

# YK GIST

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**KANISHAK KATARIA -  
AIR 1 (UPSC 2018)**

## Preface

This is our 55<sup>th</sup> edition of Yojana Gist and 46<sup>th</sup> edition of Kurukshetra Gist, released for the month of October 2019. It is increasingly finding a place in the questions of both UPSC Prelims and Mains and therefore, we've come up with this initiative to equip you with knowledge that'll help you in your preparation for the CSE.

Every issue deal with a single topic comprehensively sharing views from a wide spectrum ranging from academicians to policy makers to scholars. The magazine is essential to build an in-depth understanding of various socio-economic issues.

From the exam point of view, however, not all articles are important. Some go into scholarly depths and others discuss agendas that are not relevant for your preparation. Added to this is the difficulty of going through a large volume of information, facts and analysis to finally extract their essence that may be useful for the exam.

We are not discouraging from reading the magazine itself. So, do not take this as a document which you take read, remember and reproduce in the examination. Its only purpose is to equip you with the right understanding. But, if you do not have enough time to go through the magazines, you can rely on the content provided here for it sums up the most essential points from all the articles.

You need not put hours and hours in reading and making its notes in pages. We believe, a smart study, rather than hard study, can improve your preparation levels.

**Think, learn, practice and keep improving! You know that's your success mantra 😊**

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## Special Issue: Father of our Nation – Mahatma Gandhi

### A. Gandhi's Idea of Trusteeship

After independence struggle when the industrialists were pressurized to show their dedication towards the benefit of the society. Mahatma Gandhi urged to the powerful industrialists to share their wealth for the benefit of underprivileged section of the society. He gave the concept of trusteeship. This concept of trusteeship helped in the socioeconomic growth of India. Gandhi regarded the Indian companies and industries as "Temples of Modern India". He influenced the industrialists and business houses to build trusts for colleges, research and training institutes. These trusts also worked to enhance social reforms like rural development, women empowerment and education.

So Corporate Social Responsibility (CSR) links Corporate Sector to Social Sector. It is becoming more relevant in our society plagued by increasing inequalities between haves and havenots. Corporate Social Responsibility means that the corporate sector, which earns profit through the sale of its goods and services in the society also has some responsibility towards it.

Quoting Jayant Pandya from his "Gandhi and his Disciples"

*"Believing as he did in non-violence, Gandhi was against the physical liquidation of the capitalists and landlords. Yet, their exploitation had to end. This he believed could be done if the landlords and the capitalists acted as trustees of the poor. His doctrine of Trusteeship is designed to work in all spheres of life. Like, parents acting as trustees for their children, the government should act as trustees of those who have chosen them to be their representatives in the legislative assemblies. The trustee, by its implications, meant that he is not the owner. The owner is one whose interest he is called upon to protect".*

### **CSR is a true manifestation of Bapu's Trusteeship Philosophy: President of India**

- President of India Confers **First National Corporate Social Responsibility (CSR) Awards** for outstanding contributions in the area of CSR Companies indulged in CSR activities are wealth creators this year – 150<sup>th</sup> birth anniversary of Mahatma Gandhi.
- CSR has now become an integral part of business philosophy such that companies also carry activities which directly benefit the poor and needy including women, people with special abilities, rural areas, slums, etc.
- Innovative solutions can be found through corporate social responsibility or CSR activities for persisting challenges of development.
- National CSR Awards will be given away on 2 October every year.

### The CSR Act:

- Provisions under the Companies Act, 2013 came into force from April 1, 2014.
- Under the Act, certain class of profitable companies are required to contribute at least two per cent of their three-year average annual net profit towards CSR activities in a particular financial year.
- Since 2014-15, companies have spent more than Rs. 10,000 crore every year

### B. Swaraj

Although the word swaraj means self-rule, Gandhi gave it the content of an integral revolution that encompasses all spheres of life.

- At the individual level swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing swadeshi or self-reliance".
- Politically swaraj is self-government and not good government (for Gandhi, good government is no substitute for self-government) and it means continuous effort to be independent of government control, whether it is foreign government or whether it is national. In the other words, it is sovereignty of the people based on pure moral authority.
- Economically, poorna swaraj means full economic freedom for the toiling millions.

For Gandhi, swaraj of the people meant the sum total of the swaraj (self-rule) of individuals and so he clarified that for him swaraj meant freedom for the meanest of his countrymen. And in its fullest sense, swaraj is much more than freedom from all restraints, it is **self-rule, self-restraint and could be equated with moksha or salvation.**

*"Real swaraj will come, not by the acquisition of authority but by the acquisition of the capacity by all to resist authority when it is abused. In other words, swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority."*

India was the victim of many ills and evils of her own making for which no foreign power could be blamed. Therefore, Gandhi wanted an internal cleansing chiefly through self-motivated voluntary action in the form of constructive work. He, therefore, dovetailed them into his movement for freedom, Swaraj of his dream was to be built from below, brick by brick. It meant the elimination of all forms of domination, oppression, segregation and discrimination through the use of active nonviolence and a simultaneous economic regeneration of rural India through programmes like the revival and propagation of khadi and other related villages industries.

For translating these constructive programmes into reality, organisations were necessary. Therefore, Gandhi founded voluntary organisations to carry out his constructive program.

The All India Spinners Association (AISA) and All India Village Industries Association (AIVIA) the Harijan Sewak Sangh, the Leprosy foundation etc., are examples. Through the instrumentality of these organisations, Gandhi launched a massive programme of rural reconstruction and of empowering the marginalised sections of people.

### C. Sarvodaya

Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of **John Ruskin's** tract on political economy, "**Unto This Last**", and Gandhi came to use the term for the ideal of his own political philosophy. Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.

- That the good of the individual is contained in the good of all
- That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work
- That is a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living

Mahatma Gandhi was of the firm view that the earth provides enough to satisfy every man's needs, but not for every man's greed. In the Sarvodaya society of his dream, therefore, every member will be free from any greed for limitless acquisition of material wealth and more and more luxurious living and they will follow the motto of simple living and high thinking. Everyone will, thus, get ample opportunity to produce and earn sufficiently through honest work for decent and dignified living.

*"If we feel the need of machines, we certainly will have them. But there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders, if, indeed, they do not make them unemployed."*

- Politics will not be the instrument of power but an agency of service and Rajnity will yield place to Loknity.
- All people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifices. Society will function on the basis on the non-violence.
- The sarvodaya society is based on equality and liberty. There is no room in it for unwholesome some competition, exploitation and class-hatred.
- Sarvodaya stands for the progress of the all. All individual should do individual labour and follow the ideal of non-possession. Then it will be possible to realize the goal of: from each according to his work and to each according to his needs.
- The Sarvodaya Movement is based on Truth, Non-violence and Self-denial.



- The Sarvodaya Movement makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering faith in the Welfare of All

### Solve:

1. *The concept of Sarvodaya has been the target of criticism from different corners. Comment.*

### D. Satya

In Gandhi's autobiography, **The Story of My Experiments with Truth**, one can find the idea that life is nothing but a spiritual experience with truth, and a struggle against all forms of untruth and injustice.

As such, Gandhi claimed that his life was his message, simply because he extended his practice of satyagraha to all walks of life. Gandhi, in short, was a leader looking for a spiritual cause. He found it, of course, in his non-violence and, ultimately, in independence for India. Truth, Satya, was the central axis of the Gandhian system of thought and practice.

For Mohandas Karamchand Gandhi, everything turned on Truth — satyagraha, swaraj, ahimsa, ashram, brahmacharya, yajna, charkha, khadi, and finally, moksha itself.

*"Truth is not merely that which we are expected to speak and follow. It is that which alone is, it is that of which all things are made, it is that which subsists by its own power, which alone is eternal."*

### **Truth alone triumphs?**

*Outcome hinges exactly on the truth of her testimony versus his defence. Only one can be true.*

- When Truth is rendered negotiable and dispensable, the balance of justice is disastrously upset. Gandhi strained to hear the "small, still voice" within himself, the voice belonging to one he called "antaryami", "atma" or "God" — an inner prompt, the self as a guide and a compass — so that he could keep moving ever closer to Truth.
- It was this voice that he followed, sometimes to the bafflement of others who could not hear it. This was the voice that made him undertake life-threatening fasts his health wouldn't permit; withdraw from active politics at the most crucial junctures of India's anti-colonial struggle; and many other decisions which are still difficult for us to understand.

- Even close and loyal associates like Jawaharlal Nehru and Vallabhbhai Patel were often confounded by Gandhi's actions and decisions; more sceptical and antagonistic peers like M.A. Jinnah and B.R. Ambedkar couldn't make sense of his motivations at all.

### E. Non-violence – Ahimsa

Ahimsa (Nonviolence) constitutes the core value of Indian civilization. It has played a vital role in the evolution of Indian culture and Indic religions. It directs people's behaviour towards peaceful conflict resolution; accommodation; and Vasudhaivakutumbakam (whole world is a family).

The Vedic-Hindu philosophy, which directs day-to-day life of majority of Indians, considers Ahimsa as Dharma (duty). It enjoins on people not to hurt anyone by thought (manasa), words (vacha) and deeds.

Gandhi was the first in Human history to extend the principle of nonviolence from the individual to social and political plane. While scholars were talking about an idea without a name or a movement, Gandhi is the person who came up with the name and brought together different related ideas under one concept: Satyagraha.

Gandhi saw violence pejoratively and also identified two forms of violence: Passive and Physical. The practice of passive violence is a daily affair, consciously and unconsciously. It is again the fuel that ignites the fire of physical violence. Gandhi understands violence from its Sanskrit root, "himsa", meaning injury. In the midst of hyper violence, Gandhi teaches that the one who possess nonviolence is blessed.

*Blessed is the man who can perceive the law of ahimsa (nonviolence) in the midst of the raging fire of himsa all around him.*

Gandhi objects to violence because it perpetuates hatred. When it appears to do 'good', the good is only temporary and cannot do any good in the long run. For Gandhi, perpetrators of violence (whom he referred to as criminals), are products of social disintegration. Gandhi feels that violence is not a natural tendency of humans. It is a learned experience. There is need for a perfect weapon to combat violence and this is nonviolence.

### **What is Satyagraha?**

Satyagraha (pronounced sat-YAH-graha) is a compound of two Sanskrit nouns *satya*, meaning truth (from 'sat'- 'being' with a suffix 'ya'), and *agraha*, meaning, "firm grasping" (a noun made from the *agra*, which has its root '*grah*'- 'seize', 'grasp', with the verbal prefix 'a' – 'to' 'towards'). Thus, Satyagraha literally means devotion to truth,

remaining firm on the truth and resisting untruth actively but non-violently. Since the only way for Gandhi getting to the truth is by nonviolence (love), it follows that Satyagraha implies an unwavering search for the truth using nonviolence. Satyagraha has often been defined as the philosophy of nonviolent resistance most famously employed by Mahatma Gandhi, in forcing an end to the British domination.

### ***Pillars of Satyagraha***

- **Sat/Satya** – Truth implying openness, honesty and fairness – truth being “that which is” can never be destroyed.
- **Ahimsa/Nonviolence** – refusal to inflict injury upon others.
- **Tapasya** – willingness to self-sacrifice

### **Basic tenets of Satyagraha:**

- A satyagrahi was not to submit to what he considered as wrong, but was to always remain truthful, non-violent and fearless.
- A satyagrahi works on the principles of withdrawal of cooperation and boycott.
- Methods of satyagraha include non-payment of taxes, and declining honours and positions of authority.
- A satyagrahi should be ready to accept suffering in his struggle against the wrong-doer. This suffering was to be a part of his love for truth.
- Even while carrying out his struggle against the wrong-doer, a true satyagrahi would have no ill feeling for the wrong-doer; hatred would be alien to his nature.
- A true satyagrahi would never bow before the evil, whatever the consequence.
- Only the brave and strong could practise satyagraha. It was not for the weak and cowardly. Thought was never to be separated from practice.

### **Satyagraha in India**

Gandhi applied his experiments with truth and practice of non-violence, not only at an individual level but also in the process of the global affairs. In Gandhi's model of national and international politics, truth (satya) and non-violence (ahimsa) were brought into a mutually interacting and reinforcing relation. Therefore, as in the case of means and ends, truth and non-violence were, for Gandhi, interchangeable entities beyond cultural borders and mental ghettos.

*By Gandhi in India*

#### **1. Champaran Satyagraha – 1917**

- Persuaded by Raj Kumar Shukla to study the conditions of the Indigo Plantation workers in Champaran, a district in Bihar

- The system prevalent in the Indigo Plantations was the *Tinkathia System*, in which, the peasants were required to mandatorily cultivate indigo in 3/20th of their land holdings.
- Govt. had appointed a Commission of Inquiry to go into the whole issue and nominated Gandhiji as one of its members > found the planters guilty of exploitation. A compromise was reached and planters were ordered to refund 25% of the amount they had illegally taken.

*There were two main systems of indigo cultivation – nij and ryoti.*

### 2. Ahmedabad Satyagraha – 1918

- Due to plague, the mill owners had increased the pay to 75% to attract workers. However, once the plague conditions subsided, the mill owners wanted to bring down the pay to 20%. The workers didn't agree with this reduction and wanted 50% of the pay to remain.
- The logic they cited was that WW1 had increased the prices. Gandhiji didn't want the interest of the industrialist class to be hurt. He tried hard to persuade Ambalal Sarabhai who was his friend but failed.
- Left with no option, he asked workers to go on a strike. When Gandhiji saw the strike subsiding, he went on a fast. This put pressure on the mill owners who agreed for the 35% increment.

### 3. Kheda Satyagraha – 1918

- Teamed up with Sardar Vallabhbhai Patel to help the cause of peasants. The peasants were in extreme distress as their crop produce had been 1/4th of the original. As per the revenue code, they were entitled for a full concession. However, the Govt. wasn't willing to let go of their revenues and kept pressurizing the peasants.
- Gandhiji urged all farmers to fight unto death against this injustice of the British. He appealed the rich farmers to support to the poor farmers by not paying revenues despite having the capability.
- Later the British came out with a policy asking the rich farmers to pay their due voluntarily. (Which backfired as no rich farmer willingly wanted to pay revenue)

### 4. Rowlatt Satyagraha – 1919

- British, in the name of curbing terrorist violence, had introduced a Bill that severely curtailed the liberties of the Indians. It had provisions for *arrest without warrant* and *detention for 2 years*.
- Gandhiji called for a nation-wide *hartal* accompanied by fasting and praying. The Movement went in a different direction than what was expected - events of violent outbreaks. The Rowlatt Satyagraha was withdrawn on 18th April, 1919 because of the Jallianwala Bagh Massacre that happened on 13th April 1919.

### *Satyagraha being Ineffective:*

- Even where satyagraha was successful, it was only partial. The British always found ways to concede to limited demands be it be in Champaran, Kheda etc.,
- Satyagraha had limitations:
  - Maintaining non-violence was a challenge. For instance, Gandhiji had to withdraw non-cooperation movement in 1922 after the Chauri-Chaura incident.
  - Sustaining satyagraha for long time was difficult. It was natural as it is not possible to sustain any movement at a high pitch for very long. For e.g. Gandhiji had to withdraw the civil disobedience movement in 1934 as the movement was showing fatigue.
  - The capacity of masses was limited and they faced practical difficulties while adhering to principles of satyagraha. E.g. Khadi being costly, students leaving colleges facing unemployment etc.,
- British defied Gandhiji's demand many a times as sometimes satyagraha seemed harmless. E.g. Even though Gandhiji secured concession from Lord Irwin and participated in 2nd RTC, the subsequent viceroy (Birkinhead) denied any further role to Congress after understanding the limitations of satyagraha.
- Opposition among Indians themselves against satyagraha made it ineffective several times. For E.g during the negotiations of cripps mission etc., Muslim league did not head to satyagrahas of Gandhiji. Even among congress leaders like Subhash Chandra Bose were skeptical of satyagraha as effective tool and did not support it.
- In spite of several fast unto death satyagrahas by Gandhiji, the communal holocaust could not be prevented on the eve of partition.

Satyagraha was a novel and an ideal way of struggle introduced by Gandhiji. It gave the Indian National Movement, a moral strength to oppose the British. As Subhash Kashyap



observes – though the technique of satyagraha might have delayed the freedom for India, it ensured that the freedom is won the right way.

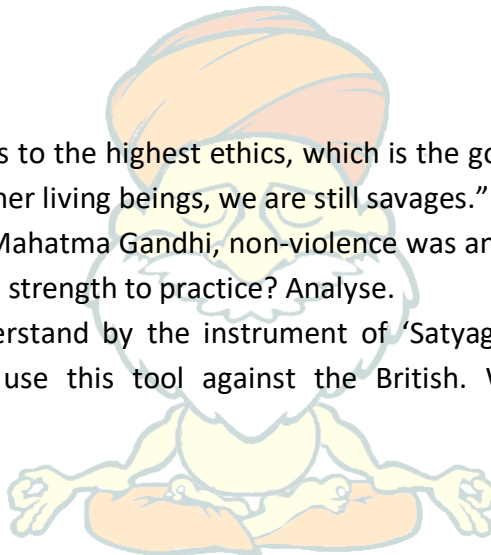
### Women in Satyagraha:

- Sarojini Naidu
- Mithuben Petit
- Gandhi-buri of Tamluk
- Chattopadhyay
- Satyavati Devi
- Kaushalya Devi of Aligarh
- Tara Devi Agarwal of Aligarh

There are references to a meeting between Gandhi and the Devadasi community in Bombay at the time where they contributed financially to the movement but were not allowed to join publicly.

### Solve:

1. “Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages.” Comment.
2. Why according to Mahatma Gandhi, non-violence was an act of courage and needed to immense mental strength to practice? Analyse.
3. What do you understand by the instrument of ‘Satyagraha’? When and how did Mahatma Gandhi use this tool against the British. Was it effective? Critically comment.



### F. Struggle against Untouchability

Gandhi began to question the practice of untouchability at the age of twelve. An untouchable named Uka used to clean the toilets in the Gandhi household. Gandhi's mother forbade him to touch Uka.

*“If I accidentally touched Uka, I was asked to perform ablutions, and though I naturally obeyed, it was not without smilingly protesting that untouchability was not sanctioned by religion.... I told my mother that she was entirely wrong in considering physical contact with Uka as sinful.”*

His questioning, however, went deeper and gained its anchor in the Hindu scriptures. In a certain sense, the roots of Gandhi's rejection of untouchability and the belief that it is not central to Hinduism lie in the Ramayana. The study of the Ramayana led him to ask:

*"How can the Ramayana in which one who is regarded nowadays as an untouchable took Rama [incarnation of God] across the Ganges in his boat, countenance the idea of any human beings as 'untouchables' on the ground that they were polluted souls?"*

In 1893 Gandhi, the failed attorney-at-law, decided to try his luck in South Africa, where he stayed until 1914. Initially, he worked and identified himself with the merchants from the Indian community. But once he began to work closely with indentured laborers in South Africa, his understanding of and sympathy for the poor" many of whom were untouchables" deepened. Untouchables were among the foremost resisters in the civil disobedience campaign in 1914. The South African years thus strengthened Gandhi's resolve to challenge Hindu orthodoxy. He rejected the notion that the work of a sweeper was polluting and refused to make distinctions between Brahmins and untouchables.

Gandhi addressed the application of Satyagraha in caste reform more than once, but he never led a Satyagraha campaign over the question of untouchability. Nor did he support Ambedkar in the Satyagraha campaigns the Dalit leader led. The Mahatma's lack of support for Ambedkar's Satyagraha initiatives "increased the distrust on the part of Ambedkar and his followers for the Congress and Gandhi." Gandhi's acts of personal witness against the practice of untouchability, however, continued.

In 1918, at the second Depressed Classes Mission Conference, popularly known as the untouchables' conference, Gandhi read out the resolution that called for political rights for the untouchables. Upon realizing that there were no untouchables present at the conference, he declined to move such a resolution. The conference had no right to act on behalf of the untouchables, Gandhi declared, and he added:

***"He who demands swaraj must give swaraj to others. It is a principle in law that he who seeks justice should render it to others."***

Inspired by the Indian National Congress's resolution which called upon its "Hindu members to remove untouchability," caste Hindus, a Syrian Christian, and untouchables in Vayom village in Travancore State aided by the District Congress Committee leadership made arrangements in early 1924 to start a Satyagraha campaign to remove the restrictions on the use of public roads that went alongside the local temple. Gandhi, who had recently been released from prison and was recuperating from an illness, supported the Satyagraha campaign from a distance.

When, on 17 August 1932, the British Prime Minister Ramsay MacDonald announced his decision to grant a fixed number of legislative seats under a separate electorate to the untouchables, Gandhi threatened to resist MacDonald's decision with his life; he resolved to go on a fast unto death. Gandhi insisted that a separate electorate would "arrest the marvellous growth of work of Hindu reformers who have dedicated themselves to the uplift of their suppressed brethren in every walk of life." MacDonald's proposal was "harmful for

[untouchables] and for Hinduism," he believed. And Gandhi added that "the political aspect, important though it is, dwindles into insignificance compared to the moral and religious issue." This led to the Gandhi and Ambedkar signing an agreement called the **Poona Pact**.

- The agreement allotted the untouchables 148 reserved legislative seats instead of the seventy-eight they would have received under the separate electorate plan drawn up by the British Government and agreed to by Ambedkar.
- Under the Poona Pact, caste Hindus agreed not to treat any Hindu as an untouchable and to ensure access to public roads, schools, wells to one and all.
- Ambedkar demanded and received a separate primary election and the promise of financial support for the education of untouchables in every provincial budget.

### G. Swadeshi

Gandhi described swadeshi as 'law of laws' ingrained in the basic nature of human being. It is a universal law. Like nature's law it needs no enacting. It is self-acting one.

Gandhi was convinced that the deep poverty prevailing among masses was mainly due to the ruinous departure from the path of swadeshi in the economic and industrial life. Gandhi advocated that one who follows the spirit of swadeshi should use only things that are produced by our immediate neighbours and serve those industries by making them efficient, and strengthen them in areas where they are found deficient. During the time of India's struggle for independence Gandhi realised that the economic salvation of India consists in encouraging and reviving indigenous industries. Gandhi found khadi as the necessary and most important corollary of the principle of swadeshi in its practical application to society. Khadi fulfils the kind of service envisaged in swadeshi.

**Economic:** For him, khadi is the Sun of the village solar system. The various industries are the planets which can support khadi. Khadi mentality means decentralisation of production and distribution of the necessities of life. Gandhi advocated the concept of swadeshi in the spirit of universal love and service.

**Political:** The application of swadeshi in politics calls for the revival of the indigenous institutions and strengthening them to overcome some of its defects. Gandhi pleaded the need for internal governance (swaraj) as early as 1909 in his noted booklet Hind Swaraj or Indian Home Rule. He wanted to empower the people through political self-governance. His vision of decentralized political system was Panchayati Raj by which the innumerable villages of India were governed.

### H. Swachhagraha

Swachhagraha is inspired by one of the largest mass movements - 'Satyagraha' that changed the fate of the country. Satyagraha catalysed action, by winning over people's hearts through tremendous patience and perseverance, instilling in the Indian mind, dignity and self-respect. It was a freedom movement of the people, by the people and for the people. Mahatma Gandhi, who conceptualized Satyagraha, was a staunch believer of the importance of sanitation and cleanliness of surroundings in day to day life. He once said,

***"If we do not keep our backyards clean our Swaraj will have a foul stench."***

For Gandhi, the drive for cleanliness in society was an integral part of the process in bringing about a casteless and free society. "Everyone is his own scavenger," said Gandhi, reiterating the fact that the need for making cleanliness a personal responsibility was key to removing untouchability. Sanitation was also considered a necessity by Gandhi in order to remove the label attached to Indians being in need for the West's civilising mission.

Gandhi exemplified the idea of cleanliness during his visit to Haridwar during Kumbh Mela with the workers from the Phoenix Settlement who served as scavengers at the mega fair.

The same year he visited the Servants of India Society quarters at Poona. There he earned scorn of the members of the small colony when they saw him cleaning the latrines one morning. But Gandhi believed that work of this kind qualified one for 'Swaraj'. Wherever and whenever he went in the country, he found unsanitary conditions in some form or the other and lamented that though few could afford shoes it was unthinkable to walk barefoot in India.

It hurt him to see the marble floor of Kashi Vishwanath Temple-set with silver coins-collecting dirt and wondered why most entrances to the fabled shrines were through narrow slippery, filthy lanes.

The concept of 'Swachh Bharat' is to provide sanitation facilities to every family, including toilets, solid and liquid waste disposal systems, village cleanliness and safe and adequate drinking water supply.

Swachhagrahis are key to driving progress towards achieving an open defecation free nation.

*"Divorce between intelligence and labour has resulted in criminal negligence of the villages. And so, instead of having graceful hamlets dotting the land, we have dungheaps. The approach to many villages is not a refreshing experience. Often one would like to shut one's eyes and stuff one's nose; such is the surrounding dirt and offending smell."*

## **I. Tit-Bits**

### ***Einstein Challenge:***

*Albert Einstein's famous words on Gandhi: "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth."*

- Proposed by PM Modi on Mahatma's 150<sup>th</sup> birthday celebration
- Challenge: How do we ensure the ideals of Gandhi are remembered by future generations?

***Gandhi's favourite hymn:*** "Vaishnava Jana To," which says that a true human is one, who feels the pain of others, removes misery and is never arrogant.

***In 1925, Gandhi wrote in "Young India":*** "It is impossible for one to be internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e., when peoples belonging to different countries have organized themselves and are able to act as one man." He envisioned Indian nationalism as one that was never narrow or exclusive but one that worked for the service of humanity.

### ***First World Youth Conference on Kindness***

- Organised by the UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development and Ministry of Human Resource Development on the theme 'Vasudhaiva Kutumbakam: Gandhi for the Contemporary World: Celebrating the 150th birth anniversary of Mahatma Gandhi' at the VigyanBhavan in New Delhi.
- Inspired by Mahatma Gandhi, the conference aimed to provide global youth and policymakers an innovative, engaging and inspiring platform to come together and strive to discover ground-breaking pathways to achieve the United Nations' Sustainable Development Goals (SDGs).

### ***Mahatma Gandhi International Sanitation Convention***

- 116 foreign delegates including sanitation ministers visited select sites related to the life and work of Mahatma Gandhi on the "Gandhi Trail". The "Gandhi Trail" is a trip to Gujarat, where the delegates will visit the Sabarmati Ashram and see Swachh Bharat at work on the ground in Punsari village.
- The MGISC is a four-day convention which includes more than 160 international representatives from 68 countries. It aims to share sanitation success stories and lessons from the participating countries.



**Directive Principles of State Policy (DPSPs):** Inspired by Gandhian philosophy; Co-operative societies, women participation and empowerment, socio-economic equality etc.,

**Decentralization:** Keeping Mahatma Gandhi's principle of 'Swarajya' in mind to strengthen grass root administration.

**Do or Die Speech by Gandhiji:** In 1942, Mahatma Gandhi gave the clarion call of 'Do or Die' from **Gowalia Tank Maidan** to end the British rule and launched the **Quit India Movement**.

**Who gave the title of 'Mahatma' to the 'Father of the Nation':** Gurudev – Rabindranath Tagore

**The first Nationwide Movement:** Rowlatt Satyagraha

**Quit India** is also called as India August Movement (August Kranti)

**Majoor Mahajan Sangh:** Gandhi formed the Majoor Mahajan Sangh, an association for workers' rights. During those days, "Mahajan" was used as a title of respect for elites. Gandhi inverted the social structure by attaching the name "Mahajan" to "Majoor," or laborers. With that linguistic choice, Gandhi enhanced the pride of workers.

**Dyerism:** In 1919, the Rowlatt Act enacted by the British government took away the civil rights of Indians. Those who protested peacefully in Jallianwala Bagh faced merciless police firing on the orders of General R Dyer. That cold-blooded assault was described by Mahatma Gandhi as Dyerism. He employed the concept to denote practices of exclusion, including the ostracisation of the Dalits from all spheres of social life in 1919.

**Pietermaritzburg:** A railway station in South Africa where a young Mahatma Gandhi was thrown out of a "Whites-only" compartment 125 years ago

- On the night of June 7, 1893, Mohandas Karamchand Gandhi, then a young lawyer, was thrown off the train's first-class compartment at Pietermaritzburg station after he refused to give up his seat as ordered by racially prejudiced officials
- The incident led him to develop his Satyagraha principles of peaceful resistance and mobilize people in South Africa and in India against the discriminatory rules of the British

**Gandhi called it "the prince among the political sections of the IPC designed to suppress the liberty of the citizen": Section 124A of the IPC**

- The section deals with the offence of sedition, a term that covers speech or writing, or any form of visible representation, which brings the government into hatred or contempt, or excites disaffection towards the government, or attempts to do so.
- It is punishable with three years in prison or a life term.
- "Disaffection", it says, includes disloyalty and feelings of enmity.

- However, it also says expressing disapproval of government measures or actions, with a view to getting them changed by lawful means, without promoting hatred or disaffection or contempt towards the government will not come under this section.
- **Origin:**
  - Sedition was introduced in the penal code in 1870, a decade after the Indian Penal Code came into force.
  - It was a colonial law directed against strong criticism of the British administration.
  - Its most famous victims included Bal Gangadhar Tilak and Mahatma Gandhi.

### ***Gandhijis Nai Talim***

- On the occasion of Mahatma Gandhi's upcoming 150th birth anniversary celebrations, a movement has begun, across the educational institutions in the country to promote Nai Talim, Work Education and Experiential Learning.
- A special effort is on school and teacher education in the areas of work education and experiential learning through the education departments of Universities as well as Central and State Governments and the SCERTs.
- Union HRD Ministry released the curriculum on Experiential Learning – Gandhijis Nai Talim. This curriculum was brought out simultaneously in 13 languages i.e., Assamese, Tamil, Bengali, Odiya, Kannada, Malayalam, Punjabi, Marathi, Telugu, Gujarati, Urdu, Hindi and English.
- It is in consultation with the state councils of educational research and training along with the universities in the country. The curriculum was a holistic approach of developing body, mind and soul (hand, head and heart), by making a productive art, craft or community engagement activity as the centre of learning.

### ***Gandhipedia***

- With the government marking the 150th birth anniversary of Gandhi with several programmes throughout the year, an encyclopedia-like "Gandhipedia" would be among the efforts to spread his values (under Union Culture Ministry).
- The National Council for Science Museums (NCSM), based in Kolkata, is developing a Gandhipedia "to sensitize" youth and society "at large" about positive Gandhian values.
- This comes about 10 months after President launched a web portal <http://gandhi.gov.in/> to provide people with free access to an online repository of Gandhian literature, philosophy, audios, videos and rare photographs of the Father of nation

***Dakshina Bharat Hindi Prachar Sabha:*** To improve Hindi literacy among the non-Hindi speaking people of South India and is headquartered in Chennai.

- The organisation was established by Annie Besant with support from Mahatma Gandhi, who became the founder president of the Sabha, who held the post till his death.
- The first Hindi class here was taken by M. Gandhi's son Devdas Gandhi.
- In 1964, the institution was recognised by the Indian Government as one of the Institutes of National Importance.

### ***The Story of Indian Flag***

- Pingali Venkayya was a freedom fighter and the designer of the Indian National Tricolour who went on to become synonymous with the spirit of free and independent India. Venkayya earlier served as a soldier in the British Army in South Africa during the Anglo Boer war in Africa.
- Acknowledging the need for a national flag, Gandhi then asked Venkayya to design a fresh one at the national congress meeting in 1921. Initially, Venkayya came up with saffron and green colours, but it later evolved with a spinning wheel at the centre and a third colour-white.
- The flag was officially adopted by the Indian National Congress in 1931.

**Gandhi & Indian National Congress (INC) had launched 3 major mass movements against British during the freedom struggle:**

### **(i) 1920-22: Non-cooperation Movement (NCM) - Nagpur session (1920)**

**Jallianwala Bagh Massacre:** *Gandhi launched a nationwide protest against the Rowlatt Acts with the strongest level of protest in the Punjab.*

- *The situation worsened in Amritsar in April 1919, when General Dyer ordered his troops to open fire on demonstrators hemmed into a tight square, resulting in the deaths of 379 civilians.*
- *Montagu ordered an inquiry into the events at Amritsar by Lord Hunter. The Hunter Inquiry recommended that General Dyer, who commanded the troops, be dismissed, leading to Dyer's sacking.*
- *The Amritsar massacre further inflamed Indian nationalist sentiment ending the initial response of reluctant co-operation. At the Indian National Congress annual session in September 1920, delegates supported Gandhi's proposal of swaraj or self-rule – preferably within the British Empire or out of it if necessary. The proposal was to be implemented through a policy of non-cooperation with British rule meaning that Congress did not field candidates in the first elections held under the Montagu-Chelmsford reforms in 1921.*

### (ii) 1930-34: Civil Disobedience movement (CDM) - Lahore session (1929)

#### **Dandi March**

- On March 12, 1930, Gandhi along with 80 satyagrahis started out from Sabarmati Ashram and marched over 390 km to reach the coastal village of Dandi.
- The march, a protest against the coercive salt tax imposed by the British, was the most significant organised challenge to British authority after the Non-Cooperation Movement of the early 1920s.
- The march sparked a series of acts of civil disobedience across India against the salt laws.
- Over 60,000 people were arrested across the country. Soon after, the Congress planned a Satyagraha at the Dharasana Salt Works, 25 miles south of Dandi.
- However, the plan was shelved after Gandhi was arrested days before the beginning of the movement.

### (iii) 1942-44: Quit India movement (QIM) - Bombay on 8th August 1942

- After the failure of Cripps Mission, Mahatma Gandhi decided to launch his third major campaign against the British rule – ‘Quit India Movement’ (QIM) in August 1942. And on 8<sup>th</sup> and 9<sup>th</sup> August, all senior leaders were arrested. Younger generation carried on with the plan.
- **Prevalence of violence & underground activities** – Parallel governments were setup in many parts of countries. Removal of railway tracks, looting of treasury, blowing up bridges, burning post-office and police stations, Cutting telephone lines, etc.
- Despite the lack of centralized planning and coordination, Indians actively participated in large numbers. **Lord Linlithgow** had to use the help of army and arrest over 90,000 Indians to crush this movement.
- But we understand that Quit India movement was **more of a spontaneous revolt than a planned one**.

**In 2018-July, Government decided to grant Special Remission to Prisoners on the upcoming occasion of 150th Birth Anniversary of Mahatma Gandhi.**

#### **HIGHLIGHTS OF THE NEWS**

- Prisoners, including politicians, convicted in cases of murder, rape or corruption, will not be released
- Women convicts aged 55 and above, who have completed half of their sentence, will be released

- Male convicts of aged 60 or more, who have completed half of their sentence, will be released
- Those convicted under the Prevention of Corruption Act, The Terrorist and Disruptive Activities (Prevention) Act, 1985 (TADA), The Prevention of Terrorism Act, 2002 (POTA), Unlawful Activities (Prevention) Act, 1967 (UAPA), The Protection of Children from Sexual Offences Act, 2012 (POCSO), Prevention of Money Laundering Act, 2002, Foreign Exchange Management Act, 1999 (FEMA), Black Money (Undisclosed Foreign Income and Assets) and Imposition of Tax Act, 2015 will not be released.

**Pardon:** It removes both the sentence and the conviction and completely absolves the convict from all sentences, punishments and disqualifications.

**Commutation:** It denotes the substitution of one form of punishment for a lighter form. For example, a death sentence may be commuted to rigorous imprisonment, which in turn may be commuted to a simple imprisonment.

**Remission:** It implies reducing the period of sentence without changing its character. For example, a sentence of rigorous imprisonment for two years may be remitted to rigorous imprisonment for one year.

**Respite:** It denotes awarding a lesser sentence in place of one originally awarded due to some special fact, such as the physical disability of a convict or the pregnancy of a woman offender.

**Reprieve:** It implies a stay of the execution of a sentence (especially that of death) for a temporary period. Its purpose is to enable the convict to have time to seek pardon or commutation from the President.

### Essay Topic:

- A. Return to Gandhi
- B. Everyone must be his own scavenger



## Agricultural Reforms

### J. Pradhan Mantri Kisan, Samman Nidhi (PM-KISAN)

**Scheme:** Vulnerable landholding farmer families, having cultivable land up to 2 hectares, will be provided with direct income support of Rs. 6000 per year. Recently the scope of the scheme has been expanded to cover all farmers in the country irrespective of the size of their landholdings. The revised scheme is expected to cover around 2 crores more farmers and increase total coverage of PM-KISAN to around 14.5 crore beneficiaries. It also costs Central Government around Rs. 87,000 crores for the year 2019-2020.

#### **Features:**

- PM KISAN is a Central Sector scheme with 100% funding from Government of India
- Under the scheme, income support of Rs.6000/- per year in three equal instalments will be provided to small and marginal farmer families having combined land holding/ownership of up to 2 hectares
- Definition of the family for the scheme is husband, wife and minor children.
- State Government and UT Administration will identify the farmer families which are eligible for support as per scheme guidelines.
- The fund will be directly transferred to the bank accounts of the beneficiaries.

#### **Significance:**

- It provides support to small and marginal farmers who are largely involved in subsistence farming and struggles to invest in agriculture inputs or technology,
- It will boost the rural consumption and positive for agriculture and allied sectors.
- **Poverty reduction:** Cash transfer programmes are an important tool of social protection and poverty reduction. They have an immediate impact on reducing hunger and rural poverty.
- **Better use:** This can increase productive investment, increase access to markets and stimulate local economies. Income support can be used to make a repayment or at least activate a bank account which can then receive a loan.
- **Rural development:** It can serve as an important complement to a broader rural development agenda, including a pro-poor growth strategy focusing on agriculture.

### **Institutional impediments:**

- Non-existence framework for implementing it at such a large scale in such short time.
- Problem in identification of beneficiaries – majority of the States have incomplete tenancy records and land records are not digitized.
- Non-timely DBT payments as evident from other welfare schemes based on DBT.
- Challenges in recognition of land rights in tribal and forest areas who are among the most vulnerable people.
- Challenge of creating awareness in far flung areas in such short period.

### **Infrastructural impediments:**

- Inadequate ICT infrastructure as this scheme is based on Aadhar.
- Other issues related to Aadhar which are being faced in other schemes such as non-matching of fingerprints due to excessive manual labour.
- Last mile banking penetration issues and lack of financial inclusion of small and marginal farmers.
- Lack of proper grievance redressal mechanism.
- Incapacity of states in terms of identifying the beneficiaries in such short time.

PM-KISAN is an ambitious scheme that has the potential to deliver significant welfare outcomes. However, the current top-down, rushed approach of the government ignores governance constraints and therefore an alternative bottom-up strategy and well-planned implementation mechanism would allow weaknesses to be identified and rectified at the local level.

**Attempt:** What is the Pradhan Mantri Kisan Samman Siddhi (PM-KISAN) scheme? What are its objectives? Discuss its need and associated challenges.

### **K. Pradhan Mantri Krishi Sinchayee Yojana (PMKSY)**

Government of India is committed to accord high priority to water conservation and its management. To this effect Pradhan Mantri Krishi Sinchayee Yojana (PMKSY) has been formulated with the vision of extending the coverage of irrigation 'Har Khet ko pani' and improving water use efficiency 'More crop per drop' in a focused manner with end to end

solution on source creation, distribution, management, field application and extension activities.

- Achieve convergence of investments in irrigation at the field level,
- Expand cultivable area under assured irrigation,
- Improve on-farm water use efficiency to reduce wastage of water,
- Enhance the adoption of precision-irrigation and other water saving technologies (More crop per drop),
- Enhance recharge of aquifers and
- Introduce sustainable water conservation practices

**PMKSY has been formulated amalgamating ongoing schemes viz.**

- Accelerated Irrigation Benefit Programme (AIBP) of the Ministry of Water Resources
- River Development & Ganga Rejuvenation (MoWR, RD&GR)
- Integrated Watershed Management Programme (IWMP) of Department of Land Resources (DoLR)
- On Farm Water Management (OFWM) of Department of Agriculture and Cooperation (DAC)

**Main component of the scheme:**

- Accelerated Irrigation Benefit Programme (AIBP) & Command Area Development & Water Management (CADWM): To focus on faster completion of ongoing Major and Medium Irrigation, including National Projects.
- PMKSY (Har Khet ko Pani): Source augmentation, distribution, ground water development, lift irrigation, diversion of water from water plenty to water scarce areas, supplementing rain water harvesting beyond IWMP & MGNREGA, repair, restoration, renovation of traditional water bodies
- PMKSY (Per Drop More Crop): Micro level storage structures, efficient water conveyance & application, precision irrigation systems, topping up of input cost beyond MGNREGA permissible limits, secondary storage, water lifting devices, extension activities, coordination & management.
- PMKSY (Watershed): Ridge area treatment, drainage line treatment, soil and moisture conservation, water harvesting structure, livelihood support activities and other watershed works.

**Challenges:**

- Per Drop More Crop requires higher investment to introduce costly sprinklers and drip irrigation which small landowning farmers cannot afford.

- Using treated waste water for peri urban and rural agricultural area is not feasible due to lack of adequate waste water treatment plants.
- The PMKSY contradicts the National Water Policy-2012, formulated by the government itself. While NWP-2012 aims at management of water from the perspective of hydrological unit, that is, river basin or sub-basin or watershed, PMKSY envisages water management at the level of the district — a lower order political boundary of governance.
- Wherever the watershed is divided by several districts, there could be several plans within a single watershed tearing up the watershed in different directions. So, even before the start of the programme, the contradiction of hydrological unit versus district as a unit will torpedo the envisioned objectives of PMKSY.
- The requirement of agencies to possess land first before funding is not in the scheme of PMKSY. Therefore, two of its sub-components, namely AIBP and 'Har Khet Ko Pani' could be adversely affected and can fall short of the target.
- It's a bureaucratic mess. While specialists are the pillars of innovation and manufacturing in advanced countries, the PMKSY is loaded with generalists in the bureaucracy. The engineering component has been emasculated.
- There is also no reference to accountability when there is a failure to meet targets or to formulate any district plans.

The government can implement a project through its agencies or through an NGO, but once they finish, who remains to sustain it? If local Panchayati Raj leadership and watershed user associations are not strengthened and empowered, any benefits will be cyclical and short-term only.

### Attempt:

1. What do you understand by the concept of 'more crop per drop'? Discuss. How do various micro irrigation techniques help in this regard? Explain.
2. Ensuring physical access to water on farm, enhancing on farm water use efficiency and adopting water conservation practices are the most important focus areas for agricultural water management. Comment. Also examine the role of Pradhan Mantri Krishi Sinchai Yojana (PMKSY) in addressing these focus areas.

### L. Kisan Credit Card

Efforts are on to double the income of farmers by 2022. Access to institutional credit and crop insurance are two important steps in this direction. According to 70th round of NSSO survey (2013), 52 per cent of the farmer households were indebted, of which 60 per cent had accessed formal credit.

The Kisan Credit Card Scheme aims at providing adequate and timely credit support from the banking system under a single window with flexible and simplified procedure to the farmers to meet the short-term credit requirements for cultivation of crops, investment credit requirements for agriculture and allied activities and other needs. The KCC is necessary to procure good quality inputs to raise productivity and production.

- Meet the short-term credit requirements for cultivation of crops
- Post-harvest expenses
- Produce Marketing loan
- Consumption requirements of farmer household
- Working capital for maintenance of farm assets, activities allied to agriculture, like dairy animals, inland fishery and also working capital required for floriculture, horticulture etc.
- Investment credit requirement for agriculture and allied activities like pump sets, sprayers, dairy animals, floriculture, horticulture etc
- Short term credit requirements of rearing of animals, birds, fish, shrimp, other aquatic organisms, capture of fish.

#### **Issues:**

- Apathy of bankers to deduct the premium amount from the loanee farmers' accounts in time and transfer the same to the insurer
- Farmers often take a loan for some crop and sow something else. This happens because the credit limit for farmers is linked to the scale of finance of different crops. (Scale of finance is the total input cost incurred for a particular crop per hectare of land). If a farmer declares that he is going to crop sugarcane or potato, the credit limit will be high whereas if he declares that he is going to crop oilseed or cereals, the credit limit will be lower.
- When banks ensure a farmer, they go by his declaration at the time of making the KCC and insure accordingly. There is no attempt to verify which crop has been actually planted and there is no system of asking the farmer to fill some form for crop insurance. As a result, when a crop loss is reported, there is a dispute between the farmer and the insurance company. On the one hand, the banker cannot name any other crop other than declared in the KCC, for a change would cause the invalidation of the card. On the other, on the farm there is some other crop which



needs to be insured for the claims to be processed by the insurer. The result is that the farmer refuses to get his crop insured.

- Targeting subsidies in a proper manner: When it comes to Urea, the distribution of urea is now being done through an Aadhaar-enabled biometric identification system, but it does not distinguish between a farmer and a non-farmer. The present system does not transfer the fertiliser subsidy to the bank account of the farmer. However, DBT can address the issue of diversion of subsidised fertiliser for other uses and also cross-border diversion. When that starts, the issue of making upfront payment will come up. Since urea is a heavily subsidised item, small and marginal farmers may find it difficult to make the full payment upfront.

**Better designed Kisan Credit Card can help improve access to institutional credit and ensure crop insurance –**

**The limit of a KCC can be de-linked from the scale of finance of the crop sown and be based on the area of land held by a farmer.** This will result in two things.

- One, the farmer will not have to make a false declaration to get a higher credit limit. This will result in true declaration of the crop sown and hence, the discrepancy seen in crop insurance will be addressed.
- Second, it will address the issue of distorted inter-regional credit flow to farmers. With the upper limit of Rs 3 lakh for a KCC, it should be possible to provide a limit of Rs 1 lakh per hectare per annum for crop loan to the farmers at the current level of provisioning in this head by the central government. This will ensure that credit flow to farmers in backward regions increases. Increasing access to formal credit is necessary for enhancing incomes of farmers, especially the small and marginal.

**DBT in fertiliser subsidy:** The credit limit under KCC can be split into two parts. Part A can consist of 75 per cent of the credit limit and part B the remaining 25 per cent. While the farmer is allowed to withdraw the amount under part A from the ATM or any other mode, the amount under part B should not be allowed to be withdrawn as cash and used to pay the subsidy part of the input being purchased. This will ensure better targeting and encourage digital transactions.

### **M. E-National Agriculture Market (e-NAM)**

National Agriculture Market (eNAM) is a pan-India electronic trading portal which networks the existing APMC mandis to create a unified national market for agricultural commodities.

e-NAM is an effort to change the nature of the market to a single unified pan-India market.

**Logic:** We need to devise a set procurement model along with the States but we also need to link it to the public distribution system. With better prices, what is also important is better access to the market. States need to support some of the reforms and be a part of the e-NAM initiative. e-NAM could help to break this logjam – it is a virtual market.

- All the markets will be linked through the platform
- Infrastructure facilities like quality testing
- Storage facilities if the produce is not sold at that time
- Can get a loan even on the produce stored
- Can choose where he sells his products, in a different state where he might get better returns

### Where do we lack?

Indian farmers today have very limited choices for selling their produce — whether at the farmgate or local market (haat) to village aggregators; at the APMC (agricultural produce market committee) wholesale mandi to private traders; or at the minimum support price (MSP) to government procurement agencies, if they exist. In all these cases — barring MSP, which is given only on produce meeting “fair average quality” norms — the buyer decides the price. In most other businesses/commodities, the seller fixes the price.

A perfect market pre-supposes many sellers and buyers, whereas the farmgate and haat have monopsonies. APMCs technically have multiple buyers, but the system of open auctions for determining prices through transparent bidding is, in practice, non-existent. In most APMCs, buyers have to route all purchases through licenced aadhatis. These middlemen charge commission for their “services” — many times, both from the buyer and seller. The aadhati is also often a moneylender, supplying seeds, fertilisers and pesticides to farmers on credit. They, then, are forced to sell through him and settle their dues in perpetuity.

The Union Agriculture Ministry’s Model Agricultural Produce and Livestock Marketing (APLM) Act seeks to expand farmers’ marketing choices — by allowing private markets (as against only APMCs), permitting direct bulk purchases from the farmgate, declaring warehouses or cold storages as deemed markets, and demolishing the existing concept of a “market area”. Currently, an APMC’s purview extends to the entire tehsil and villages in that sub-district, with any trade undertaken in this so-called market area liable for payment of mandi fee. The Model APLM Act recognises only the market yard, i.e the area within the boundary walls where actual trade in the mandi takes place.

### Need Policy Reforms on the following front –

**a. Uniform mandi fees:** These now range from 0.5% to 5% on the value of sale, while varying across states and commodities. It is proposed that a uniform mandi fee of 0.25% or

0.50% be levied nationwide for food grains, oilseeds and fruits & vegetables. To ensure this arrangement does not unduly favour trading outside the APMC — farmers, too, benefit from open auctions, unlike direct trade where prices are set by single buyers — a level-playing field should be created for those transacting within the market yard. This can be done by lowering mandi fees and other levies.

**b. Abolish mandi fees on inter-state trade):** Charging mandi on produce brought to a state from other states (where it would already have been levied) amounts to double taxation, besides violating the idea of a single national market. There is a need to make e-way bills mandatory for all inter-state trade and mandi fee exemptions be given only against these. The objective should be to ensure payment to farmers and of mandi fees. Once the produce leaves the premises, no documentation is needed for any onward movement.

**c. Eliminate Aadhatiya-based trading:** All trade in APMCs should be through open auctioning, involving multiple bidders for each lot. Such trades should be directly between buyers and sellers, with no middlemen charging commission. The farmer should have total freedom to sell his produce at the farmgate, haat, APMC yard, private markets, deemed markets (warehouses/cold storages) or e-trading platforms.

**d. Enable sample-based sales:** Farmer today brings his whole produce to the APMC and the buyers do physical inspection before bidding. The successful buyer, then, sort and grade it before onward supply, resulting in double transportation — from the farmgate to APMC and from the APMC to the ultimate destination. If grading and sorting facilities exist closer to the farmgate, the farmer need take only a sample of his produce, along with the relevant quality certification documents, to the mandi. It would save him the trouble of hauling a trolley-load, while the trader benefits by getting sorted and graded produce that can be directly transported to the destination. There will be less crowding at the APMCs as well.

**e. Storage and banking facilities near APMCs:** At mandis the lowest prices are during the 3-4 post-harvest months and highest in the immediate pre-harvest period. Farmers undertake maximum sales just after harvest, as they need to purchase inputs for the next sowing season. Such distress sales can be avoided if facilities for bagging and storage, along with loans against warehouse receipts, are available to meet immediate cash requirements. These should exist in the vicinity of APMCs. When farmers have the choice to sell or store their crop, it will force traders to pay the actual value of produce based on quality.

**f. Promote FPOs in marketing:** Producer organisations/companies should be encouraged to take up direct marketing of their members' produce to large buyers and processors. Besides, they can be given mandi to trade in APMCs. There are some FPOs that do such trading; it has been found to result in more competition and better prices at APMCs.

**g. Relax/abolish Essential Commodities Act:** Increased production, liberalised imports and food inflation well under control, restrictions on stocking, movement and export of farm

produce have become redundant. The dismantling of such controls under ECA and other regulations would expand trade and lead to better realisations for cultivators.

**h. Common e-NAM trading licence:** What is needed is a common licence valid across all e-NAM APMCs. An e-wallet or plug-and-play facility of this kind will multiply the number of buyers and meet the e-NAM's primary objective of promoting better price discovery.

**Attempt:** Examine the challenges associated with agricultural marketing in India. What is e-NAM? Discuss its features. Can it address these challenges? Examine.

### N. Integrated Farming Systems (IFS)

Sustainable agriculture means an integrated approach to increasing farm yield and managing resources in order to address all three critical aspects of sustainability: **economic, environmental and social.**

Integrated Farming System (IFS) is an interdependent, interrelated often interlocking production systems based on few crops, animals and related subsidiary enterprises in such a way that maximize the utilization of nutrients of each system and minimize the negative effect of these enterprises on environment. It is a farming practice meant for all-round development of agriculture with animal husbandry and other occupations related to core agricultural practices. It has the capability to make the sector profitable.

- Maximization of yield of all component enterprises to provide steady and stable income at higher levels
- Rejuvenation/amelioration of systems productivity and achieve agro ecological equilibrium.
- Control the built-up of insects-pest, diseases and weeds population through natural cropping system management and keep them at low level of intensity.
- Reducing the use of chemical fertilizer and other harmful agrochemicals and pesticides to provide pollution free, healthy produce and environment to the society at large.
- Increase in natural resource use efficiency by early recycling of nutrients.
- Mitigation of negative impact of agriculture or livestock on environment.

In India, efforts were made to develop low cost farming systems suitable for Indian conditions, based on the principles of productive utilization of farm wastes and fuller utilization of available resources and manpower. The sustained research efforts have resulted in the development of integrated farming systems involving fish culture, livestock raising and agriculture.

Agriculture experts and scientists have stressed upon the need for integrated farming for realising the government's vision of doubling farmers' income.

### O. Soil Health card

Indian population is still largely dependent on agriculture. Soil health is a crucial component and due regulation is critical for increasing yield and productivity. Soil health is dependent on multiple factors.

Soil Health Card: Provides information to the farmers on nutrient status of their soil along with recommendations on appropriate dosage of nutrients to be applied for improving crop productivity and soil fertility

- Using a grid-wise approach, representative soil samples from the fields are tested for nutrient content in designated chemical laboratories.
- The government seems determined to promote more judicious use of fertilisers.

#### **How SHC works**

Accordingly, macro and micro nutrients needed by the soil are identified and translated into specific, measured quantities of fertilisers required.

- This information, printed on the SHC, is made available to the farmers in that grid through the state agricultural departments.
- Thirty million SHCs were issued in 2015-16 and the Ministry of Agriculture aims to cover the entire farming population by 2018-19.
- In addition, on a pilot basis, the soil health information is made available at fertiliser purchase points —Primary Agricultural Credit Societies (PACS) and POS devices-enabled fertiliser retail shops.

However, farmers still buy large amount of fertiliser, disregarding SHC recommendations.

#### **Problems associated:**

SHCs are not easy to use—

- They give general recommendations regarding the quantity of fertilisers required over the entire crop season whereas, in reality, fertilisers should be used in varying amounts over the different stages of the crop growth.
- So, even those farmers who start with the intention to use less fertiliser as a result of the SHCs ultimately have to fall back on their own judgement to decide on the amount of fertiliser to be used at each stage of the cropping cycle.

### Short term concerns:

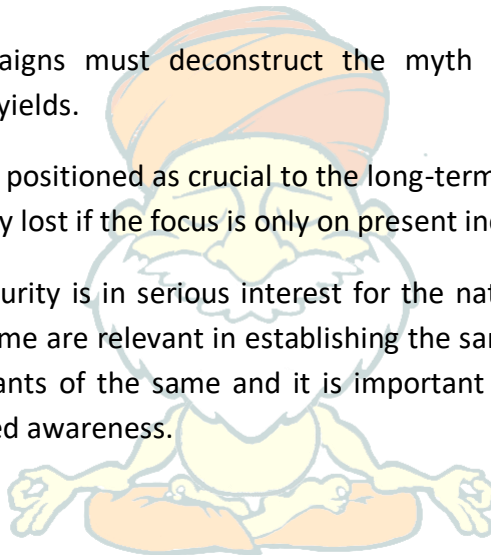
If crop growth appears to be below normal at the middle of the season, the farmer will usually apply large amounts of fertiliser.

- For farmers who have already bought bags of fertilisers, it is a sunk cost and so the prudent course of action is to apply more – even if the government's SHC suggests otherwise.
- Maximising yield and fear of loss are the salient concerns.
- The government has started to provide recommendations on the SHC as per the crops sown.

### More needs to be done

- The farmers need SHC recommendations tailored according to crop growth stages.
- Promotional campaigns must deconstruct the myth of “more fertilisers” as a panacea for better yields.
- Soil health must be positioned as crucial to the long-term productivity of land, which will be irredeemably lost if the focus is only on present income flows.

India's long-term food security is in serious interest for the nation. It is important that all factors determining the same are relevant in establishing the same. Soil health is one of the most important determinants of the same and it is important the SHC scheme is used in right direction with required awareness.



### P. Organic Farming

India is home to some of the most fertile and productive farmland with more than 60 per cent of the land area being arable and 58 per cent of the rural population depending primarily on agriculture for livelihood. With such an enormous potential, promoting healthier and sustainable farming practices can transform the entire nation's agronomical profile and, thereby, the nation's health index.

Experts suggest that going organic has a positive impact on both income and profitability of farmers. Those who have tried it, have experienced the benefits beginning from overall farm health to a huge increase in productivity.

Globally, experts suggest that organic agriculture is the future. For the western world, it is new-found treasure. For India, it is about going back to the past and picking up ancient practices.



It is a method of farming system which primarily aimed at cultivating the land and raising crops in such a way, as to keep the soil alive and in good health by use of organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials along with beneficial microbes (biofertilizers) to release nutrients to crops for increased sustainable production in an eco-friendly pollution free environment.

### **There is a need –**

- With the increase in population our compulsion would be not only to stabilize agricultural production but to increase it further in sustainable manner.
- The scientists have realized that the 'Green Revolution' with high input use has reached a plateau and is now sustained with diminishing return of falling dividends. Thus, a natural balance needs to be maintained at all cost for existence of life and property.
- The obvious choice for that would be more relevant in the present era, when these agrochemicals which are produced from fossil fuel and are not renewable and are diminishing in availability. It may also cost heavily on our foreign exchange in future.

### **Key characteristics of organic farming include:**

- Protecting the long-term fertility of soils by maintaining organic matter levels, encouraging soil biological activity, and careful mechanical intervention
- Providing crop nutrients indirectly using relatively insoluble nutrient sources which are made available to the plant by the action of soil micro-organisms
- Nitrogen self-sufficiency through the use of legumes and biological nitrogen fixation, as well as effective recycling of organic materials including crop residues and livestock manures
- Weed, disease and pest control relying primarily on crop rotations, natural predators, diversity, organic manuring, resistant varieties and limited (preferably minimal) thermal, biological and chemical intervention
- The extensive management of livestock, paying full regard to their evolutionary adaptations, behavioural needs and animal welfare issues with respect to nutrition, housing, health, breeding and rearing
- Careful attention to the impact of the farming system on the wider environment and the conservation of wildlife and natural habitats

### **Issues:**

- There is relatively lower awareness about organic farming in India. According to the International Federation of Organic Agriculture Movement (IFOAM), India stands ninth on the list of countries relying on organic farming.

- While most farmers don't know the harmful impacts of chemical-based farming, others understand them but do not know how to bring about the much-needed change. This is where the importance of farmer education gains momentum.

### Way ahead: Training the farmers

Organic farming should begin with training the most important people behind the big picture: the farmers.

- Farmers need to be informed about the latest technological and scientific developments in this area.
- Incorporating organic tools and techniques into their daily operations in an efficient and effective manner will require ongoing training.
- Farmers will need to be weaned off quick-fix chemical methods and reintroduced to our long lost indigenous knowledge. They need to be trained afresh on aspects such as soil building, pest management, inter-cropping, and compost and manure preparation.
- Agronomists must be deployed in the field to monitor the quality of produce and give timely advice to farmers.
- Certification programmes such as the Indian government's National Centre for Organic Farming (NCOF) and Participatory Guarantee Scheme (PGS) need to be made mandatory.

To make organic farming cost effective and easily accessible, the farmer needs to be brought in, in a way that he sees financial promise and possibilities. With farmers and consumers both benefiting from clean, healthy, non-chemical produce, along with unprecedented gains for the environment, organic farming could put Indian agriculture in a win-win situation.

**Do you know:** Sikkim is India's first fully organic State.

**Attempt:** Discuss the various benefits and limitations of organic farming. Do you think that Organic Farming can totally replace the conventional method of agriculture? Critically analyze.



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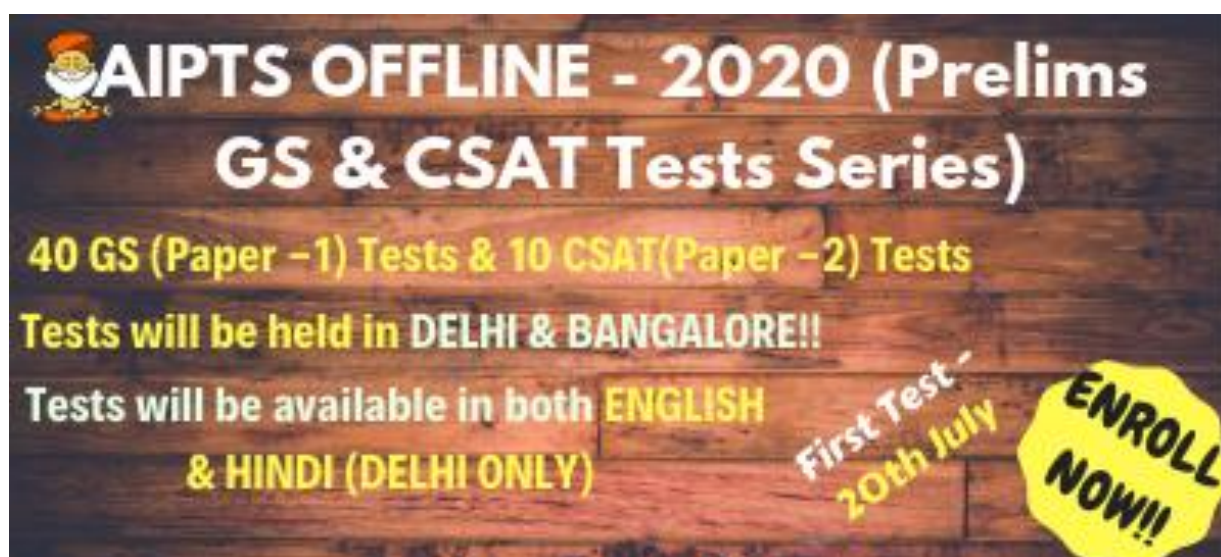
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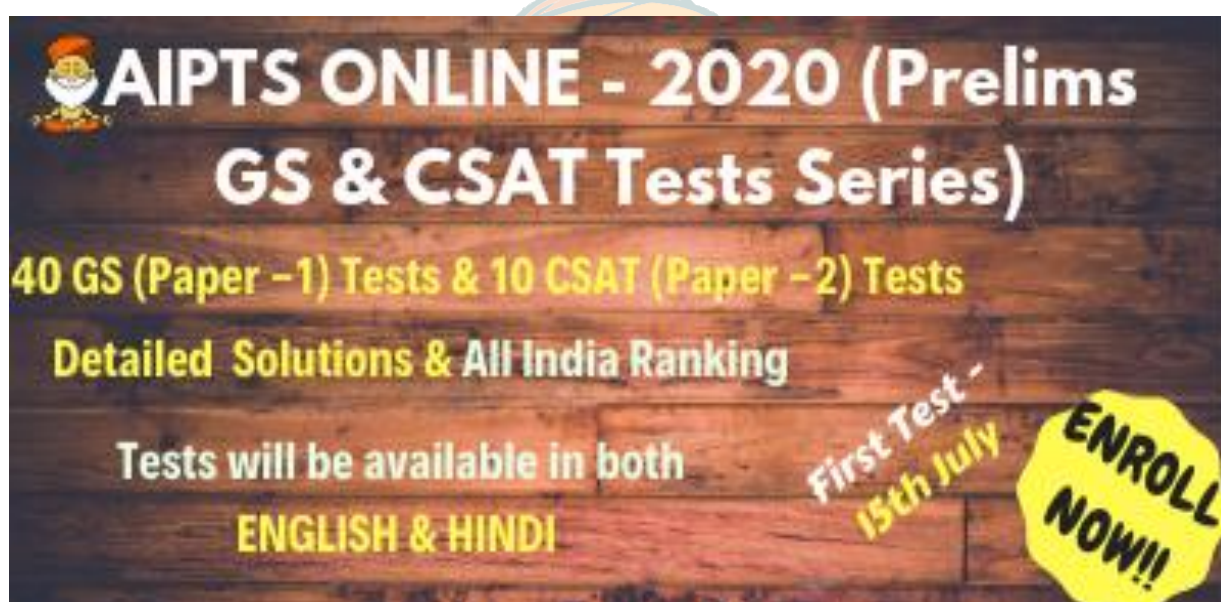
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