



# YK GIST - AUGUST

## CULTURAL DIVERSITY RURAL ECONOMY



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## Preface

This is our 65<sup>th</sup> edition of Yojana Gist and 56<sup>th</sup> edition of Kurukshetra Gist, released for the month of August 2020. 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 deals 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 😊**

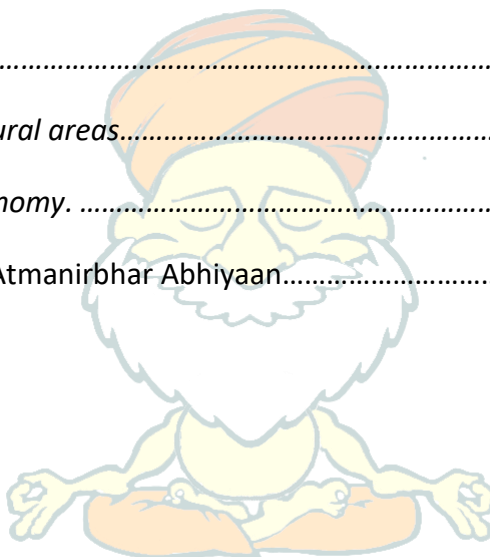
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## CULTURAL DIVERSITY

### **A. Philosophical Nature of Indian Music**

The Indian classical music, be it Hindustani or Carnatic, has essentially got a spiritual component inherent in it.

1. **Samaveda** (from saman, roughly translating to 'melody') - Three main pitches (or tones) of voice were used to enunciate the words including a prescribed length of time for sustaining a given syllable – and this was then further elaborated by numerous combinations and permutations of those pitches and accents.
2. **Temples** have provided for this art form to flourish. Bhakti or selfless devotion has been the underlying essence of these art forms.
3. **Inward journey:** Music is a way to intimately connect with oneself

### **A. Nadopasana - The Invocation of the Primordial Sound**

- The concept 'Nadopasana' means 'worship ( upasana ) through music ( nada )'
- For its practitioners, music became an internal journey for the realisation of the ultimate truth; or music that leads to the realization of the existence of blissful heaven.
- The presence of both emotional and intellectual dimensions is the reason why Carnatic music is defined as both Gandharva Vidya (music of the Gods) and Sangeetha Kala (the science of music).

### **B. The Guru-Shishya and Gharana tradition**

'Gharana', derived from the Hindi word 'ghar' (house), is a system by which a certain style of music, unique to the particular unit, is handed down from teacher to disciple. For the longest time, a gharana consisted strictly of family members and music was preserved within its lineage, almost like any other property.

- Its origin is traced back to the time when the Mughal empire was at its twilight, and art and culture of the court, disintegrated to find new homes in the princely states.
- Decline of the Mughal empire and emergence of gharanas
- A crucial moment in the history of music in the Mughal empire was in 1668-69 when emperor Aurangzeb ordered a ban on music. Italian traveler Niccolai Manucci, who documented the event, wrote about a "great destruction in musical instruments": "If any house or elsewhere he heard the sound of singing and instruments, he should forthwith hasten there and arrest as many as he could, breaking the instruments."
- The emergence of gharanas by the end of the 19th century, is reflexive of the kind of sociological transformations that music underwent during the final years of the Mughal empire.
- Traditionally, a style of music had to be in existence for three generations for it to be declared a gharana.

### The Origin and Historical Development of Different Forms of Indian Music

The origin of Indian music can be traced back to the **chanting of Vedic hymns and mantras**.

- The **Chandogya Upanishad** talks about the **seven styles of gana** (musical modes), highlighting the importance of Svara (phonemes) of a Vedic mantra that should be pronounced with absolute accuracy.
- The **NatyaSastra**, one of the ancient most compendium on Indian art forms, was compiled between 200 BCE to 200 CE. It is said that NatyaSastra author, the sage **Bharata Muni**, created the **Natya** (theatre) by integrating **speech** from the Rig Veda, **music** from the Sama Veda, **acting** from the Yajur Veda, and **emotions** from the Atharva Veda. This further contributed to the tradition of **Gandharva Veda** - the Vedic science of music.
- One of the earliest references of Ragas used in the Indian classical music can be found in the **Buddhist textual sources**. The 10th century manuscript of **CharyaGiti** (performance-songs) obtained from Tibet, is attributed to the 8th century CE Mahasiddhas Sarahapa. In these texts, there has been mention of classical music Ragas such as **Bhairavi and Gurjari**.
- In the southern part of India, **Prabandha-gana** was the popular performing genre that existed between the 11th to 16th centuries. The word Prabandha, connotes a well-bound composition. It was the **Prabandha tradition that gradually influenced the emergence of two associated**, yet distinctive, styles of classical music that are now known as Hindustani and Carnatic music.
- In the north-eastern India, with the efforts of 15-16th century saint-scholar of the Vaishnava tradition, **Srimanta Sankardev**, a cultural reformation took place and the traditions of the past were revived. He devised new forms of **music (Borgeet), and dance (Sattriya)**.
- **Sikhism** is perhaps the **only religion that uses music as its chief mode of worship**, where poetic teachings of Gurus, composed in classical music, are used as prayer and offering. Using different styles, the Sikh Kirtans are rendered in the Raga and Tala of Indian classical music. In the **Guru Granth Sahib**, the **notation of thirty-one Ragas** of Classical music has been supplied with necessary particulars.
- **In Islam**, music has been honoured and incorporated in dervish dances or qawwali singing by the Sufi mystics for triggering their consciousness to its union with the divine supreme.
- With regards to Indian classical music, it should be noted that the term Classical only suggests that **it has its foundations in the standard convention or shastra**, in accordance with the textual tradition.

### Embracing Pluralism and Particularism

- Though spirituality has been the unifying factor for different disciplines of Indian classical music, India is endowed with a rich and diverse musical heritage. Because of **diversity** of geography and culture and **uniqueness of ethnicity** across Indian subcontinent (ancient text Natyashastra has recorded this distinctness)
- In the Natyashastra, the **musical style of northern India** is mentioned as 'Udichya' while the **musical style that was prevalent in the deccan region** is recorded as the **Andhriya**, indicating a socio-cultural context.

### The Emergence of Khayal Music

- Developed around the time period of the 17th century CE. Historically, its popularity coincided with the breaking down of the Mughal Empire and the rise of **riti (romantic) poetry** of Hindi literature.
- The Khayal style, which was an **offshoot of its precursor classical music form called Dhrupad**, particularly suited to the courtesans. Majority of Khayal artists were Muslims and much of its technical vocabulary is derived from Urdu.

### Ragamala: Visual Art and Classic Music

- A typical example of the **amalgamation of Indian classical music with visual art and poetry** was the evolution of **Ragamala ('garlands of musical modes')** painting series of medieval India.
- It was a form of Indian miniature painting that depicted various Indian musical modes or Ragas.

## **B. Northeast Region: Unique Identity**

Earliest human footprints here have been traced back to the early Stone Age or Palaeolithic Age (between 40,000 and 35,000 years ago). Ethnologists have pointed at the presence of traces of Negritos too, apart from prominent existence of people of pre-Dravidian, Eurasian, Austroloid, Mongoloid, Alpine or Armenoid, Mediterranean, Indo-Aryan and Irano-Scythian stocks. The people of the region can be divided into three broad groups from the ethnological point of view: hill tribes, plain tribes and non-tribals of the plains. The region has over 160 Scheduled Tribes and over 400 other tribal and sub-tribal communities and groups. Ethnically most tribes belong to the **Indo-Mongoloid** racial stock, and speak languages of different divisions and sub-divisions of the great Sino-Tibetan linguistic family.

### ***Language***

- Most languages belong to different divisions and subdivisions of the great Sino-Tibetan linguistic family.
- The Bodo, Rabha, Dimasa and Karbi languages of Assam, Garo of Meghalaya, Kokborok of Tripura, and most languages spoken in Arunachal Pradesh, Nagaland, Mizoram and



the hills of Manipur belong to the Tibeto-Burman sub-family of the Sino-Tibetan group.

- Assamese on the other hand belong to the neo Indo-Aryan family, while Khasi is a Mon-Khmer (Austro-Asiatic) language spoken in Meghalaya.
- Nepali, Bhetia and Lepcha are the three major languages in Sikkim, which is ethnically different from the other Northeastern states.

### **Religion and Faith**

- Vaishnavism is the most prominent in Assam and Manipur for majority of the population.
- Donyi-Polo in Arunachal Pradesh and Niam-tre in Meghalaya.
- Arunachal Pradesh also has a significant presence of Buddhism; the Monpa, Sherdukpen, Memba and Khamba tribes follow the Mahayana school, while the Khamti, Singpho and Tangsa tribes follow the Theravada school.

### **Songs of Shaman – Arunachal Pradesh**

- Shamanism is prevalent among different tribes in Arunachal Pradesh. Every tribe in Arunachal Pradesh has its **own kind of ritual expert** for performing rites and sacrifices.
- **In Arunachal Pradesh**, Shaman is mostly seen as a diviner, communicator, negotiator, healer, ritual specialist, and religious expert but neither as a magician nor a mystic. S/he is the **middleman between human and spirits** who can communicate with the spirits.
- Shamans are also the **storehouse of traditional knowledge** in the form of legends, myths, ritual incantations etc.

### **Festival**

- Assam - Bihu, the most popular festival. It has its roots in agrarian practices - Bhogali Bihu is celebration of the harvest, Rongali Bihu is about the New Year. Assam also observes Kongali Bihu-which comprises of a solemn prayer for a good crop.
- The Bodos call their New Year festival Baisagu, the Dimasas call it Busu, the Karbis call it Rongker, the Mishings call it Ali-aye-Lrigang, and the Rabhas call it Baikho.
- Meghalaya - The Khasis celebrate Shad Suk Mynsiem, the Jaintias celebrate Behdeinkham and the Garos Wangala.
- Mizoram - All three festivals— Chapchar Kut, Mim Kut and Pawl Kuft—are related to agriculture, during which the Mizos perform Cheraw, the amazing bamboo dance.
- Arunachal Pradesh - The Adi community celebrates Solung, the Apatanis celebrate Dree, the Niyishis celebrate Nokyum, the Galos celebrate Mopin and the Monpas celebrate Losar-all related to agriculture.

- Nagaland - Tribe-wise festivals are— Sekrenyi (Angami), Aoling Monyu (Konyak), Moatsu (Ao), Tuluni (Sema), ZJokhu Emong (Lotha) and Amongmong (Sangtam).
- Manipur - Cheiraoba is the Manipuri New Year festival. Lai Haraoba is celebrated to appease the sylvan deity called Umanglai. Yaoshang is the wonderful week-long Holi festival. Rath Yatra, also called Kang Chingba, is a nine-day chariot festival dedicated to Lord Jagannath.

### **Sowa-Rigpa (Knowledge of Healing or Science of Healing)**

The term Sowa-Rigpa is derived from Bhoti language which means “Knowledge of Healing’. It is an ancient Indian medical system conceived and propounded by Lord Buddha in India.

The principle medical text “rGyud-bZi” (Chatush Tantra-a textbook of fundamental principles of Sowa-Rigpa in Sanskrit language) was pioneered by Lord Buddha and translated into Bhoti language around 8-12th Century and amended by Yuthok Yontan Gombo and other scholars of Trans Himalayan region according to the socio-climatic conditions.

The fundamental principles of Sowa-Rigpa is based on Jung-wa-nga (Panchmahabutha), Nespa-sum (Tridosha), Luszung-dun (Saptadhatu) etc.

According to Sowa-Rigpa health is an equation of balance of tridosha and five cosmo-physical energies (Panchmahabuta), balance within the body, balance with the environment, and with the Universe.

Pulse examination and astrological evaluation/analysis of an individual are the unique diagnostic tools in Sowa-Rigpa.

### ***Dance***

- Two of the dance forms of the Northeast—Manipuri of Manipur and Satriya of Assam.
- Assamese saint reformer Sankaradeva, introduced the Satriya dance which is governed by strictly laid down principles in respect of hastamudras, footworks, aharyas, music etc. Manipuri dance has a large repertoire, the most popular forms being Raas, Sankirtana and Thang-Ta.

### ***Rongkholi – Meghalaya***

- Rongkholi or ‘Tiger Festival’ is a religious festival celebrated by the people of Nongtalang village in the War-Jaintia region of Meghalaya. The War-Jaintias lives on the slopes of the west Jaintia hills district bordering Bangladesh.
- As per tradition, whenever any person from the village catches a tiger or its feline like, rituals have to be performed. The festival is mainly held in the month of January to March.

### ***Chokri Naga Folk Songs – Nagaland***



- The Chokri community is a sub community under the tribe Chakesang (Naga).
- Chakhesang tribe as a whole have a Chakesang cultural research center situated at Chethba town in Phek district. They cherish the folk song culture as their proud heritage.

### **Handloom**

- Assam has the highest number of handlooms in the country. Assam's traditional handloom industry has been basically silk-oriented. State is also home to the unique muga or golden silk—a variety of wild silk geographically tagged to Assam.
- In Assam, people commonly weave mekhela-chador, while the ceremonial set also includes a riha.
- Bodo tribal women of Assam weave the dokhona and jwmgra that constitute a woman's traditional dress, while the aronai is a beautiful scarf worn by men.
- Most common handloom products of the Mishing tribes are sumpa and galuk, a two-piece dress for women, while Rabha women weave khanbung and riphan.
- In Manipur, some of the popular traditional fabrics include the phanek of the Meiteis, kasan of the Tangkhuls, and so on.
- In Arunachal Pradesh, Apatani women weave bilanabi, chinyu-abi and jig-jiro, Singpho women sew pukang, Nyishi women weave par-ij, Khamti women weave siu-pashao.
- Naga tribes - The Ao shawl is called tsungkotepsu, while the Angami shawl is called loramhousho.
- Mizoram - varieties of the puan—a drape and uncut rectangular cotton cloth with tualhlohpuan and punchei.

### **Musical Richness**

The long dama of the Garos of Meghalaya (they play 100 drums in unison during the Wangala festival); the bhor-taal (large brass cymbals used in Assam's Satra monasteries); the bengbung of Mizoram (similar to a xylophone).

### **Nazhu Festival – Nagaland**

- The Nazhu Festival of the Pochury-Naga merits attention as it continues to be observed by a small group of people who barely keep alive the ritualistic practices.
- The most symbolic and unique element common to all is heralding of Nazhu, with the erection of a bamboo totem Awuthruu, that resembles a giant wind chime hung from a tall bamboo.
- The totem is erected any day from the 20th to 24th February. For the Laniri Nale, the totem goes up on the 24th February with all the formalities completed on this day.

### **Bamboo: Pena**

- Pena is a single stringed musical instrument. It consists of two parts, the penamasa or dhor which is a bamboo pole attached to a coconut shell and pena cheijing or chorr, which is a bow used to produce friction on the string.
- Pena is an indispensable part of Meitei society in Manipur, used in ritualistic functions like Lai Haraouba and Lai Ikouba.

### **Rathwa ni Gher: Tribal Dance of Rathwa**

- **Performed by** - The Rathwas, who dwell in the hilly area of the southeastern part of Gujarat
- On the occasion of Holi (festival of colours) also known as Kavant festival, named after the place where the Holi carnival takes place.
- **Sankheda Nu Lakh Kam:** Lacquered turned wood furniture of Sankheda
- Sankheda, a small town in Gujarat has about 80-100 families belonging to the 'Kharadi-Suthar' community identified with the occupation of wood turning.
- Lacquered, turned wood furniture with hand-painted motifs and traditional method & ornamentation, popularly known as Sankheda furniture, is thought to have been produced in the town from about 1855.

### **Temple Inscriptions of Tamil Nadu**

- In terms of sheer diversity of subjects and comprehensiveness of coverage of medieval India, Tamil Nadu temples have the maximum number of inscriptions.
- Most inscriptions deal with local administration of land and water. They are about disputes or allocation or gifts. They give us a lot of information on how land was cultivated, how water was conserved and used.
- Temple walls also record the resolution of caste disputes. Bramhadesam in the Tambraparni banks is a magnificent temple. It has on its walls a short arbitration judgement that enjoined two castes to live peacefully for the well-being of the entire village.
- A small inscription from 898 CE in the Shiva temple in Manur, Tirunelveli is of vital importance. It mentions the village land owners meeting on a night and redrafting the rules of election into the Judicial cum legislative assembly of the village.
- Uthiramerur inscription: Depicts that electoral practices of public franchise was prevalent in Tamil Nadu long before the British "gifted" us democracy.

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### **Shadow Puppet Traditions**

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Shadow puppets are an ancient part of India's culture, particularly regionally as the

- Keelu bomme and tholu bommalata of Andhra Pradesh
- Togalu gombeyaata in Karnataka\
- Charma bahuli natya in Maharashtra
- Ravanachhaya in Odisha
- Tholpava koothu in Kerala
- Thol bommalatta in Tamil Nadu
- Yampuri in Bihar

Dance forms such as the Chhau of Odisha literally mean "shadow". The shadow theatre dance drama theatres are usually performed on platform stages attached to Hindu temples, and in some regions, these are called Koothu Madams or Koothambalams.

In many regions, the puppet drama play is performed by itinerant artist families on temporary stages during major temple festivals. Legends from the Hindu epics Ramayana and the Mahabharata dominate their repertoire.

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### **Kalamkari – Andhra Pradesh**

- Sri Kalahasti near the temple town of Tirupati in Andhra Pradesh specializes in producing temple cloths- Kalamkari (pen-work) – primarily used for their temple festivals or as wall hangings.
- The stories from the epics Ramayana, Mahabharat and the Puranas are painted as continuous narratives.
- The colours are obtained from vegetable and mineral sources. The gods are painted blue, the demons and evil characters in red and green.
- Yellow is used for female figures and ornaments. Red is mostly used as a background.

### **C. Harmony Through Dance**

**Classical dances:** Bharatanatyam, Kuchipudi, Kathak, Mohinattam, Kathakali, Sattriya, Odissi and Manipuri

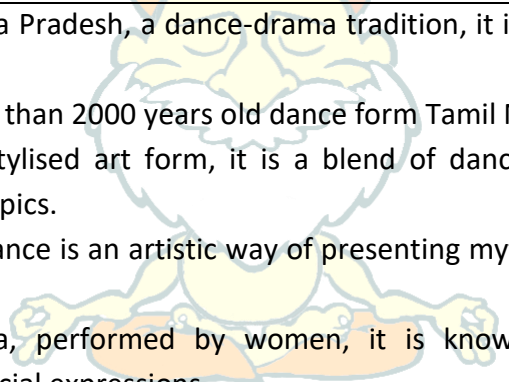
#### **Kathak**

- **Krishna's Ras Leela** is an important topic for Kathak dancers.
- Kathak was patronised by Muslim rulers in the northern part of India.
- The 19th century is considered the golden period for Kathak. It was during this time that **Nawab Wajid Ali Shah** patronised it and the **Lucknow Gharana** was established.

#### **Kuchipudi**

- The dance form from Andhra Pradesh; one of the foremost and key patrons of Kuchipudi, was the **Nawab of Golconda, Abul Hasan Qutb Shah**.
- Popular in North India, represents a unique synthesis of Hindu and Muslim genius in art
- In the 17th century, this art form was dying. That was when the Nawab gifted these dancers a whole village which is now called Kuchipudi.
- Kuchipudi dancers are called Bhagavatulu. Theme - episodes from the Bhagavata Purana.
- The **sabdam** is considered one of the most important pieces in the Kuchipudi repertoire. Traditional Sabdams where stories are narrated, often about kings, sometimes even end with a 'Salam', like in the **Manduka Sabdam** which narrates the story of Gajendra Moksham. This Sabdam narrates the story of how the king of the elephants is saved by Lord Vishnu.

**Kalaripayattu – Kerala:** Kalaripayattu is the martial art originated and popularly practiced in Kerala. Mythology has it that the warrior sage Parashurama is the promulgator of Kalaripayattu.

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1. **Kuchipudi** from Andhra Pradesh, a dance-drama tradition, it is known for its grace and fluid movements,
  2. **Bharatnatyam**, a more than 2000 years old dance form Tamil Nadu
  3. **Kathakali**, Kerala, a stylised art form, it is a blend of dance, music and acting and dramatises stories from epics.
  4. **Sattriya**, Assam, the dance is an artistic way of presenting mythological teachings in an enjoyable manner.
  5. **Mohiniyattam**, Kerala, performed by women, it is known for its delicate body movements and subtle facial expressions
  6. **Odissi** from Odisha, it is a dance of love and passion touching on the divine and the human, the sublime and the mundane
  7. **Kathak** popular in North India, represents a unique synthesis of Hindu and Muslim genius in art

### **D. Maharashtra: Richly Diverse and Vibrant**

As its name itself suggests it is the great land, Maha (“great”) and Rashtra (“nation/dominion”). Religions and Social Activities in Maharashtra is a mixture of well diverse democracy and all mixed cultures like the rest of India.

#### **Caves in Maharashtra**

**Elephanta caves:** The **Elephanta caves** are located on a small island in the sea near Mumbai. The caves are hewn from solid basalt rock. The carvings narrate **Hindu mythologies**, with the **large monolithic 20 feet Trimurti Sadashiva** (three-faced Shiva), **Nataraja** (Lord of dance) and **Yogishvara** (Lord of Yoga) being the most celebrated.

The **Kanheri caves**, around the outskirts of Mumbai are considered to be very important to understand the development of Buddhism in Western India.

The **Bhaja, Karla, Bedse, Pandavleni, Lenyadri, Manmodi and Shivneri** caves are well known for their architecture, sculpture and paintings.

#### **Ajanta and Ellora caves**

**a. Kailashanāth Temple at Ellora:** A rock-cut temple is carved from a large rock, and excavated and cut to imitate a wooden or masonry temple, with wall decorations, and works of art.

- The finest example of this type is the **Kailashanāth Temple at Ellora**. The Kailashanāth Temple or Cave 16 as it is known at **Ellora Caves**, is located at Maharashtra on the Deccan Plateau, is a huge monolithic temple dedicated to **Lord Siva**. It is famous for the fact that, it was excavated from the top down, rather than by the usual practice of carving into the scarp of a hillside. The Temple was created through a single, huge top-down excavation 100 feet down into volcanic basaltic cliff rock.
- Ellora also called Verul, dates back to the Rashtrakuta dynasty. There are over 100 caves at the site, all excavated from the basalt cliffs in the Charanandri Hills that have evidence of Buddhist, Hindu and Jain ‘viharas’ and ‘mathas’.
- Cave 16 features the largest single monolithic rock excavation in the world, the Kailasha temple, a chariot shaped monument dedicated to Lord Shiva. The Pitalkhora caves located in the Satamala Hill Ranges of Maharashtra consist of 14 rock-cut cave monuments which date back to the third century BCE.

**b. Ajanta Paintings in Ajanta caves** (UNESCO World Heritage site): Described as among the finest surviving examples of ancient Indian art, that present emotion through gesture, pose and form. The paintings are in “dry fresco”, painted on top of a dry plaster surface rather than into wet plaster.

- Narrate the Jataka tales describing the previous births of the Buddha
- Show about the unity of religions followed at that time
- Provide a contrast between the spiritual life of monks who had given up all materialistic possessions versus the sensual life of those it considered materialistic, luxurious, symbols of wealth, leisurely and high fashion.
- Additional evidence of international trade includes the use of the blue lapis lazuli pigment to depict foreigners in the Ajanta paintings, which must have been imported from Afghanistan or Iran
- Abanindranath Tagore and Syed Thajudeen also used the Ajanta paintings for inspiration.

**Think:** The caves of ancient and medieval ages enlighten us with a lot of information of the bygone era giving us an impression of various traditions, customs and lifestyles followed by the inhabitants.

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### ***Paintings in Maharashtra***

#### ***Warli Paintings***

- A painting style of the tribals who predominantly inhabit the areas of Dahanu, Talasari, Jawhar, Palghar etc.
- The art uses very basic representation-a circle, a triangle and a square-to depict nature and daily activities of the tribals.
- The central motif in these ritual paintings is surrounded by scenes portraying hunting, fishing and farming, festivals and dances, trees and animals.
- Only white colour is used in Warli paintings. The white pigment is a mixture of rice paste and water with gum as a binder.

#### ***The Pinguli Chitrakathi***

- The Thakkar tribe has been practicing Pinguli Chitrakathi since the 17th century.
- This is done using a paper, brush and handmade colours.
- It follows a sequence and is based on the stories of the Mahabharata and Ramayana.
- A collection of pictures is used to tell the story, which unfolds in the form of songs supported by the music.

#### ***The Ganjifa***

- Ganjifa are handmade playing cards which were earlier used by the Royal family of Sawantwadi.
- These cards are made from circular pieces of paper on which intricate designs of Dashavatara (Ten incarnations of Lord Vishnu) are hand-painted. A set of Dashavatara Ganjifa consists of 120 cards.
- Under the patronage of the Royal family of Sawantwadi, the Chitari community has preserved this dying art.

#### ***Bhitti Chitra***



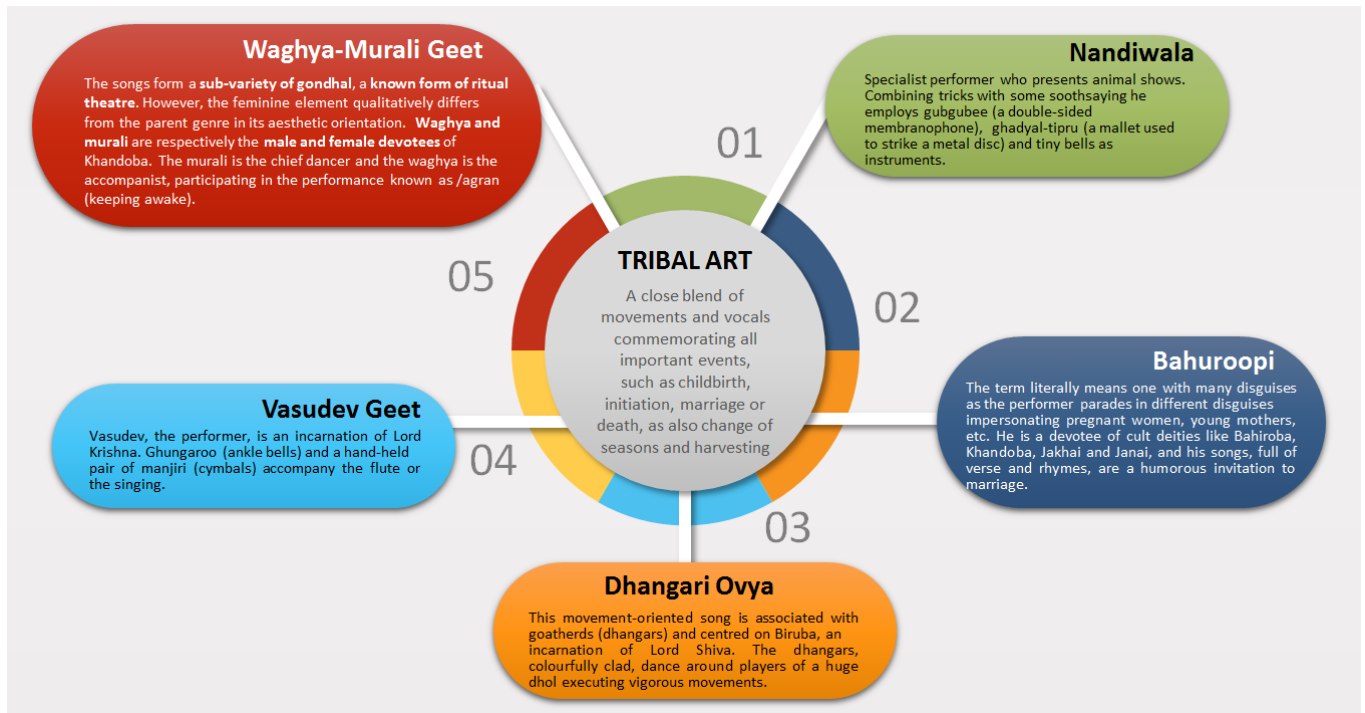
- Bhatti Chitra is an art style that depicts religious themes on the walls of houses or temples. The Matheran or Mahatma communities are traditional Bhatti Chitra artistes.
- The paintings are embossed with gold and silver to enhance the depictions. This is commonly created on temple walls and is often intricate.
- The Matherans live in Godvard near Pali and are known for their paintings of the Gangaur idols.

### **Rangoli**

- Rangoli is a traditional floor art. Mesmerising patterns are created on the floor or the ground using materials such as coloured rice, dry flour, coloured sand or flower petals.
- The themes for rangoli are varied: celebrating religious, historical or topical personalities and events, and highlighting current social issues such as female foeticide, national integrity. Glitters, paints and stickers make the art form even more beautiful.

### **Ranmale Goa**

- Ranmale is a ritualistic and folk theatre form based on mythological stories from the popular Indian epics of Ramayana and Mahabharata.
- It is presented during the Holi festival and is celebrated as Shigmo (spring festival) in Goa and Konkan areas.
- This form comprises of dance, drama and folk songs called Jats. Each participant of the drama makes his entry to the tune of folk songs.
- The traditional instrument, Ghumat is an earthenware drum with one of its ends covered with the skin of the monitor lizard and the other mouth kept open.
- Jats are sung by the initiator of the folk drama called Sutradhar, while the folk artists stand in a row on the stage acting like a backdrop.



## Folk Dance

### Ritualistic Dance Form

- Ritualistic dance forms can be seen in the Khandoba Jagran of the waghya-murali.
- The participants through the dance express their devotion to God Khandoba and Goddess Renukadevi.
- In Gondhal, the gondhali (male performer) dances uninhibitedly to the beats of the sambal and at the same time sings gondhal songs which are devotional in nature.

### Devotional Dance Form

- The bharud and the kirtan are spontaneous devotional dance forms. In bharud, the bharudkar (performer) sings the opening line, then preaches delivering a spiritual message, and between and after indulges in dancing.
- The warkari kirtan or dindi dance is performed during the Pandharpur pilgrimage. The dance is not choreographed but is extempore with an overflow of devotional expressions of the warkari (pilgrims), ardent devotees of Lord Vitthal.
- Bohada which is also known as Panchami, Akhadi, Chaitee constitutes a dance drama associated with mythological stories.
- The stories of Ramayana, Mahabharata, Lalit and Dashawatara all form part of the repertoire.

### Social Awareness Dance Form

- Powadas (ballads) have been popular ever since the time of Chhatrapati Shivaji Maharaj. Powada has an in-built veer ras (valiant spirit) in it and successfully narrates the tales of Chhatrapati Shivaji Maharaj and other brave warriors.
- It is well-known for the propagation of social doctrines and pronouncing social messages at various levels.

### **Entertaining Dance Form**

- Lavani is an aesthetical combination of singing, enactment and dance, and is one of the most popular folk-dance forms of Maharashtra.
- Tamasha is rich in sringer ras (romanticism). There are two types of tamasha, *dholkit fadacha tamasha* and *sangeet baricha tamasha*. Lavani is performed in both these forms.

### **Assorted Folk Dance Form**

- Naman, Khele and Balya dance (Jakhadi) are prominent folk forms. Naman and Khele are purely dramatic forms which are performed during the Holi season whereas Jakhadi is performed during Ganesh Festival.
- In Sindhudurg district, the chapai dance of the shepherd community is popularly known. It resembles the gaja dance of western Maharashtra. These dances are performed to honour the home-deities of the shepherds Biroba and Jotiba.
- Koli dance is the dance of the fishing community (Kolis). It is performed on festive days and at marriages. Men and women dance together invoking the gods. In Vidarbha, the khadi-gammat folk dance is performed only by men.

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### **Zadipatti**

- Zadipatti is practised in the rice cultivating region/Eastern region of Maharashtra (Chandrapur Bhandar and Gadchiroli district) during the harvest season and derives its name from the local name zadi for rice.
  - It is a blend of commercial and folk theatre form. Live music is a vital part of the form and the actors are singers as well.
  - Zadipatti was born out of the tribal performing art called Dandar, which was a theatrical performance combining music and dance.
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### **Dashavatar: Traditional Folk Theatre Form**

- Dashavatar is a folk theatre form practised by farmers in the Sindhudurg district of the South Konkan region of Maharashtra and the North Goa district of Goa.
  - Dashavatar is popular form of drama in the rural areas.
  - The performance uses bright make-up and costumes.
  - It is accompanied by three musical instruments: a paddle harmonium, tabla and zanj (cymbals).
-

### Temple Inscriptions of Tamil Nadu

**Maximum number of inscriptions:** Tamil Nadu temples in terms of sheer diversity of subjects and comprehensiveness of coverage of medieval India

- Most inscriptions deal with **local administration** of land and water. They are about disputes or allocation or gifts. On how land was cultivated, how water was conserved and used.
- Records the **resolution of caste disputes**. Bramhadesam in the Tambraparni banks is a magnificent temple. It has on its walls a short arbitration judgement that enjoined two castes to live peacefully for the well-being of the entire village.
- A small inscription from 898 CE in the Shiva temple in Manur, Tirunelveli -mentions the village land owners meeting on a night and *redrafting the rules of election into the Judicial cum legislative assembly of the village*. Read in conjunction with the more famous Uthiramerur inscription, we can deduce that electoral practices of public franchise were prevalent in Tamil Nadu long before the British “gifted” us democracy.

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### Compositions of Ameer Khusro – Delhi

Abul Hasan Yamin al-Din Khusro, known as Ammer Khusro Dehlawi, was a musician, scholar and poet, a Sufi Mystic and spiritual disciple of **Hazarat Nizamuddin Auliya** of Delhi.

- He enriched Hindustani classical music with Persian and Arabic elements, from which originated various styles in Hindustani Classical music, such as Khayal, Tarana, Savela, Chaturang, Tirvat, Sawan geet etc.
- The invention of Tabla and Sitar is also traditionally attributed to Amir Khusro.
- He wrote his poetic expressions in Hindavi.

## RURAL ECONOMY

India is predominantly a rural country. As per the 2011 Census, 68.8 per cent of country's population and 72.4 per cent of workforce resided in rural areas. Rural economy constitutes 46 per cent of national income. Despite the rise of urbanization more than half of India's population is projected to be rural by 2050. Thus growth and development of rural economy and population is a key to overall growth and inclusive development of the country in post COVID-19 India.

- As per NITI Aayog report, more than half of Indian industrial production comes from the rural areas. Rural construction also accounts for nearly half of the total building activity in the country. The value of rural services is about a quarter of the total services output.
- Agriculture has accounted for less than half of total rural output since the turn of the century. On the other hand, National Sample Survey Office (NSSO) data shows that more than one-fifth of rural households with self-employment in agriculture have income less than the poverty line.
- Agriculture labour productivity in terms of gross value added (GVA) in India is less than a third of that in China and 1% of that in the US. Rural sector is net importer vis-e-vis urban areas which indicate outward flow of money.

### A. Rural Agriculture

Rural India has traditionally survived on agriculture and allied activities. With 118.9 million people engaged in farming, the sector provides livelihood to 24.6 percent of the total workforce in India of over 481 million; add agricultural labour, the percentage is more than 50 percent. Yet the contribution of agriculture is less than 20 percent of India's GDP. Sixty-seven percent of those engaged in farming are small landholders with less than a hectare of land. These families practice subsistence agriculture which does not meet their year-round needs. Farming incomes, in real terms, have stagnated over the last few years whereas costs of production have significantly gone up.

A vast majority of these marginal farmers live in concentrated rural pockets in several states, particularly in the Hindi heartland and from Eastern and Central parts of India. These pockets are characterised by extreme poverty and deprivation with a very high percentage of the population in the Below Poverty Line (BPL) category.

**Agriculture is important from two standpoints**

- The first is inflation control, which is predicated on adequate supply of food, feed and fibre.
- Secondly, farmers and rural labourers have high marginal propensity to consume.

The Indian economy today needs both low and stable inflation as well as boost to spending, which is best guaranteed by increased farm production and incomes.

### ***Several factors contribute to the entrenched nature of poverty in these geographies:***

#### **1. Increasing Rural-Urban gap**

- In 2008, the rural-urban **gap was at 45% in terms of average revenue** — versus 10% for China and Indonesia.
- The **rural monthly per capita expenditure declined 8.8%** from Rs 1,430 in 2011-12 to Rs 1,304 in 2017-18
- In 2013-2019, the average **agricultural GDP growth rate (driven by livestock) was 3.1%**, much lower than the average GDP growth rate — 6.7%
- The average **growth of the crop sector**, which accounts for two-thirds of the agricultural sector GDP, was 0.3 per cent.

#### **2. Declining Landholding Size**

- Average landholding size of a household has shrunk to 1.1 ha in 2016 (Source: NABARD)
- A farm household needs to have at least 1 ha of land to make ends meet, whereas the proportion of those owning less than one ha is 82.8%
- 37% of farm households owned land parcels of smaller than 0.4 ha
- Another 30% of farm households holdings which between 0.41 and 1.0 ha.
- Only 13% agricultural households owned landholdings bigger than 2 ha.

#### **3. Irrigation has stagnated**, with less than half of Indian farmland irrigated.

#### **4. Rural India suffers from “urban consumer bias”:** Government has kept food prices very low to spare urban consumers of price rise

#### **5. Budget cuts** have affected key agri-programmes such as the Rashtriya Krishi Vikas Yojana, the Backward Regions Grant Fund as well as irrigation schemes (Integrated Watershed Management Programme)

#### **6. Degradation in agricultural quality**

- Rise of monocultures based on the intensive use of chemical pesticides has reduced soil productivity
- The level of water tables fell by 65 per cent in 10 years.
- Nearly 30 per cent of India’s land has been degraded due to deforestation, intensive farming, soil erosion and groundwater depletion.

#### **7. Increasing indebtedness of farmers**

- Over half of the farmers are indebted



- The average loan amount outstanding for a farm household in India in 2017 was Rs 47,000.
- More than 3,20,000 farmers committed suicide between 1995 and 2016 (NCRB data)

### 8. Rural Poverty

- NSS data show that rural poverty rose about 4 percentage points between 2011-12 and 2017-18 to **30 per cent**
- Whereas urban poverty fell 5 percentage points over the same period to 9 per cent.

**Think:** Agriculture and rural industry could be India's strength post COVID-19. Do you agree? Substantiate your response.

### **B. Migrants flock back to rural areas**

*The sector-wise major employment of migrant workers falls in the categories of: construction (40 million), domestic work (20 million), textiles (11 million) and brick kilns (10 million).*

Of the many enduring images during the ongoing COVID-19 crisis, the multiple visuals of migrant workers scrambling home on foot, cycle, hidden in cement mixing trucks, and desperately thronging public transport platforms in the false hope of a ride, have seared urban India's consciousness. It is these migrant workers who make the lives of the urban middle class and the relatively affluent across India transition seamlessly from one day to another by cooking, repairing, cleaning, delivering groceries — earning at best a passing reference in mainstream news media and popular culture.

Migration in search of livelihoods will continue from the economically deprived parts of India to the more prosperous areas of the country over the foreseeable future. There is, in fact, a strong case for providing social security and support to migrants in the states where they work. However, can an opportunity emerge from the current pandemic to revive and reboot rural economies?

### **C. Rebooting the Rural economy**

*If right institutions are built and right policies are adopted, workers in rural areas can find livelihoods around their homes. Rural economy must be built as a parallel economy, an independent economy to open up opportunities for its own human and natural resources.*

#### **1. Identify geographical clusters of rapid distress migration**

Reinvigorating the rural economy will happen only when multiple large geographies with shared cultural, economic and agro-ecological contexts come together towards a common goal of working on multiple nodes of value chains.

- These areas should have predefined “production of farm and off-farm commodity” for synchronisation of individual farmers, mapping of production activities of the particular crop and time schedule for monitoring.
- Particular commodities should integrate local production systems with market potential.

### **2. Build a broad coalition of stakeholders**

- The functioning of each IP should be a joint partnership of communities, relevant government line departments, NGOs, business houses and investors.
- Different government schemes such as NRLM, National Rural Economic Transformation Project, National Rural Employment Guarantee Act, 2005 (Ministry of Rural Development), Micro-entrepreneur scheme (Ministry of Food Processing Industries); agencies (like NABARD and SFAC); and finances from banks, micro-finance and venture capitalists will bring the required technical expertise, financial resources and linkages to remote villages.

### **3. For Doubling the Farmers Income:**

- Much higher emphasis is required on farmer collectives and various elements of agri-logistics, including physical and virtual marketplaces, storage and warehousing, standards and grades, assaying facilities, and transport to overcome constraints of smallholder farmers.
- Warehouse-based sales on electronically traded platform need to be facilitated to make interstate trading easier.
- Rural internet infrastructure and cold-chain transport need greater impetus to help farmers better connect with market.
- FPOs can play a definite role as aggregators of produces and farm services to facilitate contract farming at a larger scale.
- While the investment in infrastructure will address some of the pressing, unmet needs, it is a time-taking process.
- From a roll-out point of view, much easier exercise will be to undertake agriculture market reforms. In the absence of supporting and enabling ecosystem, market reforms may prove to be counterproductive for most smallholder farmers who are already in a vulnerable state. Therefore, getting the right sequence of cart and horse is critical.

### **4. Motivate young returnee migrants to be aspirational and Use the surplus labour to build rural infrastructure**

Enabling conditions should be created to retain these Youth Migrant Entrepreneurs (YMEs) who are school educated and comfortable with technology to earn higher incomes

- Help them set up their micro-enterpriss

- Support their training in premier national institutions for social entrepreneurship promotion in India

This supply of labour in rural India should be seen as an opportunity to upgrade our rural infrastructure. We've already seen the benefits of rural roads—enabling access to markets, schools, and healthcare facilities to remote areas. The time has come to replicate this to building other physical infrastructure: Schools, ICDS centres, and most importantly, primary health infrastructure, which does not exist in most parts of central and northern India. This will have to be public led investment.

#### 4. Aggregation and packaging through community organisations

- For generation of sufficient volumes of specific commodities, the collective strength of women SHGs (and Farmers Producers Organisations) promoted by NRLM and NGOs should be tapped in to reach “economy of scales”.
- The complex problem of “the middlemen” can be resolved by the use of processing technology for commodities to have longer shelf lives and easily reach different markets.
- **Expand NREGA:**
  - Grant support and easy credit can be facilitated to ensure cash in the hands of producers. MGNREGA activities need to be accelerated.
  - Money in the hands of people will also spur demand, foremost of which will be demand for food, which in turn will incentivise agricultural production.
- Wage days and wage rate should be increased and job cards should be created at the earliest. Skill mapping and activity-based funding should be facilitated.
- **Livestock rearing** should be considered an integral part of small holder farmers. Resilience of the local production system should be enhanced through crop diversity, near farm value creation, besides enhanced energy access and irrigation for smallholders.
- **SHGs of India:** Women Self Help Groups in India have risen to the extraordinary challenge of COVID-19 (Coronavirus) pandemic. They are meeting shortfalls in masks, sanitizers and protective equipment, running community kitchens, fighting misinformation and even providing banking and financial solutions to far-flung communities. Their quick response to food insecurity and shortages in goods and services shows how this decentralized structure can be a vital resource in a time of crisis. The strength of India's rural women will continue to be essential in building back economic momentum after the most critical period is over.

### 5. Use Artificial Intelligence-based technology

- FPOs will support farmers' access to technological intervention in the form of package of practices (PoPs), agriculture input linkages and "precision agriculture" to support productivity, as well Internet of Things (IoT) for traceability
- Organic and ethical production with traceability would be the hallmark of products that will be packaged and branded by the FPOs.
- Enhanced production will also be absorbed by the local unmet primary market (resulting in lower carbon footprints).
- Investment in technology with a strong FPO social base will also prepare the country to withstand the uncertain impacts of climate change.

### 6. Provide finance directly to the farmers

- It is absolutely critical that the government delivers finance directly to the farmers through the primary agricultural co-operative societies, commercial banks, a special line of credit, and Kisan credit cards. Whatever means are available should be used to put money into the hands of farmers so that we can have one of the biggest kharif programmes going into the next season.
- We are going to see an influx of surplus labour in rural areas soon, because the migrant labour that has been forced to stay behind in urban areas will soon be bussed back into their home districts, due to growing pressure from the destination states. In an already surplus labour situation, we are going to have a further infusion of labour, and the only way that these people can be absorbed productively is through a combination of NREGA expansion and increased investments on the farm.

### 7. Explore exports aggressively

If we need to excite rural producers to invest in their farms, we will need to look beyond the local, rural economy.

- We will need to massively upgrade our agricultural infrastructure: A great deal of work needs to be done with respect to technology, meeting global standards, and controlling residue levels.
- In the past, the biggest roadblock to exports has been at a policy level—we haven't managed to come out of our food-shortage mindset. Farmers have been ready to take on the world market for a while now but policy makers have been hesitant. Given that domestic demand will be curtailed for a few years—till employment and income normalises, we have to inspire the agriculture sector to make investments and enhance productivity.

### 8. Development of a Ministry of micro entrepreneurs

- A Ministry of Micro Entrepreneurs can be created to provide the legal, institutional, and political support to the sector. After all, they constitute more than half the population of India who remained neglected and abandoned for no fault of their own.
- If a government is interested in building rural economy as a parallel economy, in stopping migration of youth to the urban centres, in industrialisation of rural areas by processing rural produce with rural labour, and in integrating women and neglected communities into the mainstream economy, creation of this ministry will be a powerful step and send a clear message to the rural areas.
- Besides creating new sets of laws and a regulatory system for micro entrepreneurs, the Ministry of Micro Entrepreneurs can create a separate government agency, which will help the micro entrepreneurs deal with all government offices and agencies — from communication to taking up the issues concerning the micro entrepreneurs.
- This agency will also help micro entrepreneurs establish the 'Chambers of Micro Entrepreneurs' at various levels — local, district, state, and national — to interact with other similar bodies and the government.

*This initiative will require a much bigger and bolder investment and inter-sectorial collaboration in different poverty pockets in the country. Only then perhaps, will the ingenuity and collective strength of this section of the populace become the pillars of a rebooted rural economy and in turn accelerate the revitalisation of India's economy.*

### Government Schemes: Atmanirbhar Abhiyaan

Empowering Villagers,  
More Livelihood Opportunities to Migrants



**₹16,768 Crore Spent under Garib Kalyan Rojgar Abhiyaan in 7 Weeks** (1/2)

- 21 Crore Man-days employment provided in 116 districts of six States
- 764 Gram Panchayat provided internet connectivity
- 25,487 candidates provided skill training through Krishi Vigyan Kendras



Empowering Villagers,  
More Livelihood Opportunities to Migrants



**₹16,768 Crore Spent under Garib Kalyan Rojgar Abhiyaan in 7 Weeks** (2/2)

#### Structures created under the Scheme:

- 77,974 water conservation structures
- 2.33 lakh rural houses
- 17,933 cattle shed
- 11,372 farm ponds
- 3,552 Community Sanitary Complexes
- 6,300 works taken up through District Mineral Funds






**Impetus to AatmaNirbhar Krishi**

**1.22 CRORE KISAN CREDIT CARDS (KCCs) SANCTIONED**

- Concessional credit to farmers** through KCC provided under special saturation drive
- A credit limit of ₹1,02,065 crore** sanctioned as on 17th Aug. 2020
- Concessional credit of ₹2 lakh crore** announced **under AatmaNirbhar Bharat** to benefit **2.5 crore farmers**



#AatmaNirbharKrishi

Date: 8 August, 2020

**Rashtriya Krishi Vikas Yojana (RKVY) for Integrated Development of Agriculture & Allied Sector**

RKVY incentivizes States in strengthening agriculture and allied sectors, making farming a remunerative economic activity

Relaxation to States to utilize 50% of normal RKVY funds on COVID-19 mitigation projects in agriculture

Some key projects established under RKVY support include:

- Irradiation facility at Vashi New Mumbai
- Poultry Vaccine Manufacturing Facility & Viral Vaccine Laboratory in Pune
- Automatic Milk Collection Units in Bihar
- Floricultural Research Station at State Horticulture University, Hyderabad
- Gene Bank at State Seed Testing Laboratory, Bhubaneswar, Odisha



#AatmaNirbharKrishi

Date: 8 August, 2020

**e-NAM & FPOs: Transforming Indian Agriculture Market (1/2)**

Transforming Agriculture from Grass Root level into a sustainable enterprise

It echos 'Vocal for Local' while establishing a global outreach

'The Farmers' Produce Trade & Commerce (Promotion & Facilitation) Ordinance, 2020' removes barriers in trade & gives farmers the choice of sale at remunerative prices



#AatmaNirbharKrishi


Date: 8 August, 2020

**e-NAM & FPOs: Transforming Indian Agriculture Market (2/2)**

e-NAM enhances farmers digital accessibility to multiple markets & brings transparency in price discovery mechanism

e-NAM expanded to 1000 mandis of 18 States & 2 UTs promoting the concept of 'One Nation One Market'

e-NAM platform allows FPOs to trade directly from their collection centre



#AatmaNirbharKrishi

Date: 8 August, 2020

**Innovation and Agri-Entrepreneurship Programme under RKVY Start-ups**

Start-ups are being encouraged to enhance the farmer's income and to provide employment to youth

346 startups in the agriculture and allied sectors are being funded for a sum of ₹3671.75 lakhs

Some start-ups have been incubated to offer various solutions in agri. & allied sectors



#AatmaNirbharKrishi

Date: 8 August, 2020

**PM Modi Releases Sixth Instalment of PM-KISAN**

**Direct cash benefit of ₹6000 per annum** to each farmer family with landholdings

Electronic Direct Benefit Transfer to the **farmer's bank accounts**

**A total of ₹17,000 Crore released** to over 8.5 Crore farmers

Cumulative transfer over ₹90,000 Crore to **10 Crore farmers under PM KISAN**



#AatmaNirbharKrishi

Date: 8 August, 2020



कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**PM Modi Launches Agriculture Infrastructure Fund**



- To provide debt financing facility for post-harvest management Infrastructure & community farming assets
- Corpus of ₹1 lakh crore for FPOs, SHGs, PACS\*, Startups, Agri-entrepreneurs, for other farm processing-based activities
- Interest subvention of 3% per annum up to ₹2 crore for a max. period of 7 years
- Moratorium for repayment from 6 months up to 2 yrs
- Scheme to be implemented from August 2020

#AatmaNirbharKrishi \*Primary Agri Credit Societies Date: 8 August, 2020

कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**Minimal Disruption in Rabi Crop Harvesting**



- Minimal or no disruption to harvesting activities of Rabi crop during April- May 2020
- SOPs shared in time to farmers for their safety & ensuring social distancing while undertaking farm related activities
- Use of combines for harvesting & threshing - Punjab (18000) & Haryana (5000)


Harvesting of Rabi was completed timely for:

Wheat	Pulses	Sugarcane	Rabi Rice	Oilseeds
310 lakh ha	161 lakh ha	54.29 lakh ha	28 lakh ha	69 lakh ha

#AatmaNirbharKrishi Date: 8 August, 2020

कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**Empowering Farmers with FPOs**



- ₹6,865 Crore Central Scheme for formation & promotion of 10,000 Farmer Producer Organisations (FPOs)
- Farmers to get better access to quality input, technology & credit facilities
- FPOs to be promoted under "One District One Product" cluster
- Better marketing access through economies of scale, for better realization of income

#AatmaNirbharKrishi Date: 8 August, 2020

कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**Towards Sustainable Agriculture in North East with MoVCDNER (1/2)**



- Empowered 80,000 organic farmers of 169 FPOs for export of niche crops of North East Region under MoVCDNER\*
- Organic Farmers of North East Region developed domestic market linkages

\*Mission Organic Value Chain Development for North Eastern Regions

#AatmaNirbharKrishi Date: 8 August, 2020

कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**Towards Sustainable Agriculture in North East with MoVCDNER (2/2)**



- Trained youth as agripreneurs for marketing of North Eastern organic products
- Women entrepreneurs supported for setting up of integrated processing units
- 78 % jump in Organic exports in July, 2020 as against last year

#AatmaNirbharKrishi Date: 8 August, 2020

कृषि एवं किसान कल्याण विभाग  
MINISTRY OF AGRICULTURE & FARMERS WELFARE  
GOVERNMENT OF INDIA

**Paramparagat Krishi Vikas Yojana (PKVY) - Towards Sustainable Agriculture**



- 15 lakh marginal farmers adopted simple & cost effective Participatory Guarantee System (PGS) certification
- Certification of contiguous patches/villages for providing additional income
- 3.5 lakhs worth of organic products sold by farmers on Jaivik Kheti Portal
- 6 lakh ha Area covered under Organic Farming - Additional 25 lakh ha planned

#AatmaNirbharKrishi Date: 8 August, 2020



**Soil Health Card (SHC) for Improved Crop Productivity**



- Integrated Nutrient Management practices based on SHC to be launched in 1 lakh villages
- Krishi Sakhis, Pasu Sakhis and Women SHGs of Department of Rural development to join in the campaign for spreading awareness about Integrated Nutrient

#AatmaNirbharKrishi Date: 8 August, 2020

**Making Farming More Inclusive with Agricultural Mechanization**



- Farm Machines at the door steps of farmers with Custom Hiring Centers Mobile App
- Skilling of migrant labourers in Farm Mechanization through SMAM\*
- Under "AatmaNirbhar Bharat Abhiyan" special drive for skilling migrant labourers of 116 identified districts in 6 States
- India is the largest tractor manufacturer in the world with over 9 lakh units produced in 2019-20 & annual export of 92,000 units

\*Sub Mission on Agricultural Mechanization

#AatmaNirbharKrishi Date: 8 August, 2020

**India - A Net Exporter Of Agri Products**



- In 2019-20, India exported agricultural & allied products worth ₹2.52 lakh crore against imports of ₹1.47 lakh crore
- 23.24% increase in exports of Agri commodities during March to June 2020 worth ₹25552.7 crore
- Positive growth in exports of Tur (₹81 crore), Wheat (₹213 crore), Bengal gram (₹140 crore) & groundnut oil (₹133 crore) in April-June, 2020 compared with same period last year
- Agri exports to increase from USD 40 Billion to 60 Billion by 2022

#AatmaNirbharKrishi Date: 8 August, 2020

**Controlling the Menace of Locust Attack**



- 60 ground spray equipment & 55 new vehicles procured to strengthen Locust control capacity
- India became the first country in the world to use drones for locust control
- Deployment of helicopters for aerial spraying of pesticides for locust control
- Biggest ever locust control operations in cooperation with States
- Locust control in over 24.21 Lakh ha by Locust Circle Offices & 23.71 lakh ha by State Govts

#AatmaNirbharKrishi Date: 8 August, 2020

**Towards Holistic Development of Horticulture Sector (1/2)**



- Scheme for Integrated Supply Chain for fruits & vegetables rolled out to help farmers get remunerative prices
- 22.50 lakh ha additional area brought under horticulture cultivation during last 5 years
- Record horticulture production of 320.48 million tons, an increase of 39.5 million tons during last five years
- 902 new nurseries established during last five years
- ₹10,508 crore invested in horticulture sector during last five years

#AatmaNirbharKrishi Date: 8 August, 2020

**Towards Holistic Development of Horticulture Sector (2/2)**




- 8.83 lakh farmers trained in latest technological know-how in horticulture in last five years
- 1093 new cold storages having capacity of 4.77 million MT established - Total cold storage capacity is 21.54 million MT now
- 30 Centres of Excellence sanctioned under Indo-Israel Action Plan
- National Horticulture Board assisted 270 cold storages, 2509 units of polyhouses, 3447 hi-tech commercial horticulture orchards and 429 units of post harvest information in last 5 years

#AatmaNirbharKrishi Date: 8 August, 2020



**Pradhan Mantri Krishi Sinchayee Yojana - Ensuring Per Drop More Crop**



Enhancing water use efficiency at farm level through Micro Irrigation (MI)

MI techniques sustains soil health besides:

- Reducing Irrigation cost up to 50%
- Reducing electricity consumption by about 31%
- Saving of fertilizers up to 42%
- Increasing productivity of fruits & vegetables by up to 52.8%
- Enhancing overall income of farmers in range of 20% to 68%

11.72 lakh ha covered under MI through Per Drop More Crop scheme in 2019-20

#AatmaNirbharKrishi Date: 8 August, 2020

**Holistic Development of Bamboo Sector with National Bamboo Mission**




- 303 Bamboo Nurseries classified as Hi-Tech
- Big & Small nurseries established in 23 States with 50% assistance from GoI
- 11,240 ha of Bamboo plantations with use of quality planting material
- 240 units of operational for manufacture of diversified value added products
- 6900 farmers, artisans, entrepreneurs, extension & technical functionaries trained

#AatmaNirbharKrishi Date: 8 August, 2020

**Rashtriya Krishi Vikas Yojana (RKVY) - Transforming Agriculture**



Incentivizes States in strengthening agriculture and allied sectors, making farming a remunerative economic activity

Relaxation to States to utilize 50% of RKVY funds on COVID-19 mitigation projects

Some key projects established with RKVY support include:

- Irradiation facility at Vashi New Mumbai
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- Floricultural Research Station at State Horticulture University, Hyderabad
- Gene Bank at State Seed Testing Laboratory, Bhubaneswar, Odisha

#AatmaNirbharKrishi Date: 8 August, 2020

**#AatmaNirbharDesh**

**Ensuring Agriculture Produce Price and Quality Assurance**



- Farmers lack mechanism to predict prices of crops at the time of sowing
- Private sector investment hindered for providing Inputs & knowhow
- Legal framework to facilitate farmer engagement with processors, aggregators, large retailers, exporters etc. in a fair & transparent manner
- Risk mitigation, assured returns and quality standardisation to form integral part of this upcoming framework

17 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

**#AatmaNirbharDesh**

**Rs 500 crores for "Operation Green" From 'Top' to 'Total'**



- Operation Green extended to ALL Fruits and Vegetables
- 50% subsidy on transportation from surplus to deficient markets
- 50% subsidy on storage, including cold storages
- Currently pilot scheme for 6 months, to be expanded and extended in future
- Expected Outcomes: Better price realisation to farmers, reduced wastages, affordability of products for consumers

14 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

**#AatmaNirbharDesh**

**Rs 500 Crores for Beekeeping Initiatives**



- Infrastructure development for Integrated Beekeeping Development Centres, Collection, Marketing, Storage Centres, Post-Harvest & value Addition facilities
- Implementation of standards & Developing traceability system
- Capacity building with focus on women
- Development of quality nucleus stock and bee breeders
- Above measures expected to increase in income for 2 lakh beekeepers


13 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

#AatmaNirbharDesh

**Rs. 4000 crore for Promotion of Herbal Cultivation**



- National Medicinal Plants Board (NMPB) has supported 2.25 lakh hectare area under cultivation of medicinal plants
- Total Outlay of Rs. 4000 crores for Herbal cultivation covering 10 lakh hectares in next 2 years
- Will lead to Rs. 5,000 crores income generation for farmers; Network of regional Mandis for Medicinal Plants
- NMPB to bring 800 hectare area by developing a corridor of medicinal plants along the banks of Ganga



12 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

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**Strengthening Agri Infrastructure, Logistics & Capacity Building**




- 1 Lakh crore Agri Infrastructure Fund for Farm-Gate Infrastructure
- To benefit primary Agriculture Cooperative Societies, Farmers Producer Organizations, Agriculture entrepreneurs, start-ups etc
- Cold Chain & Post Harvest Management Infrastructure shall close gaps in value chains
- Impetus to develop affordable and financially viable infrastructure for Post Harvest Management of agriculture produce




6 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

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**Rs 20,000 Crores for Pradhan Mantri Matsya Sampada Yojana (1/2)**




- PMMSY to be launched for integrated, sustainable, inclusive development of marine and inland fisheries
- Rs. 11,000 Cr for activities in marine, inland fisheries & aquaculture
- Rs. 9000 Cr for Infrastructure- Fishing Harbors, Cold Chain, Markets etc.
- Key Activities will be cage culture, seaweed farming, ornamental fisheries & new fishing vessels, traceability, lab network etc.




8 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

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**Rs 20,000 Crores for Pradhan Mantri Matsya Sampada Yojana (2/2)**



- Provisions of ban period support to fishermen (during the period fishing is not permitted), personal & boat insurance
- Will lead to additional fish production of 70 lakh tonnes over 5 years & double exports to Rs. 1,00,000 Cr
- Focus on islands, Himalayan States, North-east & aspirational districts; Employment to over 55 lakh persons



9 ₹ 20 LAKH CRORE FOR 2020 Dated: 15 MAY, 2020

All the best  
Team IASbaba 😊