

BEST OPTIONS FOR CRIME CONTROL

The situation with regard to crime in Jammu and Kashmir is quite alarming as recently the cases of vehicle lifting, thefts, snatchings and even murders are at rise. The population explosion and many other factors are among the reasons behind the rising graph of crime in the Union Territory. Though police in the region have improved a lot by adopting modern crime prevention strategies, one thing is sure that still Nakas and night patrolling are the best options available to curb the crime. It is however imperative that people should also come forward and help police by remaining vigilant especially at their places of residence and business establishments besides going for burglar alarms and CCTV cameras. A few days ago, people in Reasi district's Pouni town held a strong protest against cops alleging failure of police in stopping thefts. Such politically motivated demonstrations at times demoralize the men in Khaki and often the situation boomerangs. Instead of going against the police it would have been better to extend a helping hand by offering to assist cops while they are on Naka duties or patrolling as these are time tested methods to control criminals from doing crimes. If the data of crime will be analyzed and compared with the past by taking into account population increase, outsiders settling in Jammu and Kashmir, etc. for sure the crime graph will show considerable decline despite changes in the ways to commit crimes as technology has helped both the criminals as well as cops in accomplishing their jobs. Criminals nowadays take full advantage of technology to commit crime and the same technology helps the cops to caught hold of the outlaws. Criminals struck at vacant places after checking Facebook status of people as recce has become hi-tech but phone call records and call details help people to track the very same criminals. All said and done, friendly policing is a new concept in the Union Territory and therefore making cordial relations with locals is one of the main responsibilities of the beat constabulary as this helps in zeroing those who are new to the place and can be suspects. For all this, Nakas and patrolling especially during night hours play a vital role. One thing is sure that police are always there to help people and going against cops like recent case in Pouni is not at all justified.



OFF 'D' CUFF

Try Not to Wander in 'Unwise' Desires

For transitory pleasures, a person gets trapped in the web of superfluous desires and sometimes it seems that life is meant to fulfill these desires only. But a human being must try to shun the temporary desires, overpower them and realize the real purpose of life, viz. peace.

However, it's really hard to separate desires from life.

According to the Rig Ved, the universe itself began with desire only as it started in the form of the 'primal seed & germ of Spirit'. So, desires all the time arise from within humans' hearts, only to be replaced by many more desires.

Many people believe without this incessant stream of desiring, there would no longer be any motive to live. And a crisis of desires may lead to boredom, and then to depression.

Thus, desires move people, giving a direction and meaning to their lives and this notion gives rise to a profound question.

The Problem with Desires Human beings are used to desiring and sometimes they are not conscious of good or bad outcomes of their wishes. Meditation may not prevent people from desiring, but it gives them better insight into the nature and outcome of these desires. So meditation, especially mindfulness meditation, helps seekers to disengage from unrighteous wishes.

The eastern philosophy conceives of the total cessation of longing that leads seekers on the path of 'enlightenment'.

But the question is if desire gives a purpose and direction to life, why should people seek to control desire?

Why Stop Wandering in Desires

For the simple reason that people seek to beautify their life, make it less painful, and turn it into a more constructive and fulfilling journey and for that many ordinary human beings turn into a seeker and they try not to wander in their longings.

You too should try to become a seeker of peace. It has a positive impact on your mind and soul.

As soon as useless wishes are discarded and a man becomes one with the soul, a sense of equanimity emerges whether it's a moment of happiness or grief. When the moments of happiness

arrive, you'll understand this is temporal. You will consider grief also as impermanent.

Understand that happiness and grief are temporary emotions only. If you are offered a favorite piece of sweet to eat you will enjoy it, but if you are forced to eat 20 pieces of the same sweet, the same enjoyment will turn into suffering. All the happiness in this world is temporary, not permanent, but our soul seeks eternal bliss.

However, in the greed of transitory pleasures, and due to the 'web of requirements', some people get far from the bliss of their own soul and God. They get temporary happiness for sure, but ruin themselves by getting trapped in the web of desires.

This is because the senses are irrepressible.

Manage your Unmanageable Senses

You are advised by the doctor to avoid spicy and oily food for a healthy heart, but you still consume unhealthy foods.

You eat them because you lack self-control. The doctor warns you that if you continue eat an unhealthy diet, your health will be compromised. But one is unable to restrain himself and as a result, completely destroys himself.

Such things happen because there is a lack of self-control in people. And therefore, Eastern Philosophy teaches the seekers to curb desires, overpower them by controlling the senses and the mind. When the mind starts controlling wishes by making wise choices, you start getting established in your soul automatically. You do not wander amidst desires.

Those who lose themselves in their desires ultimately get bored of all of them after attaining it all. And then they don't value these desires because now nothing is left to see and enjoy. It also leads to depression. Many rich people suffer from such conditions.

So, try not to wander in your ceaseless desires. It leads to nowhere, although life revolves around desires. Learn to stay contented in your soul and practice restraint. Once you'll start doing that, it will become a habit making your life jubilant and eternally happy.

Dr Archika Didi

Atal Bihari Vajpayee: Synonyms to Sushasan



■ ARJUN RAM MEGHWAL

The Good Governance or Sushasan is an imbibed inheritance of India's ancient culture and ethos. The democratic values retrieved through the Jan-Sangha of Buddhism, Anubhav Mantap system of 11th Century AD established by Lord Basवेश्वर, Chankya's Arthshastra, Civic Planning during Indus Valley civilization, Legacy of Mauryan Emperor Ashoka, among others, are inherited wisdom towards better Governance. On the occasion of Good Governance Day to mark birth anniversary of Atal Bihari Vajpayee, It is imperative to throw light and contextualize his remarkable role in institutionalizing the excellent Governance measures in independent India.

After independence, Good Governance remained a focal point of the governance reforms, but in discourses only. In Constitution Assembly debates or institutions like Planning Commission, the duly crafted policy discussion remained on paper with poor implementation measures. With the visionary leadership & Statesmanship of Atal Bihari Vajpayee, the nation witnessed historic good-governance efforts that brought fortunes to the lives of the masses. A long stint as a parliamentarian having ten terms as a Member of Lok Sabha, two terms as Rajya Sabha Member Atal Bihari Vajpayee, kept on throwing light on good Governance's nuances. As an opposition member, his reasoned argument and constructive criticisms carried much gravity to aspire for a welfare-centric governance system. During his prime ministerial tenures, the people-centric initiatives emerged as milestones in India's transformational journey. The improving farmers live by introducing Kisan Credit Cards, Pradhan Mantri Gram Sadak Yojna, Infrastructural boost by Golden Quadrilateral scheme, the conceptualization of River interlinking& National Rural Health program, Educational reforms through Sarva Shiksha Abhiyan, constituting a separate Tribal Affairs Ministry, among others, are a few measures that have touched every section of societies. The quasi-judicial Central Electricity Regulatory Commission was set up, and the age-old electricity act was amended in the Power sector to improve the regulatory framework.

In May 1998, conducting nuclear tests at Pokhran Rajasthan catapulted India's Status to Nuclear weapon state as part of his national governance Agenda. The famous Vajpayee doctrine towards solving the complex Kashmir problem echoed the popular wisdom of 'Insaniyat, Jamhuriyat & Kashmiriyat' meant for humanity, peace, and sanctity of Kashmiri People. His

foreign affairs-related insights that 'You can change friends, not neighbours' remained continuous source of engagement at all platforms. Atal's government had allowed bringing bodies of martyrs to their homes to enable the people to honor the soldiers who were given supreme sacrifices in the service of the nation. He was a man of consensus and pragmatism reflected from the fact that in 2000 three new states of Chhattisgarh, Uttarakhand and Jharkhand were formed by carving out from Madhya Pradesh, Uttarakhand & Bihar respectively in a very peaceful manner. It was a well-thought-out move towards establishing good-governance by bringing government closer to the people. He was deeply influenced by the futuristic insights of Dr B R Ambedkar's thoughts and his role in nation-building. It was the insistence of Atal Bihari Vajpayee and Lal Krishan Advani that V P Singh Government, supported by BJP, honoured Dr Bhimrao Ambedkar with Bharat Ratna on March 31, 1990. Vajpayee's will to develop pious premises of 26 Alipore Road, Delhi where Maharaja of Sirohi, Rajasthan invited Dr Ambedkar to stay after resigning from the Union Cabinet (1951), transpired to create it as a museum that would inspire the people for social equality. Dr Ambedkar Breathed last at this place only. The Ministry of Urban Development signed the exchange deed of this private property on October 14, 2003, under Vajpayee's supervision & development works were inaugurated in December 2003. Later during the UPA regime, this project was kept at bay. Modi Government developed it with the cost of Rs 100 crore as Dr Ambedkar National Memorial and dedicated it to the nation on April 13, 2018.

Atal Bihari Vajpayee walked the talk of Good Governance by undertaking several initiatives at the dawn of the 21st century. Now taking that baton forward, Prime Minister Narendra Modi has increased the speed & scale of these measures to realize his goals and make #NewIndia a 21st-century global leader. Technological interventions like DBT, JAM trinity, Faceless taxation, among other measures, led to minimizing the discretionary power, and it has strengthened the people's confidence in institutions. The ambit of Kisan credit cards has been increased, and Agriculture allied activities have been incorporated. A big boost to the infrastructure sector is undertaken through the Bharatmala, Sagarmala, National Asset Monetization Pipeline, Agriculture Infrastructure fund, an extension to PMGSY phase-III. The repeal of Article 370, i.e., special status of J&K, has added a new dimension to the effective & efficient services delivery mechanism for the J&K. Now, people from every section are brought into the mainstream development agenda. Atal Bhujal Yojana for sustainable ground water management. Recently, on December 8, Union Cabinet Approved Ken-

Betwa interlinking project, the first major center-driven project to carry water from areas with surpluses to drought-prone and water deficit areas to release the vision of Atal.

The Mantra of 'Minimum Government and Maximum Governance' facilitate the ease of lives of citizens. Breaking governance silos through better coordination among various ministries & departments with initiatives like Prime Minister Gatishakti, PRAGATI, capacity building through Mission Karamyogi, focused emphasis on simplifying procedures and reducing the compliance burden on businesses, individuals, and other stakeholders are ensuring better service delivery. The implementation of GST, Labor codes, Insolvency and Bankruptcy Code, New Education Policy, Mudra, Prime Minister Awas Schemes, Prime Minister Kisan and seamless faceless resolution of tax disputes are other several aspects, strengthening the transparency, responsiveness, and other dimensions of good Governance. It is testimony to such measures that India has improved on Ease of Doing Business ranking to 79 positions from 145 in 2015 to 63 in 2020. Similarly, the Global Innovation Index ranking increased from 81st (2015) to 46th rank (2021).

Societies co-evolve with scientific & technological developments, and so does parity required for the governance reforms to accommodate the emerging transformation for the betterment of all stakeholders. Modi Government measures implemented in a time-bound manner are genuinely remarkable, and many historic milestones have been achieved so far. As the saying goes, there is always room for improvement; many significant reforms are in pipelines.

Prime Minister has raised the concern for holding simultaneous elections, Single Electoral roll, Judicial Reform in the form of All India Judicial Services on many platforms the for nation's best interest. Appropriate consultations are being held at federal & political levels among relevant stakeholders to expedite the reform process. Good Governance is a means to essentially serve the people, having its end towards fulfilling their aspirations through the well-established constitutional framework.

Atal's vision, leadership, guidance, and invaluable insights will always remain an inspiration for present and future generations. As the nation witnessing the Good Governance Day during the Azadi Ka Amrit Mahotsav, lets us introspect and pledge to stay in the spirit of 'Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas' for Building a #New India.

(The author is Union Minister of State for Culture & Parliamentary Affairs, Government of India, representing Bikaner constituency in Lok Sabha).

Vidhan Parishads: Irrelevant in Indian democracy

■ ER PRABHAT KISHORE

Vidhan Parishad or Legislative Council is the upper house in some states of the Indian Republic, which have a bicameral legislature with Vidhan Sabha as the lower house. Article 169 of the Constitution of India deals with abolition & creation of this permanent House.

The composition of Vidhan Parishad is multilayered. As per Article 171, one-third of its member are elected by the State Vidhan Sabha, one-third are elected by the state's local bodies, one-twelfth are elected by the registered graduates and one-twelfth are elected by the teachers; whereas remaining one-sixth members are nominated by the Governor.

Presently, out of 28 states of India, only six states, namely Andhra Pradesh, Bihar, Karnataka, Maharashtra, Telangana and Uttar Pradesh, have a Vidhan Parishad. Earlier existing Vidhan Parishads have been abolished in some states like Assam (in 1969), Madhya Pradesh (in 1969), Punjab (in 1969), Tamilnadu (in 1986), West Bengal (in 1969) and Jammu & Kashmir (in 2019).

The Andhra Pradesh Vidhan Parishad was abolished in 1985 during N T Ramarao led TDP Government's regime, but was revived in 2007 during T R S Reddy led Congress Government's regime. Andhra Pradesh Government again passed a resolution in January 2020 to abolish the existing Vidhan Parishad, but withdraw the resolution in November 2021.

It has also been discontinued in the newly carved out states like Jharkhand and Uttarakhand, whose parent states still own it. A resolution to create

Vidhan Parishad in Assam, Rajasthan, Madhya Pradesh, Odisha, Tamilnadu and West Bengal have been passed by their Vidhan Sabha.

The Vidhan Parishads are criticized for being unnecessary and considered a burden on the state budget. After considering 100 years of its functioning and other aspects, it is argued that Vidhan Parishad has no relevance in Indian democracy.

It cannot be said that the six states, which own Vidhan Parishad, have progressed more in comparison to the other states. Obviously, the Vidhan Parishad has nothing to do with the development & well-being of any state and it has no special utility.

Secondly, the Vidhan Parishad is a passive house as it has been given nominal power. It can withhold a general bill for a maximum of 4 months (3 months for the first time and one month for the second time) and a finance bill for only 14 days.

However, in the administrative field, it enjoys equal rights & importance with the Vidhan Sabha and its members (called MLC) become Chief Ministers and Ministers. They ask questions, raises public issues and participate in the debates of the House.

Some argue that despite being a weak house, it can stall a dictatorial bill passed by the Vidhan Sabha for some time and compels the Vidhan Sabha to reconsider the bill.

But this logic is applicable to those states where the opposition has a majority in the Vidhan Parishad.

Thirdly, according to the constitution, there is a system of nomination of eminent persons in the fields of literature, art, science, cooperative, social service

etc. in the Vidhan Parishad and some seats are reserved for them. But now-a-days in place of such personalities, politicians rejected by the people or hand-picked men of political supremos are being frequently sent to this house. It is serving as refuse of those who are defeated in assembly elections. However, such nominations cannot be objected in the present circumstances, because today large-scale incidents of encroachment of polling booths are happening and democracy is turning into a 'criminal-system'.

The more high-ranking the criminal is today, the more sure his victory is. As a result, the deserving person loses the election, despite being popular among the masses. If there is no arrangement for nomination, the people will be deprived of their services. In this way, the system of nomination is like a sword with a sharp edge at both ends, which strikes from both sides.

Fourthly, with the increasing influence of money power in society and politics, the entry of resourceful people into this 'back-door' house has become easier. It enables unpopular, rejected and ambitious politicians to occupy the post of Chief Minister, Minister or a member of the legislature.

The emergence of supremocracy in place of internal democracy in political parties has guaranteed the entry of outsiders into the House while denying grassroots activists.

The expensive democratic elections have compelled the political parties, especially regional parties, to embrace the power-hungry money-holders, as they contribute towards election expenditure. Fifth, the most discussed topic about the Vidhan Parishad is its 'eco-

nomie aspect'.

The Vidhan Parishad is a white elephant, on which billions rupees of earnings of the people's blood and sweat are shed like water, who are not able to afford food even for two times despite day and night hard work. On functioning of Vidhan Parishad in a state an average expenditure of Rs 600-800 crore is done with no much purpose, curtailing the people's basic amenities.

Today, there is a lot of debt on the government and various welfare schemes are not being implemented properly due to paucity of funds. According to a survey conducted some time ago, each member of the Vidhan Parishad spends on an average Rs four-five lakh as traveling allowance.

Recently, their salary and other allowances have been increased and provision has also been made to give vehicle allowance.

As a result, the cost per member will increase even more. They are also being paid lifelong pension on the lines of government employee. All these expenses will be recovered from the poor people in various forms. The above analysis reveals that the people gain less and lose more from the Vidhan Parishad. In the present circumstances, Vidhan Sabha is sufficient to fulfill the will & wish of the people. The Vidhan Parishads are just a copy of the constitution of the rich & developed nation in which there is a second chamber for the elite.

Overall, keeping in mind the interests of the people, the existing Vidhan Parishads are said to be irrelevant in Indian context and should be abolished in all states.

(The author is a Technocrat & Educationist).

YOUR COLUMN

Ensure rehabilitation of KPs at 'one place' in valley

Dear Editor,

Through the columns of the your esteemed daily, I would like to say that delimitation or any process in J&K cannot complete if rights of Kashmiri Pandits living in exile are not taken into account and they are not rehabilitated at one place at their ancestors land of Kashyap in the Valley with their due representation in new UT Assembly, Raj Sabha as well as Lok Sabha. I would like to bring to the kind notice of Chairperson Delimitation Commission for Union Territory of Jammu & Kashmir, Justice (retired) Ranjana Prakash Desai that political dispensations and other anti-national and anti-Hindu elements in Kashmir Valley always made their best efforts to diminish and damage sovereignty of our nation and persuaded Kashmiri majority population, Pakistan and others to meddle in affairs of our country besides exploiting the religious apartheid that culminated in ethnic cleansing of over four lakh Kashmiri Pandits, presently in exile from last 32 years. The heart of Kashmir problem is a deep-seated and existential distrust that exists at the societal level between Muslim majority and Hindu minority of J&K, in particular Kashmiri Pandit community. The breach of faith that negates the very concept of India

as a secular pluralistic nation is the one which has been deliberately overlooked. The ethnic cleansing of a quarter million Kashmiri Pandits from the Valley is open historical fact of brute majoritarianism, who wants separation from India. The basic depravity of this act cannot be mitigated by any so-called extenuating factor. Over the last seven decades, acts and attitudes of some people in erstwhile state of J&K have failed to infuse a confidence among all Hindus in general and Kashmiri Pandits in particular.

The mindset that exists in the Valley has evolved over nearly 70 years and will not disappear overnight. It may take years or even decades but with sustained persuasion that goal can be attained and two or three years are too short-time to assess the impact of abrogation of Article 370 and results of good governance of Lt Governor's administration in J&K.

As per my opinion, the Central government, present political dispensation and nationalists must not blink or compromise its principles in its haste to move the peace process forward, till all terrorist activities are whipped out and also till the politicians from the Valley are not willing to play ball as is required, then status-quo must be allowed to prevail for the time it is needed as the heavens will not fall if J&K is subject to electoral limbo for a few years more.

What is crucial in the long run is that, unity and sovereignty of the nation as well as democratic and secular principles of our country in accordance with our Constitution prevail in J&K, without extraneous interference so that growth and development can occur.

It is also imperative that the political leadership of the Valley and the entirety of civil society of Kashmir should realise, adopt nationalistic approach, refrain from trifling with our sovereignty and be in sync with rest of India with regard to democratic and secular principles.

That alone is the way forward to bringing peace and abundance to Kashmir. Besides, Kashmiri Pandit community, which is living as refugees in their own country for the last more than three decades and are homeless, landless etc, needs due attention, as they remained unrepresented all along due to gerrymandering of constituencies.

As such, we urge Delimitation Commission to exercise its powers to send such a recommendation to the President and the Government of India that settles the unsettled issue of politically important and other issues concerning Kashmiri Pandit community. It will also help in paving way for resettlement of the Kashmiri Pandit community at one place in the valley, eventually, as per their geopolitical aspirations, constitutional and institutional guarantees in days to come. I hope that this unheard community of Kashmiri Pandits will be given proper heed by the Commission and recommendations will be made to President of India and Government of India to restore all constitutional and democratic rights of KP community besides rehabilitating them at 'one place' in valley after complete peace prevails in Union Territory of J&K.

Kundan Kashmiri, President, Kashmiri Pandit Conference.