

AN EFFECTIVE GUIDANCE

With a diversity of courses and programmes to choose from, many students are often left wondering which one they should pursue. Often this choice is made when they are quite young. Many are also unaware of the various options that lie before them. However, of late, this process has been made easier with career Counseling. According to a survey conducted in 2019, it was found that nearly 44 per cent of the students feel the need of career counselling. Another study on career option awareness showed that 98% of the Indian students were aware of only seven career options. This shows the importance of career counseling and how it is imperative to make career guidance is the part of the process rather than a luxury.

Need for professional help: The Internet is often considered a one-stop-solution for many issues surfacing nowadays. From DIY videos and hobby tutorials to educational videos, everything is up and running here. With a plethora of aptitude tests and surveys, the question often asked is, "Are bot-based systems taking over human-based career counselling? The answer: Of course not.

Career guidance, just like other domains, has established itself online and helps students choose appropriate careers without geographical factors becoming an obstacle. But search engines and websites alone can only help students explore specific fields it will not provide them with clarity about their aptitude and interests. The Internet doesn't know and cannot analyze their interests, strengths, weaknesses and capabilities and thus can't offer them career options that might be right for them. Career counseling developed and led by a professional might do the trick, as this involves spending time to understand the person before guiding them on to the best possible options. Through guided career counseling universities are empowering students by giving them the right directions and the ability to evaluate a situation or analyze the information to be able to make a correct decision. Career guidance has evolved over the years and encourages students to think out of the box and helping them understand all aspects of a particular stream before they choose their programme and ensure a future in it. Backed by logical reasoning and aptitude analysis, career counseling works as a tool of growth and development while also nurturing ambitions the right way.

Social role of an individual

Social Role - What is it? By definition, a social role is a behavior that society accepts for people of a certain status. A person's social role changes depending on what they are doing at the moment. An order to a daughter or daughter to work in the same way, instead of telling an employee, mother or wife, in society. Reactions to a person, his speech, actions, actions etc. The appearance of the individual must also follow the rules of society. In many countries a person dressed or wearing a skirt will be considered negative, such as the head of the office, coming to work in a dirty robe. An individual's motivation allows the environment and not only to respond to human behavior, but also to its inner desires. Motivation is assessed based on the expectations of other people who build on the understandings accepted by the general public. In some societies, the bride will be viewed negatively for material gain, being expected to be loving and jealous, and not commercial.

The importance of social role in human life: Changing behavioral reactions can be costly for an individual. Our social roles are determined by other people's expectations without justifying them, we run the risk of being outsiders. A person who decides to break these special rules is unlikely to have relationships with other members of society. He will be decided, tried to change. In some cases, such a person is considered mentally abnormal, even if the doctor has not made such a diagnosis.

Social conditions and roles: This concept is also associated with the type of occupation and human activity. It also affects the way in which social roles are manifested. We look forward to a different look, speech and work from university students and schoolchildren. A woman who, in our understanding, should not be included in the concept of a man's normal behavior. And a doctor does not have the right to work in the same way that a salesman or an engineer would work in a working environment. The social role in the profession is expressed in appearance, the use of words. Violation of these rules can be considered a bad thing.

How are social status and social role related? These concepts mean different things. But at the same time, social conditions and roles are closely related. Firstly, the rights and duties of the individual are given, secondly, it elaborates on how the society wants him to behave. A man who has become a father should keep his child, and it is believed that he will give time to communicate with the child. In this case the expectation of the environment can be very accurate or vague. It depends on the culture of the country where the person lives and is raised.

Psychologists divide this concept into two main categories - interracial and situational. The first is the emotional connection - the leader, the favorite in the team, the soul of the company. Depending on the individual, government position, social role, occupation, type of work and family - are more determined by the husband, children, vendor. This category is deprecated, with responses to their behavior more clearly defined than in the first group. Depending on its degree of formality and scale, there are places where attitudes are very clearly written and places where actions and reactions expected by the environment are blurred. By production method. Achievements are often related to the profession, interrelationships, family status, physical characteristics. An example of the first subgroup is a lawyer, a leader and the second is a woman, a daughter, a mother.

Everyone has multiple functions at the same time. Picking up each of them, they are forced to behave in a certain way. The individual's social role is related to the individual's interest and motivation. Each of us sees ourselves in a different way from how other people see us, so his behavior and his perceptions of his perceptions can be very different. Assume that a young person can fully understand himself, has the right to make many decisions, but for parents he will still be a child

This category is related to the emotional field. Such a social role of an individual is used by a certain group of people. The person can be considered cheerful, favorite, leader or loser. Based on an individual's perception by a group, the environment expects an individual from a standard response. If it is assumed that the teenager is not only a son and a student, but also a clown and bully, their actions will be judged by the prism of these unofficial situations.

Social roles in the family are also intermediaries. There are often situations when one of the children gets the status of a pet. In this case, the differences between the children and the parents become more pronounced and often more. Psychiatrists advise to avoid the international status quo in the family. , Because in this situation, its members are forced to recreate the behavioral responses that lead to individual change, and not always better.

New social role for youth: They appeared in relation to changes in the social order. The development of internet communication has led to the fact that the social roles of the youth have changed, become more variable. The development of sub-varieties also contributed to this. Modern youth are not more authoritarian, not in government positions, but in those who are accepted in their society - Puck, Vampires can be the recruiting group and individual of this concept. Modern psychologists claim that the behavior considered normal for the environment is not that of a healthy person, but that of a neurotic, adding to the growing number of people who do not cope with stress.

Fusion & confusion in Congress party



■ ER P L KHUSHU
The often repeated slogan 'Congress -Mukt Bharat' since 2014, mostly by the majority of Indians, when congress lost its elections and the

government badly, is probably now coming as a truth and not a fallacy. It was looking like a joke at that point of time, when one could hardly visualize that the condition of the congress party will be so much implacable that it cannot even have a full fledged congress president and functions with adhoc president at its helm of affairs. Unfortunately for the nation about such a party which is as old as the independence movement of India and supposed to deliver better, as a prudent and reliable opposition party, both in Lok Sabha and Rajya Sabha. Democracy and its intrinsic values demand that for a better governance, by a ruling party particularly with a sizeable majority, that there should be a healthy and a meaningful opposition party to serve as a watch dog for the ruling party, in its disposition of various policies and programs for the welfare of the people of the country. But unfortunately it is squarely missing because of the dissent, chaos, fusion and confusion in the congress party, which is supposed to be a leading opposition party, though with a thin electoral mandate.

The Congress is in turmoil for the last so many years, when particularly in Punjab its situation is very much in a fluid state presently, after Armarinder Singh quit as the chief minister and the party's state unit chief Navjot Singh Sidhu resigned from his post ahead of the crucial assembly elections in the state early next year, though still retaining it pending decision of the so called high command of the congress party. Unfortunately the high command of the congress party is probably now reduced to 'Raj-Kumars and Raj-Kumari's of the congress Parivar, which is adopted by this Parivar as the designate entity of theirs, since the independence of India. The implied present heads of this congress Parivar, who are holding the strings of the party as also governing the party and have ruled the nation through implied proxy in the past till 2014, are now obsessed with the fabulous ideas of handing over their ruler ship and dominance to their progenies, to maintain the dynastic rule of the congress party as a perpetual affair. But while the governing command of the so called high command of the congress party, having been handed over to the so called 'would be the Prime Minister'

arbitrarily, the political balance and equations amongst the party heads in Punjab, which includes the chief minister and the congress president of Punjab, was handled by them with muddled approach, causing serious damages to the existential position of congress party in Punjab, which was otherwise doing well per se. The chief minister was removed uncereemoniously, when the newly installed congress president of Punjab, though a blue eyed bird of these so called royal dissidents, also resigned in protest as his cherished and dictated ambitions were not fulfilled with the formation of the new cabinet under the new chief minister in Punjab. The veterans and elders who have sacrificed their whole life for the nurturing of the congress party were ignored uncereemoniously and irreligiously, while dealing with Punjab affairs. The handlers of this sordid political situation in Punjab resulted in utter chaos, no one knowing who is with whom. This reminds one of the famous couplets which says:-

न खुदा ही मिला न विसाल-ए-सनम न इश्कर के
हुए न उश्कर के हुए
रहे दिल में हमारे ये रंज-ओ-अलम न इश्कर के
हुए न उश्कर के हुए

This mishandling of the situation in Punjab by the so called aspirants of the prime minister's posts in congress speaks volumes about the incompetent and inexperienced state of their political acumen and vision.

But they are retained and allowed to deputize and represent the work of the congress high command to somehow make them the policy planners of congress on the ground of enthusing a fresh blood in the congress party under the sole pretext of making them the Kings and the Queens of congress by proxy, for ruling the nation which is apparently a misnomer and a distant dream now under the circumstances.

The fate of congress party in the coming elections in Punjab under the circumstances can be any body's guess. Congress is bound to lose miserably as the strength and the influence of Amrinder Singh ex-chief minister on the poll scenario which will presumably under the circumstances be anti-congress, as he feels humiliated by the highest handlers' of the political affairs of the congress party from Delhi, will be a prominent factor in this regard for congress's rout in Punjab.

He cannot be taken as a spent force. He has been very much popular in Punjab in different capacities. Similar situations like that of Punjab is most likely to happen in the states of Rajasthan and Chhattisgarh, where with the inept handling by these incompetent handlers' of the political scenario of congress party in these states again a storm is in the offing, making congress to eat a humble pie in these states too and face

an electoral rout once the elections are held. Who does not know that there have been the highest desertions from the congress party both at the top levels and the state levels, when a chunk of veteran MP's and scores of MLA's from various states, have deserted the congress party because of its loss of democratic style of working and making it a party of a few with dynastic base, considering this party as the nations gifted boon to them. This is being done with a conspicuous plan of theirs to make their progenies to take the reins of the party as also aspire for the prime ministers place for them. But alas, the persons for whom such endeavors' are in process, are the most incompetent and unfit entities for such elevations and boosts.

This is the major cause for this grand old party to sink to bottom in its electoral successes across the nation. Congress is facing a countrywide identity crisis with the party not having come up with enough numbers to even qualify as an opposition party in the polls. They are reduced to just almost fifties in the parliament.

Congress party has this time an interim Congress President as this party is in turmoil due to internal bickering and are not able to fine a full-fledged President for its party.

Six years after the party's electoral rout pushed it into a continuing downward spiral, 23 senior leaders of Congress, including five former Chief Ministers, many Congress Working Committee members, sitting MPs, and several former Union Ministers, have, in an unprecedented pushback, sent a letter to party chief calling for sweeping changes, from top to bottom. The letter, learnt to have been sent some time back, details a reforms agenda that is, in effect, a stinging indictment of the current leadership.

This letter of dissent mentions that the revival of the Congress is 'a national imperative' fundamental to the health of democracy.

The letter, sources said, underlines how the party's steady decline comes when the country faces its 'gravest political, social and economic challenges since Independence.' It is now a situation of leadership crisis in the Congress, which is now manifesting in a farcical battle of the generations.

Their letter calls for a sweeping range of reforms, decentralization of power, empowerment of state units, elections to the Congress organization at all levels, from the block to the CWC and the urgent constitution of a Central parliamentary board.

The leaders, it is learnt, have pointed out that the 'uncertainty' over the leadership and the 'drift' in the party had demoralized workers and weakened the party. Importantly, they are learnt to

have said that the CWC is not 'effectively guiding' the party anymore in mobilizing public opinion. The leaders, it is learnt, said that even over a year after the Lok Sabha election defeat, the party has not undertaken any 'honest introspection' to find out reasons for its continued 'decline'. They have argued that it was time to establish an 'institutional leadership mechanism' to collectively guide the party's revival. While calling for collective leadership, the letter interestingly said the Nehru-Gandhi family will always remain an 'integral part' of it. (That is dynastic rule). While the Congress constitution has a provision for CWC to set up a Parliamentary Board consisting of the Congress President and nine other members, the practice has been discontinued long ago. The letter also talks about the need to unite the Opposition and rallying parties, headed by those who had left the Congress in the past.

Identifying areas of concern, the letter, sources said, has pointed out that key appointments of state Congress presidents and office bearers are unduly delayed and leaders who command respect and acceptability in the State are not appointed in time. Besides, state Congress presidents are not given freedom to take organizational decisions. But they have not been heard at all, when they are the stalwarts and the senior most congress members having served the party and the government in different capacities. It is probably the last nail in the coffin of the great political party of India, the Indian National Congress, to wind up its show and shop. May be it is the need of the hour too for the country under the present leadership of the congress party, when immature are at the helm of affairs.

A revival of the Congress party is improbable because it is unlikely that Rahul Gandhi will become a politician smarter than Modi and mesmerize the masses.

It is equally unlikely that he will abdicate the throne of Congress party president for someone more competent. Even if he does, and the Congress gets another Sitaram Kesari, it would start withering away like it did under Sitaram Kesari.

It might win a state or three in the next elections of 2024 when it would again be destroyed by the popularity and the committed serving mission of Narendra Modi towards the nation as a whole, when his slogan is Sabka-Sath-Sabka-Vikas, Sabka- Vishvas, Sabka-Prayas. It can be very well said about the present congress party as 'Is Ghar ko Aag Lagi - Ghar ke Charagh Say'.

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Shakti worship in India

■ G L KHAJURIA

The Devipurana has a very interesting and astonishing narration as how sage nard perplexing, suppliated lord of lords the supreme Shiva: oh lord Mahadeva, yourself, the Bahama and the Vishnu are unison the supreme trinity. But it is mystifying that all of you are in deep adoration. And further revered lord Mahadeva to let know about his deep meditation which lasts for centuries and centuries together. Who then is above and superior in Shakti (Super Power). Smilingly, Mahadeva impression, 'oh Muniraj, we adore and worship the Prashakti, the primordial.' She is superb and supreme. She is the creator, sustainer and destroyer of all the worlds. The Shakti Goddess is one with varied manifestations or embodiments and is all pervading Maha Shakti. She is knower of unknown, perceiver of the unperceived and the controller of all times-The present, the past and the future. She is the Aditi, the mother of gods. She is overflowing with the love of mother to all and is benign enough to forgive even to the erring. She protects, safeguards us against all oddities and squabbles.

Though formless, her manifestations come to the world as Mahashakti, Durga and Saraswati in unison epitomize as shri Mata Vaishno Devi. The worship of Shakti or female principle is a widespread cult in India. It is as old as human civilization and along with Shivism and Vaishnavism constituting thereby one of the three principle divisions, though never with rigid demarcating line of Saguna worship viz worship of gods with attributes.

In prehistoric times, in the cities of Mohenjo-Daro and Harappa Shakti worship was believed to be common. In the words of Gibbet the Edinburgh professor of archeology, the numerous clay fig-

urines of women suggest that as in Baluchistan, some forms of worship of mother goddess in which there figuring's played their prominent part in house hold shrineswhich was very much common in India during Indus Valley civilization.

In vedic times, the mother goddess was being worshipped as Ushaamongst Aryans. In Rig Veda as Srigayatri and in Yajur Veda as Mahalaxmi and Durga in other Veda and Puranas. Mother Goddess has as well been signified as Uma and Umaivati in the Upanishads and other Puranas. In Agamas she has been addressed and worshipped as Maha Kali, Tripura sundry and Raj Rajarayeshwri. As such, there is an unbroken tradition of Shakti worship as a mother goddess for the unknown years in India. In this long tradition of Shakti worship in India two prominent aspects of godliness can be discerned, first, the fierce formofldity which is most fearful and is propitiated and the second most benign aspect of her love and benevolence.

The first on is, of course, most primitive and Tamasik are Rajasik personification of the Maa Shakti. Fear, of course, is predominantly related to emotion in the devotee. And in disrespect, the fear of natural climates, illness, poverty, ignorance and even death are apprehensive. Her frightening form is imagining with multihued heads and hands, carrying deadly weapons. She resides in secluddedness of forests, cremation grounds and she is worshipped to win favors for personal objectives. She is offered wine and the sacrifice of living being such as goats, buffaloes, other animals and birds to the extent of human beings. The second being 'Satvik' form of Shakti which more sublime. And this concept is as a result of the project of

upanishadic thought, virtues and actions and under the shadow of mother sublimity, the devotee shed the fear of ferocity and attains great good of knowledge and wisdom. He feels utmostly affectionate towards Shakti goddess. The goddess mother is found sited in lotus, gardens, beautiful lakes and other multihued surroundings of peace and tranquility. She is being worshipped with the sole objective realizing higher and higher reaches of consciousness of knowledge with offerings of flowers, milk and honey. She is Mahasarawati object of Shakti who presenting the aspirant with the ultimate reality, the Atamanana which deeds him to self-realization. In Hindu theology Shakti Hinduism or Shaktism or Tantratism, the latter name is derived from the word tantra. The worship feminine form of divine power had taken a particular exclusivity. Here, the worship focuses exclusively on goddess so much so that the male aspect becomes secondary.

The credit goes to Sri Sankara for rescuing various schools of Hindu worship, particularly Shakti worship from these odious practices and reestablishing it in its pristine vedantic purity as right hand path are samaya- Mata. This samaya-achara is the ritual adopted in the monastic institution established by srisankara where the presiding diety is srisarda.

The samayachara, like all other disciplines of Hinduism, is a system of integrating within itself the yoga of mantra, laya, Shakti and inana. In his book hindu epics, myths and legends, vasilisvitoxis writes, " In order to understand the idea of Shakti, and the part that this concept plays in Hinduism, one should start from fundamental idea of universal unity, which involves both a continuous division into pairs of oppo-

sites in conflict with one another and a continuous merger of these into a harmonious synthesis. The absolute splits into pairs of opposites, in conflict as well as incorporation with one another. The most common of these pairs is expressed by the opposites and complementary character of the two sexes". On the parallel, and on the same level of worship of the supreme triad (Bharama, Vishna, Shiva) stands the female deity or the female expression of the divine. In Hindu mythology, this is a fundamental and infinite aspect of the trinity, and it takes the shape of a woman par excellence, daughter of the Himalaya, (Parvati), spiritual means the one from mountains or Parvat .

India, the story has it that he managed to send Kama, the god of love to evoke lord Shiva who was in deep meditation. After doing his all bits of tricks Kama filed and ultimately, he arrowed the fore head of lord Shiva. The lord Shiva overwhelmingly infuriated and when he opened the third eye, Kama was reduced to ashes. Mata Parvati understood the entire episode and so she planned to divert the Shiva's attention. She ascended the Himalayas and did an arduouspenance of lord Shiva for thousands of years to win his favors. Only then lord Shiva realized that she was worthy of becoming his wife. From thence onwards the two were became a couple for an everlasting love.

Concluding, it is added that just like heat cannot be separated from fire, Shakti is inherent from Lord Shiva. Both are in unison are quite inseparable. So, the worship of Maa Durga, Parvati or Mahakali is ultimately the worship of Lord Shiva. Shiv-Shakti is a combine super - power and the supreme.

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YOUR COLUMN Use internet safely

Dear Editor,
I'd like to talk about the pros and cons of using the internet. First of all, it can bridge culture gaps. People can connect with others from all over the world with just a few clicks of the mouse. This leads to a better understanding and acceptance of different cultures. On top of that, the internet offers endless sources of enter-

tainment. There are thousands of movies, games, books and music you can access for free online. Everything we can possibly think of is available right now on the World Wide Web. This has completely changed the way we enjoy our free time. However, the internet also has disadvantages. Firstly, the world has become more dependent on it. Most of our important information is stored in computers, such as our medical, educational and financial records.

Yet computer viruses are becoming more common and aggressive. Our data is at risk of being stolen. A more extreme virus attack could even shut down our econo-

my. What's more, there is a lot of content on the internet that is bad for children, but the laws are not tough enough, and many sites do not require users to give their real age or identity. Thus, children are at greater risk of being exposed to things which could damage their mental health. To conclude, using the internet is just like using a knife. If we use it correctly and wisely, it is a helpful tool. But if we use it wrongly, it can cause harm. Therefore, we should not just avoid using the internet. Instead, we should learn how to use it properly.

Susan Gupta.