

CHECK VEHICLE POLLUTION

Vehicle pollution is indeed a significant problem, and its causes and consequences are well-documented. The primary cause of vehicle pollution is the ever-increasing number of vehicles on the roads, which is driven by the growing population and their transportation needs. Vehicle emissions contribute to air pollution, which harms the environment. This pollution negatively affects the ecosystem, including animals and plants, and contributes to global warming through the release of greenhouse gases. Vehicular pollution has direct and severe health impacts. It can lead to various diseases, including respiratory issues like asthma and heart diseases. Long-term exposure to pollutants can also increase the risk of cancer and other serious health conditions. Government departments, non-governmental organizations (NGOs), and educational institutions can play a crucial role in educating people about the consequences of pollution and how to mitigate it. Making citizens responsible for their actions is essential. Promoting eco-friendly transportation options, like public transit and electric vehicles, can help reduce pollution. Implementing and enforcing regulations, such as emissions standards, is also crucial.

West Asia is boiling, needs to be cooled

■ OMKAR DATTATRAY

West Asia is boiling and the tempers on both sides are very high and it needs to be cooled down .The war between Israel and Hamas should end in the interest of world peace and tranquility as war and conflict is not in the interest of any country in the world .The united nations should assert itself and make concerted efforts to cool the high tempers on both the sides .But alas so far the UN has failed to prevent as well as to end the acrimony between Israel and Hamas .It has not been able to pass a resolution to seek the safe passage for humanitarian relief which pours from the world but has been struck due to continuous bombing and airstrikes as the resolution in this regard has been vetoed by America which openly sides with Israel in this war which can lead to third world war as the world is divided in two camps .America ,England ,EU ,India etc favors and even supports Israel while Iran ,Lebanon ,Syria ,Italy and the Muslim countries and the Saudi Arabia pledge their support to Hamas and Palestine .At this juncture when the world is sitting on a ticking bomb ,the Indian Philosophy of Vasudaiṃ Kutumbakam - meaning that whole world is one family and its philosophy of live and let live should be revisited and these universal doctrines followed to come to an all acceptable truce .So the need of the hour is to embrace these fine principles to ensure peace in West Asia and in fact in the whole world .The time tested message and doctrine of Non-violence and Ahimsa propounded by Mahatma Gandhi and Nelson Mandela are the sure and practical ways to cool down the tempers between Israel and Hamas and arrive at a mutually acceptable solution .Therefore in this conflict and greed torn world the philosophy of Gandhi is important for bringing peace between Israel and Hamas where thousands of the civilians including old ,infirm ,children and women have been killed in both sides and thus the war should now stop for the interest of humanity as it is shameful to continue war in the civilized and democratic world of today .Thus the very ticklish problem of Palestine and Hamas should be settled once for all as it is a very old problem ,issue and is a festering wound which needs to be cured with humanitarian touch and Indian philosophy can be applied and used to negotiate truce between the two warring countries .The super power and world cop America should keep away from meddling into Israel-Hamas war .Instead the super cop should influence both the Israel and Hamas and make them realize the importance of using the Indian philosophy to come at a truce with mutual understanding and give and take and both of the warring camps should see the utility of the Indian doctrine of live and let live and thus stop the war which has devoured thousands of the innocent lives .The need of the hour is that the warring groups should embrace Indian philosophy and shun the path of war which is not in the interest of the Israel and Palestine .Therefore both the Israel and Hamas should realize and acknowledge the futility of war and thus for the sake of humanity end the present conflict so that there are no killings of the innocent people .For this it is necessary that the parties to war should apply Indian philosophy and work out a solution of the issue acceptable to both the parties .It is such a shame that the west and the social media continue their propaganda and do not play a constructive and responsible role in ending the war rather directly and indirectly foment the trouble in West Asia .Most of the problems in West Asia are directly or indirectly ,the creation of power game by the West .US needs to rethink its strategy and politics and color it in the golden color of the philosophy of non-violence as preached by the apostle of peace and non-violence -Gandhi .Both the parties at war should act upon the principles taught by Gandhi and Nelson Mandela and thus abjure violence and announce much needed and demanded ceasefire so that civilian casualties and atrocities come to an end .Hence the current conflict between Israel and Hamas should come to an end and the innocent people are saved and peace prevails and illumines the whole West Asia .For a truce and negotiation the Indian Philosophy should be acted upon by both the parties and the US ,EU ,Britain ,Russia should keep away from supporting and supplying the arms so that the current war comes to an end .The killing of thousands of innocent civilians and its retaliation by Israel has compounded the situation and the fact that US is aiding and abetting Israel in its offensive against Hamas has made the situation worse and it can lead to a world war like situation as the Arab and Muslim world supports the Palestinian's and its cause ,while US is siding with Israel in the war with Hamas .Both America and the Muslim world should see the reason and sanity should prevail upon them so that they realize the futility of war in the 21st century because it should be the century of peace ,tranquility ,mutual trust and good will and is not the century of war .The conflict and war is neither in the interest of Israel ,Hamas and Palestine ,nor in the interest of the world including the super powers .Therefore those who matter in the international arena and have say in the world politics should take necessary steps to make Israel ,Hamas and Palestine realize that war is no solution of the festering wound while peace is the foremost requirement for the present world .Thus the parties at war and those siding with the Israel and Hamas should not do anything which has the potential of escalating the conflict between the warring groups and instead use its good offices to prevail upon the Israel and Hamas so that the war comes to end for the sake of humanity .Here India has a great role to play in containing the current war between Israel and Hamas through making the warring groups realize the importance of the Indian philosophy to end the war and India under the leadership of Modi should prevail upon Israel ,Hamas and Palestine so that the present war comes to an end and the innocent civilians are saved and the Indian philosophy comes handy in this respect so that war is kept at bay at least for the good of the humanity.

(The author is a columnist, social and KP activist).

Kashmiriyat Triumphs Pakistaniyat

■ BASHARAT AHMAD

As Kashmir significantly regains the path back to peace, normalcy and development, it is important to recount the ideological siege that Kashmir was subjected to in the last thirty years. While we move ahead on the path of peace and development, it is important not to forget what we went through in our dark times. It is worth mentioning that Kashmir's 5,000 years old sociocultural milieu was put under siege by the externally imposed extremist ideology. And how this extremist ideology aimed to violently change what Kashmir and Kashmiriyat stood for:

In Kashmir, extremism and violence sponsored and nourished by the neighbouring country's establishment had led to the annihilation of native ideas like pluralism, amity and tolerance in the past three decades. We have seen how the extremist and regressive principles were violently asserted in the most malevolent manner in Kashmir than one could imagine ever. In the turbulent circumstances of 1947, it were the secular and democratic foundations which brought Kashmir closer to India while it rejected the two-nation theory. The idea of a secular democracy found natural coherence with the idea of Kashmiriyat which is based on the universal ethos of secularism and pluralism.

It is these pluralist ethos which have historically defined the idea of Kashmir and Kashmiriyat. But unfortunately, we have had to pay a heavy price because of the mindless violence and political unrest caused by Pakistan's proxy war and cultural/ideological cleansing. Both politically and culturally, our existence came under severe attack. However, it is often stated that the pluralist ideals are best valued in places where they are under heavy onslaught. Their true value is realized in their absence and this is what Kashmiris like this writer have been tragically made to feel in their lives so far.

As we mark the 76 years of Accession, it is time that we Kashmiris pledge to uphold and fight for the great pluralist ethos and identity which our 5,000 years old syncretic culture has given to us. It is important to reclaim it collectively in the given circumstances if we are to survive. We just cannot let "Pakistaniyat" destroy us anymore. Pakistaniyat is something that is completely antithetical to what Kashmiriyat stands for. Kashmiri culture over a long period of time has been marked by the ideals of Buddhism, Shaivism and Sufism. It was through the blending of these three philosophies that the idea of

Kashmiriyat was nourished and propagated. Lord Buddha is said to have remarked that Kashmir is a land of Dhyana and Samagra (Contemplation and Meditation) for the peace, amity, tolerance and quietude it offered.

The Sufi mystic vision present in the teachings and literature poetry of Kashmiri saints and poets like Lala Ded and Nund Rishi gave essence to the idea of Kashmiriyat. The whole focus of this great ideal was on pluralism, tolerance, amity, and brotherhood transcending all socio-religious and sectarian barriers. Lal Ded, or, Lalleshwari, as she is popular among Kashmiris of all backgrounds, is very important in the articulation of Kashmiriyat Elaborating her universal mystical vision borne out of the philosophy of Shaivism, Lala Ded writes:

Shiva abides in all that is, everywhere
Then do not distinguish between a Hindu and Muslim.

Lal Ded's thought was further preached by a long line of mystics or Sufis as they spread the universal values and message. These mystics or sufis are respected by Kashmiris of all hues. One of the prominent figures among these is Sheikhul Aalam, or; Sheikh Nooruddin, or; Nund Rishi. He is often referred to as Lal Ded's spiritual successor. His teachings also form the core of the idea of Kashmiriyat. Following the footsteps of Lal Ded, Nundi Rishi states his pluralist vision:

We bear no ill will to each other,
Should our love bind us all alike, Hindu and Muslim,

After Lal Ded and Sheikhul Aalam, the idea of Kashmiriyat as a way of life was further nourished and propagated by mystics and poets like Rupa Bhawani, Arnimal, Rahim Sahab, Shamas Faqir, Wahab Khair, Socha Kral, Samad Mir, and many more. This led to the articulation of Kashmiriyat as the most fundamental ad most defining element of Kashmiri identity. Now take a stark look at what constitutes the "Pakistaniyat" for which many Kashmiris rather foolishly suffered unabated. Many Kashmiris had fallen into the bait thus bringing death, destruction and misery upon themselves just for some guys enjoying power and privilege in Rawalpindi. It has been so, but now we need to orient our future generations in blunt terms so that they never again self destruct themselves for the rich upper class Punjabi establishment of Pakistan. This establishment has been playing the failed, divisive and hate filled ideology of Two Nation Theory to

conserve its unbridled power and privilege. The need is to demystify all the "myths" constructed about Pakistan by its propaganda machinery. We need to think about our lives, our own good, our own interests, our own welfare, our own future, rather than the upper class Punjabi establishment of Pakistan which has a long history of oppressing lower class Punjabis and all non-Punjabi ethnicities and nationalities in Pakistan besides non-Sunnis. In fact, on this count, Pakistan is a horrible, almost unliveable nation. It is not simply something worth dying for; Pakistani flag cannot cover the mass atrocities being committed by Punjabi establishment in Pakistan on a daily basis.

Pakistan is a country which is beset with the most rigid form of inequality and feudalism even in this modern age. In the rural areas of Punjab, Sindh, KPK and Baluchistan where Jagirdari(feudalism) is still prevalent, ancient age type slavery still exists. Pakistan is essentially ruled by an exploitative nexus of feudal-military-clergy as numerous scholarly studies have shown. It was created in the name of Islam but it broke down into two parts within 24 years because of Punjabi and Urdu Speaking establishment's brutal political, cultural and economic oppression of Bengalis in the East Pakistan. Balochs, Sindhis, Mohajirs and Pashtuns from time to time have resisted against the Punjabi domination through movements like "Independent Baluchistan", "Sindhu Desh", "Jinnah Pur" and "Pakhtunistan". Shias, Ahmadiyas, Hazaras and Gilgitis also suffer from repression of all kinds. In order to suppress various ethnic struggles within Pakistan as its existence is so fractured, Pakistani establishment has a deliberate policy of encouraging extremism and fundamentalism to dilute these struggles for justice. There is no unifying factor in Pakistan except promotion of religious extremism and fundamentalism. But this comes at a cost of ultimate self destruction as these groups ultimately acquire much power and ideology. However; Pakistani establishment continues to use them against internal dissenters and also outside the country in Kashmir and Afghanistan. Within Pakistan, no dissent is tolerated and journalists and intellectuals are frequently targeted and forced into migration or submission. In recent times, intellectuals who dared to critique were brutally murdered. These include Sabeen Mahmud, Salman Taseer, Mashal Khan, and many others. Their killers enjoy patronage and protection of ISI.

Pakistani farce called democracy is controlled and dictated by the Punjabi dominated military establishment. Any politician who doesn't toe the line is shunted out like Zulfikar Bhutto, Nawaz Sharif and even Imran Khan now. The real power centre in Pakistan is not Islamabad, but the army General Headquarters in Rawalpindi. Pakistani military also has acquired immense wealth, land and corporate ownerships at the cost of poor Pakistani people. The military establishment manufactures constant delusions and untruths to keeps the gullible Pakistani masses in ignorance. As one famous Pakistani author and former ambassador writes: "About 95 percent of Pakistanis were born after partition, but the Pakistani education system reinforces a national narrative that airbrushes a lot of history out and Photoshop a lot of non history into people's minds. So Pakistan generally has a national discourse that has not always been completely open. Pakistani nationalism has been built around two ideas: antipathy to India, and Islam as a political slogan. So those two mixed together do confuse the people, and don't forget that half of Pakistanis are illiterate and that 42 percent of school-age children don't go to school of any sort. Also, there are very well-organized Islamic political parties that use violence to make sure that facts and history are not openly discussed and debated."

Imagine if a country does this distortion in the minds of its own people by feeding lies and propaganda, how would it think of us? Isn't it our responsibility to expose such propaganda which is meant to harm us rather than anyone else. The stark difference between the two worldviews and ideologies has been fully elaborated hereby. The choice is clear-- whether to choose life, amity, pluralism over division, hate ,death and destruction. And now, it is so heartening to see that Kashmiris are slowly but surely realising the importance of peace normalcy and development. Through this and with the proactive support of the vibrant government policy initiatives, they seem to have reclaimed the space from the clutches of external aggressors, thus thwarting the advent of Pakistaniyat. There is a feeling of genuine hope in the air nowadays in Kashmir. Finally, we can say that despite the utmost nefarious endeavours of Pakistan to destroy Kashmiriyat and impose Pakistaniyat over us, it is the time tested ideal of Kashmiriyat that has ultimately come out triumphs.

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Attention-deficit Disorder: Causes, Obstacles and Remedies

■ DR. RAJKUMAR SINGH

Attention-deficit/hyperactivity disorder (ADHD) is a neurodevelopmental disorder that affects both children and adults. It is characterized by persistent patterns of inattention, hyperactivity, and impulsivity that can interfere with daily functioning or development. It's important to note that ADHD is a medical condition, and its exact cause is not yet fully understood, but it is believed to involve a combination of genetic, neurological, and environmental factors.The two main types of ADHD are: a. Predominantly Inattentive Presentation: Individuals with this type have difficulty sustaining attention, are easily distracted, and may struggle with organization and follow-through. b. Predominantly Hyperactive-Impulsive Presentation: Individuals with this type may fidget, talk excessively, interrupt others, and have difficulty waiting their turn.There is also a combined presentation, where individuals exhibit symptoms of both inattention and hyperactivity-impulsivity.ADHD is typically diagnosed by healthcare professionals, such as psychiatrists, psychologists, or pediatricians, based on specific criteria outlined in the Diagnostic and Statistical Manual of Mental Disorders (DSM-5). Diagnosis involves a comprehensive assessment, including interviews, observations, and sometimes the use of standardized rating scales.Treatment approaches for ADHD often involve a combination of behavioral interventions, psychoeducation, and, in some cases, medication. Stimulant medications and non-stimulant medications are commonly prescribed to help manage symptoms.It's crucial for individuals with ADHD to receive support from a multidisciplinary team, which may include mental health professionals, educators, and parents or caregivers. Additionally, strategies such as behavior modification, organizational skills training, and accommodations in educational or work settings can be beneficial. It can present challenges, many individuals with the disorder lead successful and fulfilling lives with appropriate support and treatment. Early intervention and ongoing management are essential for optimizing outcomes.

Causes of attention-deficit disorder

In general, it arises from a combination of genetic, neurological, and environmental factors that are: a. Genetic Factors: There is a strong genetic component to ADHD. Studies have shown that the risk of developing ADHD is significantly higher if a close relative, such as a parent or sibling, has the disorder. Specific genes related to neurotransmitter regulation and brain development are believed to play a role. b. Neurological Factors: Differences in the structure and function of the brain may con-

tribute to ADHD. Areas of the brain involved in attention, impulse control, and executive functions may function differently in individuals with ADHD. Neurotransmitters like dopamine and norepinephrine, which play a role in regulating attention and impulse control, are also implicated. c. Prenatal and Perinatal Factors: Certain prenatal and perinatal factors have been associated with an increased risk of ADHD. These include exposure to tobacco smoke or alcohol during pregnancy, premature birth, low birth weight, and complications during pregnancy or delivery. d. Environmental Factors: While genetics play a significant role, environmental factors can contribute to the development or exacerbation of ADHD. Factors such as exposure to lead in early childhood, prenatal exposure to certain toxins, and a lack of early cognitive stimulation have been studied in relation to ADHD. e. Brain Injury or Trauma: Brain injuries or trauma to the head, particularly in regions that regulate attention and impulse control, can sometimes lead to symptoms resembling ADHD. However, this accounts for a small percentage of cases.It's important to note that ADHD is a complex and heterogeneous disorder, and its causes can vary from individual to individual.

Effects on mind and body

Attention-deficit/hyperactivity disorder (ADHD) can have a range of effects on both the mind and body which include:Effects on the Mind: a. Inattention: Individuals with ADHD may have difficulty sustaining attention, being easily distracted, and often making careless mistakes due to overlooking details. b. Impulsivity: Impulsive behaviours, such as making decisions without thinking, difficulty waiting turns, and impulsive speech or actions, are common in individuals with ADHD. c. Hyperactivity: While not present in all cases, hyperactivity can manifest as excessive fidgeting, restlessness, and difficulty engaging in quiet activities. d. Executive Functioning: Challenges in executive functions, such as planning, organization, initiation, and completion of tasks, can be affected. e. Memory Issues: Short-term memory may be impaired, leading to forgetfulness and difficulty remembering tasks or details. f. Emotional Regulation: Difficulty regulating emotions and mood swings are common in individuals with ADHD. g. Problems with Time Management: Individuals with ADHD may struggle with estimating time and managing their time effectively.Effects on the Body: a. Motor Restlessness: Hyperactivity in some individuals may manifest as constant movement, restlessness, or difficulty sitting still. b. Sleep Issues: Sleep problems, such as difficulty falling asleep and maintaining a regular sleep schedule, are commonly associated with ADHD. c. Eating Habits: Some indi-

viduals with ADHD may have irregular eating habits or struggle with maintaining a healthy diet. d. Health Risks: Impulsivity can lead to engaging in risky behaviours, which may have implications for physical health and safety.Impact on Daily Functioning: a. Academic and Occupational Functioning: Difficulties with attention, organization, and impulsivity can affect academic and occupational performance. b. Social Relationships: Challenges in social interactions may arise due to impulsive or hyperactive behaviours, impacting relationships with peers, family, and friends.

Remedies of the problem

The management of attention-deficit/hyperactivity disorder (ADHD) typically involves a combination of behavioural interventions, psychoeducation, and, in some cases, medication. There are some common strategies used to address ADHD: a. Behavioural Therapy:Cognitive-Behavioural Therapy (CBT): This type of therapy helps individuals identify and change negative thought patterns and behaviours. It can be effective in managing ADHD-related challenges, particularly in adults.Behavioural Modification: This involves using positive reinforcement to encourage desired behaviours and discourage negative ones. It is often applied in academic or home settings. b. Psychoeducation:Education and Understanding: Learning about ADHD, its symptoms, and its impact can empower individuals and their families to better manage the condition.Skills Training: Training in organizational skills, time management, and problem-solving can be beneficial in improving daily functioning. c. Medication:Stimulant Medications: Drugs like methylphenidate and amphetamine-based medications are commonly prescribed to manage ADHD symptoms. They work by increasing the levels of neurotransmitters like dopamine and norepinephrine in the brain. d. Lifestyle Modifications:Regular Exercise: Physical activity has been shown to improve attention and reduce hyperactivity. It can be an important component of ADHD management.Healthy Diet: A balanced diet with adequate nutrients, particularly omega-3 fatty acids, may contribute to better cognitive functioning. However, there is no specific "ADHD diet." e. Environmental Modifications:Structured Environment: Creating a structured and organized environment at home and school can help individuals with ADHD manage their tasks more effectively. It's important for individuals with ADHD to work closely with healthcare professionals, including psychiatrists, psychologists, and educators, to develop a comprehensive and individualized treatment plan.

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Embracing Change: A Journey of Progress and Values

■ AUBAID AHMAD AKHOON

In the ever-evolving landscape of human existence, society finds itself at a crossroads where traditions meet modernity, and where the past and the future intertwine. This journey of transformation, often marked by social, technological, and ideological shifts, brings forth both challenges and opportunities. What's most critical is how we choose to navigate this path and the values we uphold in the process.

Our ancestors handed down to us a rich tapestry of heritage, customs, and beliefs, which are the very roots of our identity. Their wisdom and timeless values continue to guide us in various aspects of life. Yet, the world today presents us with new and uncharted territories. The struggle we face is not merely about adapting to change, but about preserving the essence of our heritage while embracing progress. It's about striking a harmonious balance between the old and the new.

In this journey, there are those who have chosen the path of prudence, recognizing the need for modernization without losing sight of their cultural and moral compass. They celebrate their heritage and look forward to the future with a clear conscience.

This approach reflects the enduring values of resilience and adaptability, the capacity to accept change while preserving what truly matters. It encourages us to celebrate innovation and transformation, provided they align with our fundamental principles.

As we progress further into an era of knowledge and aware-

ness, it becomes essential to redefine success. It's not merely about materialism or individualism; it's about how we, as a society, grow collectively. The emphasis shifts towards education, empathy, and unity.

We understand that education is the cornerstone of change. Emulating great minds such as Einstein, Shakespeare, and Alama Iqbal , Aristotle, Rumi we strive to adapt their writings into profound spiritual teachings. We pass on knowledge, the light that dispels ignorance, rather than hide it under the pretense of secrecy.

Our journey leads us to conclude that societal success is built on principles of resilience, adaptability, and wisdom. In the midst of change, we should remember the timeless teachings that shape us.

The trials of history, technological advancements, and cultural clashes bring us to a crossroads. It's a juncture where we need to adopt new ideas while preserving our core values. We realize that true success is not in following materialistic paths, but in nurturing empathy, unity, and knowledge.

We celebrate the visionaries who gracefully adapt to the changing world and, in doing so, remain true to their origins. It's a call to action for us all, to navigate the ever-shifting sands of time while holding fast to the values that truly define us.

This journey is not about saying goodbye to our past, but about enriching our future by bringing along the cherished values that will forever guide our way. It is a testament to

human resilience, wisdom, and the power of adaptability that defines the very essence of our existence.

This perspective signifies that success in the present and future is more about values, knowledge, unity, and compassion than any materialistic pursuit. It encourages a holistic approach to life where progress is harmoniously combined with preserving the essence of our culture and tradition.

The great poet Allama Iqbal has rightly said: "Khirad ko ghumani se azaad kar, Jawano ko piron ka ustaad kar. Hari shaakh-e-millat tere naam se hai, Nafas iss badan mein tere dam se hai." (English Translation: "Liberate intellect from slavery, Make the youth disciples of sages. Every branch of the nation is through your essence, The breath in this body is from your spirit.")

These powerful words by Allama Iqbal encapsulate a profound message of awakening and empowerment. They call for the liberation of the human intellect from the constraints of ignorance and oppression and emphasize the importance of the youth becoming disciples of sages. It's a call to action, urging us to navigate the ever-shifting sands of time while holding fast to the values that truly define us.

In our ever-changing world, we can follow in the footsteps of those who adapt while cherishing their heritage. This not only ensures the preservation of our culture but also allows us to embrace the future with open hearts and a clear conscience.

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