variety. Researchers appear to adopt a scientific attitude and overcompensate for the potential bias implicit in their gender membership.(Stanley & Jarrell, 1998)

Objective of the Study

- To determine the differences in gender-based work.
- To determine the gap between gender-based work.
- To identify the role of gender in work distribution and domestic violence.
- To identify the possibility of accessing a modern work division.

Methodology

Observation

Observation was the main tool for our work. We observe the males and females of Gandhigram village. Here, we can see that in the morning, male people used to go fishing, and female people used to do the household work. Maximum work is done by the females. Women used to go to the forest to collect firewood. Some male and female people are connected to teaching professionals. Here, we can see that when male people used to come from work, they rested; however, when female people used to come from work, they had to perform household work. The workload is provided to the women at most.

Personal interview

The total population of the village is 1206. Therefore, we took samples from 120 individuals through simple random sampling.

When we interviewed the villagers, we could see that the workload was the highest for the women. Males can only participate in the decision-making process. Women have no right to participate in the decision-making process. The critical situation is built by male people. Women have no right to handle the critical situation. Some families do not prioritize women's education. This is basically a male-dominated society. Here, female people do not get independence from doing anything. Sometimes, a female child has to perform daily wage work, but a male child has to perform daily wage work. Male people can drink alcohol openly,

and there are no restrictions on how often they drink alcohol. According to personal interviews, if any women have any health issues or problems, they must perform their household work. Male people are the head of society as well as the family. Women sometimes have to go from the women's violence.

Results and Discussion

We took the data from 120 individuals from the village randomly, and the data were analysed via a quantitative method.

In Gandhigram village, we found different results for males and females. The majority of related work is performed through traditional techniques. Males are engaged mostly in fisheries, daily wage labour, cattle rearing, and outside work, such as marketing, seasonal agricultural work, and heavy duties. On the other hand, females are engaged in household chores, child rearing, and collecting fuelwood from forests.

There is an enormous gap between work distributions. Currently, females are left behind in villages in terms of decision making, the wage rate, the desire to work outside the village, education, household chores, etc.

1. As the village follows patriarchal societal norms, decision making in the family is performed by adult male members. The distribution of assets such as land, money or heir for young males.
2. There is a large difference in the wage (Rs.200) between males and females when they work as Reja-Kuli or others. The males received a payment of Rs.400, whereas the females received a payment of only Rs.200 per day.
3. Males can easily go to work outside, but it is very difficult for women to obtain permission to work outside of the village.
4. Boys attend English medium school and can study more if they want to, but girls go to government schools, and very few families allow their girls to study more.
5. Adult males are irresponsible for their family, as they do not help females with household chores.

Even little girls are taught for household work, and at the same time, boys are busy playing. If females suffer from fever or critical health problems, females are not allowed to rest; otherwise, they are allowed to work; otherwise, they must face domestic violence. However, males do not have the ability to switch jobs in critical conditions.

Even little girls are taught for household work, and at the same time, boys are busy playing. If we see the village closely, we found that a traditional Patrilineal, male dominant society has existed which hindered the path of women empowerment in the society.

There is a significant role for gender in the work distribution found in the village. Festive tract days are strongly responsible for both males and females. In traditional culture, females are

responsible for decoration, arrangement within the household, cooking, washing, listing out needed items, and maintaining relations with kins. Males are responsible for outside work, such as marketing, invitations, attending official works, banking, and financial decisions.

Patient-I

Arati Devi (name changed), a resident, faced considerable domestic violence because she was not able to give birth to a child for 5 years. In 2015, she joined an SHG group and obtained a loan of 10,000 rupees. She invested in opening a grocery shop, and her husband was against it and left the house. However, as she continued, she tried to learn, and she was able to complete her basic education. Her family members tried to destroy the shop many times, but she did not move an inch. After 1.5 years, the shop ran very well, and a good amount of profit was made from it. Her husband returned after 2 years and saw her improvement. He also decided to help her in her work. Anita Devi does all the work in the shop, her husband helps to access the shop products from the market, and her husband goes for fisheries and daily wage work. They build their house together; they make decisions for the family together. In addition, now she is a mother of 1.5 years of a son child. Her aspiration towards her own empowerment is commendable. These kinds of females are needed for development.

Patient-II

Rinku Devi (name change) is the ward member of the village and leads to political empowerment in females, which encourages female candidates in legislation. It helps to create awareness about female-based schemes, opportunities for higher education, capacity building, self-confidence, and interactions with the outside world.

Patient-III

Ramlal Mahto (name changed) is a renowned teacher in the Angara area. He and his family are liberal minded; he brought up their girl child in a good way with good societal value. She has completed her Master's in Arts with 1st Division. Now she is teaching in an English medium school in Angara. This kind of family is needed in society to empower girls and their dreams.

Conclusion

Jharkhand's rural communities, once defined by a distinct separation of labour between men and women, are witnessing a vibrant reimagining of work and gender roles. The winds of change, fuelled by rising education, shifting land rights, empowering initiatives, and changing demographics, are weaving a new tapestry where traditional borders blur and shared threads of resilience and adaptation strengthen the community fabric.

This transformation is not merely about shifting responsibilities but about recognizing the inherent value of each individual's contribution. Like vibrant people, men and women, which hue in intricate handloom weaves, are interlaced in a dance of interdependence. When

harmonized, their skills, perspectives, and lived experiences create a symphony of progress, where the well-being of the community rests not on rigid divisions but on shared responsibility and collective empowerment. The journey ahead may not be without challenges. However, deep-rooted biases and inequalities still linger. However, the seeds of change have been sown and nurtured by the indomitable spirit of these communities. As education empowers, resources are equitably shared, and voices are heard, Jharkhand's tribal tapestry will continue to evolve, as will its colours reflecting not only tradition but also the vibrant promise of a future where equality and shared prosperity form the warp and weft of a stronger, more resilient community.

Role of Women in the Decision-Making System: A Case Study

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Introduction

Exploring the “role of women in decision making” highlights the multifaceted impact women have on shaping choice outcomes across various spheres. India, (after China) the second most populated country in the world, is the country with the most males. In India, diversification is observed in every part of society. Examining women’s influence on decision-making processes from boardrooms to households is vital for understanding societal dynamics and fostering inclusivity. Now, it is time to explore the word ‘decision making’. In complex human endeavours, decision making is a fundamental and recurrent challenge. Mobility was constrained by age constraints, which resulted in a lack of opportunity for personal development. Regardless of their social level or geographic location, women are considered vulnerable, poor and weakly gendered. Their roles, duties and rights are complementary and supplementary to each other. If one of the pillars is weak, the other cannot bear the burden of the society, and the whole structure of the society will be abolished.

According to the evaluation of the statistical data, in Indian society, women account for approximately 50% of the population, but they have inferior social, economic and decision-making authority than men. Within the tapestry of Indian village life, the role of women in decision-making is both significant and nuanced. Traditionally entrusted with the welfare of the family and the community, women contribute to the decision-making process in various contexts. From the familial perspective, women often play pivotal roles in shaping household choices, from managing resources to education-related decisions. However, in the family planning context, women have no power to make decisions about their sex life. They are mostly dominated by men. Although there are so many matrilineal societies in India, such as Khasi and Nayar. In addition to these matrilineal societies and urban society, rural women’s decisions about the religious sector are not granted. Because they considered themselves profane during their menstrual days. They are not allowed to perform any type of religious work during this time. However, the mother plays a crucial role in their children’s education. In India, the first education of a child started with his mother. However, both parents are taking an important role in their children’s education. Here, we discuss the role of women in the

decision-making system” in reference to the rural community of Gandhigram village in the Angara block, Ranchi district, in Jharkhand.

Findings

Evidence suggests that the age at marriage is a first and foremost indicator of the role of women in family planning and reproductive health. Almost 63% of women aged 18 to 23 years are married, which is appropriate for women’s health. According to medical science, this age period is suitable for a woman to conceive a baby. Approximately 27% of the girls were married at 18 years of age, and most of the marriage forcefully occurred. A girl is not a suitable marriage age for those younger than 18 years. Their sexual health may be hampered by this forceful marriage. Only 23% of the women in the village were married after the age of 23 years. The main reasons behind this are their high education quality and the modernized mentality of their parents.

However, we found that only 2% of respondents are not interested in marriage because they want to continue their higher education and create their own identity. However, they are not allowed to make any decisions regarding their marital life due to their high patriarchy. Fifty-five percent of the respondents were married because of their elder or parent (especially father or elder brother) decision. However, most of them lead a happy marriage life. Forty-three percent of the respondents did not need to obtain any permission. Those girls have no right to make any decisions about their marital life because their family strongly believes that both the bride and the groom have no say about their marriage. Only the elders of the family can make the decision. Almost 67% of women were asked to engage in their first intercourse, but 33% of the respondents were not interested in their first intercourse. Some pulling factors for these negative decisions include fear, forceful marriage, shyness, physical illness, etc. According to the analysis of these abovementioned indicators, in the village of Gandhi Gram, the role of women in decision making on family planning and reproductive health is very low. Almost 73% of the respondents were involved in earing activities, and 27% of the respondents were dependent on someone in the family due to their age, physical condition and lower right to participate in economic work. Most women are earned from the agricultural sector. Some of them are connected to Anganwadi, and some of them work in the external sector. It is observed that in agricultural fields, the maximum number of women can determine the optimal crop harvesting method, and the lowest number of women can determine the optimal market for agricultural products. Women are very hard workers. They perform the most important work in the field, such as land preparation and harvesting. The selection of seeds and sowing are decided by the mutual consent of both the male and the female members of the family. In some families, women are allowed to apply fertilizer and pesticides to plants. However, they have less right to leave the village to sell the crop.

By analysing the indicators, it is concluded that women are highly involved in farm and economic activities. The women's role extends to decision making about the choice of animals and poultry, their care and feeding, housing, breeding, marketing and preparing various animal products from the milk of cows and goats. They are not allowed to go fishing on the Getalsud Dam. However, they are involved in the sorting and storage of fish. the women's right to make decisions about their mobility. They have no freedom to go anywhere without taking permission from their husband or son or father. Among the 30 respondents, only 5 had no power to make a decision to go to school or college and had the right to make an educational decision, which is considered to be in a very worse condition. Almost 56% of women have made the decision to go to the market for selling or purchasing purposes. Women are not allowed to go to their relative's or neighbour's house without the permission of their male guardian. Patients also faced restrictions in visiting the hospital for ANC checkups or any type of medical emergency.

Case Studies

Patient-I

Galwa Devi (name changed), one of the oldest ladies in the village, was interviewed. She was a widow, almost 60 years old. She lives with her three sons and daughter-in-laws. At present, her elder son Rajendra Baitho is the head of her family. He makes all the decisions in their family by consulting with another two younger brothers. Galwa Devi said that her husband never consulted with her about various matters, such as the family's economy and agricultural activities. She has no right to decide what the food was cooked for lunch or dinner. She was forced to physically attach to her husband. She had nothing to say about their family planning. After the death of her husband, her elder son Rajendra assumed all the duties and responsibilities of her family. However, he is also the same as his father. Galwa Devi repented and said, "I insist my son to consult with their wife for taking the decision. However, they deny consulting." Galwa Devi shared many incidents she witnessed in her life. Although her memory was partially corrupted, her statements were very reliable. She experienced one of most severe diseases, dengue, which spread throughout the village. Now she is very weak physically and mentally both.

Patient-II

Tulika Kumari (name changed) is a 20-year-old woman who lived in the village with her family. Her father is the head of her family. He makes all the decisions by consulting with her mother. Sometimes, her father asked Tulika's decision for her and her brother's education purpose. However, after she made all her decisions, her father made her final decision. She expressed that sometimes the decisions are not preferred by them. For example, Tulika wants

to be a dancer. She dances very well. However, her father never continues her dance. That's why she is forced to demolish his dream. She regrets for that. However, on the other hand, her father always encouraged her to continue her studies. Tulika's parents both make all the decisions about their education.

Patient-III

Santi Devi, a forty-year-old house wife, lives in the villages from childhood with her husband, two daughters, and three sons. However, she is highly dominated by her husband. She had no power to make any decisions in her father's house before marriage and had no power at present in her in-law's house. Her father forcefully gave her marriage. She loved to knitting. However, she received no permission to carry on her passion. After marriage, her condition remained the same. Her husband dominated Santi Devi in every stage. She has no right to say about their sexual life or family planning. In fact, she has not taken the decision to consume any contraceptive pills to control unwanted pregnancy. She is now in her menopausal phase. However, she does not receive any privileges or special care from her husband. She does not make any decisions regarding her children's education, health, or marriage. She is very neglected in her family.

Conclusion

The role of women in decision-making varies from sector to sector. These findings are as follows. The decision-making rate in family planning and reproductive health is very low for women. Women are highly involved in making decisions about farms and economic activity. Almost 73% of women are involved in economic activities. A total of 74% of women could make decisions about harvesting agricultural crops. Only 2% of the girls were right to make decisions about their educational mobility. Only 1% of women could make their marital decision. A total of 27% of women could make decisions about their first intercourse after marriage. Fifty-six percent of women are allowed to make decisions to go to the market. The major sectors of decision-making include the sociocultural sector, farm and agricultural activities, family planning and women's reproductive health, the economic sector, the religious sector and women's mobility. Most of the women in the village participated in decision-making related to the farm and economic activities of the village rather than marriage and family planning and the sociocultural sector. In summary, society is mainly a patriarchal base. Women mainly perform and make decisions about the internal matter of society. They need permission to go outside of the house. The participants were highly dominated by male guardians. The girls' children in most of the households are not allowed to go to their educational institute. From the study of the village, we concluded that most decisions were made by male members of the family. Therefore, our results suggest that male domination at the village level still prevails.

Swami Vivekananda's Principles of Development: A Guide for Future Development Professionals

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Swami Vivekananda, a distinguished Indian philosopher, revered monk and spiritual luminary, left behind a profound legacy of ideas on development that bear enduring significance for present-day development professionals. His teachings provide invaluable guidance and inspiration for those dedicated to advancing development in a holistic and meaningful way.

Swamiji stressed the importance of holistic development for both individuals and society, emphasizing the inseparable connection between material and spiritual values. In a world where development often leans heavily toward economic growth, his admonition about the perils of neglecting ethical and social considerations remains highly pertinent. Development professionals can draw inspiration from this to ensure that their work transcends mere economic progress and encompasses the deeper dimensions of human well-being.

One of Swamiji's core teachings pertains to self-reliance and self-empowerment. He urged individuals to recognize and harness their innate potential and strengths. This principle holds considerable relevance for contemporary development professionals working to empower marginalized communities, encourage entrepreneurship, and foster skill development. By embracing this principle, development initiatives can genuinely pave the way for sustainable and inclusive progress.

Education occupied a central place in Swami Vivekananda's philosophy of development. He believed that education should extend beyond the confines of academia and encompass character-building and the cultivation of moral values. In an era where education is recognized as a foundational driver of development, Swami Vivekananda's emphasis on holistic learning underscores the need for an educational system that not only imparts knowledge but also nurtures ethical and compassionate individuals.

Swami Vivekananda also emphasized service to humanity as a means of self-realization and a manifestation of one's spiritual nature. This aspect of his philosophy holds profound implications for contemporary development practices, encouraging a people-centric and compassionate approach to development. Development professionals who prioritize the well-being and empowerment of individuals and communities are more likely to contribute to a more equitable and sustainable world. Swami Vivekananda's eternal views on development provide invaluable guidance for today's development professionals. His emphasis on holistic development, self-reliance, education, service, and social justice serves as a guiding light for those dedicated to creating a balanced, inclusive, and spiritually grounded approach to development. By incorporating these principles into modern development strategies, professionals can work toward a future where material progress harmoniously coexists with ethical and spiritual growth.

