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11:00 AM | BY - PRESHIKA MA'AM



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ENGLISH BY PRESHIKA TONGAR



Important words used in editorial

Disruptions — interruptions or disturbances

Fragile — weak; easily damaged

Centralised — controlled from one main place

Feeble, Flimsy, Frail, enfeble

Glorify — praise too much

Decentralised — spread across many local areas

Ventilated — supplied with fresh air

Carbon capture — trapping carbon dioxide from air

Resilience — ability to recover from difficulties

Livelihoods — means of earning a living

Sustainable — able to continue for a long time without harm

Ecological — related to environment and nature

Biomass — organic material used as fuel

Important phrases used in the editorial

Through the lens of — from the perspective of

At its core — at its centre/main idea

Rest on — depend on

Why India must *revive* social forestry for energy security The recent disruptions in LPG supply across several parts of India have *exposed* an uncomfortable reality: the country's everyday energy security *rests on* a fragile and highly centralised system. Small hotels, roadside eateries and households alike struggled as cooking gas became irregular or unavailable.

In this context, the idea of social forestry deserves renewed attention. Introduced in India during the 1970s and 1980s, social forestry was never just about planting trees. It was a broader vision of community self-reliance, encouraging villages and local institutions to grow fuelwood, fodder and timber on common lands, roadsides, canal banks and private fields. At its core was a simple but powerful principle: essential resources, especially cooking fuel, should remain locally available and sustainable.

Over the years, however, the rapid spread of LPG connections under welfare schemes significantly changed India's energy habits. LPG improved millions of lives by reducing indoor pollution and relieving women of the burden of collecting firewood. Yet it also created near-total dependence on a centralised fossil-fuel-based system.

At the same time, India is gradually losing traditional ecological knowledge. Younger generations, particularly in urban and semi-urban areas, are increasingly unfamiliar with the management of biomass resources such as twigs, crop residues, and fuelwood. This is not to glorify old smoky chulhas, which were often harmful in poorly ventilated homes, but traditional knowledge of sustainable biomass use formed an important part of India's rural resilience. Losing that knowledge entirely leaves communities with fewer alternatives during emergencies.

Ironically, India already possesses strong policy frameworks for afforestation and green development. Programmes such as the Green India Mission, the National Afforestation Programme, CAMPA funding and the Nagar Van Yojana have invested heavily in restoring degraded landscapes and expanding tree cover. Yet these initiatives are largely viewed through the lens of environmental conservation and carbon capture, rather than as part of a decentralised energy strategy. That gap needs to be bridged.

Reviving social forestry today does not mean returning to the past. It means combining traditional wisdom with modern planning and science. Panchayats could develop dedicated energy plantations with fast-growing species such as bamboo, subabul and regionally suitable native trees. Farmers could plant fuelwood species along field boundaries without affecting crop production. Schools, colleges and urban communities could participate in creating green belts that serve both ecological and practical purposes. True self-reliance is not limited to industry or technology. It begins with basic necessities such as food and fuel. India's agricultural economy already produces enormous quantities of biomass, which, if managed properly alongside social forestry, can supplement modern fuels like LPG. The objective is not to replace LPG, but to ensure that communities are never left helpless when centralised supply systems fail.

Ultimately, reviving social forestry requires a cultural shift. Trees must be seen not merely as decorative elements or environmental symbols, but as living assets connected to livelihoods, energy security and sustainability. Replacing ornamental exotic plants with useful native species can strengthen both ecology and local resilience.

1. Which of the following statements is/are true according to the passage?

- A. Social forestry aimed at promoting community self-reliance.
- B. LPG reduced indoor pollution and eased women's burden of collecting firewood.

(1) Only A true

(2) Only B true

(3) Both A and B true

(4) Neither A nor B true

2. Which of the following statements is/are true regarding India's present energy system?

- A. India's cooking fuel system is highly decentralised and locally managed.
- B. Disruptions in LPG supply exposed the fragility of the current energy system.

~~(1) Only A true~~

~~(2) Only B true~~

~~(3) Both A and B true~~

~~(4) Neither A nor B true~~

3. Which of the following statements is/are true as per the passage?

- A. Younger generations are increasingly unfamiliar with biomass resource management.
- B. The author supports the return of traditional smoky chulhas in households.

~~(1) Only A true~~

~~(2) Only B true~~

~~(3) Both A and B true~~

~~(4) Neither A nor B true~~

4. Which of the following statements is/are true about India's afforestation programmes?

- A. Programmes like Green India Mission and CAMPA mainly focus on conservation and carbon capture.
- B. These programmes are widely implemented as decentralised energy strategies.

~~(1) Only A true~~

~~(2) Only B true~~

~~(3) Both A and B true~~

~~(4) Neither A nor B true~~

5. Which of the following statements is/are true according to the author's suggestion?
- A. Reviving social forestry means completely replacing LPG with biomass fuel.
 - B. Useful native species can improve ecology as well as local resilience.
- (1) Only A true
 - (2) Only B true
 - (3) Both A and B true
 - (4) Neither A nor B true

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