

STUDENTS ROLE IN NATION BUILDING

Students play an important role in any nation building, we can understand this from the word student only. Student is the person who does the work of acquiring knowledge, Vidya means education. Education is the power with the help of which a person is able to learn to take right decisions in difficult situations. Also one can learn about discipline and behavior.

After all, wisdom is not sold anywhere, the basis of this wisdom is education. The more education we have, the more we will be able to understand and talk about so many different types of things, which will enhance not only our personality but also our future.

The government understands this and that is why education is being given an important role. An educated person plays an important role in the development of the country because only an educated person can help in taking right decisions in different situations of the country and also the job and business done by him is successful which also benefits the country.

By looking at the history and present situation of our country, we can understand how important a role a student plays in nation building.

Apart from this, a student supports the country when he brings all kinds of facilities for his family and thinks about the well-being of the family, about the society around him and stops the bad effects happening in the society or brings about various types of changes.

Inclusion of the ‘Third Gender’ in job applications

■ SHIVANSHU K. SRIVASTAVA

In a groundbreaking development, the government of Jammu and Kashmir has issued a directive for the inclusion of a 'third gender' category in job applications. This momentous step marks a significant stride toward advancing the principles of equality and inclusivity within the region. Importantly, it aligns perfectly with the core tenets of the Transgender Persons (Protection of Rights) Act, 2019, a pivotal piece of legislation in India that seeks to safeguard the rights and interests of transgender individuals. By integrating a 'third gender' category into job applications, it courageously confronts stereotypes and biases that have historically marginalised transgender individuals. This bold move signifies a profound commitment to constructing a society that is not only inclusive but also truly equitable, where every individual, irrespective of their gender identity, has an equitable opportunity to participate and prosper.

The Transgender Persons (Protection of Rights) Act, 2019, a legislative cornerstone that came into effect on January 10, 2020, represents a crucial milestone in recognising and safeguarding the rights of transgender persons in India. The heart of this groundbreaking legislation lies in its acknowledgement of transgender individuals as a unique gender category, providing them with essential protection against discrimination, denial or unfair treatment across diverse aspects of life, including but not limited to education, employment, healthcare, and access to public services. The Act consists of 23 sections, divided into 9 chapters. The Act introduces several key features that aim to address the distinctive challenges faced by transgender individuals. Among its provisions, the Act grants transgender persons legal recognition, unequivocally prohibits discrimination, upholds the right to self-identified gender identity, emphasises access to healthcare sensitive to transgender needs, and provides for reservations to alleviate social and economic disparities. Inclusion in job applications ensures that transgender individuals have equal opportunities in education and public employment. This move marks an opening for them to be considered for positions and benefits that were previously out of reach, significantly advancing the cause of economic empowerment within the transgender community. However, the significance of this directive extends beyond the realm of legal compliance; it resonates deeply with the values of acceptance and respect that are at the heart of a more inclusive society. This directive acts as a powerful example and catalyst for other regions and institutions, igniting a cultural shift towards inclusion and diversity.

The inclusion of transgender genders in society is not merely a matter of adhering to legal mandates; it is a moral and ethical imperative. It is a fundamental necessity for building a world that is inherently just, fair, and equitable for all individuals, regardless of their gender identity. The importance of such inclusion extends far beyond the realms of legislation, into the very fabric of society. It is a cornerstone for upholding basic human rights, allowing transgender individuals to live with dignity, free from discrimination, violence, and the weight of societal stigma. These fundamental rights should never be compromised or withheld based on one's gender identity.

Moreover, recognising the existence of transgender persons and including them in various aspects of society challenges the long-entrenched and often restrictive gender norms. By providing the 'third gender' with the respect and inclusion they deserve, we contribute to a more fluid, inclusive, and nuanced understanding of gender identity, which benefits not only transgender individuals but society as a whole. Social exclusion and discrimination can lead to profound mental and emotional distress for transgender individuals. Inclusion in society serves as a balm to alleviate these hardships, promoting better mental health and overall well-being. Economically, access to education and employment opportunities is vital for personal empowerment. By embracing transgender individuals and providing them with equitable access to these opportunities, we dismantle the cycle of poverty and marginalisation that has historically affected the transgender community.

Furthermore, a diverse society is a vibrant society. The inclusion of transgender individuals enriches the tapestry of human experiences and perspectives, which, in turn, fosters creativity, innovation, and the generation of unique solutions to complex challenges. Inclusivity is the cornerstone of a dynamic and forward-thinking society. Inclusive policies and practices, like the directive in Jammu and Kashmir, are not isolated endeavours but powerful drivers of positive change. They set a positive example for other regions and institutions to follow, creating a ripple effect that can ultimately lead to a more inclusive nation as a whole, promoting a culture of acceptance, diversity, and progress.

In conclusion, the inclusion of the 'third gender' in job applications in Jammu and Kashmir is a commendable step towards promoting equality and justice for transgender individuals. It not only aligns with the principles of the Transgender Persons (Protection of Rights) Act, 2019, but also sends a powerful message about the importance of embracing diversity and fostering inclusion in society. In a world that is increasingly recognising the importance of equality and human rights, such actions are indispensable for creating a more just and equitable future for all, where every individual's potential can be realised, unburdened by gender bias or discrimination.

(The author is writer, poet and advocate, currently pursuing Master of Laws (LL.M.) from BHU).

Aloe-Vera-A Wonder Medicinal Plant

■ DR. RAMA KANT SHARMA

Name of the plant Aloe is derived from arabic word Alloeh meaning shining bitter substance and Vera from Latin meaning true. It is called Kunwar Gandal (Dogri), Barbolin and Barbados Aloe (English), Ghee Kunwar (Hindi), Kumari (Sanskrit meaning young virgin girl) and Gwarpatha. The herb is so named because it imparts youthful energy and boasts family.

Botanical name-Aloe barbadensis Miller.

Family-Liliaceae.

Climate-It can be grown both under irrigated as well as un-irrigated conditions. It can also be grown in hot and dry climate.

Soil-The crop can be grown under a variety of soils in sub-tropical, low rainfall regions; well drained, light sandy, medium fertile soils are preferred. Kandi soils where soil depth is less are also suitable for its cultivation.

Plant type-It is a cactus like perennial herb with stolon, 2-3 feet tall; The leaves contain ghee like pulp (semi solid).

Parts used-Whole plant, dried juice (gel) and pulp of leaves.

Medicinal value-It is used in the cure of skin diseases, wounds, tooth-ache, acidity; helps in cough" skin generation, piles, constipation, jaundice, gout and nappy rashes in growing babies. It is useful in eye and ear infections. It is used against the sting of bees and insects as well as against prickly heat irritations. It is also used as a tonic, as an appetizer, against burns and in cosmetics. It keeps the hairs soft, dandruff free and prevents hair loss. Aloe vera gel is rubbed against the scalp before or after the hair cleaning: It is used with hair oil for dry hairs. It gives protection against UV rays. Fresh Aloe vera gel is used along with cream or oil for dry skin.

Seed rate-14-16 thousand root sprouts are required per hectare. Young sprouts are commonly called as pups.

Time of sowing/Planting-July- August (Rainy season)

Variety-Aloe Vera, Aloe-Faroax, Aloe-bakhadasis.

Spacing-1 x1 Meter2

Method of sowing-The sprouts are planted along with roots during July to September. The crop is sown in 1x1 meter2 spacing to facilitate easy inter-culture and good growth of outer leaves of the plants.

Inter-culture/weed control-One weeding/hoeing is given to crop two months after planting. The crop has to be necessarily mulched at all the times of the year.

Fertilizer-10-15 M.T. FYM or 5 M.T. Vermi compost per ha.

N - 300 Kg, P2 O5-150 Kg, K2O - 300 Kg

Irrigation & Water requirement-4-6 irriga-



tions are required during the year. 600 mm of precipitation is sufficient.

Critical stages of irrigation-Transplanting stage for uniform establishment of suckers, root development and vegetative stage. Irrigation should be given after every harvest to facilitate new leaf growth.

Inter cropping-It can be grown as an inter-crop with Jatropha curcas ; a bio diesel plant.

Insect pest/disease-Major insect is mealy bug and major diseases are leaf spot, leaf rot and anthracnose. For controlling mealy bug, spraying of neem oil (10 ml/tr of water) at 20 days interval during the early stages will help in controlling the pests. For the control of diseases, integrated disease management practices like sanitation, removal of infested leaves, irrigation at optimum time etc. should be adopted.

Duration of crop-3-4 cutting of outer leaves are obtained after one year of sowing. The plants give income around the year and its economic life is 3-4 years.

Harvesting /storage-The outer leaves of the plants are due for cutting after one year of plant growth. Approximately 3-4 cuttings can be taken from the plant during the year. There is a 3-4 month gap between each cutting. The leaves so collected are stored and processed. Isolation of gel from leaves should be done within four hours of harvesting, otherwise the effectiveness of gel deteriorates.

Marketing -The Aloe Vera leaf cuttings are marketed as green leaves or after drying. The pulp of the leaves (semi solid) is known as Kumar-sar.

Average production-40-50 ton green leaves from 3-4 cuttings of outer leaves during the year.

Medicinal Properties And Uses Of Aloe-Vera

The tissue inside the leaf contains Aloe juice, believed to have been used to preserve the body of Jesus. It contains Anthraquinones such as Aloin A and B which are responsible for the plants laxative as well as healing properties. The universally available herb has many other benefits. Kumari is one of the most valuable herbs which gradual-

ly rejuvenates the entire system and can be given with great benefit to selected one at any age and during any season. Taken in youth it delays the ageing process, Although, it is one of the most popularly used drug (either as single drug or as ingredient).

The Egyptians called Aloe "The plant of immortality" because it can live and even bloom without soil. It is also called as wonder plant due to variety of elements found in aloe vera. The synergising effects of all these elements make the plant a 'silent healer' or 'fountain of youth'. It is also known as Lily of the desert.

Kunwar Ghandal can be grown anywhere and is often grown as house plant. Popular as ornament plant, its wonderful medicinal values are hardly known today and represents vanishing heritage. Its fame as a treatment for burns and scalds goes back to Alexander the great who used an island of Somalia for the sole purpose of obtaining the "amazing wound healing plant". A succulent tropical plant that has been used for centuries to heal both externally and internally; Aloes are resistant to drought, taking in water very easily and losing moisture very slowly.

Properties wise, it is soothing, cooling antiseptic and antifungal. The gel stimulates the immune system and has antibiotic, anti inflammatory and antiseptic effects.

It is an astringent and an excellent blood cleanser. It is a general liver tonic and its regular use tones the system. The juice or gel extracted from the Kumari leaves is used as a mild purgative for persons of sedentary habits and phlegmatic constitutions. Many drugs sold in the market for the treatment of constipation contain Kumari. Though bitter to taste, it is soothing to the inner membranes. It regulates sugar and fat metabolism and is useful in the treatment of obesity and jaundice. Kumari also reduces laxity of the large intestine and helps to tone the abdominal walls. It is successfully used for the treatment of chronic skin ulcers.

Kumari is stimulant to the uterus and vagina and has long been used as a household remedy to promote menstruation and relieve muscle spasms. The leaf pulp has a highly effective local action and is very beneficial when applied externally on piles. It is one of the best facial treatment. To obtain the gel just break open a leaf. It moisturizes, heals and regenerates the skin and is an effective treatment for Acne and rough skin. That explains why it is extensively used in the western countries in cosmetics such as face creams, hair products, lotions, sun protection creams and even in toothpaste.

Drink Aloe (Kumari) juice for internal

Contribution of Rashtriya Swayam Sevak Sangh and its Sarsangh Chalaks to the Nation

■ RAM RATTAN SHARMA

Since 1925 the Sangh has come a long way to become the only ever-growing movement of Bharat. However, this epic Journey is not without its ups and downs. Sangh has subdued many challenges by silently working at the grass root level, by person to person contact and heart to heart dialogue. The initiatives of different times were different, ranging from struggle to save democracy in emergency period to a very strong initiative of social service projects in last few decades, but the impact was cumulative, Because of the unique working style of Sangh, the mile stones of achievements are also noticeable only with a bird's eye view.

In the year 1925, on the day of Dussehra, Dr. Keshav Bali ram Hedgewar founded the Rashtriya Swayam sevak Sangh, it has been at least 7-8 decades since the Sangh has been facing and listening to criticism as an organization being called communal, fascist and other similar terms. Hardly any organization in the world would have been criticized so much That too without any basis. Every allegation made against Sangh has ultimately been proved to be a complete fiction & lie.

There is no doubt that even today many people see the Sangh from This Nehruvian perspective. However, Nehru got a sad opportunity to correct his short-sightedness during his life time, when the country was attacked by China in 1962. At that time, Jawahar Lal the messiah of the ideals of Panchsheel and democracy outside the country, was neither able to control himself nor the borders of the country, but the Sangh was, doing its work.

Sangh volunteers, without any training, continuously monitored the activities of the Pakistani Army on the Kashmir border since Oct 1947. Neither the Nehru Mountbatten govt nor the Hari Singh Govt was doing this work. At the same time, when Pakistan Army troops tried to cross the Kashmir border, many volunteers along with the soldiers laid down their lives in the fight, protecting their mother land. When We partition riots broke out, the Nehru govt was completely shocked, the Sangh provided relief to more than 3000 refugees who had fled Pakistan to save their lives.

2) 1962 War: The enthusiasm with which Sangh volunteers from all over the country reached the border

to help the army was seen and appreciated by the entire country. The volunteers devoted their full strength to govt work and especially to helping the soldiers, guarding troop movement routes, helping with administration, helping with logistics and supplies, and even caring for the families of martyrs.

Jawahar Lal Nehru had to invite to Sangh to participate in the 26 January parade in 1963. Even today, Parade Participants have to prepare for months, but the invitation received just two days ago, 3500 volunteers appeared in uniform, when criticized for the invitation, Nehru said, "The RSS was given a special invitation to participate in the Republic Day parade of 1963 in order to demonstrate that one could successfully fight bombs and Chinese armed forces with the help of sticks alone, "invited". Merger of Kashmir-Maharaja Hari Singh of Kashmir was not able to take the decision of merger and on the other hand, the Pakistan army in the guise of tribals was entering the border, while the Nehru govt was sitting there in a posture what should we do, Sardar Patel sought help from Guru Golwalkar. Guru Ji reached Srinagar and met the Maharaja. After this Maharaja sent the proposal of merger of Kashmir with India to Delhi.

Took over law and order during 1965 war: Lal Bahadur Shastri also remembered the Sangh during the war with Pakistan, Shastri Ji requested to help in handling the law-and-order situation and to take over the traffic control of Delhi, so that the policemen freed from these duties could be deployed to help the army. The first to donate blood for the injured soldiers were also the volunteers of the Sangh During the war, the work of removing snow from the air strips of Kashmir was done by the volunteers of the Sangh. In 1971 war with Pakistan also, Sangh Volunteers helped the government in many ways, donated blood and served in the refugee camps

Merger of Goa: The Sangh played a decisive role in the merger of Dadra, Nagar Haveli and Goa with India, on 21 July 1954, Dadra was liberated from the Portuguese, on 28 July Naroli and Fiparia were liberated and then the capital Silvassa was liberated). on the morning of 2 August 1954, Sangh volunteers took down the Portuguese flag and hoist-

ed the Indian tricolour, freed the entire Dadra, Nagar Haveli from the Portuguese occupation, and handed it over to the Indian govt, Sangh Volunteers had been effectively involved in the Goa liberation war since 1955. Many Sangh workers were arrested along with Jagannath Rao Joshi as the situation worsened India finally had to intervene militarily and Goa became independent in 1961.

Emergency: The memory of the Sangh's sole in the struggle against the emergency between 1975 and 1977 and the formation of the Janta party is still fresh for many people. After the arrest of thousands of people, volunteers in satyagraha, Sangh workers started living underground and carrying on the movement.

Association in the field of education: Establishment of Bhartiya Vidyarthi Parishad, Shishu Bharti, Swadeshi Jagran Manch, Vidya Bharti, Vanvasi Kalyan Ashram, Muslim Rashtriya Manch. Today Vidya Bharti runs more than 20 thousand schools. About two dozen teachers training colleges, one and a half dozen colleges and more than 10 employment and training institutions. About 30 lakh students' study and more than one lakh teachers teach in these Saraswati Shishu Mandirs recognised by the central and state Govts, these schools. keep Indian values connected with education. Seva Bharti is doing a lot of service in remote and inaccessible areas.

Social service: From the deadly cyclone that hit Odisha in 1971 to the Bhopal gas tragedy, from the anti-Sikh riots of 1984 to the Gujarat earth quake, the tsunami disaster, The Uttarakhand floods and the services to the injured of the Kargil war. The Sangh has done relief and rescue work. Have always done it by being at the forefront, not only in India, but even in Nepal, Sri Lanka and Sumatra also.

Contribution of Rashtriya Swayam Sevak Sangh and Sarsangh Chalaks from Dr Hedgewar and Guru Golwalkar to Shri Mohan Bhagwat is unparallel in Nation building and preserving India's culture and national heritage. This organisation is working with devotion and dedication to make India a healthy state. Nation owes a lot to RSS and its Sarsangh Chalaks for their contribution.

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Managing parent Children relationship

■ DR .DALEEP PANDITA



Nowadays managing children, be them minor or major, married or unmarried, is facing typical socio-moral challenges leading to multidimensional unpleasant complications ultimately disturbing the whole family life. Notwithstanding the reasoning of generation gap and the tendency to shift over from joint family to nuclear family system, both children and parents tend to lead their life in their own way with freedom without unwanted restrictions.

Pursuing cut throat competition at all costs, adopting latest technology to achieve instant success, missing emotional and sentimental involvements, comparatively lesser religious inclinations, presenting low ethical values are some of the common characteristics imbibed by the present day generation.

While as excessive possessiveness, too much interference, over expectations, dependency on youth support system, having low socio economic capabilities are some of the traits exhibited by older generation.

By and large, youth of the day are introvert with issue based focused attitude while seniors are over explanatory and occasionally impatient. Young are physically active and mentally volatile while seniors are bodily passive and less tolerant. Even on financial aspect, present day youth are brand conscious with less cost conscious while as past day generation is need based and pecuniary in nature. May be seniors are not technologically updated but youth too are also not patient to update them.

This imbalance in both these basic natural characteristics cause mismanagement of this sensitive relationship that leads to stressful life between the parents and their children which finally collapses a family that adversely affect our entire social fabric.

This hiccup is not only due to alleged improper parenting rather it is mainly due to misunderstanding in the thought processes of both these generations. Religious gurus project it as due to lack of meditation, social intellectuals call it as Parental Mismanagement, community refers it as an unsocial attitude due to changing era, younger generation term it as generation gap and different other bodies give it many more terminologies. But mismanagement of this misunderstanding ultimately break this precious relationship.

Dealing with the difference of this opinion requires critical and in depth analysis to recognise and accept the basic reasons of difference and needs long term patient approach to handle this sensitive problem tactfully. Managing children is an art rather than rearing them as a responsibility. Love the relationship more than the person and respect the person more than the relationship, is a managerial approach to strengthen this bond. Many a times overlooking and ignoring some aspects in the way of living by the parents and adjustment and acceptance of facts in the way of living by the children, reduce the mounting tensions on both the sides to a greater extent. Practice of compromise and tolerance practicality produce encouraging results in handling present day family issues. Involvement of kith and kin in guiding either of the aggrieved unfortunately adds fuel to this fire, as true solution of this problem lies within one's own family only.

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