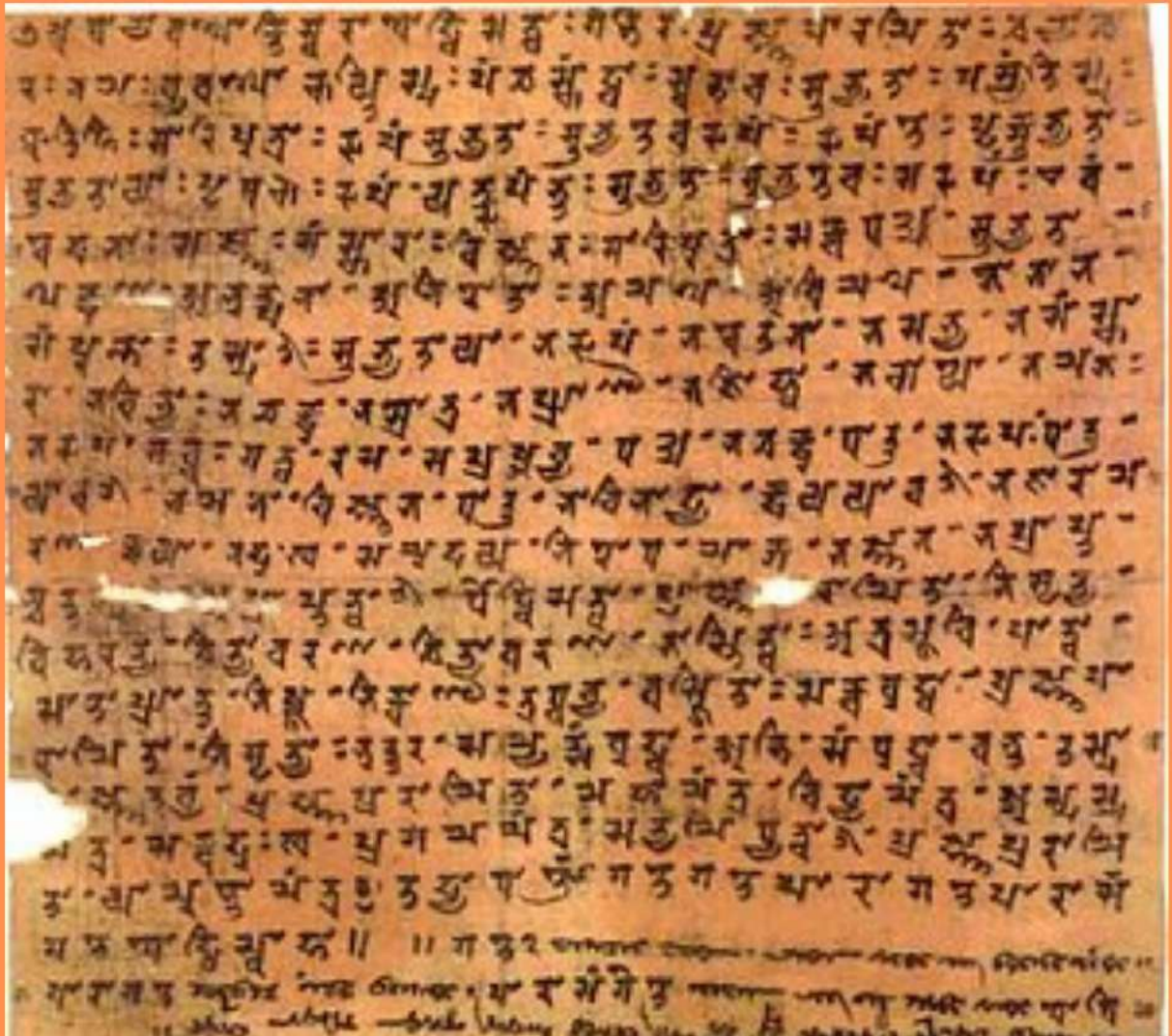
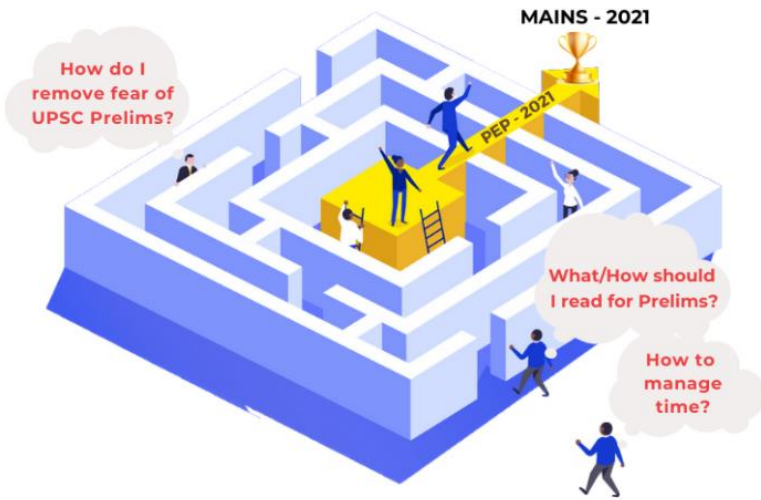




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Preface

This is our 71st edition of Yojana Gist and 62nd edition of Kurukshetra Gist, released for the month of February 2021. 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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INDIAN LITERATURE

A. Oral Tradition and Indian Literature

A large portion of ancient Indian literature is a manifestation of the spoken word and it belongs to the oral tradition as far as its preservation is concerned. The Vedas have been preserved without the loss of a single syllable through a complex and intricate system of recital down the centuries. The writing was introduced much later in Indian history due to the influence of the foreign scholars, and literature as writing emerged only during the British regime.

Orality is not simply the absence of literacy, and oral cultures have their own characteristics. In India, for over a thousand years, orality dominated. The Mahabharata, for instance, is known to have existed and been transmitted in oral form for over a millennium before it was committed to writing in the form we know it today. It is generally believed that all oral cultures yearn to move to literacy, but in India, Brahmin priests drew their authority from their ability to recite the sacred Vedas (written in about 1500-1000 BCE) with the correct intonation; it has been noted that there were Brahmin groups (like the Namboodiris in Kerala) until as late as the early 20th century who discouraged their male firstborns from learning to read and write. Knowledge of Vedic Sanskrit in which correct intonation was most important held sway, since it was believed to confer power upon the reciter.

There was an influx of pastoralists from the Central Asian steppes into the Indo-Gangetic plain around 2000-1500 BCE, which was also the time of the end of the Harappan civilisation. Other events becoming more probable are that these pastoralists (once called 'Aryans'), while they were thought civilisationally lower than the urban denizens of the Indus Valley, had knowledge that empowered them to become priests in society. A possible reason is that they had knowledge of astronomy; the capacity to predict celestial events would empower a people within primitive society.

The Vedas and the teachings associated with them, the Upanishads, before being written, were orally transmitted through generations forming the nucleus of the Indic oral tradition. The guru-shishya parampara, the tradition of a succession of gurus or teachers orally passing down the teachings to their disciples, and the system of gurukula, where disciples lived together with their teachers to orally imbibe knowledge from them, further strengthened it.

Authorised people alone could receive instruction and the tragic story of an unauthorised seeker of knowledge, from a Brahmin teacher, is related in the tale of Ekalavya in the Mahabharata. Karna too similarly came to grief, though for pretending to be a Brahmin to receive instruction.

A question that could rightly arise at this point is how a Brahmin Dronacharya could be chosen to teach the martial arts to princes since one would expect only a warrior to know about battle. The answer, it would seem, is that the Brahmins, while what they possessed was primarily priestly knowledge, were believed to have 'theoretical knowledge' in the other areas as well. Empirical knowledge, we may gather, was traditionally placed lower than 'theoretical knowledge' gained from the sacred books. While Brahmins were ritual specialists, they appear to have successfully laid claim to theoretical knowledge in many other fields as well perhaps because 'knowledge' in this case – regardless of the field it applies to – is never seen as wholly belonging to the material world and 'objective' in the Western/modern sense; the self and its aspects are implicated in every kind of understanding.

The treatise **Jyotisa-Vedanga**, apparently written around 700 BCE, is attributed to the sage Lagadha, a Brahmin. This work is a guide to determine the right time for Vedic sacrifice and was used by Brahmin priests who followed the Rig Veda. We recollect that astronomy and astrology are not separate in India, giving people with celestial knowledge more power over the others.

Vedic Literature

The Vedas are said to have been passed on from one generation to the next through verbal transmission and are, therefore, also known as Shruti (to hear) or revelation.

The term Vedic literature means the four Vedas in their Samhita and the allied literature based on or derived from the Vedas. We classify the Vedic literature into the following categories:

- I. The four Vedas i.e. the Rig, Sama, Yajur and Atharva and their Samhitas
- II. The Brahmanas attached to each Samhita
- III. The Aranyakas
- IV. The Upanishads

Shruti Literature and Smriti Literature

- The Vedic literature is broadly divided into two categories viz. **Shruti** and **Smriti**.
- Shruti is “that which has been heard” and is canonical, consisting of revelation and unquestionable truth, and is considered eternal.
- Shruti describes the sacred texts comprising the central canon of Hinduism viz. **Vedas, Brahmanas, Aranyakas, & Upanishads**.
- Smriti literally means “*that which is remembered, supplementary and may change over time*”.
- It is authoritative only to the extent that it conforms to the bedrock of Shruti and it is **entire body of the post Vedic Classical Sanskrit literature**.
- It comprises **Vedanga, Shad darsana, Puranas, Itihasa, Upveda, Tantras, Agamas, Upangas**.

Shruti Literature

Rig-Veda:

- Rig-Veda is known as the oldest religious text in the world. It is also known as “First testament” of mankind.
- It was composed around 1700 BC. Last hymns were composed between 1500-1200 BC.
- It’s a collection of hymns by a number of priest families. It is organized in 10 books which are called Mandalas. The first and tenth Mandalas are the youngest and the longest books. Second to Seventh Mandalas are oldest parts of Rig-Veda but the shortest books.
- Rig-Veda is neither a historical nor a heroic poem but is mainly a collection of hymns by a number of priestly families. These were recited at the time of sacrificial rites and other rituals with utmost devotion.
- The Rig-Veda contains 1017 (1028, including 11 hymns of the Valakhilya recession) hymns (Sukta) and is divided into ten Mandalas.
- The first and the tenth Mandalas are said to have been added later as their language differs slightly from the other eight Mandalas.

Yajurveda

- “Yajus” means "sacrificial formula" and Yajurveda is the book of sacrificial prayers. It contains the **rituals of the Yajnas**.
- It is estimated to have been composed between 1,400 and 1000 BC.
- It prescribes the rituals for performing different sacrifices.
- **Distinction between Black and White Yajurveda**
 - There are two distant forms of this Veda. In the oldest, the instructions about rituals are mingled with the verses from the Rig-Veda. The chief recession of this is that taught by a school of teachers called the Taittiriya. This was called **Black Yajurveda**.
 - At a later date other scholars called the Vajasaneyins separated the explanatory matter from the verses to be recited and hence were called white (Shukla) Yajurveda, the other being called the black (**Krishna**) Yajurveda.
 - This implies that the Krishna Yajurveda includes the Brahmana prose discussions within the Samhita (i.e. it has no Brahman) while the Shukla Yajurveda has separately a Brahmana text, the Shatapatha Brahmana.

Sam Veda

- “Saman” means melody and it contains the Rhythmic compilation of Hymns of Rigveda.
- It contains 1549 hymns which are meant to be sung at the soma sacrifice by a special class of Brahmins called "Udgatris".
- Gandharveda is Samveda's Upveda is a technical treatise on Music, Dance and Drama. Bharat's Natyashastra is based upon Gandharveda.

Atharva-Veda

- Atharva-Veda is entirely different from the other three Vedas and is chronologically the last of the four.
- It is important and interesting as it describes the popular beliefs and superstitions of the humble folk.
- Atharvaveda contains the magic spells, incorporates much of early traditions of healing and magic that are paralleled in other Indo-European literatures.
- For a very long time it was not included in the category of the Vedas.

Brahmanas

- The Brahmanas are the prose texts which explain the hymns in the Vedas, give explanation and applications and related stories of their origin.
- They also have some stories related to the certain persons related to the Vedic Text.

Aranyakas

- The Aranyakas were written in Forests and are concluding parts of the Brahmanas.
- *Aranyakas don't lay much emphasis on rites, ritual and sacrifices but have philosophy and mysticism. So they have moral science and philosophy.* It also provides the details of the Rishis who lived in jungles.
- Aranyakas were written mainly for the hermits and students living in the jungles.
- Aranyakas are the concluding portion of the Brahmanas or their appendices. They lay emphasis not on sacrifices but on meditation. They are in fact, opposed to sacrifices and many of the early rituals. Their stress is on moral values.
- They form a bridge between way of work (karma marga) which was the sole concern of the Brahmanas and the way of knowledge (gyan marga) which the Upanishads advocated.

The Upanishads

- “Upa” means nearby and “sada” means sit. So Upanishads contain the knowledge imparted by the gurus to their disciples.
- Eventually the word began to be used for the secret knowledge imparted by the guru to his selected pupils.
- Upanishads specify philosophical knowledge and spiritual learning.
- *The main motto of the Upanishads is “Knowledge Awards Salvation”*
- Upanishads are called Vedanta (the end of the Veda) firstly, because they denote the last phase of the Vedic period and secondly, because they reveal the final aim of the Veda.
- The Oldest Upanishads are Brhadaranyaka and Chandogya Upanishads which date as back as the first millennium BC. Latest were composed in the medieval and early modern period.
- The latest Upanishad is Mukhya Upanishad and was recorded by Dara Shikoh. It dates to 1656. Dara Shikoh was son of Mughal emperor Shah Jahan and is known to have translated fifty Upanishads into Persian.
- There are 108 Upanishads. *11 are predominant and they are called “Mukhya Upanishads”*.

Smriti Texts

Vedangas: Vedangas are the first series in the Smriti Literature. These refer to six auxiliary disciplines associated with the study and understanding of the Vedas. They are as follows:

1. Shiksha (Phonetics): Its aim is the teaching of the **correct pronunciation** of the Vedic hymns and mantras.

2. Kalpa (Ritual Canon): It contains the sacrificial practice and systematic sutras. There are three kinds of Sutras part of Kalpa:

- a) Srautasutras, which are based on the Shruti, and teach the performance of the great sacrifices, requiring three or five sacrificial fires.
- b) Smartasutras, or rules based on the Smriti or tradition. The Smartasutras have two classes viz. Grhyasutras, or domestic rules which are basically treating the rites of passage, such as marriage, birth, namegiving, etc., connected with simple offerings into the domestic fire and Dharmasutras or customs and social duties.
- c) The Dharmasutras are the first four texts of the Dharmasastra tradition and they focus on the idea of dharma, the principal guide by which Hindus strive to live their lives. The Dharmasutras are written in concise prose, leaving much up to the educated reader to interpret.

3. Vyakaran (Grammar): Vyakaran includes the Aṣṭadhyayi, of Panini. Most of the work of very early Indian grammarians ranging to 8th century BC is lost. There are 4 parts of Panini’s Grammar:

- a) Sivasutra: Contains phonology
- b) Aṣṭadhyayi: Contains morphology (construction rules for complexes)
- c) Dhatupaṭha: Contains list of roots (classes of verbal roots)
- d) Gaṇapaṭha: Contains list of classes of primitive nominal stems

4. Nirukta (explanation): It is traditionally attributed to Yaska, an ancient Sanskrit grammarian. It deals with etymology, particularly of obscure words, especially those occurring in the Veda.

5. Chhanda (Vedic meter): It measures and divides Vedic Mantras by number of padas in a verse. Number of padas divides each verse, hymn, or mantra and number of syllables divides each pada.

6. Jyotisha (Astrology): It describes rules for tracking the motions of the sun and the moon and the foundation of Vedic Jyotish.

Epics (Itihasa)

Ramayana

- Created by Maharishi Valmiki. Consists of 24,000 verses in seven books (Kandas) and 500 sargas and tells the story of Rama.
- Valmiki is also regarded as India's First Poet.
- It inspired Tulsikrita Ramayan "Ram Charit Manas" in 1576 by Tulsi Das.

Mahabharata: The Mahabharata is attributed to Maharishi Vyas and the tale known as Bharta is a shorter version of 24,000 verses, while the Mahabharta contains 1 Lakh verses and 1.8 million words which makes it 4 times of Ramayana.

Puranas:

- They are late descriptions of ancient legends and consist of history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography.
- They are colored with superstitions and also represent a corrupt form of Hindu Philosophy. There are 18 major Puranas.

Upaveda: Upaveda means applied knowledge and are traditional literatures which contain the subjects of certain technical works. They are as follows:

- Ayurveda: Deals in Medicine and associated with the Rigveda
- Dhanurveda: Deals in Archery and associated with the Yajurveda
- Gandharvaveda: Deals with Music and Dance and associated with the Samaveda Atharvaveda.
- Shastrashastra: Deals with military technology and associated with the Atharvaveda.

Notable Early Scholars in Sanskrit and Their Works

Some scholars have shown on the basis of evidence in *Shatapatha Brahmana* that Indian geometry predates Greek geometry by centuries. It has been argued that Geometry and Mathematics had a ritualistic beginning in India centuries before Greeks or Babylon. In these rituals, Earth was represented by Circular altar and heavens were represented in Square altar. There were eagle shaped altars also.

Sulvasutras

- It deals with complex fire altars of various shapes constructed with bricks of specific shapes and area: the total area of the altar must always be carefully respected. This proves that despite of no existence of algebra, there was an awareness of precise purely geometrical calculations.
- *Sulva sutras belong to a bigger text Shrauta Sutras*
- The four major Sulva Sutras, which are mathematically the most significant, are those composed by Baudhayana, Manava, Apastamba and Katyayana.
- Out of them the oldest belongs to Baudhayana and dates back to 600BC. They discuss the cases of the Pythagorean Theorem and Pythagorean triples.
- The Baudhayan Sulbasutra 1.48 says: *The diagonal of a rectangle produces both areas produced separately by its two sides.*
- Sulva Sutra also mentions a ritual which included "Squaring the circle" (and vice-versa), thus geometrically constructing a square having the same area as a given area.

Manusmriti

- Manusmriti is one of the earliest and most authoritative law texts followed by the Hindus, covering a wide range of topics such as creation of the world, sacraments like 'Upanayana' and

marriage; duties of men and women placed in different strata of society and stages of life; penitential rites for violation of codes of conduct; and so on.

- It is a metrical (one that is written in poetic verses) text, which presents a discourse given by the Prajapati Manu, to a congregation of seers after a Mahapralaya (great Floods) in ancient India.
- The discourse was recorded and preserved in memory as a dialog between himself and the sage Bhrigu in some 2700 Shlokas.
- Manusmriti remained the standard point of reference for all future Dharmasastras. It was translated in 1794 by Sir William Jones.

Manusmriti and the Concept of Varna

- In line with the ancient Indian tradition, Manu distinguished between various human beings on the basis of their basic tendencies and inclinations.
- The human beings were classified on the basis of the preponderance of a particular guna. Thus in according to Manusmriti, the *Satvik guna preponderates in Brahmins, Rajas Guna dominates in Kshatriyas and Tamas Guna dominates in the Vaishyas and Shudras.*
- Further, in the ancient texts, the four Varnas were compared with the limbs of human body. Thus, Brahmin was represented by mouth; the Kshatriya by arms; the vaishya by navel and the shudra by feet. This is why Brahmins got the top status. They used to teach, preach and advise, that is, the functions of higher intellect were their prerogative. The kshatriyas were the protectors of dharma, while vaishyas performed trade and agriculture. The shudras used to serve the higher varnas.
- Though the possession of quality and not the accident of birth was said to determine one's varna; but in actual fact this salutary advice was followed more in breach than in observance

Buddhist Literature

A. Tripitaka:

Tripitaka or Three Baskets is a traditional term used for various Buddhist scriptures. The three pitakas are *Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka.*

- a) **Sutta Pitaka:** It contains over 10 thousand suttas or sutras related to Buddha and his close companions. This also deals *with the first Buddhist council which was held shortly after Buddha's death, dated by the majority of recent scholars around 400 BC, under the patronage of king Ajatasatru with the monk Mahakasyapa presiding, at Rajgir.*
- b) **Vinaya Pitaka:** The subject matter of Vinaya Pitaka is the monastic rules for monks and nuns. It can also be called as Book of Discipline. Its three books are Suttavibhanga, Khandaka and Parivara.
- c) **Abhidhammapitaka:** Abhidhammapitaka deals with the philosophy and doctrine of Buddhism appearing in the suttas. However, it does not contain the systematic philosophical treatises.

B. Jatakas:

Jatakas are very much close to folklore literature and they contain the tales of previous births of Buddha in poems.

C. Milinda Panha

Milinda Panha means "Questions of Milinda". It contains the dialogue of Indo-Greek king *Meander and Buddhist monk Nagasena.*

It has been written in second to first century BC and initially written in Sanskrit. There is only one copy in Sri Lankan Pali of this work. *It was printed in the 6th Buddhist council in 1954.*

D. Dipavamsa

The meaning of Dipavamsa is "Chronicle of Island". It is the oldest historical record of Sri Lanka. It is believed to have been compiled around 3rd or 4th century BC somewhere in Anuradhapura in Sri Lanka during the reign of King Dhatuseana of Sri Lanka, the first Mauryan King of Sri Lanka. Dipavamsa is one of the most important works in Pali Literature. It details the tooth relic and Bodhi Tree's arrival in Sri Lanka. It also deals with the arrival of Buddha's teaching and preachers in Sri Lanka. It mentions that Buddha visited Kelaniya and Dighavapi in Sri Lanka.

E. Mahavamsa

- *Mahavamsa* is the most important Pali epic poem. Mahavamsa means "Great Chronicle". It's a historical poem in Pali Language which deals about the Kings of Sri Lanka.
- The Mahavamsa, Dipavamsa, Culavamsa (small chronicle) all together are sometimes known as Mahavamsa. It deals with the royal dynasties of not only Sri Lanka but the whole Indian subcontinent and is known as world's longest unbroken historical accounts. The consecration of Asoka and details of Selucus and Alexander have been detailed in it.

F. Mahavastu: Mahavastu means the "Great Event". It's a work in prose and verse and is written in Sanskrit, Pali and Prakrit. It details the miracles & earlier lives of Buddha.

G. Buddha Charita: *Buddha Charita* is an epic style Sanskrit work by **Ashavaghosa**. It mainly deals with Buddha's Life.

H. Lalitavistara: In Sanskrit Lalit is a Lotus. Lalitvistara is a Sanskrit text that deals with the biography of Buddha.

First Sanskrit Dramatist of the world: Asvaghosa

Jain Literature

A. Purva, Agama, Bhadrabahu, Sthulbhadra & Vishaka

- The canonical literature of Jainism is claimed to have started from Adinatha, the first tirthankara. It is said that these teachings were forgotten and revived by the Tirthankaras from time to time.
- The teachings of the Tirthankaras before Mahavir are known as **Purva**. There were total 14 Purvas which were memorized and passed on through the ages, but later lost into oblivion.
- Some Jain traditions say that Jain Scholar Bhadrabahu, who was also a *Sutra Kevali* (one who can recite all sutras), could recite the 14 Purvas. Bhadrabahu is considered to be the last expert of fourteen Purvas. He later migrated to South India, where he would later become guru of Chandragupta Maurya.
- Jain Literature is called **Jain Agamas**. They are canonical texts of Jainism based on Mahavira's teachings. There are in all 46 texts.
 - ✓ 12 Angas
 - ✓ 12 Upangas
 - ✓ 6 Chedasutras
 - ✓ 4 Mulasutras
 - ✓ 10 Prakirnaka sutras
 - ✓ 2 Culikasutras

B. Jain Religious Canon

- 12 Upanga Agams: Upanga Agamas are explanations to Angas
- 6 Chedasutras: These are texts related to behavior of Monks and Nuns.
- 4 Mulasutras: These are texts which provide a base in the earlier stages of the monkhood
- 10 Prakirnaka sutras: These are texts on Independent or miscellaneous subjects
- 2 Culikasutras: These are texts which further enhance or decorate the meaning of Angas.

C. Acharang Sutra (Acaranga Sutra)

- Acharanga Sutra is the first of the eleven (or 12) Anga Agamas. It is the first text that was studied by the Jain monks.
- This agam describes the conduct and behaviour of ascetic life and the description of the penance of Lord Mahavir. This is the oldest agam from a linguistic point of view. It was written in Ardhamagadhi Prakrit.

D. Kalpa Sutra

- Kalpa Sutra was written by Bhadrabahu.
- It contains the biographies of the Jain Tirthankaras, most notably Parshvanath and Mahavira, including the latter's Nirvana.

Classic Sanskrit Literature

- The classical period of Sanskrit literature dates to the Gupta period and the successive pre-Islamic Middle kingdoms of India.
- This period is known for development of Sanskrit literature in all genres viz. Drama, Scholarly treatises, Stories, Epic Poems, Literature related to Science and Technology and the Puranas

Famous Sanskrit literature and their writers

Asvaghosha: Asvagoṣa (Circa. 80 – 150 AD) is considered to be the first Sanskrit Dramatist of the world. He was a born Brahmin, but later turned into a Buddhist Monk.

- He was the court poet of the Kushana king Kanishka.
- Asvaghosha wrote in Classical Sanskrit.
- His work, Buddha Charita is an epic style Sanskrit work. It mainly deals with Buddha's Life.
- Asvaghosa also wrote a Sanskrit Drama "Sariputra Prakaran" which deals about Sariputta or Sariputra the disciple of Buddha.
- Asvaghosha also wrote the Saundaranandakavya, a kavya poem with the theme of conversion of Nanda, Buddha's half-brother, so that he might reach salvation.

Sudraka: The real name of Sudraka was Indranigupta and he was an Abhira King of first or second century AD. The Abhiras were contemporary and vassals of the Saatavahans.

- Sudraka has become immortal in the form of three Sanskrit Plays ascribed to him viz. Mricchakatika (The Little Clay Cart), Vinavasavadatta, and a bhana (short one-act monologue), Padmaprabhritaka.

Bhasa: A very little is known about Bhasa. He is most probably senior to Kalidasa and is one of the earliest and most celebrated Indian playwrights.

- His most important works are Swapnavasavadattam, Panch-ratra, Madhyama-vyayoga, DutaGhattotkacha, Duta-Vakya, Urubhanga, Karna-bhara and Bal Charita.

- Svapnavasavadattam is the best known work of Bhasa. It was lost and rediscovered in 1912 in Kerala. This play is around the Vatsa king Udayana and his queen Vasavadatta, the daughter of Pradyota, the ruler of Avanti.

Kalidasa: Kalidasa is the immortal poet and playwright of India and a peerless genius whose works became famous worldwide in modern world. Translation of Kalidasa's works in numerous Indian and Foreign Languages have spread his fame all over the world and now he ranks among the top poets of all times.

- **Malavikagnimitram:** Malavikagnimitram is the Sanskrit play, which depicts Agnimitra as its hero. Malvika is a maid servant whom Agnimitra falls in love. This was known to his chief queen, who imprisons her. Later it was known that Malvika was of a royal birth and she was accepted as queen of Agnimitra. Malavikagnimitram gives account of Rajsuya Yajna of Pushyamitra Shunga, father of Agnimitra.
- **Abhijñanasakuntalam:** Abhijñanasakuntalam is a Sanskrit play which depicts the story of Dushyanta, king of Hastinapur, and Shakuntala, daughter of the sage Vishwamitra and the apsara Menaka.
- **Vikramorvasiyam:** Vikramorvasiyam is a Sanskrit Drama which depicts the love story of Puruvas a Vedic King and Urvashi. Puruvas is chosen to reflect the qualities of Chandragupta Vikramaditya.
- **Raghuvamsa:** Raghuvamsa is a Sanskrit epic poem that is a long (19 Sargas) narration of genealogy of Lord Rama's Raghu Vamsa beginning with King Dileep up to Agnivarna.
- **Kumarasambhava:** Kumarasambhava is an epic poem which has 17 sargas, out of which only 8 are accepted as his authorship. Kumara or prince is Kartikeya and it refers to birth of Kartikeya, son of Shiva and Parvati after a lot of Tapasya to win Shiva who had already won Kamdeva (God of Love). Kartikeya later killed Tarakasur demon who was blessed that he would not be killed by any other than son of Shiva and Parvati.
- **Ritusamhara:** Ritusamhara is again a mini epic poem in Sanskrit which has 6 Sargas. These Sargas refer to 6 seasons (Ritu) viz, Grisma (Summer), varsha (Rains), Sharad (Autumn), Hemanta (Cool), Sisira (Winter) and Vasantha (Spring). It mentions the feelings, emotions and experiences of lovers in 6 seasons. Ritusamhara is considered to be the earliest work of Kalidasa.
- **Meghaduta:** Meghaduta means a messenger of Clouds. It's a poem with 11 stanzas. The theme of Meghaduta is a Yaksha, who is subject of Lord Kubera (King of Wealth). His wife is waiting for him at Mount Kalidasa. Kubera at some place in central India exiled the Yaksha and he wishes to send his message to his wife. For that, he convinces a cloud to take his message and pass it on to his wife. The poem narrates about the beautiful sights and visual perceptions he would come across while going northwards to take this message to his wife.

Bharavi: Bharavi is best known for Kiratarjuniya, written around 550 CE. Kirat is Shiva who speaks to Arjuna in form of a mountain dwelling hunter. This epic style Kavya is considered to be among the greatest works in Sanskrit which is known for complexity of the Sanskrit.

Magha

- Sisupala-vadha was written by Magha in 7th century AD and is one of the 6 Sanskrit Mahakavyas.
- It was inspired by the works of Kalidasa, Bharavi and Dandin, all of them, as the author says but surpasses Bharavi in his style and wordplay.

Vishakhadatta: We know about only two plays of Vishakhadatta viz. Mudraraksasa and the Devichandraguptam.

- Out of them Mudraraksasa is the only surviving play. Devichandraguptam is survived in fragments only.
- **Mudrarakshasha** means "Ring of the Demon". It narrates the ascent of Chandragupta Maurya to throne. Rakshasha is the last Minister of Nandas who is lured in Chandragupta's side, by Chanakya.

Vatsyayana

- Vatsyayana was the author of Nyaya Sutra Bhashya, which was the first commentary on Gautama's Nyaya Sutras.
- Kamasutra is a treatise on Human Sexual behaviour and makes the part of the Kamashashtra. The first transmission of the Kamashashtra is attributed to Nandi, the bull of Shiva, as per the traditions.

Sanskrit Literature in Science and Technology

Aryabhata

- Aryabhata was the legendary mathematician of the Gupta Era. He wrote Aryabhatiya at the age of 23 years and later, Arya-Siddhanta.
- He worked on the approximation for pi to 3.1416.
- In trigonometry, he concluded for a triangle, the result of a perpendicular with the half-side is the area.
- He also worked on the motions of the solar system and calculated the length of the solar year to 365.8586805 days.
- Aryabhata lived in Kusumpur in Pataliputra.
- Aryabhata is the author Aryabhatiyam which sketches his mathematical, planetary, and cosmic theories. This book is divided into four chapters:
 - I. The astronomical constants and the sine table
 - II. Mathematics required for computations,
 - III. Division of time and rules for computing the longitudes of planets using eccentrics
 - IV. The armillary sphere, rules relating to problems of trigonometry and the computation of eclipses.
- Aryabhata took the earth to spin on its axis; this idea appears to have been his innovation.
- Not only did Aryabhata believe that the earth rotates, but there are glimmerings in his system (and other similar systems) of a possible underlying theory in which the earth (and the planets) orbits the sun, rather than the sun orbiting the earth. The evidence is that the basic planetary periods are relative to the sun.
- That Aryabhata was aware of the relativity of motion is clear from this passage in his book "*Just as a man in a boat sees the trees on the bank move in the opposite direction, so an observer on the equator sees the stationary stars as moving precisely toward the west.*"
- Aryabhata deduced that earth is a rotating sphere: the stars do not move, it is the earth that rotates. Its diameter is 1,050 yojanas. Its circumference is therefore $1050 \times 13.6 \times \pi = 44,860$ km.
- Aryabhata also deduced that: "The moon eclipses the sun, and the great shadow of the earth eclipses the moon."

Varahamihira

- Varahamihira lived in Ujjain and was one of the nine jewels (Navaratnas) of the court of Chandragupta II.
- He wrote *Panchasiddhantaka*, the five treatises on astronomy (NOT astrology). It summarises five earlier astronomical treatises, namely the *Surya Siddhanta*, *Romaka Siddhanta*, *Paulisa Siddhanta*, *Vasishtha Siddhanta* and *Paitamaha Siddhantas*
- Varahamihira has done a valuable job of compilation of five astronomical theories, which were in use before Crist, and suryasiddhanta is one of them. This compiled book is known as 'Panchasiddhanta'.

Bhaskaracharya

- Bhaskaracharya was one of the prominent Indian mathematician and astronomer, who wrote a book „Sidhantshiromani'.
- In his book he has documented valuable ancient literature and given the references of many of the instruments used by the astronomers before him.
- Similarly he has documented the various methods for the use of these instruments.

Pingala

- The Indian scholar Pingala (circa. 5th-2nd century BC) used binary numbers in the form of short and long syllables (the latter equal in length to two short syllables).
- This was very much similar to today's Morse code.
- The knowledge of binary numbers indicates his deep understanding of arithmetic. Binary representation has now become the basis of information storage in terms of sequences of 0s and 1s in modern-day computers.

Bhaskara

- Bhaskara (born 1114), who was from the Karnataka region, was an outstanding mathematician and astronomer. Amongst his mathematical contributions is the concept of differentials.
- He was the author of *Siddhanta Shiromani*, a book in four parts:
 - ✓ *Lilavati* on arithmetic
 - ✓ *Bijaganita* on algebra
 - ✓ *Ganitadhyaya* on astronomy
 - ✓ *Goladhyaya* on astronomy
- Bhaskara's epicyclic eccentric theories of planetary motions are more developed than in the earlier siddhantas.

Madhava

- Madhava (c. 1340-1425) developed a procedure to determine the positions of the moon every 36 minutes.
- He also provided methods to estimate the motions of the planets.
- He gave power series expansions for trigonometric functions, and for pi correct to eleven decimal places

Sanskrit Literature in Early Medieval India

During early medieval period, there was a considerable development in the literature. However, the quality of the content in them was not of a high order. It was basically of general imitative and reproductive character.

- **Shriharsha:** Naishadhiyacharitam of Shriharsha is the most outstanding epic of this period, written under the patronage of Gahadawala king Jayachandra of Kannauj.
- **Kalhana:** Rajatarangini of Kalhana is unique as the only known attempt at true history in the whole of surviving Sanskrit literature. A few short poems were also written during this period.
- **Jayadeva:** The Gita-Govindam of Jayadeva is known as the most musical song ever written in Sanskrit.

Qn: Examine the contribution of Vedic literature in the fields of science, geography and medicine.

Vedic literature includes sacred ancient writings of Hinduism in Sanskrit belonging to a period from 1500 BCE to 500 BCE. They were mainly in oral tradition.

Vedic literature includes

- Four Vedas- Rigveda, Sama, Yajurveda, Atharvaveda.
- Brahmanas, Aranyakas, Upanishads.
- Upavedas, Puranas.

Medicine:

- Atharvaveda contains chapters relating to medicine, surgery.
- Ayurveda focusing on usage of natural herbs.
- Yoga for holistic development of mind and body.

Science:

- Sulba sutra dealing with geometry. Ex: Budhayana sutras mentions Pythagoras theorem
- Notation of decimal system and use of zero was known to Indians as mentioned in atharvaveda
- Making of dyes from plant sources.
- Upavedas are regarded as basis for modern science. Ex: Dhanurveda- military science.

Geography:

- Gives detail about physical features like rivers Indus, Saraswati, Ganga; mountain systems like Himalayas, Aravallis.
- Information on agriculture and animals domesticated.
- Presence of settlements along river tributaries gave insight that civilizations flourished along river valley.

Being a treasure of knowledge, Vedic literature not only fueled scientific developments in future (Aryabhata, Brahmagupta, Varahamihira), also spread knowledge throughout the world (Arabs-Europe).

In today's world, binary system which is very backbone of software computer application are fundamentally resting on the concept of zero found in Vedic literature. Yoga remains as a best option for wellbeing in today's busy world. This way, Vedic knowledge continues to hold relevance even today.

Qn: The Bhakti poets took India's literary literary trends to a new direction. Comment.

Bhakti movement began in the 6th century AD in southern India. It emphasized on complete devotion to the God. There was a strong bond that existed between the God and the worshipper. The movement was popularized by poets like Kabir, Tulsidas, Meerabai, Nanak dev, Basavana etc.

New direction to literary trends:

- Change of language- Creation of new literature and translation of old ones were done in local languages instead of Sanskrit to make them more accessible to the common man. Eg. Tulsidas wrote most of his works and translated Ramayana in Awadhi.

- Development of new forms of literature- Vachana Sahitya by Basvana and dohas by Kabir, were not focused on mythological matters like earlier literature, rather on social matters and social reform.
- Free from patronage- Unlike earlier texts which under royal patronage, sang praises of kings, the bhakti texts were individualistic and concerned with the lives of common man.
- New class of authors- Shudras and other castes started writing, even on religious matters. For example, Tukaram, a shudra by caste wrote on religious matters in Marathi.
- Different form of devotion- Authors like Kabir, preached monotheism which was different from the earlier religious texts. Other authors too produced secular texts that upturned the religious notions of the time.
- Defiance of patriarchal norms- Women saints like Alvar and Meerabai wrote against the prevalent patriarchy of the time.
- Rise of new languages- Many new dialects were popularized, which later attained the status of language like Braj bhasha and Awadhi.
- Beginning of regional literature- This period led to beginning of Bengali, Gujarati, Punjabi and Marathi literature, which still continues to the present day.

Bhakti tradition not only introduced literary changes, but also started trends of social transformation. It represented a break from the rites and ritual based devotion and focused on taking the spirituality to the common man.

Qn: Examine the contribution of women poets towards India's Bhakti literature.

The most powerful trend of medieval Indian literature between 1000 and 1800 A.D. is devotional (bhakti) poetry which dominates almost all the major languages of the country. Krishna and Rama, the two main incarnations of the great god Vishnu, began to be worshipped widely. Many temples were built for them, and their worshippers formed a number of different sects, each one following a particular religious teacher. Much bhakti literature was written in the form of hymns, still sung today. These hymns praised the deities and their deeds, or humbly requested their help.

The recurrent themes of the Bhakti literary tradition:

- Bhakti poetry was an important influence in the development of regional languages because it emphasized people's everyday speech, rejecting the elite tradition of Sanskrit. Bhakti also challenged the caste system as many of its poets were from the lower castes and a common theme of the poetry is that God is within every human being.
- Some of the earliest bhakti poetry was written in Tamil. From the A.D. 900's, Kannada became an important influence, with devotional literature such as the Vachanas (sayings) of the saints of various Hindu sects. Famous Kannada poets of the medieval period include Basavanna and Allama Prabhu.
- The next language to adopt bhakti was Marathi, the most important poet being Gyaneswar (1200's). Other Marathi poets were Eknath and Tuka Ram.
- In Gujarati, prominent poets were Narsi Mehta and Premananda.
- Other languages to follow the tradition were Kashmiri, Bengali, Assamese, Manipuri, Oriya, and early variants of Hindi. Another kind of bhakti is found in the Sant tradition, which believes in one omnipresent God. Bhakti became a great platform for Hindu-Muslim unity.

The contribution of women poets towards India's Bhakti literature

- Lal Ded (1320-1384), the Muslim poetess from Kashmir Lalded & Habba Khatun, represented the sant tradition of bhakti and wrote Vakhs (maxims), which are peerless gems of spiritual experience.
- Mira Bai (1500's) wrote in Gujarati, Rajasthani, and Hindi. She wrote songs of Krishna in a voice of longing, expressing the pain of separation from the god she loved as a husband.

- Avvayyar, writing in Tamil, and Akkamahadevi, writing in Kannada, wrote about the position of women in society
- Janabai was a sudra from maharashtra. She influenced by teachings of Saint Namdev. Her poetry encompasses the discrimination faced by women & sudras. This awoken the sudras and women for their rights.
- Bahina was also from maharashtra and devotee of Krishna. She was the disciple of Saint Tukaram. But unlike others she never left her marriage but devoted to bhakti alongwith marriage.

The women, all wrote small lyrics or poems of devotional fervour, metaphysical depth, and with a spirit of dedication and utmost sincerity. Behind their mysticism and metaphysics is a divine sadness. They turned every wound inflicted by life into a poem.

Qn: Sufi and Bhakti poets have contributed immensely to India's literary heritage. Elucidate.

In the early centuries of Islam a group of religious minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate. At the same time in India, process of disseminating Brahmanical ideas exemplified by the works accessible to women and shudras, who were generally excluded from Vedic learning and Brahmanas accepting and reworking the beliefs and practices popularly known as Bhakti movement.

Contribution of Sufi poets to India's literary heritage:

- By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and sufi practices.
- Baba Farid composed verses in the local language Hindavi, which were incorporated in the Guru Granth Sahib.
- Some others composed long poems or masnavis to express ideas of divine love using human love as an allegory. For example, the prem-akhyan (love story) Padmavat composed by Malik Muhammad Jayasi revolved around the romance of Padmini and Ratansen, the king of Chittor. Their trials were symbolic of the soul's journey to the divine.
- Short poems in Dakhani; a variant of Urdu attributed to Chishti sufis who lived in Deccan during the seventeenth and eighteenth centuries. These poems were probably sung by women while performing household chores like grinding grain and spinning.
- Other compositions were in the form of lurinama or lullabies and shadinama or wedding songs.
- Malfuzat; conversations of sufi saints. An early text on malfuzat is the Fawa'id-al-Fu'ad, a collection of conversations of Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi, a noted Persian poet.
- Maktubat; letters written by sufi masters, addressed to their disciples and associates. Tazkiras; biographical accounts of saints. The fourteenth-century Siyar-ul-Auliya of Mir Khwurd Kirmani was the first sufi tazkira written in India.

Contribution of Bhakti poets to India's literary heritage:

- The Bhagavad Gita, a post-Vedic scripture composed in 5th to 2nd century BCE, introduces bhakti marga as one of three ways to spiritual freedom and release, the other two being karma marga and jnana marga.
- One of the major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.
- The Tirumurai, a compilation of hymns on Shiva by sixty-three Nayanar poetsaints, developed into an influential scripture in Shaivism.

- Two 12th-century influential treatises on bhakti were Sandilya Bhakti Sutra – a treatise resonating with Nirguna-bhakti, and Narada Bhakti Sutra – a treatise that leans towards Saguna-bhakti.
- Kabir Bijak, Kabir Parachai of Kabir, Ramcharitmanas of Tulasidas, Abhangas of Namdev remains pioneering literary heritage of Bhakti poets.

Total surrender to God; break from rigid rituals, use of simple language to connect with supreme power, equal role for women and shudras, love as medium of devotion remain common features of Sufi and Bhakti literary and spiritual heritage. They also influenced each other over period of Indian cultural history.

Qn: What is 'Romanticism'? Explain. Discuss the trends of romanticism in Indian literature.

Romanticism, a cultural movement which sought to develop a particular form of nationalist sentiment. Romantic artists and poets generally criticized the glorification of reason and science and focused instead on emotions, intuition and mystical feelings. Their effort was to create a sense of a shared collective heritage, a common cultural past, as the basis of a nation.

- Romantics such as the German philosopher Johann Gottfried Herder (1744-1803) claimed that true German culture was to be discovered among the common people – das volk. It was through folk songs, folk poetry and folk dances that the true spirit of the nation (volksgeist) was popularised. So collecting and recording these forms of folk culture was essential to the project of nation-building.
- The emphasis on vernacular language and the collection of local folklore was not just to recover an ancient national spirit, but also to carry the modern nationalist message to large audiences who were mostly illiterate.

The trends of romanticism in Indian literature

- The trend of Indian romanticism ushered in by three great forces influenced the destiny of modern Indian literature. These forces were Sri Aurobindo's *(1872-1950) search for the divine in man, Tagore's quest for the beautiful in nature and man, and Mahatma Gandhi's experiments with truth and non-violence.
- Sri Aurobindo, through his poetry and philosophical treatise, 'The Life Divine', presents the prospect of the ultimate revelation of divinity in everything. He wrote mostly in English.
- Tagore's quest for beauty was a spiritual quest, which attained fruition in the final realisation that service to humanity was the best form of contact with God. Tagore was aware of a supreme principle pervading nature and the entire universe. This supreme principle, or the unknown mystique, is beautiful, because it shines through the known; and it is only in the unknown that we have perpetual freedom. Tagore, a many-splendoured genius, wrote novels, short stories, essays and dramas, and never ceased to try out new experiments.
- The age of romantic poetry in Hindi is known as Chhayavad, the age of romantic mystery, in Kannada, is Navodaya, the rising sun, and in Oriya, it is known as Sabuj, the age of green. Jaishankar Prasad, Nirala, Sumitra Nandan Pant and Mahadevi (Hindi); Vallathol, Kumaran Asan (Malayalam); Kalindi Charan Panigrahi (Oriya); B.M. Srikantayya, Puttappa, Bendre (Kannada); Viswanath Satyanarayana (Telugu); Uma Shankar Joshi (Gujarati), and poets of other languages highlighted mysticism and romantic subjectivity in their poetry.
- The poets of Ravikiran Mandal (a group of six poets of Marathi) searched for the hidden reality in nature. Indian romanticism is fraught with mysticism – not like English romanticism, which wants to break puritanic shackles, seeking joy in Hellenism.

- In fact, the romantic trend of the modern times follows the tradition of Indian poetry, where romanticism indicates the Vedantic (the philosophy of one Reality) oneness between Nature and man, more along the lines of Vedic symbolism and not Paganism. Muhammad Iqbal (1877-198), the greatest poet that Urdu had produced, second only to Ghalib, went through initially a romantic-cum-nationalistic phase in his poetry. His best collection of Urdu poems is Bang-i-Dara (1924). His quest for Pan-Islamism did not deter him in his concern for humanity at large.

Thus, Romanticism was a cultural movement that believed in emotions, intuitions and mystical feelings over reason and science. They tried to evoke the feelings of a common past and shared heritage.

Qn: What do ancient texts and scriptures have to tell about administration? Do you find the reference to morality in these texts? Comment.

Morality refers to the system of values and principles of conduct that help a person differentiate between right and wrong. India has a rich tradition of literature that deals with a wide range of subjects from administration, religion to daily activities.

References for administration can be found in Atharva Veda, epics like Mahabharata and Ramayana, Silapaddikaran, Arthashastra and Manusmriti. The most details account, however, is from Arthashastra.

These texts tell the following about administration:

- Emphasis on duties- Text like Mahabharata lists duties of king, ministers and people.
- System of administration- Even though a monarchy, a well-defined administrative structure with delineation of duties for priests, treasurers, spies, etc. was maintained.
- Decentralisation- Village sabhas and samitis were the base of administration.
- Function of state- Primary function of state was to maintain law and order, punishing wrongdoers and protecting subjects.
- Criminal justice system- Corruption, theft or other criminal acts were severely punished.

References to morality

- Justice- King is called the fountain of justice, who ensures justice to everyone owing to his wisdom. Good governance was conceptualized as 'Ram Rajya'.
- Integrity- Arthashastra talks about how carefully every officer was selected so as to ensure there is no corruption.
- Freedom- Decentralisation, role of state as a protector of subjects hints about the freedom people used to enjoy.
- Compassion- Kautilya in Arthashastra urged the rulers to remain compassionate to their subjects.
- Objectivity- All major decisions like public appointments, awarding contracts etc. were taken based on merit.
- Accountability- The owners of public office were held accountable for their actions, though being a monarchy the system was different than what we see today.

Ancient treatises based administration on morality. Every action was judged through the prism of good or bad, thus ensuring good governance and welfare of the public.

Qn: What are the key features and themes of Sangam literature? Discuss. In the context of Sangam literature, what do you understand by 'akam' and 'puram'?

Sangam period is the period in the history of ancient southern India (known as the Tamilakam) spanning from c. 3rd century BC to c. 4th century AD. It is named after the famous Sangam academies of poets and scholars centred in the city of Madurai. Sangam literature is the name given to the earliest available Tamil literature. It is dated between 400 BCE and 300 CE, although most of the work is believed to have

been composed between 100 CE and 250 CE. The word 'Sangam' literally means association. Here, it implies an association of Tamil poets that flourished in ancient southern India.

Key features of sangam literature:

- Sangam literature which combines idealism with realism and classic grace with indigenous industry and strength is rightly regarded as constituting the Augustan age of Tamil literature. It deals with secular matter relating to public and social activity like government, war, charity, trade, worship, agriculture etc.
- The earliest script that the Tamils used was the Brahmi script. It was only from the late ancient and early medieval period, that they started evolving a new angular script, called the Grantha script, from which the modern Tamil is derived.
- Some of the contents of the Sangam literature are corroborated by the writings of some Greek and Roman classical writers of the first and second century A. D, leading us to fix the period of Sangam age roughly between third century B.C. to third century A.D. So most of the Sangam literature also must have been produced during this period. The Sangam literature was finally compiled in its present form in circa A.D. 300-600.
- Sangam writings are possibly unique in early Indian literature, which is almost entirely religious. Many of the poems, especially on heroism, display great freshness and vigour and are singularly free from the literary conceits of much of the other early and medieval literatures of India.

The Sangam literature theme includes:

- **Tholkappiyam** authored by **Tolkappiyar** is the earliest of the Tamil literature. It is a **work on Tamil grammar** but it provides information on the **political and socio-economic conditions of the Sangam period**.
 - In the prefatory verse of Tholkappiam, there is the mention of the name of the **Pandya king**. The Pandya king had afforded the dwelling sites to the Tamil people who had lost their land in a vast deluge. An apparent reference to this is found in 'Kalitokai', one of the Sangam classical anthologies.
 - The prefatory verse of Tholkappiam denotes the southern boundary of Tamil land was 'Kumari' which actually represents the Kumari hills. In those days, the Tamil land existed between the Venkatam hills and Kumari hills.
- The Ettutogai or Eight Anthologies consist of eight works – Aingurunooru/Ahananuru (refers in three verses to the invasion of **Maurya kings** over the southern region), Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittokai, Paripadal and Padirrupattu.
- The Pattuppattu or Ten Idylls consist of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumanarruppadai, Mullaippattu, Nedunalvadai, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam.
- Pathinenkilkanakku contains eighteen works mostly dealing with ethics and morals. The most important among them is Tirukkural authored by Thiruvalluvar.
- Silappathigaram written by Elango Adigal and Manimegalai by Sittalai Sattanar also provides valuable information on the Sangam polity and society.

Askoparpola and Iravatham Mahadevan had stated the Indus script is the native product and they are owned by Tamils. Tamils of ancient Tamil land are used to burn the dead. The excavations of Indus Valley also show the same practice. So, the linguistic and cultural tenets show that Tholkappiam had its origin from many ancient sources, including that of the Indus Valley.

Both Ettutogai and Pattuppattu were divided into two main groups – Aham and Puram.

- Akam (Inner and love): Abstract discussion on human aspects such as love, sexual relations, etc. Akam deals purely with the subjective emotions of the lover.

- Puram (outer and valour): Human experiences such as heroism, customs, social life, ethics, philanthropy, etc. Puram deals with all kinds of emotions, mainly the valour and glory of kings, and about good and evil.

Structure and composition of the Work: Tholkappiam is a grammatical work and it is composed of three major divisions.

1. Eluththu Athikaram— the chapter on the alphabets.
2. Col Athikaram — the chapter on the words
3. Porul Athikaram — the chapter on the content and form

Thus, the Sangam Literature can also be regarded as a source of history of kings and culture of the period during which it was created. The claims mentioned in Sangam literature are highly exaggerated specially about the kings and should be used as a source of information with caution. However the sangam literature is very valuable with respect to the social and cultural life of the people at that time.

India And The World

Four salient features of Indian Literatures in contemporary times are –

1. Multilingualism
2. Translation
3. Comparativism, and
4. Their straddling between global and local concerns.

Literatures in different Indian languages draw as much from each other and their textures of location, myths and oral traditions, as they do from their interaction with the Anglophone West. In fact, English writings in India draw from local textures of everyday life as much as the **Bhasha literatures** draw from the modernist agenda of colonial regimes, and their interaction with English under the spectre of the colonial education system and colonial modernity. The genre of novel in India, for instance, was first tried in **Bhashas** — Malayalam, Odia, Marathi, Bengali — and only **later in English**. Multilingualism is the defining marker of the literary landscape of India. Most Indian writers are bilingual or multilingual. Many keep moving between English and Bhasha such as Michael Madhusadan Dutt, Henry L Derozio, Girish Kamad, and a host of others.

Kiran Nagarkar wrote his first novel, **Saat Sakkam Trechalis** (Seven Sixes Forty- Three, 1974) in Marathi, and only later did he switch to English. The linguistic choices made by writers reflect their involvement in the multi-layered sensibilities at work in **polyglot** (speaking or writing several languages) cultural universe to which they belonged. The monolithic view of Indian literature perpetrated under the sign of colonial regime already stands challenged in the post-colonial times. There is a consensus that even the regional literature is plural in its orientations and language use. Multilingualism leads to the centrality of translation for Indian literature as in the case of world literature. One of the oldest classics in Malayalam, **Chemmeen**, was one of the first South Indian novels to be translated and find acclaim. Several Sanskrit and Prakrit texts of poetry are being picked up for translation by the leading poets and translators, **Arvind Krishna Mehrotra's The Absent Traveller** is the translation of Prakrit languages poetry into English while more recently, **Gopal Krishna Gandhi's** translation of **Tiruvalluvar's Tirakkural** confirms Indian English poets' and writers' increasing interest in the vast treasures of Bhasha literature.

Gone are the days when only literary masters like Tagore and Premchand were taken up for translation while a large body of complex literature from the South, North East, and tribal societies was undermined and largely went unnoticed. The earlier held view of the untranslatability of local textures of Bhasha

literature is also fast receding. A case in point is **Srinath Perur's English translation of Vivek Shanbhag's Kannada novel Ghachar Ghochar**, recently published in the US. It made it to the New York Times list of recommended books in 2017.

The emerging alterities of Dalit writing, tribal writings and women's voices have contested the unitary ideas of identity, culture and nation. Polyglossic modernity is further accentuated by the Dalit feminist writers like Bama, Meena Kandaswamy who destabilise narratives of homogenous Indian feminism. In the post-liberalisation Indian economy, the diaspora is no longer a movement from east to west, from struggle to opportunity, from bondage to freedom in search of better opportunities as evidenced by the return movements of writers like Chetan Bhagat and Aravind Adiga. Diaspora is also not a space singularly populated by Anglophone writers of Indian origins.

In latest example is Hindi writer **Praveen Kumar Jha** settled in Norway whose Hindi **novel Coolie Lines** explores the lives of indentured labours. Even in terms of book publishing, most international publishers are moving into Indian language publishing and opening their offices in India. Both English language translations and Anglophone writings have gained the confidence to dispense with elaborate glossaries explaining cultural markers to a western reader. In other words, the myth of cosmopolitanism of English as opposed to the parochialism of Indian languages has largely dissolved.

Urdu

Urdu is an Indo-Aryan language which is a comparatively younger member of the great fraternity of Indian languages. Urdu as a language began taking shape around 10th century in areas surrounding Delhi and was the result of the admixture of Shauraseni Apabhhransh, Khariboli and Brij Bhasha with Persian, Arabic and Turkish words. In the earlier period, the language was also referred to as **Hindi, Hindvi and Rekhta** before it finally came to be called by the name Urdu around 18th century.

- Urdu words started making their way into the sayings and poetic works of Nizamuddin Aulia (1238-1325), Amir Khusro (1253-1325), Baba Farid (1173-1266), Namdev (1270-1350), Kabir (1398-1448) and Guru Nanak (1469-1539). Urdu shares with Hindi a similarity in phonology and grammar.
- The Khangahs (hospices) and Dargahs of Sufi saints like Nizamuddin Aulia, became hubs of interreligious and interregional interaction which also helped in the evolution of a composite language like Urdu.
- As a result of these interactions, Urdu travelled to places like Daulatabad, Gulbarga, Golconda etc., in Deccan after the 14th Century or so. Unlike the Delhi Sultanate, the newly formed kingdoms in the Deccan patronised the Urdu language and poetic works started making their appearance on the literary scene.
- Muhammad Quli Qutb Shah, the ruler of Golconda himself composed poetry in Telugu, Persian and Urdu. An iconic, extraordinary talented and multi-faceted figure in the cultural history of the Indian subcontinent was Amir Khusro. He wrote beautiful poetry which paved the way for the future poetic journey of the Urdu language.
- Urdu language and literature touched its peak in the 19th and 20th centuries. It was preceded by the educational and social reform movement of **Sir Syed Ahmad Khan** who founded the **MAO College at Aligarh in 1877**. He rejected the idea of literary works being confined to dealing with love and beauty and wild imagination. The Aligarh School inspired poets and writers like Altaf Hussain Hali to write educative and reformist poetry.

- A significant milestone in Urdu literature was the launch of the progressive movement in literature with **Mulk Raj Anand and Sajjad Zaheer in 1935**.
- At the first All India Progressive Writers conference held at Lucknow in 1936 and presided by Munshi Premchand, it was made clear that the canons of appreciating beauty have to be changed. Literature cannot exist in an imaginary world with so many people around us suffering.
- Later, the progressives were accused of ideological extremism and making literature a tool of communist propaganda. The strong reaction to their propaganda literature came in the form of a modernist trend.

Urdu Poetry

- **The first recorded collection of poetry is attributed to Wali Dakhani.**
- A unique poet in the history of Urdu literature is **Nazeer Akbarabadi (1740-1830)** who digresses from contemporary traditional poetry and concerns himself with the affairs of the mundane. He was a mystic. Krishna and Mahadeo, Nanak and Narsi Bhagat find a mention in his poems.
- The first recorded pieces of Urdu prose in Deccani Urdu are found around the 15th century. The earlier prose is mostly the teachings of the Sufi saints to their disciples.
- The first significant work of literary prose is **“Sabras” by Wajhi** in 1635. In the North, **Karbal Katha is considered to be the first piece of prose** written in 1731.
- The Urdu novel traces its roots in **Dastaan** or long fairy tales. However, novelists like Nazeer Ahmad (1836- 1912) were first to deal with themes of quotidian life.
- **Mirza Hadi Ruswa wrote the famous novel Umrao Jaan Ada.** The turning point in Urdu fiction came with the arrival of Munshi Premchand. His simple language and straightforward style transformed the contours of fiction writing.

Urdu Journalism

- The first Urdu newspaper **Jam-i-Jahan Numa** was launched in Kolkata in 1822 by **Harihar Dutta**. He was the son of Tara Chand Dutta, an eminent Bengali journalist and founder of Sambad Kaumudi, a Bengal weekly.
- The editor of Delhi Urdu Akhbar, **Mohammad Bagar** was shot dead by a British government official Major William Hudson for his involvement in the 1857 rebellion. He was the **first Urdu journalist to sacrifice his life for the freedom struggle.**
- **Maulana Abul Kalam Azad’s** newspapers **Al-Hilal** and **Al-Balagh** and **Mohammad Ali Jauhar’s** papers **Comrade** and **Hamdard** took up the cudgels against the British rule.

National Council for Promotion of Urdu Language is an autonomous body under the Ministry of Education. It was established to promote, develop and propagate the Urdu language.

Prelims-oriented notes:

A. The works of **Pampa**, the **first Kannada poet** of the 10th century, have the characteristics of a **written work**.

- Pampa composed the **historical narrative of the Mahabharata** and presented it as an ‘inscription’ to the world.
- The immediate purpose of Pampa’s epic was to commemorate the historical deeds of his patron prince, Arikesari. Pampa’s effort was to **convert the narrative of the Mahabharata preserved by the oral tradition into a written text.**
- **Kumaravyasa**, like Pampa, sought to retell the story of the Mahabharata in Kannada. But his purpose, unlike that of Pampa was **to revive the oral tradition.**

B. Agyeya's book titled 'Sharnarthee' (Refugees) published in 1948 contained these poems compiled under the same title and Stories based on prevailing communal tension and violence of the post-independence times.

C. Before independence, two prominent trends were prevalent in Hindi poetry.

- One of these was the progressive (Pragatisheel) poetry, patronised by poets like Nagarjun, Kedarnath Agarwal, Dinkar, etc.
- The other stream was of the Experimentalist (Prayogvaadee) poetry, led by Agyeya. It started with Taarsaptak (1943) and Doosra Saptak (1951) — both were collections of the poems of seven poets each. This stream was established as Nai Kavita (New Poetry).

D. Different literary movements flourished after independence in the realm of Hindi literature — from Nai Kavita (New Poetry) and Nai Kahani (New Story) to Progressive and Janvadi (People's) stories and poetry writing. **Aanchlik** (literature reflecting dialectical regional variations) literary trends in stories also flourished, prominently in the writings of *Phanishwar Nath Renu*, *Nagarjun*, *Shivprasad Singh* and others. The poems of these new poets opened new vistas of social realities, as well as of romanticism.

E. In the post-independence period, some old genres of writing faded away and some new genres emerged.

- The most important fading genre was Gadya Kavya (poetic prose), while very few Lalit Nibandhs (Aesthetic Essays) were written after independence. Satirists like Harishankar Parsai established Satire as an independent genre.
- Kavva Natak (drama in poetic form) is an important emerging genre. Dharamvir Bharati, Dushyant Kumar and Naresh Mehta wrote such plays. However, this genre could not be sustained for long.
- Reportage was also a new genre, practiced prominently by Dharamvir Bharati and Phanishwar Nath Renu.

F. Impact of Post - Independence Social & Political Events on Hindi Literature

1. Emergence of a new political awakening resulting in a severe jolt to the ruling party
2. The revolutionary struggle of the farmers who were continuously exploited by ruling vested interests
3. **Mahadevi Verma, in her 'Shrinkhala kee Kadiyan'** (Links of a Chain) deliberated upon the issue of women's emancipation.
4. **Dalit writers** are expressing their new anxieties and awareness related to their past, present and future. This corpus of writings has been christened as '**Dalit Vimarsh**' (Dalit Discourse). Prominent among Hindi Dalit writers are: Omprakash Valmiki, Jaiprakash Kardam, Dharamvir Bharati etc.
5. Discussions are going on different aspects of tribal life, history, crises and different shades of exploitation and suppression and a new '**Adivasi Vimarsh**' (Tribal Discourse) has emerged. Ramanika Gupta played a vital role in bringing out the realities and problems of Indian tribal life and society before Hindi readers. Besides tribal writers like Nirmala Putul, Anuj Lugun, Rose Kerketta, some non-tribal writers are also writing on the realities and issues related to tribal life.

G. Marathi Literature: The journey of Marathi literature begins with **the old Yadav Dynasty** and flows down to the present times. '**Mahanubhav Panth**' and '**Warkari Sampradaya**' laid the foundation of Marathi literature and were influenced by the '**Nath Panth**' (9th and 10th century). The Yadavas of

Devagiri used Marathi as their court language.

- **Nath Panth** is a medieval movement. It combined ideas from Buddhism, Shaivism and Yoga traditions of India. **Gorakhnath** is considered the originator of the Nath Panth.
- **Leela Charitra** is thought to be the **first biography written in the Marathi language**. It was written by Mhaimbhat (1278).
- Saints like **Dnyaneshwar and Vitthal** sang in their local, colloquial language. People in large numbers began to attract to **Warkari sect**.
- **Namdev** flourished some years after this period. He was a tailor by caste and profession. However, poetic genius was quite ready at his service, and he wrote a great many 'Abhangas' on devotion to God. This we may call the **first or early period of Marathi literature**. It extended from 1200-1350 A.D. The style of the literature of this early period is called **Archaic Marathi**.
- Three great poets Ramdas, Tukaram and Mukteshwar were born in only a year or so about 1603 A.D. Saint Tukaram, the greatest poet in Marathi literature preached asceticism, toleration and devotion to God. **Saint Tukaram** composed **Abhanga poetry**, a Marathi genre of literature which is metrical, simple, direct, and fuses folk stories with deeper spiritual themes. **Tukaramgatha** is the Marathi language compilation of his works.
- **Ramdas** was a saint who wrote '**Dasbodh**' containing sermons on abstract as well as practical topics
- The Marathi Poetry written during the first decade of the post-independence period is called the "Navkavita' (New Poetry). Amongst these new poets, Mardhekar and Vinda Karandikar had the strong urge to embody the tumultuous reality of their time.
- Women poets who contributed to Marathi poetry with their intense expression are - Kavita Mahajan, Pradnya Daya Pawar, and many others.
- In Marathi, Novel is called Kadambari. '**Yamuna Paryatan**' (1857) is considered the first significant novel in Marathi written by **Baba Padmanji**.
- **Narayan Sitaram Phadke** (1894-1978) was a major novelist who, with his romantic novel, dominated the Marathi readers for almost two decades.
- **V.S. Khandekar** was another prominent novelist of the Phadke era. He too became the most popular novelist in Marathi and won the prestigious **Jnanpith award for his novel 'Yayati'**.

H. Folklore of Odisha: Eminent Western scholar **John Beams**, while serving as the Collector of Baleswar, during the last phase of the 18th century had initiated the task of collection, compilation and deliberation of folk literature in Odisha. A seminal treatise, '**Folklore of Odisha**', written by him was published in '**Indian Antiquary**' in 1872.

EMPOWERING RURAL YOUTH

The 2014 National Youth Policy (NYP) defined youth as persons between 15 and 29 years.

- **Opportunity Cost of investing in Youth:** A World Bank report pegged the projected cost (read: loss) of not investing in children and youth at 4% of the GDP every year. Of this, the costs of unemployment account for 0.6%
- **Unutilized Potential:** About 30% of youth fall under the 'neither in employment nor in education' category and 33% of India's skilled youth are unemployed
- **Needs Policy Attention in coming years:** Around 50 lakh youth are expected to be entering the workforce annually.
- **Less Time to prevent Demographic Disaster:** India has just a decade's time to seize the opportunity and realise this youth demographic dividend, else it will turn into demographic disaster with high unemployment rate & underutilized potential

A. Improving the job landscape in the rural sector is imperative to provide the much-needed fillip to the economy. Comment.

Rural sector is a driver of economic fillip:

- If there is no universal access to a Covid-19 vaccine for another 18-24 months, then businesses in safer sectors and locations are likely to do well, here rural sector might act as net gainer.
- In rural India, where it is naturally easier to have physical distancing and outdoor work. This may shift the focus from urban markets to rural markets, for both demand and production.
- 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.
- Surplus labour: Livestock, fisheries, dairy, vegetables, fruit and food processing are more labour-intensive and high value-yielding.
- Infrastructure investment: Local initiative for building community infrastructure, like water harvesting, canal irrigation network, hubs for community market centers etc. may generate employment opportunities.

As migrants returned to source states, agriculture may face overcrowding and cannot sustain surge of labourers. It is possible that eventually reverse migration will take place and urban centres will return to economic growth with reduced supply chain constraints. Rural employment has shrunk after 2005 while the urban areas have not been able to absorb the millions who are leaving the farm. Rural India is incapable of absorbing the estimated 23 million interstate and intrastate migrant labours who might return home from urban areas due to the COVID-19 lockdown. However to reduce the plight of migrant exodus witnessed during forced lockdown indicates necessity to address root cause of such crisis which lies in the developmental deficit.

Need to improve job landscape in rural sector of India:

- 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, which highlights critical need of new jobs.
- About MGNREGA: Need to increase the number of days per household from 100 to 200 days for this year. Another approach would be to let families work as much as they wanted to – even if

the number of days exceeded 100 – as long as the state average of labour days per household did not cross 100.

- Food processing sector: After many decades of neglect in research and development, lack of market access, on-off policies for exports, and market distortions, the present adversity may be a timely opportunity for this sector.
- Entrepreneurship: Local production of items of local requirement, the local weavers, artisans and craftsmen may establish micro enterprises and form local community marketing cooperatives.
- Agri-tech startups will be crucial for developing innovative digital solutions to maximise productivity, improve market linkages, increase supply chain efficiency and provide greater access to inputs for agri-businesses.
- E-commerce platform for local products: On the lines of Amazon India initiative for tribal products of Telangana, rural crafts can be availed on major e-commerce sites with authentic branding with the help of state governments.

These measures or innovations need support of a suitable policy framework and reforms in pricing policy, tax, market access, credit and rural infrastructure, like warehouses and cold storage. The next two years or so of how we learn to live with corona virus can redesign the economy towards safer and more sustainable production and consumption, with agriculture and the rural economy as its strength, rather than its weakness.

In this economic pandemic, the lifeline of Indian economy lies in the transformation of the rural sector into a matrix of local economies, striking a balance between their diversified local production for local needs and surplus trading.

B. Educated unemployed youth is one of the most vulnerable sections of the population. Do you agree? Substantiate. What measures should the government adopt immediately to address this challenge? Suggest.

Young Indians (aged 15-24 years) constitute nearly a fifth of India's total population, according to the country's 2011 Census. By 2020, they are predicted to make up a third of the country's population. It is noted that the youth (between 20-24 years), who constitute around 40 per cent of India's labour force, have an unemployment rate of 32 per cent. The rate of unemployment in urban India is lower than that of the rural across at higher levels of educational categories (secondary and above) and also for all the study periods. However, it is higher in the case of urban India than rural at lower levels of educational categories (less than secondary).

- The unemployment rate among educated is lower in the developed nations as compared to developing nations at the international level, it is evident that the developed states within India account for higher rates of educated unemployment than the developing and underdeveloped states. This may be due to the fact that the developed states account for higher number of educated people than the developing and underdeveloped regions
- In India, not only is the rate of unemployment higher with an increase in levels of education, but also, when it comes to the issue of gender bias, it becomes obvious that women face much higher rates of unemployment as against their male counterparts across all the educational categories.
- The probability of finding jobs increases as age increases but, after a certain age, the probability decreases irrespective of the levels of development across states. This may be mainly due to the presence of age restrictions in the formal job market and a decrease in productivity with an increase in age.

- Their mental makeup, their behaviour and their actions in their period of waiting are influenced by a varied set of factors. For example, it matters how their families treat them – which to some extent may depend on their financial status.
- Many are burdened by student debt, which begins to weigh heavily in the absence of proper employment. Other factors such as the company they keep, the nature of cultural and political discourse and the political and other activities of the major parties and their leaders also matter.
- In India, where the economy is growing but where it is not clear whether employment prospects have improved, young people with higher levels of education are even more likely to feel cheated, frustrated, resentful, or even angry than under conditions of economic stagnation.
- The problem of unemployment for the educated gives rise to the problem of poverty. Young people after a long time of unemployment indulge in illegal and wrong activities for earning money. This also leads to an increase in crime in the country. Unemployed persons can easily be enticed by antisocial elements. This makes them lose faith in democratic values of the country. It is often seen that unemployed people end up getting addicted to drugs and alcohol or attempts suicide. These factors surely make the educated unemployed one of the most vulnerable.

In this regard, following can be some of the measures the government may adopt immediately to address this challenge:

1. There are a number of labour intensive manufacturing sectors in India such as food processing, leather and footwear, wood manufacturers and furniture, textiles and apparel and garments. Special packages, individually designed for each industry are needed to create jobs.
2. Public investment in sectors like health, education, police and judiciary can create many government jobs. Along with it, decentralisation of Industrial activities is necessary so that people of every region get employment.
3. Entrepreneurs generate employment to many in a country; therefore, the government needs to encourage entrepreneurship among the youth. Similarly, concrete measures aimed at removing the social barriers for women's entry and their continuous participation in the job market is needed.
4. Government needs to keep a strict watch on the education system and should try to implement new ways to generate skilled labour force. Further, the effective implementation of present programs like Make in India, Skill India, Start up and Stand-Up India is needed.
5. There is a need for National Employment Policy (NEP) that would encompass a set of multidimensional interventions covering a whole range of social and economic issues affecting many policy spheres and not just the areas of labour and employment.

Putting in place the above given appropriate policy responses to tackle the issue is of utmost priority. As multiple forces ranging from technological advances to climate change to demographic changes transform the world of work, the absence of decisive policy action will disrupt livelihoods and exacerbate problems for the vulnerable and further increase social fault lines.

C. Agriculture need to be treated not as a sector that has to be propped up through repeated sops, but as an engine of India's job creation and growth. Comment, highlighting the measures that can be taken to make it lucrative for the rural youth.

India is a global agricultural powerhouse. However, there are shortcomings in the actual realization of this as an engine of growth due to the increased support to the sector through repeated provision of sops rather than fueling the competitive growth.

- **Enhanced Agricultural productivity, competitiveness and rural growth:** The contribution of Agri sector in India's GDP (16%) is greater than the world's average (6.4%), thus policy intervention in the right direction can fuel the sector as a key space in the economy.
- **Liberalize constraints to marketing, transport, export and processing:** Improve access to domestic and international markets.
- **Increase investment in research:** Cover new seeds, disseminate new farming techniques widely etc.
- **Improve water resources and Irrigation/Drainage Management:** Piped conveyance, better on-farm management etc. and increasing productivity over land usage.
- **Eschew loan waivers:** As it only diverts resources from needed investment, focus should be on allocation for capacity building.
- **Implement successful policies and rationalize public expenditure with priority to scheme with high returns:** Move to a fixed cash subsidy per acre cultivated based on digitizing and identifying plots as demonstrated successfully by Rythu Bandhu Scheme of Govt. of Telangana.
- **Employ rural youth and promote entrepreneurship:** Successfully demonstrated by the Custom Hiring Centre model implemented by Madhya Pradesh to hasten the pace of farm mechanization.
- **Facilitate conversion of agricultural waste:** Provides a further fillip to farmers' income.
- Encourage village level procurement systems to create a robust value chain, providing employment to rural youth.
- **Convergence of schemes:** Integrate MGNREGA with Blue revolution to promote aquaculture, creation of potential clusters etc.
- **Agriculture and private sector:** Facilitates transition from Agriculture to robust Agri-business systems.
- **Skill development:** Skill development centers providing essential required skills and techniques and helping in capacity building of the young population preparing them for efficient employment.
- **Creation of Agricultural Universities in every state:** Enhancing the outreach of Agriculture as an important sector and attracting and retaining youth in this sector.

D. How can skill development and promotion of rural entrepreneurship address the challenge of Naxalism in the tribal pockets of India? Examine.

The Maoist problem has been identified by many experts and leaders, including the Prime Minister, as the most serious internal security challenge that the country is faced with. In this regard, improved governance and effective implementation of development schemes, in the form of skill development, can help overcome the challenge of Naxalism.

- To address issues of education and employment in Maoist affected regions, the Ministry of Skills Development & Entrepreneurship (MoSDE) launched two new schemes, namely, 'Skill Development in 47 LWE affected districts' and 'Pradhan Mantri Kaushal Vikas Yojana (PMKVY)' for creating infrastructure and providing employment linked skill training to youth in affected areas.
- Further, undertaking "Skill Development Programme", which includes inhouse training, aimed at equipping tribal youth to acquire the necessary knowledge, skill and proficiency in the operation of Mine/Plant to help them in seeking employment can help in attracting the youth.
- Paying appropriate stipend during the period of the programme and offer free/subsidised breakfast, lunch, uniforms, tool kits, etc along with establishment of ITI/ Polytechnic Colleges

exclusively for tribal youth providing entire infrastructure facilities, including residential quarters and hostel buildings for students, to develop local talent suiting to the needs of the industry.

- These measures can help towards leaning away the tribal youth from the clutches of naxalites as many analysts have shown that in the absence of viable employment opportunities, youth tend to take up arms. Also tribal youth form the foot soldiers of Naxal/Maoist movement where ideological motivations are minimum.
- Such an approach can be seen to have succeeded in Andhra Pradesh where the core component of the counter-insurgency strategy was what is called “winning hearts and minds”: cutting down the influence of the Maoists by undertaking development and good-governance measures to address the grievances of the civilian population sympathetic to the insurgent cause, including the tribal communities.
- The Andhra Pradesh state succeeded in stamping out left-wing extremism by combining police action with socio-economic programmes implemented by an effective service delivery mechanism.
- In present times too, at the national level such an approach has helped in controlling the Naxal movement. The chart clearly shows it.

Potential of Horticultural Sector in providing sustainable livelihood to farmers and rural youth

- High export value
- High per unit area yield.
- Higher margins on sell of produce.
- Provision of raw materials for industries. Value addition is possible in agro-processing sector.
- Better use of undulating lands- thus beneficial for farmers in hilly areas.
- Best utilization of wasteland.
- Stabilization of women’s empowerment by providing employment opportunities through processing, floriculture, seed production, mushroom cultivation, nursery preparation, etc.
- Nutritional security- fruits, vegetables are highly rich in micro-nutrients and amino acids.
- Less resource input- pesticides, water etc are required in little amount when it comes to horticultural crops.

Challenges:

- Assured irrigation is required. While water requirement is less, timely supply is must.
- Huge wastage while storing, because of absence of cold storage system and loss during transportation.
- Without any skilling, it becomes difficult for the farmers to get maximum possible output.

Going Online as Leaders (GOAL)’ Programme

By: Ministry of Tribal Affairs (MoTA) in partnership with Facebook India to digitally skill and empower 5000 youth from tribal communities to become leaders of tomorrow by leveraging the power of digital technology.

- The digitally enabled program envisages to act as a catalyst to explore hidden talents of the tribal youth, which will help in their personal development as well as contribute to all-round upliftment of their society.
- To upskill and empower 5,000 tribal youths in the current phase to harness the full potential of digital platforms and tools to learn new ways of doing business, explore and connect with domestic

and international market.

- Designed with a long term vision to develop the potential of tribal youth and women to help them acquire skills and knowledge through mentorship in various sectors including horticulture, food processing, bee keeping, tribal art and culture, medicinal herbs, entrepreneurship among others.
- Demonstrates affirmative action which will go a long way to reduce the gap between tribal and non-tribal youth and will enlist participation of tribal youth in nation-building.

Schemes for Employment in Rural Areas

Prime Minister's Employment Generation Programme

A composition of two schemes namely Prime Minister's Rojgar Yojana and Rural Employment Generation Programme, which is a credit-linked subsidy programme that aims at generating employment opportunities through establishment of micro enterprises in rural as well as urban areas. The objective is to provide continuous and sustainable employment to a large segment of traditional and prospective artisans, rural and urban unemployed youth in the country.

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)

MGNREGS is a flagship programme which addresses poverty in a holistic manner by overcoming social inequalities and creating a base for sustainable and long-term development. MGNREGS is transforming rural India into a more productive, equitable and connected society. It has provided nearly 235 crore person days work in last several years. There has been a remarkable increasing trend in the budget allocation of the Central Government.

Pradhan Mantri Awaas Yojana-Gramin (PMAY-G)

The Pradhan Mantri Awaas Yojana- Gramin (PMAY-G) has been devised in line with Government's commitment to provide 'Housing for All' by 2022 in the rural areas. The scheme aims at providing a pucca house with basic amenities to all houseless householders living in kutcha and dilapidated houses by 2022. The scheme was launched with the aim of constructing 2 crore 95 lakh houses by the year 2022.

Skill Upgradation and Mahila Coir Yojana

The scheme comes under Coir Vikas Yojana and provides development of domestic and export markets, skill development and training, empowerment of women, employment/entrepreneurship creation and development, enhanced raw material utilisation, trade-related services, welfare activities of the coir workers. Mahila Coir Yojana in particular aims at women empowerment through the provision of spinning equipment at subsidised rates after appropriate skill training.

Pradhan Mantri MUDRA Yojana

The Pradhan Mantri MUDRA Yojana was launched in 2015 with the twin aims of providing credit of upto Rs. 10 lakh to small entrepreneurs and act as a regulator for Micro-Finance Institutions. Mudra targets young educated or skilled workers and entrepreneurs including women entrepreneurs. The scheme is designed to promote and ensure access of financial facilities to Non-Corporate Small Business Sectors that will turn them into instruments of GDP growth and employment generation. The loans are easily accessible in three categories: Shishu, Kishore and Tarun to signify the stage of growth/development and funding needs of the beneficiary micro unit/ entrepreneur and also provide a reference point for the next phase of graduation/growth.

Pradhan Mantri Kaushal Vikas Yojana

Pradhan Mantri Kaushal Vikas Yojana (PMKVY) is the flagship scheme of the Ministry of Skill Development & Entrepreneurship. The objective of this Skill Certification Scheme is to enable a large number of Indian youth to take up industry-relevant skill training that will help them in securing a better livelihood. Individuals with prior learning experience or skills will also be assessed and certified under Recognition of Prior Learning (RPL). Under this Scheme, training and assessment fees are completely paid by the Government. Ministry of Skill Development and Entrepreneurship is also promoting establishment of model and aspirational skill centres known as Pradhan Mantri Kaushal Kendra (PMKK) in every district for imparting skill training through PMKVY.

Deen Dayal Upadhyaya Grameen Kaushalya Yojana

The Ministry of Rural Development announced the Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY) as part of the National Rural Livelihood Mission, tasked with the dual objectives of adding diversity to the incomes of rural poor families and cater to the career aspirations of rural youth.

Shyama Prasad Mukherji Rurban Mission (SPMRM)

It was launched with the vision to deliver catalytic interventions to rural areas on the threshold of growth. The Mission is based on the principle “atmagaonki, suvidhasheharki” or soul of a village and facilities of a city. Undertaken by the Union Ministry of Rural Development, the SPMRM focuses on cluster-based integrated development through Spatial Planning. Rurban clusters are identified across the country’s rural areas showing increasing signs of urbanisation i.e., increase in population density, high levels of nonfarm employment, presence of growing economic activities and other socio-economic parameters. The Mission aims to transform these Rurban clusters by stimulating local economic development, enhancing basic services, and creating well planned Rurban clusters. Infrastructure planned in these clusters includes provision of 24/7 water supply to all households, solid and liquid waste management facilities at the household and cluster level, provision of inter and intra village roads within the cluster, adequate street lights and public transport facilities using green technologies. Economic amenities in a cluster comprise various thematic areas in the sectors of agri services and processing, tourism, and skill development to promote Small and Medium Scale Enterprises.

In Agriculture

Agriculture and jobs are often talked about in contradictory terms. As a general concept of livelihood, both are considered as exclusive compartments wherein one must leave one to get into other. But now with changing times and gradual increase of general awareness among farmers about better farming practices and use of technology in fields, the concept is fast changing. In fact, agriculture has been emerging as the most promising field of self-employment which has a huge potential to engage people from different cross-sections of society in order to become a mammoth employment generator.

But agriculture sector is facing crisis and challenges mainly due to rising cost of farm operations, escalating price of agri-inputs and diminishing returns. Farmers’ income remains low in comparison to their counterparts in non-farming sector.

i. Consumer awareness has led to two types of market, both have created ample opportunities of employment and livelihood for farmers and agri entrepreneurs.

- Organic staple and food items
- Exotic agri produces like Thai guava, dragon fruit, aloe vera, black rice, broccoli, lettuces, etc.

- Government is financially supporting high-tech cultivation of horticultural crops for quality produce and has launched ambitious **Pradhan Mantri Kisan SAMPADA Yojana (Scheme for Agro-Marine Processing and Development of Agro-Processing Clusters) or PMKSY** to promote food processing sector in a big way.
 - Several policy initiatives and measures have been taken to promote overall growth of food processing sector and generate employment opportunities.
 - To support food processing sector, Government has classified food and agro-based processing units and cold chain infrastructure as priority sector lending and offered 100 per cent exemption from income tax on profit for new food processing units.
 - Besides creating huge employment opportunities, especially in rural areas, the scheme is poised to benefit 20 lakh farmers by providing better prices for their produce.

ii. Hi-tech farming: Even small farmers with very little landholding are being attracted towards usage of poly-house, net-house, micro irrigation tools like drip, sprinkle etc., mulching.

- Quest for right quality of seeds has given way to many agri start-ups. e-NAM is definitely helping.
- Many farmers are turning towards bio manure to increase carbon matter in their farm providing magnificent employment opportunities in the production of vermicompost and bio fertilisers.
- Precision agriculture is another frontier area that cuts the cost and helps small scale farmers to increase their income.
- Increasing awareness on impact of pesticide/chemical residues on human health has created an exclusive market where people are willing to pay more for organically produced safe food commodities. Thus, a wave of organic farming is set in eyeing domestic and overseas market and generating remunerative employment across value-chain, from production to processing, packaging and marketing.

iii. Government Policies: The Central government has initiated many programmes with an aim to increase the farmers' income. These schemes have also created many opportunities of business and employment.

- **National Aroma Mission:** Launched in 2016 to promote the cultivation of aromatic plants like vettilar, lemon grass, germanium, palmarosa, mentha, etc. These plants produce essential oils which are widely used in soaps, perfumes, mosquito repellents, medicines, etc., and India was almost wholly dependent for these oils on imports till some years ago. With National Aroma Mission, Government of India targeted to save the forex by providing training, market and infrastructure support to anyone who is interested in cultivating the aromatic crops and subsequently extracting the oil.
- **National Agriculture Market (eNAM):** Already 585 mandis from across the country have been linked to this network and more than 400 mandis are set to join it in next phase. Standard quality parameters for the commodities being traded on eNAM are a must, but the infrastructure/labs to test these quality parameters are scarce. This creates a big opportunity for entrepreneurship where cleaning and grading units or labs could be established and given for use to farmers for a fee. Warehousing is another space where India is struggling to meet the gap between existing and needed storage space.
- **Farmer Producer Organisations (FPOs) and Self Help Groups (SHGs):** Started the movement for creating 10000 FPOs in next five years while SHGs have been given exclusive mandate for

creating village level warehouses with the financial help from MUDRA Yojana and Nabkisan in General Budget 2020–21

- **Farm level producers:** If some of the agri produces could be treated and processed to make simple end products, the income of a farming household could be increased by a big margin.
- **Service Providers:** For optimising agriculture, there are different types of services required at the village level. These include the input procurement and distribution, hiring of implements and equipments like tractors, seed drills, sprayers, harvesters, threshers, dryers as well as technical services such as installation of irrigation facilities, weed control, plant protection, harvesting, threshing, transportation, storage, etc. Similar opportunities exist in the livestock husbandry sector for providing breeding, vaccination, disease diagnostic and treatment services, apart from distribution of cattle feed, mineral mixture, forage seeds, etc. FPOs are best placed to reap the benefits of such an opportunity. In fact, almost all the active FPOs have completed at least 2 primary tasks very successfully. One, procurement of farm produces from member farmers and two, selling them directly to traders, millers or processors. That has successfully curtailed the role of middlemen in the process, thus increasing the price realisation for member farmers.
- **Export Opportunities:** Export of agri produces provides a great business opportunity not for individuals, but for FPOs also.
- **Allied agri-activities:** Poultry, dairy and fisheries lead the chart.
- **Warehousing:** Hence, Government of India, in the current budget (2020–21) has made provision for Viability Gap Funding for setting-up efficient warehouses at block/taluk level.
 - To support their warehouses at farm level, a village storage scheme is proposed that will be run by Self Help Groups of local farmers.
 - Government also announced to develop a seamless national cold supply chain for perishable agri-products by collaborating with Indian Railways in PPP (Public Private Partnership) mode. A dedicated Kisan Rail will be launched and refrigerated coaches will be joined with Express and freights trains.
 - Further, Ministry of Civil Aviation will launch Krishi Udaan on national and international routes to boost agri-trade in northeast and tribal districts. To tap the vast potential of agricultural exports, the Government has recently initiated a comprehensive Agriculture Export Policy aimed at doubling the agricultural exports and integrating Indian farmers and agricultural products with global value chains.
- **Attracting and Retaining Youth in Agriculture – ARYA:** Helps under-employed and unemployed rural youth in establishing agri-based enterprises by imparting necessary skills and entrepreneurial training in village setting. Apiary, mushroom production, seed processing, soil testing, poultry, dairy, goatery, carp hatchery and vermicompost are some of the popular and successful enterprises adopted by youth.
- **Krishi Vigyan Kendras (KVKs):** Serving farmers at groundzero, organises short-term trainings for farmers, farm women and rural youth in various potential agri-businesses to encourage self-employment and enhance opportunities for additional income. More than 70 KVKs in rural districts of the country have developed technology-based business models mainly for commercial production of value-added products thus creating opportunities in the potential

area of secondary agriculture. As per estimates nearly 90 lakh people will get remunerative engagement in food processing sector alone.

- **Agri-UDAAN programme** guides selected agri-startups to scale up their operations. Besides mentorship and capacity building, few selected start-ups get funding opportunity worth over Rs. 25 lakhs along with further funding opportunity through investor pitches.

All the best 😊
Team IASbaba