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'Ahoms had an elaborate, structured justice system'

Face to Face

Prasanta J Baruah

Dr Romesh Chandra Borpatra Gohain is a Senior Advocate, former Advocate General of Assam, Dean Faculty of Law, Gauhati University and Chairman of State Law Commission, Assam. He is the author of the book 'Administration of Justice During Ahom Rule (1228-1826 A.D.): Its Legacy in India Today' which was released recently.



Briefly describe the Ahom justice system?

In our research, on the above topic, we have found that the justice delivery system was based on the principles of natural justice and justice according to customary laws and policies, *inter-alia*, and it was primarily based upon three sources—

a) Mythological Source:

i) Lengdon Code: The Code strictly provided for maintenance of decency, morality and social order. The Code recommended various punishments for various offences, crimes and sins. According to the Code, the crime must be followed by appropriate punishments and sin by purification (Expiatory theory of jurisprudence). ii) Lit Lai Payn Ka Ka: It was the main religious texts of the Ahoms and traces the Ahom's conception of punishments. It contained *inter-alia*, the principle *Pu Phii Su Kuo Hen Chu Tang Fa But Rum Sang Dam*, which means Pu Phii Su offered worship by inviting together all from Sang Dam and got cleared of all wrongs committed by him by purification as per rules.

b) Traditional Source:

The novel ideas and noble ideals acquired from the norms, traditions and cultures in the

countries like Laos, Cambodia, Vietnam, Mongol, Siam and Burma by the Ahoms in their migratory route starting from Mungri Mungram wherein, Khun Long and Khun Lai first landed, had definitely oriented their skillfulness in the multi-dimensional avenues including administration of justice during their rule in Assam.

c) Inspirational Source:

The customary laws which were prevalent in those countries of the South-east Asia through which the Ahoms were continuing their journey are found to have great inspirational influence. The moral rules were followed by all as the commands of the sovereign. The Lengdon Code prescribed the high principles of ethics, justice through fair trial. It also emphasized the principles of equality.

What was the Raj Dharma of the Ahom Kings?

During Ahom rule, there were five codes of conduct to be observed by the King. They are – i) The King must honour the existing customs; ii) The King must comply with the advice of the Dangarias and must not take the company of the wicked and ordinary persons; iii) The King must not associate himself with undesirable

women, nor should accept her subordination or act on her ill advice or fill up important offices with her relatives; iv) The King must honour the repeated advice of the Dangarias and must not pass heavy punishments like cutting or blood shedding for minor offences; and v) The King must act according to the moral principles or wisdom and must not take resort to humiliate the Dangarias or Bar Barua without assigning reason or must not ill treat the wives of so called potentates.

These codes of conduct are termed as '*Pancharajadharma*', which was derived from the old Indian Vedic principles of '*Dasarajadharma*'.

It is said that even Ahom Kings were not spared if they broke the law. Your comment.

As mentioned above, if any King, even being the Head of the government and ultimate judicial authority, was found to be violating any of the five codes of conduct, the trial was conducted against him (though very cautiously) like any other subjects of the country. The proceedings were conducted by the Court of Barbarua by making discussions with the three Dangarias; because they were the only dependable body

possessing such power in the State. For Dangarias, it was high time to give expression to their authority but equally be cautious and relieved themselves of any impending blame.

The great three Dangarias took the final decision in the matter of removal of the King from the throne. The Great Council thereon started the process of election of the successor King. The dethroned King was forced to go out of the capital area and settled beyond that area. Thereafter, should the King start to rebel or attempted to wage war or violence against the State, then again the trial was conducted against him and if found the charges proved, the death penalty even was imposed upon such dethroned King under the orders of the newly crowned King.

The Ahoms had a unique system of pardon by the King. Will you elaborate on it?

During the Ahom period, when Sankardeva was staying at Belguri in Majuli (tentatively in the year 1552 A.D.), the Bhuyans, breaking the prevailing laws relating to protection of elephants, dispersed elephants. As per the royal order of the Ahom King, the Handique took few Bhuyans including Sri Sankardeva's son-in-law Hari Bhuyan and Sri Madhabdeva into custody. In the trial, Hari Bhuyan was found guilty and hence imposed with death penalty. However, pardon was granted to Madhabdeva being a preacher of Vaishnavite culture for the spiritual upliftment of thousands of common people hav-

ing loyalty to such faith. This has a relevance to Articles 72 and 161 of the Constitution of India whereby the President of India and the Governor of the State respectively may grant pardon to a convict.

Punishments under the Ahom laws were very harsh. What about death penalty?

Based on the concept of crime, the nature of its grievousness, the proportionate punishments were inflicted relying on the principles of fair criminal trial. The traditional notion prevalent during that period determined the nature of seriousness of offence and on fair trial, according right to defend of the accused, the punishments were imposed with judicious mind. The right of appeal against such inflection was granted to the accused on case to case basis.

In the offences like offences against the State, self styled King defying the presence of King on the throne, disobeying or instigating disobedience to the King, escaping from war, misappropriation of Royal fund, destroying national property, interference by businessmen in Royal functioning, torture on the King's subjects, imposing punishments without trial by any royal officer, violating religious code etc., the death penalty was imposed however only after conducting a fair trial according to law.

How did the Ahom laws handle cases of bribery, corruption and nepotism?

The offence of receiving bribe from enemy was considered a serious offence

which tantamount to betraying the King. Depending on the quantum of heinousness, the King as the Judge could impose death penalty, iron fetter and/or imprisonment.

Misappropriation of royal fund being an instance of corruption was treated to be a serious crime. After the fair trial, giving the accused the right to defend was imposed with the death penalty by the King.

Adhering to the principles of Lengdon Code, "those persons who steal other person's property, they should be killed", depending on the gravity of the matter after fair trial, the King was authorized to impose penalties like expulsion from the country, social boycott and death penalty as well.

There were separate designs for buildings, houses for Kings, Dangarias, Ahom Officers and the Paiks. No one can violate the prescribed norms. Those who violated that norm, may be with knowledge or connivance of respective authorities, is considered to commit a crime. The King, being the Judge, after a fair trial, could order for imputation of organs and for demolishing of the buildings.

How did the system handle petty crimes?

There were petty offences like cheating, causing harm to others, destructive criticism, spreading rumour, false statement, sheltering foreigners clandestinely, quarrelling etc. the proportionate punishments were imposed by the King mostly in all such cases after a fair trial.

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About the article:

The article details on the **Ahom justice system**, a research carried out by **Dr. Ramesh Chandra Barpatra Gohain**.

Ahom Justice System

1. The justice delivery system was based on the principles of **natural justice and justice according to customary laws and policies**.
2. The JJ system was primarily based on three sources:
 - **Mythological code includes the Lengdon Code (Code on morality, decency etc) and Lit La Payn Ka Ka (religious texts)**
 - **Traditional Code: Norms, Values and ideas** acquired from countries like **Laos, Vietnam and cultures** of East Asian countries.
 - Inspirational Code includes the customary laws which were prevalent those countries of South East Asia through which the Ahoms were continuing their journey are found to have great inspirational influence.
3. The King was to observe five codes of conduct:
 - Must honour existing customs.
 - Must comply with the advice of the Dangarias.
 - Must not associate himself with undesirable women.
 - Must not pass heavy punishments for minor offences.
 - Must act according to the moral principles and wisdom and must not take resort to humiliate the Dangotias and Bar Baruas.
 - These codes of conduct are termed as 'Pancharajadharma'.
4. If the King was found to be violating any of the five code of conduct, trial was conducted against him in the Court of Bar Baruas. The great three Dangorias took the final decision in the matter of removal of the King from the throne.
5. The Ahoms had a unique system of pardon by the King. (Madhavdeva being a preacher of Vaishnavite culture for the spiritual upliftment of thousands of people was granted pardon by the king whereas his Sri Shankardev's son in law Hari Bhuyan was imposed with death penalty in accordance to the breaking of prevailing laws of elephant security)
6. Death penalty was imposed on crimes like offences against the State, self styled King defying the presence of King on the throne etc. however only after conducting a fair trial according to law.
7. The offence of receiving bribe from enemy was considered a serious offence which tantamount to betraying the King.
8. Misappropriation of royal fund being an instance of corruption was treated to be a serious crime.
9. There was separate designs for buildings, houses of Kings, Dangorias, Ahom Officers and Paiks. No one can violate the prescribed norms.
10. On, petty crimes, proportionate punishments were imposed by the King mostly in all such cases after a fair trial.

Neelakurinji Flower and its varieties

(Prelims)

Source: The Hindu, 16 October 2022



Bloom times Visitors are arriving in large numbers to witness the blooming of neelakurinji flowers on the Kallippara hills at Santhanpara in Idukki district of Kerala. JOMONI PAMPAWALLEY

6 varieties of *neelakurinji* identified in Santhanpara region of Western Ghats

Sandeep Vellaram
IDUKKI

As visitors keep pouring in to witness the blooming of *neelakurinji* on a vast area on the Kallippara hills at Santhanpara in Idukki, Kerala, an expert team has identified six varieties of the plant across the region.

The team, comprising Jomy Augustine, an expert on *neelakurinji*, and E. Kunjikrishnan, an expert on the Western Ghats, recently identified the plant varieties. According to them, the flowers that are on bloom now belong to the *Strobilanthes kunthiana* variety.

kunthiana, the types of *neelakurinji* flowers that have been identified from the hill ranges include *Strobilanthes anamallai*, *Strobilanthes heyneanus*, *Strobilanthes pulneyensis*, and *Strobilanthes neousper*.

"All these *neelakurinji* species are endemic to the Western Ghats and spread over nearly 200 acres of the Kallippara hills. In fact, the *neelakurinji* population here can be considered one of the biggest of the species after the protected areas of Munnar. A vast variety of medicinal plants too have been spotted on the hills," Mr. Augustine told *The Hindu*.

The bloom reported at Kallippara belongs to the gregarious flowering (massive flowering at once) type, he says calling for collective efforts to protect the rich biodiversity hotspot on the Kallippara hills.

Over 100 varieties

"From the Mangaladevi ranges to Coorg in Karnataka, experts have identified nearly 100 populations of the *Strobilanthes kunthiana* variety," says Mr. Augustine.

Idukki district biodiversity board management member Ashwathi V.S. says the board will take steps to protect *neelakurinji* at Kallippara as the area is reve-

nue land. "To ensure protection, we need to pass a resolution in the local panchayat and submit it to the State biodiversity board. The board can also provide funds for the purpose," she says.

Santhanpara panchayat secretary says the hills where the flowers are in bloom belong to Udumbanchola panchayat. Job J. Neriamparampil, assistant wildlife warden of the Eravikulam National park, the biggest sanctuary of *neelakurinji* flowers, says isolated flowerings are being reported from other areas, including Bhadrakali Shola at Puthumala and inside the Eravikulam park.

Current news:

6 varieties of neelakurinji identified in Santhanpara region of Western Ghats.

About the flower:

- It is a shrub that is found in the **shola forests of the Western Ghats in Kerala, Karnataka and Tamil Nadu.**
- Nilgiri Hills, which literally means the **blue mountains**, got their name from the purplish blue flowers of Neelakurinji that bloom **only once in 12 years.**
- Kuringimala Sanctuary of Kerala protects the kurinji in approximately **32 km² core habitat in Kottakamboor and Vattavada villages in Idukki district.**
- The Paliyan tribal people living in Tamil Nadu used it as a reference to calculate their age.
- This is endemic to western ghats.

Assam to lay stress on renewable energy

Several projects coming up in PPP mode

R DUTTA CHOUDHURY

GUWAHATI, Oct 15: Along with the rest of the country, Assam is also planning to lay stress on renewable sources of energy from conventional sources, and according to a study, Assam's solar power potential is estimated to the tune of 13,000 MW, which is much more than the energy requirement of the State.

Official sources told *The Assam Tribune* that power generated from renewable sources of energy is cheaper and environment friendly. The maintenance cost of the projects is also much lower than the projects that use conventional sources of energy.

In recent times, the Government of India has been laying stress on renewable sources of energy. Assam is also following suit and several projects are coming up in the public-private partnership (PPP) mode.

Sources said that the Assam Power Generation

Company Limited (APGCL) will soon sign an agreement with Oil India Ltd (OIL) for setting up of a solar power project in Namrup. The boards of both OIL and APGCL have already approved the same.

The detailed project report for a floating solar power project in Karimganj is

APGCL will soon sign an agreement with OIL for setting up of solar power project in Namrup

also being prepared. The State government's aim is to generate 1,000 MW of solar power and the Deputy Commissioners have been directed to look for suitable land for setting up of the projects, some of which will be set up in the PPP mode.

The State government is also laying stress on setting up of small hydro power projects. Though a study was conducted in 100 sites all over the State, a decision has been taken to conduct a

fresh study as the rivers have changed courses and the projects will have to be set up in locations where there is less chance of the rivers changing course.

Among the major projects, the 120 MW lower Kopili hydro power project is scheduled to be completed by June 2024.

The project is funded by the Asian Development Bank and once completed, it will ease the power scenario in the State to a great extent.

On the possibility of setting up wind power projects in Assam, sources said that such projects would require high wind speed. The sources said that such projects might become successful in the hilly areas and a proper study for the same would have to be carried out. A study is being carried out in Surya Pahar in Goalpara and the State government is thinking of setting up wind power projects only after detailed studies on wind speed throughout the year are conducted.

- Assam solar power potential is estimated to be **13000 MW**, much more than the energy requirement of the State.
- Several Projects in Assam is coming up in **Public-Private Partnership mode**.
- APGCL will soon sign an agreement with OIL for setting up of a solar power **project in Namrup**.
- Floating Solar Power Project in Karimganj is also on cards.
- The State govt is also keen on producing energy from hydro power. Among the major projects, the **120 MW lower Kopili hydro power project** is scheduled to be completed by **June 2024**.
- Study is being carried out at **Surya Pahar in Goalpara** for setting up turbines for wind power sourced electricity generation.

Plan to market carbon sequestered from Manas forests

Endeavour has potential to generate Rs 10 cr annually

RITURAJ BORTHAKUR

GUWAHATI, Oct 15: In a novel initiative, the Manas Tiger Conservation Foundation is engaging with The Energy Research Institute (TERI) and the National Tiger Conservation Authority (NTCA) to generate funds by selling carbon sequestered from the forests of Manas.

Carbon sequestration is the process of capturing and storing atmospheric carbon dioxide. It is one method of reducing the amount of carbon dioxide in the atmosphere with the goal of reducing global climate change.

The Forest department feels that, if successful, the endeavour has the potential to generate nearly Rs 10 crore annually which will be used for the benefit of fringe communities and strengthening management.

"The scheme aims to leverage the carbon sequestered by the forests of

Manas and use REDD+ mechanism under Verified Carbon Standards to certify and market them through an independent carbon credit transaction agency," an official said.

"The funds accrued shall be used for wildlife conservation, fringe communities, and mitigating human wildlife conflict. The ground work in Manas will be done by TERI which has been provided with baseline data about the tiger reserve to work upon. If the concept materializes, there is potential to ensure continued assistance for conservation at Manas, at no cost to either the BTR or the State Government," he said.

Manas Field Director Vaibhav C Mathur said that as a first step, the frontline staff of Manas will be trained to measure different types of carbon in the forests by teams from TERI.

➤ SEE PAGE 18

Current News:

Plan to Market carbon sequestration from Manas Forests.

- ❑ It has a potential to generate **Rs. 10 crore annually.**
- ❑ Carbon sequestration is the process of **capturing and storing atmospheric carbon dioxide.**
- ❑ The scheme aims to leverage the carbon sequestered by the **Manas and use REDD+ mechanism under Verified Carbon Standards** to certify and market them through an independent carbon credit transaction agency.
- ❑ The funds generated shall be used for **wildlife conservation, welfare of fringe communities and mitigating human wildlife conflict.**

'Rule of law is defence against oppressive systems like casteism'

Krishnadas Rajagopal

NEW DELHI

Supreme Court judge Justice D.Y. Chandrachud said the aspirational goal of rule of law depends not merely on the Constitution or legislation but largely on the political culture and habits of citizens, especially young legal professionals.

"We live in a society governed by rule of law. Rule of law, if understood and implemented properly, is a defence against oppressive structures such as patriarchy, casteism, and ableism. It is an aspirational goal,

which is beyond you and me as individuals, but towards which all of us have our parts to play," Justice Chandrachud, who has been nominated as the next Chief Justice of India, said on Saturday. He was addressing the convocation of the National Law University here.

He paid homage to the first woman Supreme Court judge, Justice M. Fathima Beevi. He recounted her story as that of a girl born in a small town in Kerala who broke many a glass ceiling to be appointed as Supreme Court judge.

Essay question:

Rule of law is defence against oppressive systems like casteism. Write an essay in not more than 1000-1200 words.

Digital banking is furthering financial inclusion, banks now at doors of poor: PM

Modi urges small business owners in villages to go completely digital

EXPRESS NEWS SERVICE

NEW DELHI, OCTOBER 16

DEDICATING 75 Digital Banking Units (DBU) across 75 districts to the nation Sunday, Prime Minister Narendra Modi said the DBUs will further financial inclusion by taking banks to "the doorstep of the poor".

Attributing India's economic growth to his government's efforts to replace the pre-2014 system of phone banking with digital banking, the Prime Minister, who addressed a gathering via a videoconference that included Union Finance Minister Nirmala Sitharaman and RBI Governor Shaktikanta Das, said, "Digital economy today is a great strength of our economy, of our



PM dedicates 75 DBUs in 75 districts, Sunday. PTI

startup world, of Make-in-India and of self-reliant India."

Underlining that the "economy of any country is as progressive as the strength of its banking system", he said, "DBU is a big step in the direction of Ease of Living for the common citizens."

CONTINUED ON PAGE 2

Digital Banking

Digital banking is part of the broader context for the move to **online banking, where banking services are delivered over the internet.**

Key points for Digital Banking in India.

➤ Pradhan Mantri Jan Dhan

Yojana: Under PMJDY, launched in 2014, 420 million bank accounts have been opened till date.

➤ India has a backbone of UPI for digital banking. UPI stands for Unified Payment Interface. As of today, UPI has facilitated Rs. 4 trillion worth of transactions, making it the bellwether of real-time payment systems.

➤ Digital banking, has its main objective as to ensure the benefits of digital payments, banking and fintech innovations reach the grass-roots of India in a consumer friendly manner and to **ensure greater financial inclusion of the people of the country.**

➤ The need for digital banking is to Bridge the Credit Gap, ensure greater accessibility to finance for the common poor, for push towards growth of economy of the country.

Signing of Memorandum of Understanding (MoU) between



**SJVN Green Energy Ltd.
(SGEL)**

A wholly owned subsidiary of SJVN for development
of Renewable Energy Power Projects and creation of
a Joint Venture Company (JVC).



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in august presence of

Dr. Himanta Biswa Sarma

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Smt. Nandita Gorlosa

Hon'ble Minister of Power, Cooperation, Mines & Minerals, Indigenous & Tribal Faith
and Culture Departments, Assam

Shri N. L. Sharma

Chairman and Managing Director, SJVN

Date : 17th October, 2022 | Time : 10.00 AM
Venue : Conference Hall, CM Block, Janata Bhawan, Dispur

For Development of 1000 MW Floating Solar Energy Project in Assam



Mutual benefits of this venture

- Generation of green power
- Employment generation
- Reduction in carbon emission
- Overall development with economic activities

Big boost for the development of Assam

- Investment of around Rs. 6000 Cr.
- Technical upliftment
- Improvement in profile
- Enhanced generation capacity

Why in news?

MoU signed
between **SGEL**
and **APDCL** for
development
of **1000 MW**
Floating Solar
Energy
Project in
Assam.

This is a step
towards the
greater push for
gearing up to
non-renewable
sources of
energy for the
production of
electricity in the
state and to
push for
sustainable
development in
the state.

Food and Nutritional Needs and Challenges

(Essay / GS-2(Poverty) / GS-4 / Ethics)

Source: The Indian Express, 17 October 2022



Feeding people, saving planet

The challenge today is to develop technologies that supply the food and nutritional needs of the world while also addressing climate change imperatives



FROM PLATE TO PLOUGH
BY ASHOK GULATI

OCTOBER 16 is celebrated as the World Food Day around the world. It is the foundation day of the Food and Agriculture Organisation (FAO) of the United Nations which was set up in 1945. World War II left several nations badly bruised and devastated; the fear of hunger was looming large. Nations thought of establishing the FAO with a global vision to ensure that enough food is produced without the increasing population. The global population at that time was a little less than 2.5 billion and was increasing at an annual rate of about 1.3 per cent per annum. Today, there are almost 8 billion people on this planet, and there is a real fear to feed them — if they have the money to buy it. Access to food at affordable prices, however, remains a challenge for a substantial segment of humanity — which leads to malnutrition.

Still, we can rejoice that human agents, who learned practising agriculture only 10,000 to 12,000 years ago — in their long journey going back to as much as 2,00,000 to 3,00,000 years — have been able to produce so much food that the entire global population can be fed. This speaks of the success of science and innovations in the agri-food space. Countries that are guided by scientific knowledge and the spirit of innovation, instead of ideologies and dogmas, have produced ample food, even in deserts — Israel, for example. And many countries have averted terrible outcomes where they have been driven by ideologies. China is a case in point, where during 1958-61, more than 30 million people died of starvation during Chairman Mao Zedong's "Great Leap Forward". Mao wanted to transform China

from an agrarian society to a commune-based system of communal ideology. His project was a miserable failure, causing extreme hardships to billions of people. It was Deng Xiaoping, in 1978, who ushered in reforms in Chinese agriculture by dismantling the commune system.

Under Jawaharlal Nehru's leadership, India, the second most populous country on the planet, also suffered by resorting to a heavy industry-led development strategy as a means to wipe out poverty and become an advanced nation. Two successive droughts in the mid-1960s brought the country literally to the knees for meeting the basic food requirement of its people. India was forced to rely on PL 480 food aid from the USA and had to live from "ship to mouth". Although it did not have starvation deaths at a scale anywhere near what China suffered, India soon realised such high dependence on others for food could lead to political compromises.

The technology breakthrough in high-yielding varieties (HYV) of wheat by Norman Borlaug and his team in CIMMYT, and Henry Beachell and Gander Khush in rice, at IRRI, ensured that humanity can have plenty of the basic staples. As is well known, Borlaug received the Nobel Prize for peace in 1970, as there is no Nobel Prize for Agriculture, for saving millions of lives through scientific research. He envisioned setting up the World Food Prize, somewhat equivalent to the Nobel Prize for Agriculture. It was established in 1986 and was sponsored by General Mills, the John R. and Nancy R. and others.

The World Food Prize is given every year on October 16 in a special ceremony in Des Moines, Iowa. I have participated in these events, and can safely say that the almost six-decade programme to showcase advances in agriculture science, policies and programmes have often been eye-openers. Indians including M. S. Swaminathan, Verghese Kurien, Gander Khush and Rattan Lal have been recipients of the prize.

Lately, there has been a shift from just augmenting food production to nutrition and cli-

mate resilience. This year's award went to Cynthia Rosenzweig for her pioneering work in understanding the impact of climate change on food production. Nothing can be better timed than developing tools to understand the impact of climate change when climate shocks are already knocking on our doors with higher frequency and severity of heat waves, droughts and untimely floods, putting millions at risk of food security.

Interestingly, while agriculture gets severely impacted by climate change, it also leads to almost 28 per cent of the global greenhouse gas (GHG) emissions thus contributing to global warming. So, it is time to invest not only in climate adaptation strategies but also to re-work our policies that can mitigate GHG emissions for agriculture. The net-zero carbon target seems to be ambitious. Though a billion, it can serve humanity well, if sincerely implemented and this planet can still feed more than 10 billion people.

But changing the behaviour of people cannot be achieved in a business-as-usual scenario. One has to work on policies that incentivise people to change their way of doing things, be it in agriculture or in other fields. India, there seems to be a lack of sync between policies and technologies. It is high time for India to wake up, and double down triple its expenditure on agri-research and development and education. Currently, it hovers around 0.6 per cent of the agri-GDP for the Centre and states combined. This needs to go up to at least 1 per cent, and, preferably between 1.5 to 2 per cent of the agri-GDP. Only then India can be self-reliant (at least in part) in food even in the face of adverse climate change.

In the meantime, on this World Food Day, let us commit to give our best to this planet as well as catering to people's basic needs for food. At ICRIAR, we are bringing out our October issue of *AI 500: Agri-food trends and analysis bulletin* on strengthening food and nutritional security with the environment. Stay tuned.

Gulati is Distinguished Professor at ICRIAR. Views are personal

About the article:

The article details on the issues and challenges that stands today in the processes of developing technologies that supply the food and nutritional needs of the world while also addressing the climate change imperatives. The author also discusses on the ways to address the short comings and what are the way forward to minimize the challenges.

Daily MCQ for APSC CCE Prelims

The Aitchison Commission 1886 was related to?

- A. Constitutional Reforms
- B. Famine
- C. Civil services
- D. None of the Above

Ans. C. Civil Services

In 1886, Lord Dufferin established a "**Public Service Commission**" headed by Sir Charles Aitchison to investigate the problems of India's civil services. The Aitchison Commission (Public Service Commission) was established in 1886 under the chairmanship of **Sir Charles Umpherston Aitchison** to devise a plan to address Indians' claims to higher and more extensive employment in the public sector.

Daily MCQ for APSC CCE Prelims

A, B, C, D, E, F, G and H are sitting around a square table, facing the centre. One person is sitting at each of the four corners and one person is sitting along each side of the table.

- i. B sits diagonally opposite D.
- ii. D sits third to the right of A.
- iii. C sits second to the right of G.
- iv. E sits adjacent to neither G nor C but sits at a corner.
- v. H is not adjacent to D.

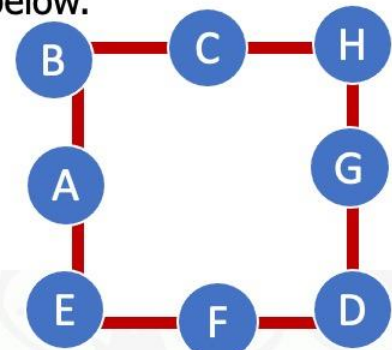
Question:

Who sits second to the left of F?

- A. G
- B. E
- C. H
- D. A

Solution: D. A

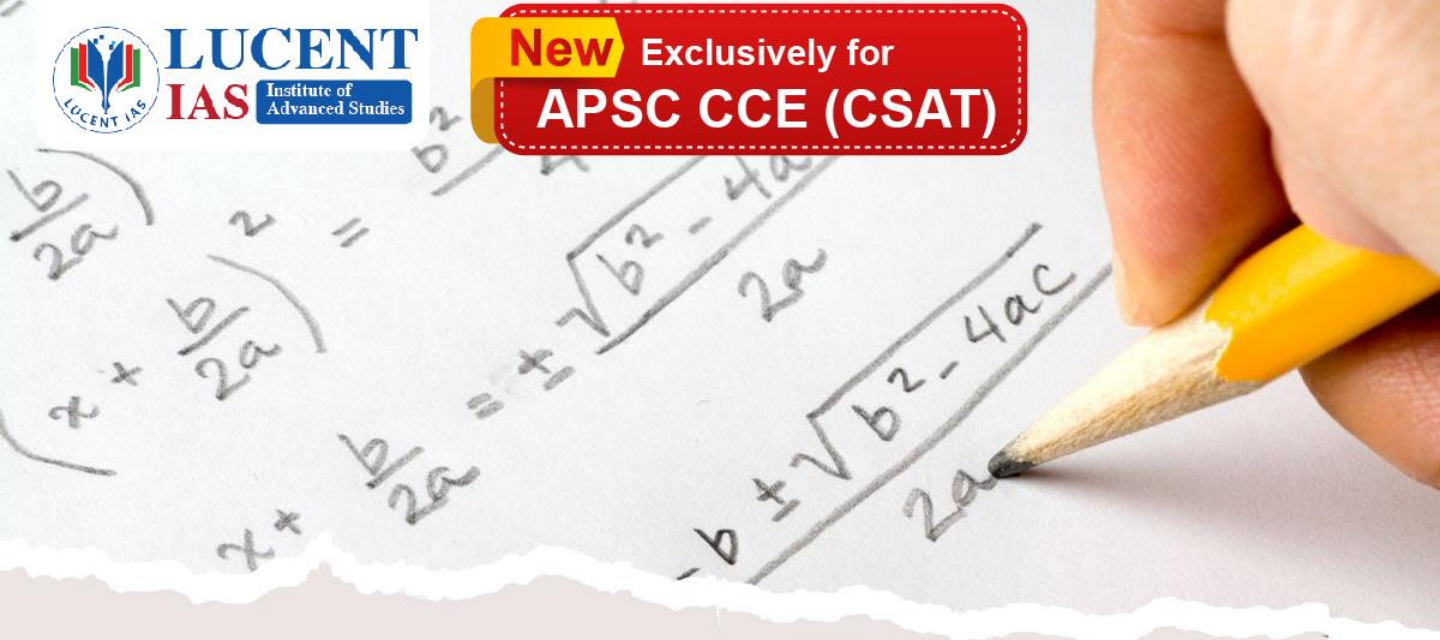
Based on the statement, the sitting arrangements can be represented as below.





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