

CAMPAIGN FOR WASTE SEGREGATION

As we all know that the present Government has been pressing hard for making cleanliness and hygiene a common habit of every citizen and has taken several out of the box initiatives during recent few years. In this regard, goal of the 'Swachh Bharat Mission Urban 2.0' has been set to make cities garbage free. One of the key aspects is to segregate waste at source. This key step will help to reduce the amount of waste that goes to legacy dumpsites. Sustainable waste management being one of the critical challenges, the priority is to shift from the current practice of dumping and burning to sustainable waste management practices that promote segregation, collection, recycling and a circular economy. With rapidly changing urban landscapes, ecosystems, population migrations, and ever-increasing households and establishments, it is essential that behaviour change is reinforced from time to time among citizens. October is the month of festivals and with behaviour change at the centre of the campaign; MoHUA launched thematic activities to propel segregation of waste at source campaign. The core activities involve dissemination of key messages to the citizens through public outreach, door-to-door messaging and engagement with schools. Traditionally on Diwali, most households undertake home cleaning. Children as change agents have been long established under Swachh Bharat Mission and are known to impact overall community behaviors. This Diwali the school children can gift swachhata ka uphaar to their family and friends. Urban Local Bodies are being encouraged to organize public outreach activities to garner the attention of the residents to promote the practice of segregation. The core activities include - door-to-door messaging with support from NGOs, SHGs, schools, colleges, youth organizations, RWAs, other civil societies, volunteers, etc demonstrating proper segregation covering all wards. ULBs can arrange separate storage systems to be fitted in the collection vehicles - wet (green), dry (blue) and any means of the collection - partitions, large bags, cane baskets, plastic/metal bins, or others. These core activities will ensure collected segregated waste remains segregated until processing facilities. The special activities engaging school children have begun and will go on till 30th of October. Selfie points are being created using installations representing pair of bins -green (for wet waste) and blue (for dry waste). ULBs will engage with the public/school children through tongue-twister challenges. Participants can be challenged to repeat quickly 'Hara Geela Sookha Neela' as many times as possible. Mobile Vans/trucks can play 'Humein Garv Hai' song and promote messages on clean/SUP-free Diwali.

To encourage student participation in promoting segregation of waste both at school and at home, some of the activities planned are 'Bins Out of Waste' - Students can be encouraged to collect a bin from home and create art out of it at school using different painting media, students can participate in the 'Teycation challenge where they can be asked to bring in 5-6 segregated dry waste items from home and create toys out of waste. To encourage Home to School Connect, students can create two labels each - green for wet waste and blue for dry waste with messages on segregation at source written on them. The finished labels can be taken back home and pasted on their bins meant for wet and dry waste. Students can also create labels for their homes that can be stuck outside their house proclaiming 'My house segregates waste'. This can serve as an indirect platform to remind and motivate their visiting friends and family to segregate. Celebrating eight years of accomplishments of SBM-Urban, the President of India Droupadi Murmu urged the citizens of India to join in the 'Segregation of waste at Source' campaign that focuses on reinforcing correct waste segregation practices among the different sections of the society.

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The dictionary meaning of an atheist is one who does not believe in a god, but Vivekananda defined an atheist as one who does not believe in the glory of one's soul. Likewise, sin is generally regarded as the wilful breaking of religious or moral law, but Vivekananda observed that the greatest sin is to consider oneself to be weak. 'You will understand the Bhagwad Gita better with your biceps, your muscles, a little stronger,' he said. He justified image-worship, undervalued during his time, by alluding to its psychological use as an aid to concentration. In his view, one does not move from error to truth, but from lower truth to higher truth—from forms to the formless, and even beyond.

Vivekananda's concept of religion transcends doctrines, dogmas, and pedagogy. His assertion that all religions are essentially in harmony with one another springs from the Rig Veda saying, Ekam sad vipra bahudha vedanti—"Truth is one; but the wise speak of it differently.' Each religion has a distinct role to play, as it meets the requirements of people of different mental capabilities. It is wrong to lay down fixed dogmas and force society to adopt them.

'Why take a single instrument from the great religious orchestra of the earth? Let the grand symphony go on.' He observed so, knowing well that religious diversity is both natural and desirable for the spiritual efflorescence of humanity. Each religion can enrich itself with the higher values professed by the other, and realise that all paths, 'crooked or straight' lead to the Supreme Source. 'Truth is the essence of divinity, inherent in every religion.

His views had a seminal influence on Unitarians, Universalists, Christian Scientists, Congregationalists, later Transcendentalists, Neo-Christians, and liberals among Catholics.

During the second half of the 19th century, religion began to be studied on a cross-cultural basis. Some feared that discussion about a universal religion could endanger the hegemony of Christianity. The then Archbishop of Canterbury, for example, asked the English clergy to boycott the World's Parliament of Religions held in Chicago in 1893, because it would divest Christianity of its superior status. Rev John Henry Barrows, chairman of the General Committee on the Congress of Religions (1893), remarked on one occasion: "Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left Himself without witness and those who have full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination.'

At the Parliament of Religions, Swami Vivekananda emphasised that religious narrowness arouses intolerance, leading to emotive or subjective attachment to one's faith and hostility towards others. In his maiden speech delivered on September 11, he referred to religious persecutions through the ages, and expressed the hope that the bell that tolled in honour of the Parliament might be 'the death knell to all fanaticism, to all persecutions with the sword or pen, and to all uncharitable feelings between persons wending their way to the same goal.'

-Satish K Kapoor

Digitalization of Agriculture- Next revolution in India

■ ISHAAN MAHAJAN

There is a question in everyone's mind about how our country would cope with the rising population and global climatic changes? So let us look into this matter and see what might be the solution. As Che Guevara once said, "The revolution is not an apple that falls when it ripens; you have to make it fall". Therefore, the best answer to the above question is revolutionizing the system like what we did during the 1960s and 1990s. The First Agricultural Revolution in India, which exponentially increased the yield of food crops and saved millions of lives, came in form of the Green Revolution in the 1960s. The second revolution came in form of the Biotechnological Revolution in the 1990s, which shaped our agriculture to a new direction in form of tissue culture techniques, GM crops, Transgenics etc.

So now, we not only have to look for improving the present situation but also keep the future in mind and environmental safety. We can see around us, the surge in digital technologies and witness them transforming all the sectors of the economy and the society in innumerable ways. Communications, banking, payments, travel, energy, healthcare, taxation, and governance have significantly benefited by deploying digital solutions. Agriculture and allied sectors call for the need for digital disruption to convert the challenges of agriculture into opportunities for betterment. Hence, the third wave of revolution or what we call the Digitalization Wave focuses on the digital aspect. It is this newest shift in agriculture that would help ensure that agriculture meets the needs of the global population in the future. Through its impact on agriculture, this digital revolution has huge potential to reduce poverty throughout developing regions. According to a recent World Economic Forum article, growth in the agricultural sector can be at least twice as effective in reducing poverty, as growth in other sectors and the interventions that incorporate new digital technologies are believed to show accelerated agricultural growth. To start with, this Digitalization can increase farmers' resilience to various shocks. By increasing farmers access to weather and market information, these digital technologies can help them make more informed decisions regarding when and which crops to plant, as well as when and where to sell those crops. Other vital components like the targeted applications of fertilizers, Pesticides, deployment of field robots, drones, soil analysis, sensors, crop yield monitoring, production forecasting and many more can be predicted via remote

sensing technology approaches or by Artificial Intelligence under this revolution. In addition, it can aggregate small-holder farmers in remote locations, making it easier for agribusinesses and processors to work with them. Traditionally, both traders and farmers spend huge amounts of time travelling to and from individual farms to negotiate contracts, assess crops, and collect loans and payments. Using mobile technologies to manage the business side of things - from establishing farmer contracts to making payments and sending receipts - helps cut down on both time aspects and transportation costs, thus, making businesses more willing to work with remote farmers. Moving on, as we now know that Remote Sensing and Artificial Intelligence are the key components of Digitalization in agriculture, we have to know what exactly they are and how they are helpful for the farmers. Both of them are of utmost importance because we can acquire information or data through a device, which is not in contact with the object or area under investigation. Artificial Intelligence (AI) plays a vital role in boosting agriculture and farming thus helping agriculture-based economies to grow. Agriculture can take benefit from emerging technologies like AI-based Automated Robotic Systems to optimize irrigation, crop monitoring, farming, automatic spraying and optimize the exercise of pesticides and herbicides. Artificial intelligence in agriculture helps to control pests, organize farming data, produce healthier crops, reduce workload, and many more. Many mobile applications are also available that leverage the power of AI to facilitate farmers by offering a variety of functions from better trade opportunities to control and boost the field yield like the Plantix Application. It is a mobile crop advisory application for farmers, extension workers or even gardeners, which helps to diagnose pest damages, plant diseases and nutrient deficiencies affecting crops and offers corresponding treatment measures. Drones and planes help in collecting aerial data, which is as helpful as ground data in analysing farm conditions. The technology uses computer vision algorithms along with image annotation that favours farmers in finding potential problems and their solutions. Drones, planes, and satellites can do analyzing and data collection jobs at a much faster rate than humans can. AI has provided much automation in agriculture that helps farmers to monitor their crops even when they are not in the fields. Many companies are working further to improve technology development in agriculture to not only introduce

automated methods but also protect crops yield from other factors like environmental changes, population growth. These new AI-based innovations will also provide a lot of employment opportunities for many people and will redefine traditional methods to boost efficiency and crop production rate with advanced approaches. Smart agriculture comes with software for picking and harvesting crops, fighting weeds and pests, analyzing weather and soil conditions. Investment in this smart field means increasing the chances of higher productivity and balancing quality food requirements. AI-powered technologies will help to compete with industry challenges, and in future, there will be a steady adoption of AI in the agricultural field.

Further moving on, there was recently a paper released on the India Digital Ecosystem of Agriculture (IDEA) from the Ministry of Agriculture and Farmers' Welfare (MoA&FW) which talked about a digital revolution in the agriculture sector. The aim of it was 'The farmer and the improvement of farmer's livelihood', which will happen through tight integration of agri-tech innovation and the agriculture industry ecosystem to farming and food systems. Its principles explicitly talk about openness of data, which means open to businesses and farmers, indicating the integration. Value-added innovative services by agri-tech industries and start-ups are an integral part of its architecture. Its main objective was to enable the farmer to realize higher income and better profitability through access to the right information at the right time, and from innovative services. To enable better planning and execution of policies, programmes and schemes of the Central and State governments, the private sector Farmers Producer Organizations (FPOs). Other objectives were to enhance efficiencies in the usage of resources including land, water, seeds, fertilizers, pesticides, and farm mechanization by providing easier access to information and to build capacities across the gamut of digital agriculture and precision agriculture and to give a fillip to R&D and Innovations in agriculture through access to high-quality data and finally to adopt the best principles of cooperative federalism while working with the states and union territories for the realization of the vision of IDEA. It is clear that its role is important in developing country's growth but there are some issues or constraints regarding the Adoption of these Technologies like Potential of Data Misuse, Digital Disruption is a Double-Edged Sword, Content of the information shared,

Reaction of the Farmers against Reforms, Lack of Awareness. A majority of small and marginal farmers are not technology-savvy. Hence, most of them are under-educated for capacity building. However, more investments into the agriculture sector can benefit farmers. While agreeing on the fact that a data revolution is inevitable in the agriculture sector, given its socio-political complexities, we cannot just count on technology fixes and agri-business investments for improving farmers' livelihoods. This capacity building can be done through a mixed approach preferably building the capacities of individual farmers or coping with the new situation by establishing support systems, through FPOs and other farmers associations where technical support is available for farmers. Considering the size of the agriculture sector of the country this is not going to be an easy task but would need a separate programme across the country with considerable investment. Challenge is that we are good at creating tech, but agriculture needs value also. We are not able to prioritize and put it in terms of value for stakeholders. There are some adopting recommendations as per the report of the World Bank, which is, strengthening access to foundation data and promoting data sharing, Safeguarding farmers' data and privacy, reviewing the regulations that constrain precision farming, enabling competition in digital markets, supporting the development of digital payment systems, supporting the digital entrepreneurship ecosystem and Investing in R&D. Influential factors which will define the success of digital agriculture in India are technology affordability, ease of access and operations, easy maintenance of systems and supportive government policies.

Thus, adopting a holistic ecosystem approach to address challenges faced by the Indian agriculture sector is of national interest, to achieve objectives, like doubling farmer incomes and sustainable development. Thus, a multi-stakeholder approach will be required for the wide-scale adoption of digital agriculture in India, with the government playing a key enabler's role in the ecosystem. Therefore, it can be concluded that in the upcoming years' Indian farmers would feel the compulsion of improving the food and nutritional security along with keeping in mind all other aspects discussed earlier. "The Digital India" is all set to transfer the interface of the country socio-economic dynamics. The scenario opens the shop for innovations and opportunities thus our country is going to witness a change leading to transformation in the next 10-20 years.

Tributes to martyrs of tribal raid

■ J S SUDAN & SUCHWANT SINGH

On August 15, 1947 when the country was celebrating Independence on one side after 200 years' yoke of British Rule and the country was burning with turmoil of Partition, on the other side the state of Jammu & Kashmir was a beacon of peace and tranquility. The evil eyes of Pakistan were set on Kashmir; the Heaven on Earth. Pakistan Tribals aided and abetted by Pak Army attacked the valley of dreams, peace and tranquility in guise of Tribal raid on 22 Oct 1947 at Muzaffarabad. As a first natural reaction to this attack all the saner sections of the local populace, resisted the Tribal Raiders to save their state and honour and lives of their women and children. This resulted in halting the fast pace of raiders towards Srinagar which was hardly a few hours run from Muzaffarabad. In the process thousands of Hindus and Sikhs got dislodged, their houses burnt, property looted and thousands were killed mercilessly in cold blood, many of them were burnt alive. As per history, only a handful of soldiers under the command of Brig Rajinder Singh fought the Raiders along the Muzaffarabad-Uri-Srinagar route and were ultimately martyred before the arrival of Indian Army on October 27, 1947 after Instrument of Accession was signed by Maharaja Hari Singh acceding the state with Union of India. How come one will take it that even after signing of instrument of accession by the Maharaja, the force could not avert the massacre of about 10,000 people in Mirpur exactly after our month of attack on Muzaffarabad. Even in some areas of Rajouri like Budhal, killings continued till ending November 1947 and in some areas even upto December 1947. On all other fronts Poonch, Rajouri, Mirpur, Jhanger, Nowshera in Jammu province and Uri, Kupwara , Teethwal, Baramulla, Shopian in the Valley, open massacre of civilian- Hindu & Sikh populace was being executed by Raiders . It is irony of fate a chapter in history is written in the blood of innocent men women and children who were martyred by the Raiders even after the Government of India announced ceasefire. More than

45,000 men and women and children lost lives in this barbarian tribal raid. While men attained martyrdom fighting the Raiders defending the state and the honour and life of their and children, Raiders massacred and even burnt alive thousands of women and innocent children fleeing for safety or even in their captivity. In one of the most barbarian act whole populace of about 2000 Hindus and Sikhs were massacred on 24th Nov 1947. More than 4500 men, women and children were killed in Valley, whose village-wise names and full details are recorded in a book 'Sacrifice for Kashmir'. We are unfortunate that even after a lapse of 75 years and while being in third and fourth generation now, we are still living in the same refugee camps/ Bastis where we were made to stay temporarily in tents provided by the then Govt. As of now and to the best of knowledge, Government has never given details about our future except that Govt will take back the illegally occupied area of the state from Pakistan & send the DP's back to their native places. DP's also show inclination to at least visit places of their ancestors. But how and when is a million dollar question? Sending DP's back to their native places means to make them refugees once again and leave the assets they have created the all these years with their hard work without any substantial assistance from Govt, should leave some and become refugees.

Various committees appointed to look to our sufferings and suggest solutions by Government of India for DP's rehabilitation & relief could not find the results due to apathy of successive Govts, the latest being in which the 183rd report of Parliamentary Standing Committee on Home Affairs, which was tabled before both houses of parliament on 22nd December, 2014, has not been debated till date . But the net result was the same except a token amount of Rs 5.5 lac/family then registered at the time of migration in 1947 was given as a token relief by PM in Nov 2015. All our demands were given consideration by the PSC and recommendations made be it interim relief of Rs 30 lakh/family, job package to children, education, creating a DP board to continuously

look to DP's problems etc are all pending .

What worst have happened is that DP's have lost their language, customs, identity, culture and heritage. Some of our families settled in other states of Indian unions have totally lost their identity, even cultural traditions and even contacts with others of their tribe . Now GOI and state govt. has started their registration and giving them Domicile of state. To what use is this to DP's family is not clear. In such a scenario, different DP organizations living outside UT are working, shall continue to do so till justice is done. MJR47 has started locating some of those people who actually faced resisted the tribal attack, recorded their horrifying experience and our aim to collect such data and give it a shape of same document to show to our Country Supreme sacrifices given for our state. We the 13.5 lakh successors of the families of those martyrs of 1947 from PoJK, salute all our elders who fought so bravely like true patriots and refused to abandon their faith and preferred to die rather than surrender. We bow our heads with deep humility and sorrow for those who were killed in the genocide of 1947 in the Districts of Muzaffarabad, Poonch, Mirpur, Rajouri Deva-Batala, parts of valley Uri, Baramulla, Shopian, Kupwara, Teethwal and other areas of erstwhile J&K State. We pray for the eternal peace for their departed souls. We further express our concern and join hands to sympathize with those less fortunate who are still facing abject poverty and suffering under sub human conditions living in refugees camp since 1947 as if in exile from their native places. On October 22, we, MJR-47, Movement for Justice for Refugees of 1947 from PoJK, vow to fight till our last breath to bring justice to our DP/Refugee brethren who have been made to suffer deprivation of basic human rights of home and hearth and on all social, educational, political, financial fields without any aid, relief & rehabilitation either from the state or Government of India for last 75 years.

(The authors are Convener and Chief Spokesman, MJR47, Jammu).

Overburdened judiciary system

■ SHYAM SUDAN

There is a popular saying that justice delayed is justice denied. Frequently people use this term in the context of our judiciary when they got a poor and delayed response from the judicial system of our country. Judiciary is playing a very pivotal role in our country. It is not logical when we say that we have a very poor structure of judiciary system. Reality is that our judicial system gives strength and power to our democracy. But the bitter truth is that as compared to our population size we have a very minimal strength of our judiciary. Basically our judiciary is overburdened and overloaded with work and pending cases. Now days there is custom of everyone to knock the doors of our judicial institutions in their every kind of matter. However, there is nothing wrong in this culture because every cit-

izen of this country has the constitutional right for this. Judicial activism is the privilege for everyone. But, sometime due to overburden of cases in our judiciary people cannot get the desirable result in a stipulated time. Here in our courts the number of judges is very limited. In a single hearing it is quite tough to resolve the issues of appellant due to one or other reasons. But now a day's people are demanding for instant justice, which is not possible in every case .There are lot of PILs and other pending cases waiting for their grievances. Now the question is that how can we reduce the burden of cases from our courts so that every appellant get the desirable justice. There is an urgent need for decentralization process in our judicial system. However, there are lot of subordinate courts and other legal bodies for this purpose. But, people generally chose the higher courts

for their issues and cases. If at lower level we empower our legal bodies in this direction, then we will reduce the burden of our higher courts. It is needed that at every Panchayat level for local issues of public legal power must be given to Panchayat members for this purpose. Only then people can get the instant justice for their issues. At Panchayat level if we frame a legal body of some expertise members, they can solve the small dispute of public. This out of court legal body must be empower in a such a way that their decision must be binding on the appellant. However there are chances of nepotism and favoritism in this structure. But if we add one or more members from bureaucratic background we can give strength to this lower level of judiciary system. For criminal and cases of rare nature we can knock the doors of our superior courts .But for small family disputes

and other minor cases, Panchayat legal body should be given power .However there is already provision of Janta Darbar and other such kind of initiative in our country. But we have seen that people generally not satisfied with the working and design of their system. Recently government has launched a historic initiative of back to village programs. But, due to less cooperation of people they have not even got a better execution. For, such kind of ground level of initiative there is need of proper awareness of the public. Before launching the initiative of Panchayat legal body, there is an urgent need for the mass awareness of public. Only then we can achieve our target and minimize the burden of our courts in future. In this digitally advance era if still people use the dictum of justice delayed is justice denied, then it is mockery of our system and designing.