

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

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6.

All the Best

SECTION - A

4. INDIAN AGRICULTURE IS , IN A WAY, A
VICTIM OF ITS OWN PAST SUCCESS

The diverse terrain and the rich variety of orographic and ecological features bestow upon the country of India a considerably large potential of crop cultivation. From the Saffron fields in the upper reaches of the Himalayas to the cereal production power houses on the Alluvial plains, huge yields of cash crops in the Deccan peninsula to 'horticultural hotspots' spread throughout the country: an 'Agro-economy'.

The Indian economy is a categorical agricultural based economy with 65% of the land being used for sedentary agriculture, over 62% of the workforce being involved in the primary sector and a clear majority of the area being under net sown area.

Since the Indus Valley Civilization, the chief mode of livelihood of the population of the Indian Subcontinent has been agriculture. The exports of agro goods to Mesopotamia in 2600-1900 BCE illustrate the massive 'past success' of the Indian agriculture. The society has since then depended indispensably on this 'success of the Indian soil'.

However, time and again history has displayed that Indian Agriculture has been an imbalanced and precarious sector. 'Ain-i-akbari' of Abul Fazl gives statistics of mass production of food crops, bumper harvest in one year and a grave famine, crop failure in other years. Similarly, pockets of Bengal reported success in sale of Indigo ~~across~~ across Europe for decades and subsequently reported a devastated output in Permanent Settlement.

Indian Agriculture has been a victim of its own past success in different periods of its own timeline. The colonial period that reaped massive benefits from the peasantry also exacerbated the entire farm economy and Agricultural village setup.

The Green Revolution of the post-Independent realm is touted as the biggest advancement in the Primary sector. India achieved a burgeoning 'self-sufficiency' in food production. However, M.S. Swaminathan the man at the helm of the revolution himself recorded the severe horrors that Agriculture faces in his recent Committee report on the state of farmers.

The recurring incidents of farmer suicides have horrified the nation. Over 65 cases of self-inflicted deaths have been recorded this year in the region of Vidarbha (Maharashtra) alone. Over 72% of the community is facing non-repayable loan situation. And in this condition, pan-Indian 'loan-waiver' protests have

stormed the state authorities. The loan waivers awarded by several states like Maharashtra and U.P. illustrate how the mass-producing self-sufficient nation is unable to cater to its producers.

Loan waivers are mere ephemeral solutions that would only cause further stress on the economy. A bumper crop next year would yet again mean lower prices per yield for the farmer. The flawed system of MSP (Minimum Support Price) and the inefficient Public Distribution System (PDS) have plagued the sector for a long time. Instances of hoarding grain and discriminatory malpractices adopted by vicious circle of the middlemen has devastated Indian Agriculture.

What needs to be realized is that though there is par million-tonne harvest each year, the success of Indian Agriculture is hollow. It still suffers from structural flaws from colonial India. There is still a need to carry out land reforms and expand irrigatory systems. The dependance on the monsoon plants overburdening hopes on the 'el nino'- which, just like other natural phenomena is susceptible to climate change.

Land reforms are a necessity for reducing the divide between the farming community in the country. There exist several kinds of divides - class divide, gender divide, caste divide, regional divide and so on.

These 'divides' need to be grappled with by understanding that 'monoculture' - the concept of promoting similar farming practices across different regions - is a threat to the Indian peasantry and its entire livelihood. For example, a water-intensive crop cannot be grown in semi-arid and arid regions. Sugarcane in water-scarce areas of Maharashtra has caused havoc in water resources as well as financial returns.

Similarly, the notion that 'wheat and rice' production can be carried out without considering the suitability of the soil to nurture these crops, has deeply affected the economy as well as the environment. Instances of soil erosion, groundwater depletion are widespread.

The success of the Green Revolution and the post-1991 Globalization developments is in fact a half-baked one. The former created a class divide - between big farmers who could afford HVVs and irrigation and small, marginal farmers with mere 1-2 hectares of land who could not manage to produce a feasible yield.

Globalization led to a dichotomous condition. On one hand, the success of Indian Agriculture was being awarded new avenues to increase their foreign investment and exports.

On the other hand, there was an increased interference of the World Trade Organization (WTO) and Indian Monetary Fund (IMF) on the local

cultivating policies. WTO at Nairobi Conference went on to push for eradication of all kinds of farm subsidies. Indian Agriculture, that hinges on Government subsidies, would find it extremely discriminatory and harmful for the farmers.

The Indian farmer has since time immemorial been tortured by the spectre of 'credit'. The money-lenders, shroffs, Mahajans of medieval period still influence the backward unorganized farm sector. Their heavy interest rates and oppressive malpractices have crushed the helpless farmer. The schemes like Pradhan Mantri Krishi Kalyan Yojana, Fasal Beema Yojana, Krishi Sinchayee Yojana aim

to ameliorate their condition. However, due to lack of awareness and illiteracy there are ^{still} in the process of making any difference.

Illiteracy has also made the success-story of Indian agriculture a victim to traditional and orthodox practices of subsistence farming that refuse to come into contact with technological development. Genetically Modified crops have been the reason behind many countries supporting a wealthy farmer population. However, several pressure groups and apprehensions among locals, as seen in the recent controversies of Bt Brinjal & GM Mustard, have inhibited the process of modernization. The success of Bt-Cotton is not being given due credit in such debates.

Apart from widespread misinformation, 'wrong crops grown in the wrong region', orthodox concepts and predominance of unorganized credit, the Indian agriculture is also a victim to its own inertia. The development in horticulture and profitable returns in the domestic as well as foreign domains needs to be an inspiration several other farmers to move towards organic methods.

There is a need to shift the agro-~~to~~ population to non-agro or agro-based food processing industry. There remains a wide-ranging potential in the entire supply and value chain of the food and packaging sector that needs to be tapped. Similarly a push towards sericulture, fishing sector and social, agro-forestry would reduce burden on agriculture alone.

The women agriculturists are primary stakeholders who are usually ignored. This is another facet to the success of Indian 'male' agriculture that has victimized its other half major contributing stakeholder. On-field labour consists of over 60% of female workers. They suffer from discriminatory social economic and political conventions that need to be eradicated.

Indian Agriculture is presently at the prime focus of the government. Developments like Soil Health Cards, Krishi Vigyaan Kendra (KVK) are definitely game-changers along with NFSA, (2013), e-NAM, APMC and above mentioned schemes. However, a 'Farmer - Firm - Food' approach along with structural changes need to take place that would enable the success of the Indian Agriculture to free itself from the shackles of being the victim.

SECTION - B

4. THE CULTURE OF BAN : THREAT TO DEMOCRACY IN INDIA

When you restrict an entity from public view, you debar its existence. You put a veil of dishonesty on the beholder's senses and keep him away from the reality. In other words, you deceive your own people and inhibit their perception of the truth and shackle their perspective of the culture of the nation as well as that of the world.

The 'culture of Ban'

aims to do a similar task. However, there are limitations to that.

A ban, in explicit terms, is a restriction 'in toto' that debars a population of a region from accessing certain things. There might be in terms of services, products, literature, meeting etc.

The culture of ban has been an innate feature of the Indian subcontinent since the Vedic Age, when under the 'Varna-Ashrama Dharma' the Brahmins comprehensively banned certain parts of the population to do certain things or interact with certain people. The Shudras were banned from enjoying certain privileges that the other higher

castes were allowed. Further, untouchables were banned from the four-fold division of the caste system itself. They were banned from public spaces, temples, wells etc.

Dr. B.R. Ambedkar in his magnum opus 'The Annihilation of Caste' clearly states how restrictions laid down for a section of society deceives the society itself. It deprives the entire society of its own enrichment and exploits the feature of 'diversity' in the most diabolical way.

However, the 'culture of ban' in the modern sense, or in fact, in context of democracy, aims to achieve a positive rather than negative output. The ban on

untouchability in Article 17 in perpetuity strengthens our democratic set up. Moreover the abolition of titles (Article 18), prohibition of human trafficking (Article 23) and child labour (Article 24) are examples of how a 'perpetual ban' on social evils strengthens the setup of the Sovereign Socialist secular Democratic Republic that we are.

However, we must acknowledge the fact that 'ban' is not a solution. The ban on 'Sati' by Lord William Bentick in 1839 and subsequent bans on child marriage and female foeticide are mere 'papered' laws. The implementation of these laws provides us with further complications.

The ban on intoxicants, smoking, alcohol (in several states) are potential breeding grounds for black-marketeering and other illegal sales procedures. The underground mafia, spring up in small villages to big metropolitan cities building alternate and parallel markets of banned substances. One suggested solution is to tax and impose heavy duties on entities like alcohol without prohibition.

The illegal liquor markets in states like Gujarat and Bihar that have enacted Prohibition laws, gives rise to nexus between liquor, black money and terrorism funding across borders. Thus, we notice that the culture of ban is not only a threat to democracy but also to national security.

There is an impending culture of ban in the fields of art, literature, theatre and cinema.

These media of culture themselves are now infested with restrictions. The Central Board of Film Certification poses on an average a dozen 'cuts' in films that offend a big part of the industry. These cuts usually are found to be regressive and irrational. The Shyam Benegal Committee recommends to initiate only a 'certification' role for CBFC and not a 'censoring' one.

The famous instances of ban on MF Hussain's paintings and Salman Rushdie's 'Satanic Verses' were seen as black spots in the history of art and literature in the 20th century. This century too has its own 'victims' and 'offenders'.

The culture of ban poses a direct violation to the Article 19 which bestows on every citizen Right to Freedom of Expression. It sometimes also violates the Right to life under Article 21 when it exiles and alienates national talent in case of a few artists, literary intellectuals etc.

Along with alienating writers, filmmakers and artists, the culture of ban induces a sense of aggression in the local audience. It tends to fuel tensions between the civil society and the government. It depletes the cenpool of intelligentsia of the country. The cases of Taslimia Nasreen ouster from Bangladesh or MFK Hussain from India are examples. The Burqa Ban in France propelled further aggression among Islamists and rendered the country susceptible to ISIS attacks.

Democracy is a form of government that initiates 'dialogue, discussion, debate and dissent'. However, the culture of Ban negates and nullifies these features in several instances where it becomes a tool of suppression of voices rather than empowerment.

The sense of 'Nationalism' can turn into 'Fascism' if the culture of ban persists irrationally. The 'Beef Ban' has snatched livelihoods from thousands of slaughterhouses. It has also induced a Hindu-Muslim vulnerable state of co-existence and mutual trust deficit. The culture of Ban was a part of the Nazi Propaganda under Hitler; this should forewarn us of its threats.

The country of India is a country full of diverse religions, castes, professions etc. It is a nation that has a heterogenous matrix but a homogenous spirit. It has a set of collaborations and contradictions within its diverse domain. Thus, it is only natural if the practices of one community are not in sync with the other. However, the aim is to learn from each other and imbibe what is mutually beneficial.

The case of ban of betting and gambling provides a different picture to the culture of ban. The ban on betting deprives the economy of a huge potential taxable profession. It can be a source of revenue for the exchequer. And, the government is finally pondering over making it legal.

The need is to regulate, not ban. India's sense of identity comes from the fact that its citizens are allowed to enjoy several freedoms. The culture of ban would only exacerbate the violation of certain freedoms. It will be a grave contradiction to the 'freedom to choose'.

Dr. Amartya Sen remarked that human development's chief aim is to widen the scope of 'choice' for the citizens. Banning, in this respect, is a regressive practice.

Banning of Bt. Brinjal has deprived millions of farmers an avenue to practice more productive and profitable culture. Though it's not a technical ban but a complete withdrawal of the GM technology is a serious case of inhibition of modernization.

The question of placing 'ban' is a moral and ethical one more than a political one. And the predominant hazard to the nation's democracy is when the culture of ban is enforced politically. Parties gather political mileage to win votes and elections. Little thought is given to the social erosion of sensitivity that a culture of ban brings with it.

Among other consequences of a culture of ban are increasing prejudice, increasing consumerism, rampant hate-politics. It also leads to a robust 'fear psychosis' that erodes the secular fabric of the democratic institution. (The Right to Information gives us 'accessibility' and culture of 'ban' takes it away.)

The Indian Democracy is not only a government-run institution, but an initiative 'of, by and for' the people. Our citizens must be 'sensitized' and not overtly 'sensitive' - we must bear the 'strength to witness' and 'search for truth' as emphasized by Mahatma Gandhi. And once we have achieved that truth we must gather the courage to embrace it. The veil of dishonesty that the 'culture of ban' imposes must be lifted to fight the threats that it holds to our democracy.

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The culture of ban: threat to democracy in India.

1. Diversity - differences.
2. ~~Monocult~~ Uniformity over unity.
3. Disrespect towards culture itself.
4. Religious connotation.
5. Caste system, varnashrama dharma.
6. B.R. Ambedkar, annihilation of caste.
7. Violation of Fundamental Rights.
8. Ban in public spheres.
9. Art, theatre, film; CBFC. ~~Adversary~~ ^{Adversary} ---
10. What actually needs to be banned. ^{conclusion}

Need for empathy, understanding, not be insensitive or look for political mileage.

 - smoking, prohibition.
11. Sankalp se Siddhi. ^{Adversary}

human trafficking, child labour, untouchability.
12. Refusal to accept truth, reality.
13. Social reformers: sati, child marriage.
14. Democracy refers to empowerment, not suppression.
15. Nationalism can turn into Fascism.
16. Burga ban in France re-created muslim identity.
17. It alienates national talent - MF Hussain, Salman Rushdie.
18. It deceives the general public: GM crops.
19. A genuine need to regulate, not ban. ^{or tax more.}
20. ~~It~~ leads to 'black market', illegal processes.

Indian agriculturists, in a way, are victim of its own past success:-

→ Introduction.

1. 65% of land - 17% contribution GDP.
2. Geography of India.
3. History of agro: ancient.
4. Medieval
5. Modern. - ~~inter~~ aids turning into interference. WTO-Nairobi
6. Green Revolution.
7. Seeds, fertilizers, decanalizing. Loan waivers.
8. Irrigation
9. Class divide
10. ~~Irrigation~~ Credit - Fiscal bind yojana
11. Gender divide
12. Land reforms.
13. Food processing industry. - overproduction - Food wastage. (FCI) (buffer stock)
14. Shackled in tradition: demographic gap. - 2 seasons etc. etc.
15. Sectoral imbalance: away from agro. Market failure.
16. Environmental hazard. Ground water. Soil erosion. e-NAM, APMC.
17. ~~Exo~~ Misinformation, illiteracy. Soil Health Card.
18. Wrong crops in the wrong region.
19. GM crops.
20. Move to horticulture.

Conclusion:

Non-Agro & Agro balance. Land reforms & Labour reforms.
Institutionalize - improve -