


## NEW BIS DIGITAL STANDARDS

The Bureau of Indian Standards (BIS) has published three significant Indian Standards in the area of Electronics. The first standard is Indian Standard for digital television receivers with built in satellite tuners. Bureau of Indian standards, through its technical Committee has published an Indian Standard IS 18112:2022 specification for television with built in satellite tuners. TVs manufactured as per this Indian standard would enable reception of Free-To-Air TV and Radio channels just by connecting a dish antenna with LNB mounted on a suitable place, at roof top/side wall of the building. This would facilitate transmission of knowledge about Government initiatives, schemes, educational content of Doordarshan and repository of Indian culture programs to reach and benefit wide segment of population in the country at large.

At present, Television (TV) viewers in the country need to purchase set-top box for viewing various paid and free channels. The viewer is required to use set top box even for the reception of free to air channels (non-encrypted) transmitted by Doordarshan. Now Doordarshan is in the process of phasing out Analog transmission. Free to air channels will continue to be broadcast using digital satellite transmission by Doordarshan. To enable the reception of these free to air channels without use of set top box, there is a need for television receivers with inbuilt suitable satellite tuner.

The second standard is Indian Standard for USB Type C receptacles, plug and cables. Bureau of Indian standards has published Indian standard IS/IEC 62680-1-3:2022 USB Type-C Cable and Connector specifications. This Indian standard is adoption of existing International standard IEC 62680-1- 3:2022. This standard provides requirements for USB Type-C port, plug and cables for use in various electronic devices like mobile phone, laptop, notebook etc. This standard would provide common charging solutions for the smart-phones and other electronic devices sold in the country. This would facilitate in reduction in number of charger per consumer as consumers will no longer need to buy chargers every time they buy a new device. This would help in achieving Government of India's mission to reduce e-waste and move towards sustainable development. Earlier, consumers have to keep different chargers for various electronic devices they possess which leads to extra expenditure, increase in e-waste and a lot of inconvenience. Countries worldwide are working to address these issues. The third Standard is Indian Standards for Video Surveillance Systems. Bureau of Indian Standards, through its technical committee on Alarms and Electronic Security Systems has developed a series of Indian Standard (IS 16910) on Video Surveillance Systems for use in Security Applications. IS 16910 series of Standards is an adoption of the International Standard IEC 62676 series. The standard provides a detailed outline of all the aspects of a Video Surveillance System such as requirements for its components like camera devices, interfaces, system requirements and tests to ascertain the image quality of the camera devices and also specifies guidelines on efficient installation of the system. Considering the constantly evolving technology in the security industry and the abundant options of VSS to choose from it has become cumbersome for the common person, be it the installers/ specifiers/ users, to pick the right set of VSS that exactly fits his intended use. This series of Standards would assist customers, installers and users in establishing their requirements, determining the appropriate equipment required for their intended application, and also provide means of evaluating objectively the performance of the VSS. This will also help in making the surveillance system more secure, robust and cost effective. Video Surveillance System (VSS) is an essential security component that is used almost everywhere to capture any unwanted activity. Due to the multitude of video cameras offered for sale in the marketplace, and the seemingly infinite variety of camera features and options available, efforts to procure the right video surveillance system that produce images of suitable quality for the intended use have become confusing and technically challenging. Also, the owners and or installers do not have a clear idea of the purpose of each video surveillance system and the level of detail needed to achieve that purpose.



OFF 'D' CUFF

KEEP MOVING

Whatever be the circumstances you are placed in, whatever be the conditions around you, get on with your work and leave the rest to God.' May I tell you, I learnt this lesson from an ant which I came across on a seashore, a long time ago.

I was relaxing on the beach when I saw this tiny ant hurrying past me. I was enjoying watching the majestic rolling waves at that time, but this tiny creature, scurrying about on the sand, caught my attention. In a playful mood, I decided to get to know this ant better. I made a tiny little heap of sand on its path. I say 'tiny little heap' from our human perspective, for the ant it must have been a little hillock. I created this little hill on the ant's path. But she quietly came to the base of the hillock, climbed up the slope, climbed down the other side and went on her way.

Now I created a valley, that is, dug a deep trench on her path. Quietly, she went down the trench, crossed it and continued her journey. Not one to give up my experiment, I placed a large pebble on her path. She reached the stone, considered climbing it, realised that she could not; she struggled for a while, fell down a couple of times; she stopped a while to reconsider the situation, and then took the long route around the stone and moved on. My next obstacle for her was a long twig. She saw the twig, strugg-

-Dada Vaswani

## Brand Modi vs Brand Rahul- an improbable faceoff

■ M R LALU

Brand Modi vs Brand Rahul? Political Pandits have been proclaiming such a possibility since launch of the Bharat Jodo Yatra. To them the Yatra is all set to bring a fresh challenge to the brand Modi which has been unstoppable since 2014. Their predictions perhaps waned in the direction of Rahul Gandhi amplifying his brand value as a politician as the Yatra is bringing more prominent faces joining him in this inspirational exercise expecting the range of political fortunes that the possible Rahul rise would bless them with. The latest entrant into the bandwagon of leaders is former Jammu and Kashmir Chief Minister Farooq Abdulla. Well before the Kashmir veteran joined the Yatra, Kanimozhi from the DMK and superstar Kamal Hassan walked in tune with Rahul Gandhi's revival steps. Expressing her interest in joining the Yatra, Mehbooba Mufti, another former Chief Minister of Jammu and Kashmir resonated giving the Congress and its leadership a giggle of relief; which means, the Yatra is really emerging as a platform to bring the erstwhile leaders aspiring to rejuvenate their lost political space together. But Akhilesh Yadav's reluctance to join the Yatra is justifiably revealing the memory of a political disaster, the defeat that he had in the company of Rahul Gandhi. And Yogi Adityanath's consistent victories since then have not only been a lesson but a nightmare he still struggles to shrug off.

Throughout the Yatra, narratives are planted with a calculative approach giving an impetus that the Modi regime is all about hatred and communal disharmony and the Yatra's objective is to fasten the dissected cultural cohesion of the country. And this is what the Congress party

planned and this is probably its ultimate political weapon, a strategy that the party thinks would further excavate its half buried political significance. By creating a platform for Rahul Gandhi to emerge above party lines while he holds no responsible position in his party, would help him remain sanctified and invulnerable to all its poll debates at least until the national elections. More and more opposition leaders are expected to join the Yatra in the coming days along with former civil servants, diplomats, economists and religious leaders. Should the Bharatiya Janata Party (BJP) under Prime Minister's able leadership be unmindful of the Yatra and the potential political consolidation that it began to rake up? There would be consistent efforts to drag the disgruntled political opposition of the BJP on one stage before 2024. And BJP, with its electoral shrewdness and accurate political calculations would this time twiddle with the emotions of the electorate. Union Home Minister Amit Shah's announcement on the timeline for the possible inauguration of the Ram Mandir in Ayodhya should be seen as an arrow that was shot in advance to garner the majority sentiments. Addressing a huge gathering in the poll bound Tripura; he practically declared the date of inauguration of the Ram Temple. The temple, according to him, will be inaugurated well before the 2024 national elections. The Ram Mandir issue was a strong plank on which the BJP began to chase its political goodwill. Except for raking the issue for electoral mileage, the BJP's efforts remained minimal as the matter was shelved by the judiciary for decades. Systematically blaming the Congress for throwing the Ram Mandir dispute in the jurisdiction of the court, Shah was discordantly evocative of the double

standard of the Congress. Visibly articulating the issue in a poll bound state, the Home Minister was signaling his party cadre for a proper packaging of the Ram Mandir nationwide for which the foundation was laid by the Prime Minister.

In its efforts to dehypnotize its cadre through the Yatra, brand Rahul's enlightened version of appearance resembles the saintly beard of Narendra Modi, which he had grown throughout the enraging pandemic. Does Rahul Gandhi's new makeover give him an awakened position in the political spectrum in the country? It is too early to make inferences on this but the undercurrent is evidently trenchant and the acceptance in his favour is the result of the disgruntlement among parties that oppose the Modi phenomenon. But what seems to remain an accentuating factor would be Rahul Gandhi's lack of political maturity. Until he gains an acceptable maturity to deal with the issues that the country would grapple with in 2023, the new coalition-comity of the opposition parties does not have to take him seriously. Gravely unrealistic on the notion of Indian-ness and his large strain of image makeover with his ignorance and obscurantist approach on the Indian ethnicity, Rahul is yet to depict convincing capabilities and honest approach on understanding India's spiritual ethos. Modi has undoubtedly delved deeper into the cultural munificence of the country which is dominantly approved by the spiritual rationality of the Indian landscape. He has been an aggressive campaigner for the spiritual awakening that India was capable of offering to the whole world. Brand Modi's spiritual statesmanship puts a relatively average and politically unintelligible brand Rahul into an obtrusive and ineffective corner. And the prepos-

terous pretensions of Rahul Gandhi calibrated by his dynastic dynamism are yet to chisel out a convincing image of him. Before the country would decide to logically and ceremoniously embrace a better modified version of brand Rahul, the leader of the oldest political party needs to have his kindergarten lessons learned about India. Moreover, as long as a large number of regional satraps are non-dogmatic about the rise of the Gandhi dynasty onto the national stage, the image makeover and the branding of a saviour in the upcoming elections would be a sedative impracticality. Nitish Kumar, Mamata Banarjee and K.Chandrashekar Rao are prominent among the regional leaders assumed to be the capable contenders to halt the saffron spectacle. Arvind Kejriwal has sculptured his branding as a pan India persona winning two states with a comfortable margin. Having groomed his party for a national stage with little eminence at present, the IIT alumnus is yet again ready for testing the political fertility of states that would go for elections this year. In India, politics is not about optimistic, chauvinistic melodrama alone. It is largely about the brand that parties are successful in showcasing. For the BJP, brand Modi's indefatigable market rating has unequivocally gained an upper hand. Brand Rahul's latest clairvoyant makeover needs to grow more convincing and uninterruptedly present in the political conscience of India. His Yatra should not throw him and his party into a self-hypnotic hallucination or a deluding mania that his strides across the country would take him straight away to Lok Kalyan Marg. National elections 2024 is speculated to be a fight against brand Modi but brand Rahul's emergence as a serious contender is a meager chance.

## World Hindi Day- Let's spread awareness about language

■ VINOD CHANDRASHEKHAR DIXIT

January 10 is celebrated as World Hindi Day every year to spread awareness about Hindi as an international language across the world. Hindi speakers around the world observe World Hindi Day on 10th January. Hindi is considered to be the mother language of India. It is the simplest source of expression of our nation. It is our heritage and the most widely spoken language in the country. Hindi is a historical language; it is also one of the most spoken languages in the world. It also aims to raise awareness about Hindi as a historical and global language. Today, the number of people who speak and know Hindi is increasing all over the world and Hindi is ranked third in the most spoken language in the world. Even today, about 500 million people speak Hindi all over the world and most people believe that the importance of the Hindi language is more, so the Hindi language has the status of the national language.

In the year 1975, the first-ever World Hindi Conference took place in Maharashtra's Nagpur on January 10. The conference was inaugurated by then Prime Minister Indira Gandhi and saw participation from a total of 30 countries. The Hindi language acquired its name from the Persian term 'Hind' which means 'the land of Indus'. The language is spoken in India, Trinidad, Nepal, Guyana, Mauritius, and various other

countries. Hindi has fought for freedom, and Hindi has connected North to South. It is the only contact language of India. Bhartendu Harishchandra born on 9 September is the one who discovered the Hindi language. But years later, in modern India Harishchandra came into the picture and was considered the father of the Hindi Language. Hindi became an official language of India in 1950 and since then it has been on a continuous march to become the 'most popular language of the nation'. The modern form of the Hindi script, called Devanagari, is derived from the Brahmic script. It is similar to the Gujarati script and Sanskrit script. Devanagari is called 'Bhasaparechin' or the 'new script' in Hindi.

In India many languages are spoken of which 22 languages have been recognized by the constitution. Among all these languages, Hindi is the most spoken language of India. Now, the number of people who speak and know Hindi is increasing all over the world, and Hindi is ranked third in the most spoken language in the world. In addition to being the oldest language in the world, Hindi is also the simplest and most prosperous language. Hindi was originally written with the script of the Sanskrit language. After 1822, when the first Devanagari edition was published, the script was revised and the Hindi language became available in a standardized form. The Hindi alphabet has 26 letters in contrast to the

26 letters of the Devanagari script and all 26 letters of the alphabet have the same form as in English. Hindi is the language that keeps us connected to our roots. No doubt, English is indeed a global language as it gives us a way to reach out to the diverse domains and spheres, but one should not forget the importance and the identity of Indians that is very much inherently rooted in the language- Hindi. It is also been said that to ensure strong foundation skills in numeracy and literacy, the curriculum should be imparted in a language that a child understands.

In 1919, Gandhi had asked to make Hindi the national language in Hindi Sahitya Sammelan. After independence, there was a lot of discussion on the question of which language should be made the national language in 1949. Finally, it was decided by the Indian Constituent Assembly that the national language of the Union would be Hindi. Many writers, including Mahatma Gandhi, Kaka Kalelkar, Maithili Sharan Gupta, Hazari Prasad Dwivedi, Seth Govind Das, etc. worked tirelessly to make Hindi the official language. It is to be appreciated that due to the rising demand for Hindi speakers, several governments and agencies worldwide have begun to provide scholarships and other opportunities to those who want to study the language.

## Pillar of Ram Mandir movement

■ ER PRABHAT KISHORE

The country witnessed two major movements in the early Nineties, one the Mandal and other the Kamandal (i.e. Ram Mandir) Movement. Overall, the Mandal Movement was led by the OBC leadership of socialist background, while the Mandir movement was led by the Upper caste leadership of Jan Sangh & RSS background. The nineties also saw the emergence of some powerful backward leaders in the BJP like Kalyan Singh, Vinay Katiyar, Om Prakash Singh & others, who helped it to gain power at the centre in the long run. In strengthening the roots of BJP among depressed sections of the society and expanding its mass base, these leaders offer their best.

Born on 5th January 1932 in a backward Lodhi family, Kalyan Singh played significant role in the power politics of Uttar Pradesh. He worked as a Swayamsevak of RSS. He contested for the first time in 1967 from Atrauli constituency for the Uttar Pradesh Vidhan Sabha on Bharatiya Jan Sangh ticket. He contested ten times from the same constituency and won nine times, except in 1980. He was jailed for 21 months during the Emergency in 1975. In 1977, he was included in the State cabinet as the Health Minister. He has been BJP state general secretary in 1980 and president in 1984 and 1987. In 1989

he became the leader of the BJP in the UP Vidhan Sabha.

Articulate & politically suave, Kalyan Singh was the chief architect of the Ayodhya movement. He was the prominent leader of the BJP, formulating and executing the strategies for the Party's rise in UP, the most populous & central power controlling state. In 1991, when the BJP got an absolutely majority under his leadership in the UP Vidhan Sabha election, he was sworn in as the 16th Chief Minister on 24th June 1991. After the demolition of the disputed Ram Mandir-Babri structure in Ayodhya on 6th December 1992, he resigned from Chief Minister post owning moral responsibility and President Rule was imposed by the President Shankar Dayal Sharma. The short tenure of Kalyan Singh is remembered for strict & good governance in the State and reforms in various sectors. He gave impetus to the development works with social justice. His government chalk out Masterplan for the development of the historical & spiritual place of Ayodhya and acquired 2.27 Acre of land surrounding the disputed structure for the construction of the Ram Chabutra.

Although he had given affidavit in Supreme Court that he would not allow damage to the structure, but he refused to order fire on the crowd when the Karsevaks turned aggressive and demolished it,. Along with other stalwarts

he was also accused of conspiring over the incident, which he vehemently denied. He clarified that the incident was an outpouring of the sentiments of crores of people, whose aspirations has been forcibly subdued for hundreds of years. Despite all security arrangements, the structure came down. Had firing been ordered, thousands of people would have been killed. His sacrifice of the Chief Ministership did not go in vain; as in case of no demolition probably the courts would have ordered Status Quo.

He again became the Chief Minister of UP on 21st September 1997 according to the 6-month rotational power-sharing formula between the BJP and the BSP. The BSP withdrew support to the government, but with the support of a faction of Congress Legislatures, he continued as Chief Minister. On February 21, 1998, Naresh Aggarwal withdrew support to the government. Governor Romesh Bhandari dismissed the government and invited Jagdambika Pal to form the Government; but the Allahabad High Court did not allow the formation of such type of government. Ultimately Naresh Aggarwal had to return back to the BJP. Kalyan Singh proved his majority and form government again. On having tussle with BJP stalwart Atal, he had to resign on 12th November 1999 and ultimately he left BJP in December 1999.

He formed the political outfit

'Rashtriya Kranti Dal' but in 2004, on the request of Vajpayee he came back into BJP and became an MP from the Bulandshahar Lok Sabha constituency. He again got upset with the BJP and became member of Lok Sabha from Etawah constituency in 2009 as an independent candidate. He joined SP in 2009, but returned back to BJP in 2013.

He served as the 21st Governor of Rajasthan from 4th September 2014 to 8th September 2019 and was given the additional charge of Governor of HP from 28th January 2015 to 12th August 2015. When Supreme Court judgment came in 2019 to the pave the way for Ram Janam Bhoomi Mandir, he did not hesitate to express his pleasure. He said that his dream has been fulfilled & he wanted to live till Mandir is constructed. In November 2020, a special CBI court had acquitted all 32 accused in disputed structure demolition case. He was posthumously awarded the Padma Vibhushan, India's second highest civilian award in January 2022. Kalyan Singh was the perfect blend of Mandal as well as Kamandal and was termed as 'Hindu Hriday Samrat' by the Party cadres. After a prolonged illness he said goodbye to his struggling life on 21th August 2021, but left behind glorious remembrance of nationalism and governance. His demise has created vacuum in UP politics, which could not be filled soon.

(The Author is a technocrat and educationist).

### PROGRESSING J&K

## Dekho Apna Desh: TTVP to be a game-changer for rural economy

Programme to transform 75 villages known for historical, picturesque beauty, cultural significance

Empowerment of youth, women major aim

The Tourist Tribal Village Programme (TTVP) initiated by the Government of Jammu and Kashmir is turning out to be the Game changer for the rural as well as tribal areas both economically as well as socially. J&K Tourist Village Network under Mission Youth initiative is aimed at transforming 75 villages of the UT known for historical, picturesque beauty and cultural significance into tourist villages. The youth-led sustainable tourism initiative will strengthen rural economy and community entrepreneurship, empowering youth and women by providing direct and indirect employment. Jammu and Kashmir Government is adopting best practices recognizing the uniqueness of each village and

showcasing the landscapes, indigenous knowledge systems, cultural diversity and heritage, local values and traditions, besides encouraging film shooting and offering financial incentives as well as ensuring a digital platform to all these villages under Tribal Tourism initiative. A sleepy Sangerwani village in Pulwama presented a festive look as first batch of tourists arrived in the village to witness the beauty of countryside which was recently declared as Tourist Tribal Village by J&K Government. The most enthusiastic on the occasion were the youth who say that it will uplift them socially and economically.

Emphasizing on harnessing the potential of the younger population and making them self-reliant, government is

committed to provide maximum and equal opportunities to youth from different backgrounds and enabling their involvement in policies that affect them. This scheme can simultaneously address the challenge of global warming and unemployment besides Youth can be brand ambassador for green tourism making the development more sustainable while bringing prosperity to the community. Administration is working tirelessly for the holistic development of tribal communities, promoting entrepreneurship amongst tribal youth and women, transforming tribal schools, village development, tourism and implementing Van Dhan for their empowerment.