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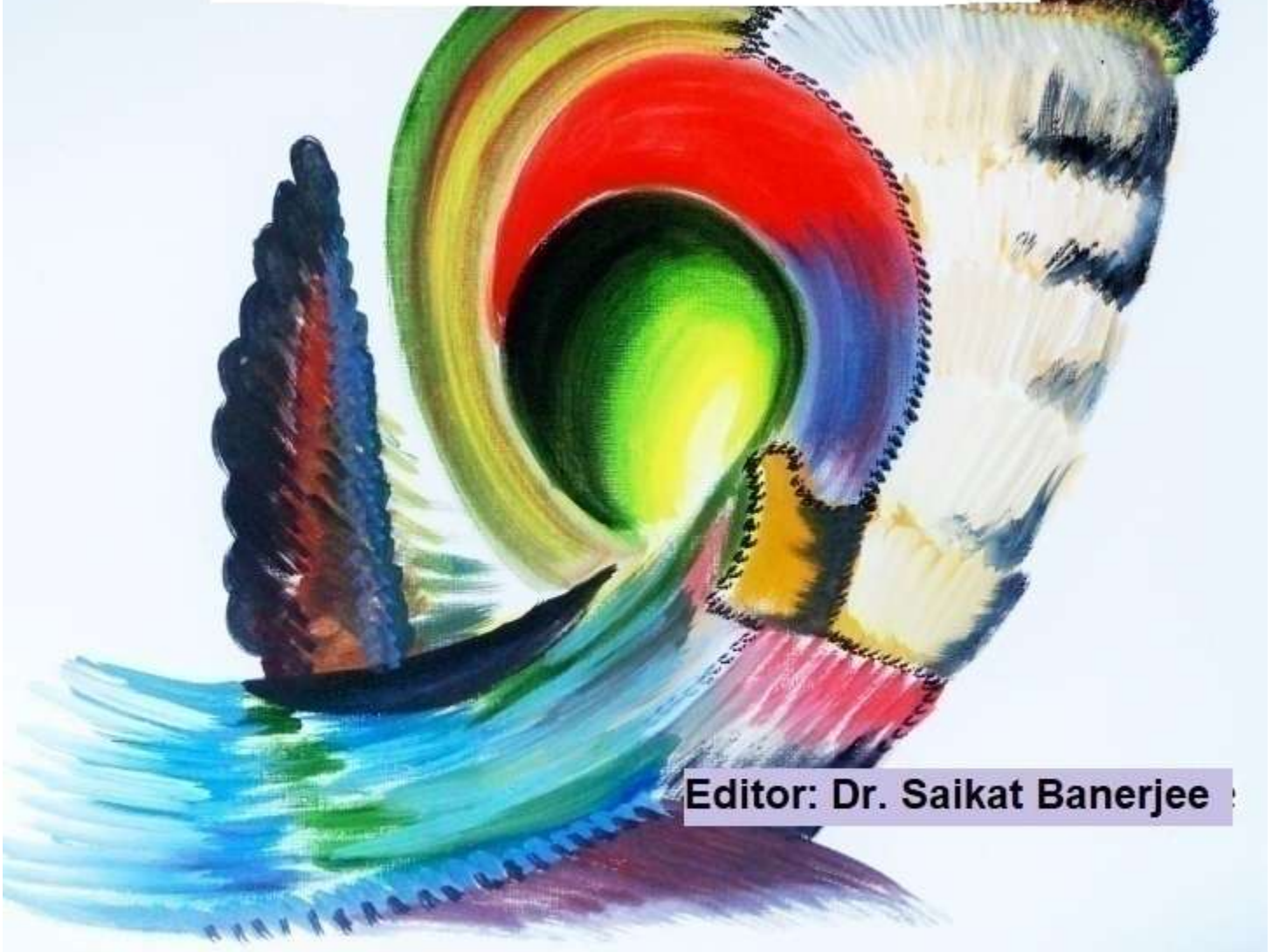

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Sowing The Seed Of Death: A Study Of The Film Mitti: Back To Roots From Agro-Ecological Perspective

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Abstract: Farmers are the backbone of agrarian economy of India. Though they provide food to everybody, it's very pathetic to see that many of the farmers themselves are facing hunger or in extreme cases a considerable number of farmers are forced to take their own lives. The reasons for agrarian crisis are both natural and man-made. It is high time that Government takes some positive steps in the form of farmer-centric policies to alleviate dire agrarian crisis. The award-winning-filmmaker Anshul Sinha directed a film Mitti-Back to the Roots (2018) which talks about 27 major issues (like suicides, pesticide poisoning, and land grab) of farmers and also provide practical solutions to those. The issues addressed in the film do not get confined to agricultural sector only but it deals with agrarian crisis (which encompasses not only agriculture, but menial labour, rural economy etc.). We find in the film that livelihood security of the farmers of a village is at stake. Overall, the bleak agrarian milieu depicted in the film is very disheartening. From the perspective of agro-ecology (one of the effective approaches to sustainable development), the present paper addresses dire issues culminating in frightful number of suicides of farmers in India. At the same time, it attempts to show how contextualized solutions to local problems can lessen the distress of the farmers. The paper also tries to explain the need of giving relief (in the form of loan/interest rate waiver) and making massive structural changes in cultivation of crops.

Key Words: Agrarian; crisis; suicide; pesticide; agro-ecology; sustainable.

Introduction

Though on the wake of Green Revolution India witnessed agricultural boom, from 21st Century onwards, there has been un-alleviating agricultural crisis. The crisis is not limited to agricultural sector only, but it also takes the form of dire agrarian crisis. It is very disheartening to notice that now-a-days farmers who are struggling very hard to feed the nation are going famished themselves. In Anshul Mehta's well-researched film *Mitti: Back to the Roots* (2018), we find disturbing scenario in and around the agricultural sector and the agrarian set-up as a whole. The film *Mitti* shows the need for a shift in favor of sustainable food and farming

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techniques. For that to be successful, a holistic and people-centred approach is needed. Towards the end of the film, it shows the necessity of embracing an extended perspective, like agroecology, which is "increasingly acknowledged for its potential to bring about transformative changes" (FAO 2018) necessary to fulfill the Sustainable Development Goals for the next decade.

Before moving onto agroecology and how Mehta's film addresses the ten components of agroecology in his film, I should mention the dire state of their farmers, most often escalating into suicides. In the documenatry film *Nero's Guests* (2009), directed by Deepa Bhatia, we find disturbing scenario of the farmers and their families. It depicts India's agrarian crisis and growing inequality as reported by the Rural Affairs editor of *The Hindu*, P. Sainath. Farmers' suicides show us the huge disparity of wealth distribution in India. It is to be mentioned that now the crisis is not limited to agricultural sector only, it takes the form of 'agrarian' crisis. Agrarian crisis is policy-driven and human-agency driven. Citing a difference between the terms "agricultural" and "agrarian", P. Sainath in a lecture commented, "The rural India is not only about agriculture. There was a time when there was an agricultural crisis…but [it has] gone way beyond that" ("Understanding the Agrarian Crisis", *Youtube*). Farm crisis is only about agriculture and farmers, agrarian crisis is much larger than the crisis in cultivation. Whereas agriculture is only about cultivation of crops, agrarian includes wage labour, cattle-tenders, weavers, porters, carpenters, fishermen, landless labourers, and small money-lenders—all of whom are dependent on agricultural economy. This larger circle is called "agrarian" society.

Current agrarian distress in India is not limited to the economically backward areas but also in prosperous agricultural zones where commercialization of agriculture has taken place. "Agrarian crisis encompasses two aspects—livelihood crisis and agricultural development crisis" (Mech 27-8). In order to make agroecology successful, knowledge of the entire agricultural and food system "must also be developed to fully understand agricultural sustainability and implement sustainable management practices" (Gliessman 203). The noted environmental activist Vandana Shiva observes in her study *Who Really Feeds the World: The Failures of Agribusiness and the Promise of Agroecology* (2016) that "Food embodies ecological relationships, and the knowledge and science of the interactions and interconnectedness that produce food are called agroecology" (Shiva 16). Facing with the insurmountable problem of crop-eating insects, the farmers

can't help but resort to pesticides: "In theory, integrated pest management should incorporate several diverse tactics of pest control, relying first on natural control factors (pathogens, parasites, predators, and weather, for example) and management using pesticides as a last resource" (Altieri 267). Kutter et. al. (2009) emphasize that co-operation and sharing of knowledge among the farmers are essential for precision farming. Plumecocq et al. (2018) explores the fact that sustainable agriculture strategies in Western economies incorporate a variety of different ideals. They propose an agronomical typology of current agriculture models, presenting some issues related to sustainability from an agroecological angle. S. Gliessman (2012) in his article "Agroecology: Growing the Roots of Resistance" observes that Agroecología came into existence as a means of opposition against the Green Revolution in Mexico in the 1970s.

Theoretical Perspective

Agro-ecology is an all-encompassing method for designing and managing sustainable agricultural and food systems that concurrently incorporates socio-ecological concepts and principles. From the perspective of agro-ecology (one of the effective approaches to sustainable development), the present paper is going to address dire issues culminating in frightful number of suicides of farmers in India.

Discussion and Analysis

The issues are grave in the agricultural sector of India, with which are related ecological issues. In order to address both these issues, we have to look beyond pesticide-free farming or organic farming. "Agriculture is the climate-affected sector globally, with 40 per cent of countries reporting economic losses explicitly linked to it" ("COP28: New report finds agriculture most climate-affected sector; calls for urgent food systems focus in L&D fund", *DownToEarth*, n. p.), according to an analysis by the UN and published on December 1, 2023. Whatever the case, we must adopt a sustainable approach to relieve the plight of humanity and of Nature. Many methods of farming that the farmers adopt may have more exposure with permaculture, organic, or biodynamic farming, are grouped under the generic expression "agroecology". So, it's a high time we take an agro-ecological stance: "The ecological paradigm cultivates compassion for all beings, including humans, ensuring that no one is deprived of his or her share of food" (Shiva 9).

Efficiency, diversity, synergies, natural regulation, and recycling were the five principles that defined agroecology as an ecology-based discipline. However, as agroecology has evolved, it has taken on multiple

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dimensions and required the definition of additional principles, including those related to social, political, and economic disciplines and dimensions. ("The 10 Elements of Agroecology", FAO). In light of the early descriptions of agroecological transitions put forward by Gliessman and others in the last century, three significant procedures have been identified in the transition towards more sustainable agricultural and food systems: increased eco-efficiency, input substitution, and system re-design. Agroecology is a comprehensive and integrated strategy that simultaneously combines social and ecological concepts and principles to the planning, implementation, and operation of sustainable food systems and agriculture. It attempts to "optimize the interactions between plants, animals, humans and the environment while also addressing the need for socially equitable food systems within which people can exercise choice over what they eat and how and where it is produced" ("What is Agroecology?", FAO). I am going to study the film from agroecological perspective. For me, it's not only a method of farming, it's a way of life. An important factor in assessing resilience and adaptation is the intricate adaptive cycle in agricultural transitions—from traditional method of farming and agroecological method. It provides a framework to assess how systems navigate through different stages, including growth, conservation, collapse, reorganization, and new growth (Tittonell 2020).

Ecology, as we all know, is the study of harmonious interactions between humans, animals, plants, and their surroundings. Agroecology is the practice of farming using ecological ideas and concepts. Agroecological farming includes organic farming, as has been previously stated. There are stringent guidelines that must be followed by all organic growers. These guidelines ensure reduced use of pesticides and antibiotics, improved animal care, and the absence of genetically modified organisms (GMOs). In the film *Mitti*, we find that agricultural research scientist Ekta goes to a village called Malkapur and teaches the frustrated farmers the organic ways of farming which turns out to be beneficial both from the pecuniary and hygienic point of views. We find in the film that by resorting to this method of farming, the farmers of the village get benefitted.

The film *Mitti: Back to the Roots* starts with a shocking data, provided by NCRB (National Crime Record Bureau): "Over the past 20 years, a scourge of suicides has claimed the lives of an estimated 318,000 farmers in India" (Mehta, *Mitti*). More terrifying is the statistics that "On average, one farmer commits suicide every 30 minutes in India". We have to understand why so many farmers took their lives? As per the most

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recent data provided by the National Crime Records Bureau (NCRB) on December 4, 2023, "Some 11,290 such suicide cases were reported from across the country" ("One farmer/farm labourer dies by suicide every hour in India: NCRB data", *DownToEarth*, n. p.) in 2022.

There is another obnoxious racket of some companies that sell seeds, pesticides, herbicides, and fertilizers. In the case we find in the film, a company sells all these under different labels. That means, the company that sells medicines, also sells poison. If farmers buy genetically-modified seeds, they end up buying fertilizers, pesticides, and herbicides along with them: "This is a vicious circle of seeds, pesticides and fertilizers made by the industry" (Mehta, *Mitti*). Before this the farmers were promised that these seeds were pest-resistant. So, one side, the cost of cultivation increases four times than before. On the other hand, the quantity and quality of the produce get lessened. So, these genetically-modified seeds are the seeds of death for the farmers. There is a govt. report of 12,000 farmer suicides in India per annum. Pesticides can cause suffocation, poisoning, blindness, and in some cases throat cancer. There have been reports of many suicides of farmers in Vidharbha in Maharastra due to failure or low yield in cotton cultivation. Often fake hybrid seeds are the causes of failure. As per a report by *Hindustan Times*, 70% of India's farm families spend more than they earn.

Moreover, the climate crisis is devastating agriculture and pisciculture among others. We notice in the film that the quality of the soil in the farm lands is not fertile. Too much pesticide spray has already lessened the quality of it. We also see when some of the villagers switch to cotton farming from staple crops farming, they depend too much on rainwater. Though they use a pump to draw water from under the ground, it's not of much use because water dries up. So, when Ekta teaches the village farmers about rainwater harvesting, they knew nothing about it before. Agroecology advocates farming methods that help wildlife, minimize climate change, and give farmers and communities greater autonomy: "At the heart of agroecology is the idea that a crop field is an ecosystem in which ecological processes found in other vegetation formations such as nutrient cycling, predator/prey interactions, competition, commensalism, and successional changes also occur" (Altieri 4). The 10 Elements of Agroecology are interlinked and interdependent. These elements are: i) diversity; ii) synergies; iii) efficiency; iv) resilience; v) recycling; vi) co-creation and sharing of knowledge; vii) Human and social values; viii) culture and food traditions; ix) Responsible governance; x) circular and solidarity

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economy (FAO, 1). The film touches on all these elements (directly or indirectly) at some point of time. Now I am going to discuss one-by-one how the film focuses on all these elements:

Diversity: As per diversity, the film focuses on the system of cultivating diverse crops throughout the year. So, diversity here signifies crop biodiversity and dietary diversity in agroecology and sustainable food production. It acknowledges that crop diversity, created by farmers themselves, is crucial for the sustainability of crop farming and food production. By promoting diverse crop species, farmers contribute directly to the Goal 15 of the UN Sustainable Development Plan is to safeguard, restore, and encourage the sustainable use of biodiversity. We find in the film that through the techniques of intercropping and composting, smallholder farmers of Malkapur village are able to boost output and enhance soil quality. Also, it offers a greater variety of foods available for household consumption.

Synergies: As climate changes lessen the food production, key synergies need to be formed as between food production and income, Nature and food production, agriculture and biosphere, cultivators and consumers, crops and livestock, crops and pollinators, farmer and farmer. We find in the film that through updated method of farming, the farmers get more profit by retaining the quality and quantity of production. One of the main obstacles to make agroecology successful is converting its tenets into workable plans for handling soil, water, and biodiversity. Developing productive, resilient, and sustainable agroecosystems can be achieved by disseminating the ideas employed by prosperous agroecological farmers through farmer-to-farmer initiatives (Nicholls et al. 2018). In the film, we find a synergy among the village farmers in adapting new methods of scientific farming.

Synergy between crop and cattle is very important to make agroecology successful. In the film *Mitti*, we find that Ekta teaches the cultivators to make *punchgavya* out of cowdung, ghee (clarified butter), curd, milk, cow urine, banana, jaggery, coconut oil,and palm wine. This *punchgavya* will increase the fertitlity of the soil if sprinked properly across fileds. We see that in Agriculture Research Center, Ekta tells her research assistant Rishi that herbicide tolerant seeds are banned in India and she wonders how these come to the market. We come to know that when crops grow in the field, wild grass also grows. Insects destroy the crops. Scientists discovered agrobacterium method, i. e., process of genetic modification in which genes of flowers

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Vol.10/No.3, September, 2025

and fungus are used. When the weeds grow, the farmers spray herbicide on it, in which only the weeds die and the crops survive. When animals consume sprayed weeds or crops, they end up with different kinds of diseases. That's why Indian Government does not permit herbicide to be used in crops.

There are two types of insects: ones that eat crops, and ones that eat crop-eating insects. When farmers see this insect-eating good insects they spray pesticides on those, unaware of the fact they eat crop-eating insects. In this way, good insects die. This generally makes way to an increase in crop-eating insects because pests develop resistance towards pesticides over a period of time. So, in a way, pesticides fail to kill pests, rather they kill farmers. So, a synergy between crops and insect-eating good insects also becomes imperative.

For agricultural and natural ecosystems alike, pollinators uphold the ecosystem in a vital way. Butterflies and other pollinators transfer plants transfer pollen, fertilizing one another in the process. In the absence of pollinators, plants could not procreate. A growing body of research points out that the world's healthy pollination processes are in danger. In most plants, pollinators facilitate reproduction, fruit set growth, and dissemination in both natural and agro-ecosystems. Pollinators, in turn, receive food and nesting materials from plants. (FAO). 70 % of world's food production depends on pollinating insects but 40% of India's pollinating insects are on the verge of extinction.

There have also been reports of pesticides killing birds when they pick food grains from the cultivated fields. So, at this juncture, our focus should not only be production of crops but also protection of other non-human beings in our Nature. Here, comes the basic premise of agroecology.

Efficiency: In the film, we find that when the farmers acre troubled with low yield and pest menace, some companies start to cash on in this opportunity. They declare that they have come up with hybrid seeds that would give double or triple yield and they is no necessity of buying pesticides. In dream of getting a higher yield, they bought these seeds from the market at high prices. But after harvesting the crop, they find that the promises of the company have not been fulfilled. They discover crop-eating insects in their fields. Again the farmers were fed with false promises that if they buy a particular pesticide, their farm lands will get rid of insects and pests. They also buy that, but that was also a false assurance. So, what we find that production cost of the farmers has increased four-folds but their profit plummeted in a terrible degree.

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When we talk about efficiency in agricultural sector, we mainly point out economic efficiency. Climate change's effects on agriculture is immense. To surmount the challenges, the farmers need to be resilient to ensure food and livelihood security. Apart from economic efficiency, eco-efficiency and energy efficiency are also to be taken into consideration. The idea of "eco-efficiency" offers a framework for developing rational resource use in agriculture, with high-input systems aiming to become more eco-efficient and low-input systems focusing on increasing productivity while maintaining input efficiency (Mateo & Rios, 2013).

Resilience: When farmers move to agroecological method of farming from the traditional method, the farmers no doubt find difficulty in adapting to the new method. So, it becomes imperative to retain resilience in this transitional phase. While assessing resilience and adaptability in agroecological shifts the complex adaptive cycle is important. The adaptive cycle in the transitional phase helps in identifying critical indicators such as connectivity, spatial and temporal heterogeneity, self-regulation, diversity, and human capital building, which are essential for achieving equilibrium stages compatible with sustainable agricultural practices. Overall, the complex adaptive cycle offers a structured approach to evaluate and enhance resilience and adaptability in agroecological systems undergoing transitions. We find in the film that the farmers in the village ultimately become resilient against the forces of adverse climatic conditions, government policies, and local politics regarding direct sale to the marketplace by the farers themselves. They take a strong stance against all kinds of market manipulations and overcome the financial stringency.

Another tormenting issue for the farmers is draught. In the film, we find that Kaka, Shambhu, and Madhav switch to cotton farming but because of draught, growth of the cotton gets thwarted. He had already mortgaged his home for investing money to grow cotton. Failing to cope with this situation, Shambhu takes his life by consuming poison in his own house. Kaka and Madhav feel cheated when they discover that there are insects all around the cotton plants as they were promised that there won't be any insects if sowed some branded seeds, namely, BT seeds. When they sell the cotton, they don't get fair price on the pretext that it's not good-quality cotton. So, it's very challenging for them to retain resilience.

When none of the farmers of Malkapur village could repay the loan of Pandey (money lender and vegetable dealer), he puts a notice board by the side of the village road that "Village on Sale". It might sound

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strange but actually a village named Dorli was put on sale in Wardha (Maharastra) in 2015 (*DNA*, 25 Sep 2015). Ekta reaches to that village and teaches the villagers alternative ways of farming, i. e., scientific farming. The farmers get successful after adopting Ekta's technique. At the end of the film, Ekta uproots "Village on sale" notice and puts up a board "Chemical free village". As per reports, in Warangal district, a village called Enabavi (Hyderabad) was the first chemical-free village in India. The film ends on a pledge: "Zero Farmer Suicides. Let's Make it Happen" ((Mehta, *Mitti*). Overall, the background song "*Mitti mitti, teri yeh mitti mitti tujhko pukare/Tu haar na mann le pyaare*" ("This soil beckons you/ Don't accept defeat, o dear") which gives the message of resilience that is needed strongly in farming.

Recycling: Indian farmers face several hardships regarding water scarcity, soil quality, and manure for the crops. The film focuses on ground water harvesting, as taught by a research scientist named Ekta to the farmers of Malkapur. Three R's—reduce, reuse, and recycle are emphasized. For example, the farmers didn't know that some crops don't need much water. When Ekta informs that these crops don't need much water, they can save up the water for other crops. Seeds can also be recycled. In the film, we see that Ekta also dissuades the farmers from buying hybrid and genetically-modified seeds and instead shows them how to prepare organic seeds and to store them. It is to be noted that earlier farmers used to procure seeds from their own fields or from other farmers free of cost: "Free exchange of seed among farmers has been the basis of maintaining biodiversity as well as food security. This exchange is based on cooperation and reciprocity. A farmer who wants to exchange seed generally gives an equal quantity of seed from his field in return for the seed he gets" (Shiva 13). At that time, production cost of farming was very low. But when issues of infertile soil and depletion of ground water level came up, they were at a stake. In the film, we also find that Ekta teaches the cultivators how to make compost out of dried leaves and sticks around the land. So, she encourages them to use organic manure which can be made free and hyegenic at the same time.

Co-operation and sharing of knowledge: In the film, we find Ekta teaches the farmers to use water economically, not to use water unnecessarily for crops generally don't need much water. So, she makes use of the sprinkling method by using a hose pipe speread across the roots of the plants. Farmers often rely on consultants and contractors for assistance in adopting precision farming technologies. These professionals can

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provide valuable guidance and support in implementing precision farming practices on the farm. Farmers can use the principle-based assessment tool to compare their performance with that of other farms. This benchmarking can foster a sense of community and encourage knowledge sharing among farmers, as they learn from each other's experiences and practices (Nicholls et a. 2020). This tool can also act as a forum for farmers to interact and share information about agroecological practices, potentially leading to collaborative learning and innovation within farming communities.

In the film, we find a gap of sharing knowledge among farmers. We find in the film that in a village in Punjab, the farmers harvest different crops in one farm and it becomes fruitful and economically beneficiary for them. But in an adjacent village, farmers are committing suicides. If the farmers were united and eager to share the new model, there could have been wonders. Then Ekta decides to adopt this method in Malkapur village. We find Ekta provides guidance to the farmers to adopt precision farming. The farmers come to know that herbicide tolerant seeds make the soil completely infertile. Sharing such knowledge among farmers is very important. Ekta makes small groups of farmers and farming family members and asks them to do specific job to make multi-cropping method successful. In this way, they can grow many types of vegetables in a single field and sell them in the market. We find in the film that Ekta shows Madhav some terchniques to get rid of pests, viz, pheromon trap, yellow trap etc. This is a kind of knowledge that should be shared among the farmers because if they adopt these methods, they won't have to buy any pesticides. They should also be aware of some beneficial insects that eat up crop-eating insects. This is well explained in the film by Ekta.

Human and social values: Plurality of values is needed for sustainable agriculture. In a study we find the efficacy of the relationship between human values and beliefs about agroecology, affirming that the values of Self-Transcendence and Openness to Change positively predict pro-agroecology beliefs (Fiamoncini et. al. 2020). Through enhanced nutritional diversity, culturally significant foodways, and better food security, agroecology can enhance societal well-being. The literature on human and social values in agroecology has been reviewed by Kerr et al. in an article. According to Kerr et al. (2021) they concentrate on four main themes: meaningful employment, livelihoods, social well-being, and gender/social fairness in ascertaining social and human values in agroecology.

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Culture and food traditions: With initiatives motivated by concepts like restricted profit that provide a unique circularity view and support self-sufficient business models, the economy of Social Solidarity offers a normative approach to reforming the economy (Eguiluz 2023). By altering the economic structure, reducing consumption, encouraging conscientious consumerism and stakeholder cooperation, and giving priority to social and ecological goals above profit, the Social and Solidarity Economy projects (SSE) implement circularity. The practical application of these concepts, which include putting ecology before economics, striking a balance between social and ecological goals, and preserving collaborative dynamics in a competitive environment, is fraught with conflicts and limitations. An interdisciplinary conceptual framework has also been introduced to analyze how food alternatives that uphold the values of democracy, solidarity, and trust have the potential to revolutionize the existing corporate-driven food system (Plank et al. 2024). As there is a gap between agroecology and culture/food traditions, Morgan et al. think that Agroecology must critically interact with culinary space and take into account the ways that agriculture and food practices mirror intricate social frameworks, in order to achieve the holistic transformations imagined by the FAO (Morgan et al. 2020)

Responsible governance: The appropriate management of land is a cornerstone of agroecology. One of the primary variables influencing who has the authority to make decisions concerning land and how those duties are allocated is land governance. There are varied ontological perspectives on land, with indigenous systems viewing land as a relational concept, while land is thought to be a private property by Western-liberal viewpoints (Wittman et al. 2022). Anderson et al. (2019) study the enabling and disabling factors that influence the development of agroecologies and communities' capacity for self-organization. They expand on the idea of "domains of transformation" as interfaces between agroecology and the prevailing dominant regime that overlap and are interrelated.

"There are thousands of crops in India in which only 2 crops 'Wheat and Rice' are given proper pricing. The Indian Government is taking care of only 24 out of 1000 crops in the country. This is also one of the reasons for farmers suicides" (*The Hans India*, Apr 2018 n. p.), informs Anshul. The govt. decides MSP (Minimum Support Price) for only 24 crops. Out of these 24 crops, only rice and wheat are procured from the farmers by government at MSP. A survey team goes to different villages to make estimation of the cost of

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production of each crop, and thereby decides the MSP of crops. From this movie, we get this shocking information that most of the farmers spend 30% of their income for buying pesticides, seeds, fertilizers etc., 30% for clearing loan, and the rest to pay the rent for land. Here, comes the issue of responsible government policy. Towards the end of the film, we see that Pandey along with a govt. official obstruct the farmers from selling their produce. The officer says that they can't sell their produce directly to the market without the consent of the govt. Then Madhav speaks on behalf of all the farming fraternity, "It's our land, our seeds, our efforts. We shall decide the price of these vegetables" (Mehta, *Mitti*).

Circular and solidarity economy: With initiatives motivated by concepts like restricted profit that provide a unique circularity view and support self-sufficient business models, the Social and Solidarity Economy offers a normative approach to reforming the economy (Eguiluz 2023). By altering the economic structure, reducing consumption, encouraging conscientious consumerism and stakeholder cooperation, and giving priority to social and ecological goals above profit, the Social and Solidarity Economy projects (SSE) implement circularity. The practical application of these concepts, which include putting ecology before economics, striking a balance between social and ecological goals, and preserving collaborative dynamics in a competitive environment, is fraught with conflicts and limitations.

Implication and Policy-making: Though the film doesn't directly asks us to embrace agroecology through its narrative, but it touches on some issues that can be aligned with the basic tenets of agroecology. The United Nations Food and Agriculture Organization (FAO) has authorized Ten Elements of Agroecology as an analytical framework for aiding in the development of distinct pathways for the transformation of food systems and agriculture. This can help decision-makers, practitioners, and other stakeholders make better decisions in a variety of contexts, at a variety of levels, and on a variety of scales. Because re-design procedures must concurrently optimize the economic, social, and ecological dimensions—including the eradication of poverty and the mitigation of climate change—they are intrinsically challenging methods for achieving agricultural sustainability. With the help of the supporters of organic farming, we can continuously pressurize Government to adopt agro-ecology in farming. It is hoped that policymakers will soon understand the efficacy of the method and the opportunities it will offer for our unstable climate, economic stability, and our endangered public health.

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Conclusion

The 10 Elements help to frame agroecology in an inclusive way, without privileging one element over others, stakeholder group, or region, rather they provide a coherent structure for other entities contributing to advancing the application of agroecology in India. The transition towards sustainable agriculture and food systems remains often intractable. The reason for this might be the failure to deal with the issues in a sufficiently holistic way and to recognize the critical importance of pervasive interactions of a wide range of biological, socio-economic, cultural, and political variables over time. If the government genuinely tries to promote agroecology in the agriculture sector, then it is hoped that many burning issues (including suicides by farmers) can be addressed properly and in a formative way.

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