

FASHION MANAGEMENT AS CAREER

The fashion industry is the next highest dream that a student can think of. With fame and glamour by its side, fashion management is surely an interesting course to pursue. A blend of creativity, glamour, and originality with a mix of style and sensibility is what the fashion industry always demands and awaits. From Ritu Kumar to Manish Malhotra and Sabyasachi Mukherjee, India has a lot of talent in the Fashion industry. One such unique talent in India is Sumit Saurabh who has taken his love for fashion and camera to a wholly different level. Apart from being the founder of Desizn Cirele, Sumit Saurabh also provides training to students for exams like NIFT, NID, PEARL, ISDI Marongini, etc. The Institution is also known to hold exhibitions and fashion shows showcasing all the raw talents of the country. With the right kind of attitude and work techniques, students at any age can get to the Fashion Management Institutes. Some of the career tips to keep in mind while pursuing fashion management as a career are listed as under:

1. Think about the niche you want to pursue: Whether you want to start your own business or work for a big fashion company, you have to stand out as a professional in your work. You have to know your niche well and identify it properly. If you focus on a single niche, you will succeed in your field and focus is the main key when it comes to good work. If your niche is bridal wear, stick only to that and do not deviate to swimsuits. If you are planning to choose women's bags as your niche, do not change in between anything else. Plan your niche first and proceed with your work.

2. A degree within budget: A career in fashion management means you have to have the right skills and knowledge to be able to move ahead. Even if you are not planning on setting up your own business, employers do look forward to your associate's or bachelor's degree in fashion before hiring you. That is why having a good degree in fashion is important to enter any big fashion company. The cost of getting into fashion degree schools is different and it varies accordingly. So, you have to keep your budget in mind while choosing to pursue a fashion course. Choose a fashion school that can handle student loans after graduation.

3. Understanding trends: Students who are crazy about their passion try to improve in the industry by understanding all the new trends coming in the markets often. Subscribing to your favorite designers, reading fashion magazines, looking up to influencers on social media are some ways to keep in connection with the latest trends. The formula for successful fashion is the mixing of trends with your unique taste while presenting to the audience. Do know the core values of the company before knowing their trends. The core values may be elegance, comfort or simply style and you have to understand it before going into trends.

4. Networking: It has become easy in the present world with the advancement of technology. The newbies can come in contact with famous fashion designers, suppliers and companies in the digital sphere. This can be done by creating your fashion blog or website. It is important to attend exhibitions and shows to come in contact with many people and create the channel. Be confident and keep your spirits high when you connect with any big name in the fashion industry. These partnerships can be of great help in forwarding your career in the future.

5. Be confident and yourself: Always try to set your trends and create your own unique identity in the industry. While serving your clients, allow your creativity to shine at its utmost best. Find out what inspires you and draws you towards fashion. The inspiration may be anything from nature to people's art, try to find something which attracts you and be confident in your work. The fashion Industry is quite lucrative as people are conscious of their looks and if they get their style, they are ready to spend money on it. These are some of the tips which can help you in your years in the fashion business. If you are keen on fashion, be the star and steal the show!

ST OFF 'D' CUFF

Endless salutations to the divine Feminine

The pleasant autumn has set in, ushering a new beauty to this part of the world. The beauty is amplified with the periodic descent of Maa Durga -- the incarnation of Shakti, to the earth. The 'Durga Saptashati' describes this cosmic manifestation.

On the appearance of the Devi, the creator; Brahma, prays to this splendorous form of energy: "You are Swaha -- the divine power that cannot be burnt by fire -- the materialistic heat energy. You are Swadha -- the self-energy that connects the self with the rest of the world -- a truly many-body phenomenon. You are Vashatkara -- the phase transformation that describes creation, conservation, growth, peak, decay, and annihilation, death. You are Svaratnika -- the music that embodies the soul. You are Sudha -- the nectar that is imperishable and eternal. You are Tridha -- Om, Tat, and Sat -- the beginning, the selfless and the eternal, which commence and sustain the yajna, sacrifice, and tapa, meditation." The form of the exalted being bewilders the gods of heaven. They pray, "O Mahadevi, may we have the kindness of knowing you?" She replies, "I am the Supreme Absolute. I am the origin of the Universe and beyond, the eternity and the perishable. I am the void as well as the fill. I am the bliss and the blissless. I am science and the nescience. It should be

known that I am both the Ultimate Reality and the extremes of imagination. I am the five elements --earth, water, air, fire, and the void. I am the visible infinite and the invisible infinite. Thus, I am the infinite duality of nature." She continues, "I am the energy that is transparent and the space that transcends. I am also the energy that is unfathomed and the space that is incomprehensible. In other words, I am the dark energy and space, I am unimaginable and indescribable. Yet I am understandable by unfeeling devotion."

The gods pray, "O Devi, we salute you. O Mahadevi, we offer to you our endless salutations. You are the natural embodiment of calmness, kindness, grace, and gentleness. You are the limits of integration, the zero and the infinity. The possibilities hidden in these limits are infinite." They further continue, "You are the underlying mechanism of the dualities of life, the concepts and the anti-concepts. You manifest in our learning, consciousness, intelligence, sleep, hunger, shadow, energy, illusion, slowness, peace, faith, glow, wealth, profession, memory, kindness, contentment and you are our mother who nourishes us in every respect. You are the basis of Srishiti, creation; sthiti, conservation; and laya, destruction."

G S Tripathi

Woes of retired PDD engineers-Whom to blame?



■ ER P L KHUSHU

STATE TIMES Jammu has in the past raised the pathetic woes of the retired senior engineers of PDD, through its columns for which the civil society is highly obliged to the STATE TIMES. Well a regular democratic government of the people and by the people is always needed in the interests of the deliverance of appropriate justice in all the matters of public interests and above all in the service matters of the civil servants in particular; particularly when the bureaucracy running the governments may sometimes by default ignore the genuine problems of the serving class under the compulsions of the self created rule book, which most of the times becomes a bible to be adhered to, in the matters of promotions, demotions, transfers and the like. While as the Union Territory of Jammu and Kashmir is very much lucky enough to have Manoj Sinha as its Lieutenant Governor; when his approach of governance is more democratic than that of an elected government, so far as the development of this Union Territory of Jammu & Kashmir and its people is concerned. He has uprooted the spots of corruption in the administration, systematized the working of the administrative set up of this union territory to the extent possible, flooded Jammu & Kashmir with revolutionary development projects. But providing of such encouraging services to the people by a single administrator needs a confident and a competent support from the bureaucratic machinery, when with a single hand all the cherished aspirations of the people cannot be accomplished by the Lieutenant Governor alone. The bureaucracy at all levels has to appreciate it and not go by the proximi 'Holier than Thou' and use a passionate approach based on the fundamentals of the constitution of India which stipulates equity of justice for all. But it has to be remembered that while delivering the justice be it judicial or administrative, it has to be at the opportune time, as justice delayed is justice denied. There are still some laxities and step motherly treatments shown by the administrative set up of the union territory of Jammu & Kashmir; in respect of the amelioration of the public grievances of various natures. One of the sad aspects of the government apathy is the bureaucratic high handedness in the shape of strong arm and the dictatorial government policies, in the matters of promotions in various government departments. The strategic problem is that there is no accountability and supervisory surveillance in all such matters. Even if the rules and regulations are there, no body suffixes or prefixes these regulations in the matters of promotions. To quote examples in this regard such examples are many. But specifically the unfortunate situations created in the Power development department are tales of apathies and miscarriage of justice to all such suffering employees of this department, particularly the retired ones.

A chief engineer of this department retires in the basic grade of an assistant executive engineer only, or at best in the pay scale of an executive engineer only. Why so? The fact of the matter is that when an assistant executive

engineer in PDD is promoted to the post of an executive engineer he is made in charge executive engineer in his own pay and scale of assistant executive engineer. So he does not get any straight financial benefit of the time scale grade of his higher post. Upon his promotion as a superintending engineer he continues to be an in charge superintending engineer only, in his own initial grade of assistant executive engineer. So again he does not get any straight financial benefit of the time scale grade of his new higher post. Upon his promotion as a chief engineer he continues to be an in charge chief engineer only, in his own initial grade of assistant executive engineer; or at best in the grade of an executive engineer only. So again he does not get any straight financial benefit of the time scale grade of his new higher post. Upon his retirement as a chief engineer he retires again in his own initial grade of assistant executive engineer only or in some cases in the grade of an executive engineer only. So he meets the sad end of his government servitude, when he retires in the lower time scale grade only; thus depriving him or her of his pensionary benefits of sizeable amounts, along with getting his monthly pension on the basis of his initial grade of just an assistant executive engineer; or an executive engineer. It is not a tale of one, but of so many. What a bad simile for the record of surmounting heavens?. One can understand the journey of a chief engineer from the post of his having been an assistant executive engineer which vociferously means at least a time gap of almost a minimum period of 25 years span of time and a minimum journey of 1000 Kilometers of his walking distance through the corridors of civil secretariat to get his various promotion up dated and his time scale grades fixed in the higher slabs released, in his favor from time to time in this sordid journey of rigmarole of apathetic bureaucratic assaults, without any fruitful results. Such a persons have been pocketing all such insults without revolting, being at the receiving end. The story is repeated like this for other senior engineers of the power development department too, when there are so many such faces who have mostly retired as superintending engineers or executive engineers in the initial time scale grades of assistant executive engineers only. The process of promotion is the same as described above. It is almost a catastrophe and a travesty of destiny for all such senior engineers like executive engineers, superintending engineers and the chief engineers, who have served the department with all devotion and dedication, aligning the most part of their whole life for the maintaining the working of this department by providing electric supply to the people, in different inclement weather conditions, to the extent possible. One can understand the financial loss and deprivation of real and actual amount of pension for such engineers at their fag end of life. It is not a great loss for them only, but for the entire family these engineers belong to. What a bad treatment meted out to such retirees for no fault of theirs. Presumably it is not a tale of one, but of so many. It is said that so many such senior engineers have even expired by now, without cherishing the benefits of their due pensionary benefits and an appropriate cognizable amount of pension as per proper fixation of pension in the grades each one of such engineers have actually retired in. Probably their

scared souls must be getting tempted in heavens to know the fate of their pending files in the civil secretariat about such promotions of theirs, so that they can convey through dreams to their near and dear one's to arrange legal succession certificates for receiving the arrears of their with held amounts, if at all settled. After protracted requests and rejoinders both as representations or through the columns of press in this regard, it came to light that to address this issue the State Administrative Council in its meeting held on 22.10.2019 had directed the proposal for regular promotions of Power development department be processed on fast track basis with entire exercise to be completed in two months. Accordingly proposal of 200 retired Engineers had been sent to the establishment committee in the first instance, which has been returned back by Chief Secretary headed committee restraining the entire lot of these retired engineers from getting regularized in their equivalent grades after their retirement, on account of non-availability of fresh vigilance clearance. This is certainly a metaphor which means adding insult to the injury. Asking for the vigilance clearance at this point of time when most of the engineers have retired decades ago, is a mockery of administering justice to these retired engineers, when most of them have even passed away from this world. Without mining too many words about such a fallacy, the pronouncers of such suggestions may please know it that as per the constitution "Civil Service is more of a Status, than Contract". It is abundantly clear that there are Constitutional Safeguards for Civil Servants? The Common law of the Doctrine of Pleasure as envisaged in our constitution is to be applied by the authorities in power or the state, with safe strings for an employee retired or working, as 'Civil service is more of a status than a contract'. The Civil servants have not only been provided with Constitutional status under the constitution, but they have also been granted some protection under this very constitution. Status of a government servant is not only symbolic in its definition, but a big constitutional protection to a civil servant. It shows that once a civil servant occupies a post of authority he or she acquires a status on that post shown by the designation of that post with all its rights and liabilities. Rights means his or her right to draw the remunerations of that post as also its contribution towards his or her pension benefits and liabilities shows his rightful duty to perform the jobs assigned to that post with honesty and dedication. So when such an engineer of PDD was promoted from one rank to the other rank, it shows that it has been done with the clearance of vigilance concurrence, otherwise how did the administration allow a person to perform the duties of higher post without the clearance of the vigilance. It is in itself a big administrative lapse to be got investigated by a competent authority. In the present case of the retired engineers of PDD, the status as per its definition in our constitution, invokes his or her right to be in the grade in which he or she was placed at the time of his or her promotion from one rank to the other rank. If it was not given to him or her then either by design or by default, it has to be restored now immediately by all the yard sticks of the 'Doctrine of the laws of good and honest governance'. No such vigi-

lance clearance is now needed for giving the proper grades to these retired engineers of PDD at the time of their retirement, without any further loss of time. It is almost negating the process of giving their due to these senior most retired engineers of PDD, when asking a clearance from the vigilance for more than 200 engineers is to make these engineers to live till eternity, when a sizeable section of these retired engineers have already expired. Presuming that an adverse remark comes about such a retired engineer from the vigilance, who is already dead, whom will the bureaucracy lash, his left over house or his dependents. Similarly if a retired engineer is found free from any blemish by the vigilance, whom to garland, his dead soul or his grave. What a paradox of autocratic approach by the bureaucracy for these retired engineers. It is not an administrative problem only now at this stage of time, but a human rights issue as well. Why should all such engineers as human beings for no fault of theirs, be subjected to such a loss and humiliation by the administrative set ups of earlier times. Such a bizarre approach of the power development department not only speaks of a serious administrative lapse, but equally as serious infringements on the fundamental rights of all such engineers of different ranks as humans. This act speaks of serious violation of human rights of all such engineers by the Power Development Department.

The Lt. Governor J&K Union Territory is requested through the columns of this news paper to ensure justice to all such aggrieved engineers by regularizing their services and converting their in charge promotions to their actual cadre of promotions, as per the peripherals of their retirement situations as mentioned above, which are grossly based on unacceptable recommendations of the present administrative high ups in this case, being quite violative of the provisions of the constitutional provisions in this regard. Such an engineer of PDD who has retired almost 10 to 20 years ago is asked to get the clearance of vigilance before his formal confirmation in the pay grade in which he has retired is accorded to him. Most of such engineers have already expired without receiving their retirement benefits as was due to them. With all humility and without any prejudice to the working of the power development department of the Union Territory of Jammu & Kashmir; it sounds like an inept discretion being used by the power development department, the anomaly of which is their own creation. It is hoped that the grievances of all such retired engineers will be attended to on top priority basis by your Excellency. Such a gracious step on your behalf will afford these engineers to get an honorable pension proportionate to their cadre of retirements. This will pave way for them to get the arrears of their pay dues which they would be entitled to had their promotions been made as regular promotions at the grass root level of their such promotions. It is hoped that necessary actions in this behalf to redress such grievances of all such engineers will be taken without further loss of time, before the civil society steps in and refers this issue to the Human Rights Body of Jammu & Kashmir; as a human rights violations of all such engineers.

(The author is a Chartered Consultant Civil Engineer, passionately attached and devoted to his Motherland - Jammu & Kashmir).

Lal Ded & Sufism-Torchbearers of Kashmiri Identity

■ M K RAINA

In the fourteenth century, a woman writing in any language was a rarity, but it happened in Kashmir. A voice which resonated in the valley and spoke directly to the people, was heard with all seriousness, and recorded in collective memory and later penned down as 'Vakhs' - meaning 'Speech'. This is the voice of the mystic of the Kashmiri Shaivism school of Hindu philosophy - Lal Ded, whom the Kashmiris, Muslims and Hindus alike venerate to this day as a prophetess, their North Star. The fact that Lal Ded was a rare diamond - both as a saint and as a poet - is an undisputable argument acknowledged by all Kashmiris. It is evident through the vakhs, which she uttered as direct outpourings from her heart rather than intentionally shaped poetic compositions, that Lal Ded is the most powerful symbol of Kashmiri's civilizational ethos.

There was no polarization between Kashmiri Hindus and Muslims in her time; the vakhs made a remarkable impact on the collective psyche of the two communities. She was called 'Lalleshwari' by one community while 'Laila Arifa' by the other; showing that both recognized her spiritual attainment in accordance with their religious perceptions. Lal's vakhs suggest she belongs to the Trika school of Kashmiri Shaivism mysticism or devotional Shivadvaitha, which originated no later than the eighth century CE. Shiva-Shakti worship in Kashmir dates to at least the second century CE. This school, that came to be known as Pratyabhijna (Recognition) or Trika (triad of Shiva, Shakti and Nara), was represented in the works of great scholar-siddhas like Bhatta Narayana (eighth century), Utpaladeva (ninth century), Abhinavagupta (tenth to eleventh centuries) and Shitikantha (thirteenth century).

Before the advent of Islam in the medieval period, Kashmir was known as the Land of Parvati or Rishi Bhumi; and later was called Peer Vaer; an abode of Saints and Sufis. The Valley has offered fertile ground for the emergence of various Hindu (primarily Shaivites

Saints) and Sufi Saints, who collectively knitted a culture called Kashmiriyat. A fusion between Islam and Vedanta (Kashmiri Shaivism in the Valley) gave rise to Sufism. The Sufi saints used to be known as Rishis. The most famous of them is Sheikh Nur-ud-Din, the founder of the Rishi Order; the Alamdar-e-Kashmir; is lovingly known as Nunda Rishi. Unfortunately his famous shrine at Char-e-Sharif was burnt down by the Pakistan-sponsored Islamist Mast Gul during the holy month of Ramadan in 1995. Nunda Rishi was largely influenced by Lalleshwari, his senior contemporary.

Many Kashmiri Hindus and Muslims became Nunda Rishi's disciples. They renounced the world, dedicated themselves completely to meditation. On their death, these Rishis were buried in their Ziyarats. Kashmiris have great reverence for these Ziyarats and lovingly go there to place flowers on the graves. Due to their universal appeal, these shrines gained popularity as pilgrimage for both Muslims and Pandits, helping propagate a humanistic philosophy to build the Kashmiri ethnic identity.

The Hindu shrines and Muslim 'Asthans' faced each other; and both communities visited the living Saints alike. Saint-worship was very common until the year 1989 - that marked the beginning of a new face of religion, fundamentalist in nature and based on hatred. Nobody could have imagined that the soil blessed with Rishis spreading the messages of spirituality and universal oneness would be one day soaked in the blood of its own, and one's own siblings would be forced to leave their ancestral land, all in the name of religion. Other important seers of the valley are Rupa Bhawani (1625-1721) who regarded Lal Ded as her guru, Parmanand (1791-1879), and Shams Faqir (1843-1914). Faqir extended a tribute to Lal Ded in his poems. For the Shaivite Kashmiri Pandit woman, he uses conspicuous Kashmiri words of Sanskrit origin, such as Praan (vital air), Jnaan (knowledge), Aakaash (ether), Karmavaan (meaning life's workshop).

Lal Ded's philosophy rejects the otherness of God and under-

the hands of the children. Now this game itself has become their humble world. Children busy playing online games started forgetting even food and drink. Because of this they are falling prey to internet gaming addiction. This problem is happening not from one house but from house to house. Today the situation has come to such an extent that children feel restless as soon as they snatch the mobile from their hands, filled with anger, gets irritable. He does not take any interest in any household work. Even the lakhs of beatings and scolding of the parents is not having any effect on them. No one is in a position to tell where this maze of gaming will take the future of the children. Where the Internet revolution has established new dimensions in the field of information technology, it has to deal with its ill-effects. His childhood and educational life is getting lost in the internet jungle. The way information technology has progressed over the years has changed the lifestyle of the students. Children and youth do not consider it unreasonable to isolate themselves from the Smartphone even for a moment.

There is some kind of intoxication in them all the time. In the

stands the world as an extension of one's own inner consciousness, and that is why she appeals to masses of all shades of religious thought. She questions dogmatic thought of today's world with vakhs displaying her inclusivity where she not only break barriers between religions by shining the sun upon everyone without distinction, but uses the Islamic title of 'Saheb' to the apparent Shaivite reference to Shiva. The verses reveal, in their own syncretic idiom, the religious, mystic, and linguistic blend they support. She has indeed established a tradition of harmony and tolerance - a priceless heritage. But who will carry her message to the world today? Time will soon come, when the people of Kashmir, fed up by extremism and narrow fundamentalism, will rekindle this inter-religious faith that Lal Ded started and Nunda Rishi and others carried forward. Such a movement is shaping up once again which will help overcome the parochial minds and open up floodgates of harmony and love in Kashmir.

Indeed, Lal's vakhs enable one on an individual journey through the woes of the human condition, disillusionment with the world, an anguished search for God, and, ultimately, to the realisation of the highest liberating truth. They take the reader on a journey from the superficial outer world to the inner world.

It is worth mentioning, that Lal Ded did not found any movement or order of followers; she came and went unaccompanied, a wanderer's message meant for the redemption, upholding the highest human values. In line with her school of thought perhaps lies the solution for rebuilding the society having mutual respect and trust that went missing during the last three decades. It is equally reassuring to find that some organisations in the Valley have started conducting seminars and conferences on Sufism reminding the masses at large, particularly the youth, of their glorious past. And this is why Kashmir is indeed a Peer Vaer - above the insignificant matters and bondage of society and focused on upholding of human values manifested by synthesis of Lal Ded and Nunda Rishi.

present era, the place of sports and studies in children has been replaced by the Internet. It has a direct impact on the physical and mental development of the children. Internet addiction has increased among children due to the availability of mobile phones in cities as well as in villages. This increases the risk of communication gap among them.

Childhood is being lost in the rapidly increasing use of internet in the country, which neither the government nor the society is worried about. It seems as if unnecessary issues are taking over us and we are turning our backs on the real problems. If this situation continues, we will bring our childhood to the brink of ruin. This will be a great injustice to the country, which we do not even imagine. Ever since the Internet has come into our lives, Bane has been lost in the virtual world. The market has given so much to the Internet that they have been doing a lot more on the Internet than reading. Today's children have become internet lovers. Their childhood is getting lost in the jungle of data instead of creative work.

Vijay Garg