

WORLD AIDS DAY

December 1 is observed as World AIDS Day - an opportunity for people worldwide to unite in the fight against HIV. AIDS is a common unity problem that demands a community response. An HIV infected person can live a healthy social life but he has the social obligation of not spreading disease. People around the world unite to show support for people living with HIV and to remember those who have died from AIDS-related illnesses. I would like to point out that AIDS affects women not only as individuals who are HIV infected but also in their multiple roles in society and family, as health care providers, educators, wives, mothers and income providers. It is also clear that the impact of HIV-related diseases among women will, if no action is taken, inevitably worsen the situation everywhere, particularly in the poorer communities.

In August' 16, the Ministry of Health and Family Welfare put the number of people getting free treatment nationally at 9,65,000, of which 53,400 are children. This must be viewed against the most recent estimate last year, that 2.1 million people live with HIV in India, of whom 7,90,000 are women. According to the government regulations on the prevention of infectious disease, a doctor who has discovered that his patient is carrying HIV is required to try to obtain information on who infected him and what other persons the patient might have infected. It is reported that there are approximately 21 lakh persons estimated to be living with HIV in India and the percentage of patients receiving antiretroviral therapy (ART) treatment currently stands at a mere 25.82 per cent as against the global percentage of 41 per cent, according to the 2015 Global Burden of Diseases.

No doubt, the WHO has issued guidelines on medical procedures to be followed in handling HIV infected people but as women will have to take upon themselves a large proportion of caring for HIV-infected persons and people with AIDS, it is imperative that they are provided with information, skills, knowledge and resources in order for their roles as providers of care to be less taxing, more humane and more effective. Don't we think we should learn from the experience of Thailand, Senegal and Uganda that have brought down the HIV rate. No doubt, the government has done its part, the onus lies on civil society to help get rid of the discrimination and prejudice that HIV-affected people face. We should remind ourselves of the damage the disease has done and rededicate ourselves to its prevention. There is need to increase awareness among youngsters, particularly girls, about HIV/AIDS. The main reason is that there is very little awareness in rural India about what exactly the disease is, its modes of transmission and its symptoms etc. Our aim must be to limit the spread of the disease and educate youth about prevention. Time has now come when victims need to be provided with information about the emotional and physical process of HIV diseases or AIDS, the ways in which HIV is transmitted. Educational materials must also be printed to accommodate differences in language, culture and education. The family members should also show willingness to care for a person with AIDS. The Government should take care of counseling, health education, treatment of infected persons, organising reporting of cases and establishment of surveillance centres. The active support of the citizens, voluntary organizations and society is much essential.

OFF 'D'
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**Gita is the
music of
Life**

The Gita is a life-giving message with which the dormant soul comes to life again. Together with this, it being the song of war; it also is the music of life. The objective of Gita is to move from disillusionment to the heavenly bliss. The main purpose of life is to move from dejection to joy. Lord Krishna showed Arjuna the path to joy from the path of sorrow by performing good deeds. The meaning of Arjuna is simple, white and the meaning of Shri Krishna is the black with the power of attraction. The devotee should be simple and spotless. If your mind is clear then it can take any colour. Only the clear mind can be dyed with the colour of God.

Like Arjuna, the student should go in front of his teacher with a clear and clean mind. The clear mind will get coloured in such a way that nothing else can erase it. The man who will come with the degree of cool mind, he will return with that degree of peace of mind. The image of one's mind is visible everywhere. If you go there with a clear mind you shall be blessed. If the mind is clear then everything in life can be achieved.

Be Constructive to Develop Internally

For crooked people there cannot be any development. They are not constructive. For attaining progress it is necessary to be constructive and you can also develop internally so that a good society, a good nation, and a good world could be developed. Another name of Lord Krishna is Banke Bihari, which means a person who is competent and clever. This also means that the person is filled with love and affection. This also means that his life style is different from all others. He does not compromise with the worldly distortions. This also means that the person is mysterious, is not easily understood, and it is not easy to get him. Just as the bucket, which has fallen into

the well, can be pulled out only with a hook, the same way if the mind is filled with sinful thoughts it can be cleared with 'Krishna hook'. So worship Him.

The white can be dyed in any colour but the black cannot be dyed. If anyone gets dyed with the name of Krishna then no other dye can colour him. This by itself is a fast colour. He will dye in His own colour. The name of Krishna has such an attraction and power that it brings peace in our life. To obtain the priceless treasure of life, there is only and only one straight path - the recitation of the name of Lord Krishna.

Develop Desire to know the Supreme Element

The Gita opens with the curiosity of Dhritrashtra. If the wish to initiate the music of wisdom in our life is there then it is natural to ignite inquisitiveness in the life. We come to this world together with our inquisitiveness. This inquisitiveness helps us to know and understand this world. That is why it should be remembered to live in this world let not the inquisitiveness die. Our progress is possible only if inquisitiveness grows within us. To know the Supreme Element there should be a great desire to know about it. Dhritrashtra is expressing his anxiety but it is not to acquire knowledge but to know of the progress of the war. He is trying to hold on to the kingdom. He is sticking to it. He is anxious about his own sons. He cannot think of anything else than of his great affection for his own children. He refuses to look inside of himself. One, who tries to hold on to the world, does not get anything. Everything is lost.

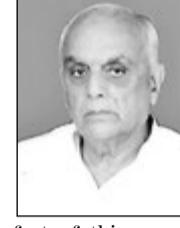
Gita has everything in It

The Gita commences with the word 'dharma' [action]. The Gita has everything in it. Everything is explained about religion. What is the religion of the mankind?

Dr Archika Didi

The Kashmir Files 'ache' - a Trojan Horse virus for Tool Kit Gang

■ ER P L KHUSHU



Lapid, an Israeli who served as the chairperson of IFFI's international jury termed 'The Kashmir Files' as vulgar and propaganda. What a brute statement about a disastrous event and a tragic

fact of this running century. The Kashmir Files director Vivek Agnihotri said he would quit filmmaking if intellectuals, including Israeli filmmaker Nadav Lapid, were able to prove that events depicted in his film are false. Comments made by Lapid, viewed as an anti-establishment voice, came at the closing ceremony of the International Film Festival of India (IFFI) in Goa on Monday. Agnihotri said in a cryptic social media post that, "truth is the most dangerous thing" as it can make people lie. In his video, posted in the evening, the filmmaker said being attacked by 'gangs' that want to divide India was not a new phenomenon for him. "Such things are often said by terrorist organizations, urban naxals and the 'Tukde-Tukde' gang who want to divide the country. "What is surprising is that how an event organized by the Government of India was used to support the narrative of terrorists who want Kashmir's separation from India and how many Indians living in India used it against the country," asked Agnihotri. The director, who won the National Film Award for best screenplay, dialogues in 2019 for The Tashkent Files, said 700 people were interviewed as part of the research for The Kashmir Files. He asked, "Were these 700 people whose families were butchered and gang raped spouting propaganda and vulgarities? The place that used to be a Hindu-land (Hindu majority), no Hindus live there. Even today, Hindus are marked for murder and killed in front of your eyes. Yasin Malik, who confessed to his crimes, is rotting in jail today. Is this propaganda or a vulgar thing?"

Written and directed by Agnihotri and produced by Zee Studios, The Kashmir Files portrays the exodus of Kashmiri Hindus from Kashmir following the killings of people from the community by Pakistan-backed terrorists. The much-discussed film, which opened to polarizing reviews following its March 11 release, starred Anupam Kher, Pallavi Joshi, Mithun Chakraborty and Darshan Kumar. In a post, Pallvi Joshi described Lapid as a genocide denier. She said, "For decades the international community remained silent on the sufferings of the Kashmiri Pandit Community. After 3 decades, Indian film industry finally realized that it needs to tell India's story truthfully and objectively.

It is very much unfortunate for all of us as humans to note that such a creative platform was misused for a political agenda to serve an old, false and jaded narrative about Kashmir. We are over whelmed by the way, people of India rose to defend The Kashmir Files against the rude and vulgar statements of a genocide denier. This film got worldwide applause and encouragement for exposing both the nude and the silent killers of Kashmiri Pandits in 1990's, along with their unfortunate exodus from Kashmir for no fault of theirs.

The Kashmir Files' movie gave an opportunity to the scores of Indians to know about the truth and the harsh reality about the mass exodus of Kashmiri Pandits from

Kashmir in 1989-90, along with making the people of India to know about the brutal genocide of Kashmiri Pandits, that had been converted up or denied for all these years. People are finding it hard to accept that the movie is based on true stories, when the victims of the genocide were never heard. It has shaken the false beliefs of decades of whitewashing and denials about this genocide and atrocities on Kashmiri Pandits.

Toolkit is often used by professionals secretly, who spread hate and terror within the society, when such elements claim as human rights campaigners and activists, claiming to provide protest avenues, raise awareness and suggest strategies to mobilize protesters, ultimately to destabilize the peace and tranquility within the country. These people work under a well laid conspiracy which is very much deep rooted and mostly generated by the disgruntled politicians and anti social elements who are lost in the duns of democracy and over all prosperity of the well meaning governing forces who have come through a big mandate of the people to rule and govern the nation. Such conspiracies do carry an international conspiracy tag also, to defame India.

What is a Trojan Horse Virus? A Trojan Horse Virus is a type of malware that downloads onto a computer disguised as a legitimate program. The delivery method typically sees an attacker use social engineering to hide malicious code within legitimate software to try to gain users system access with their software. A simple way to answer the question 'what is Trojan' is? It is a type of malware that typically gets hidden as an attachment in an email or a free-to-download file, then transfers onto the user's device. Once downloaded, the malicious code will execute the task the attacker designed it for, such as gain backdoor access to corporate systems, spy on users online activity, or steal sensitive data. This is where the Tool Kit Gang represented by Lapid, an Israeli who served as the chairperson of IFFI's international jury termed 'The Kashmir Files' as vulgar and propaganda", by using his malicious statements as a malware virus wittingly, to denigrate the import and the sensitivity of this film, which is badly exposing the rulers and the politicians of power of that time including the Islamic fundamentalists elements of Kashmir backed by Pakistan, who are fundamentally responsible for the genocides and the mass exodus of the Kashmiri Pandits in 1989-1990.

This Tool Kit gang also includes the so-called intellectuals of this country with JNU base having recognition with the 'Tukde-Tukde' Gang, who called it a film full of untruths and as an exercise in futility. Some politicians who have lost their grace and base after 2014, when Modi came in power were equally reluctant to accept the film as a tale of genocide and atrocious configurations on Kashmiri Pandits. So is the case with the dynastic politicians of Kashmir, like Farooq Abdullah, Mehbooba Mufti and Omar Abdullah, who declared this film as a tale of false disclosures smelling that their silent role as the abettors of this criminal genocide of Kashmiri Pandits is getting exposed and surfaced on ground. This resulted in the rubbing enough of salt on the bleeding wounds of the Kashmiri Pandits, who are the victims of this genocides and atrocious acts by the Islamic Fundamentalists working in the valley with the hidden blessings of the main line dynastic politicians. Another nail was driven in this

coffin when Delhi Chief Minister Arvind Kejriwal, created a stir after he mocked the government for declaring The Kashmir Files tax free in several states.

Calling it propaganda by Lapid, an Israeli has hurt the sentiments of all the right-thinking Hindus across the country, including the right thinking people of the country.

The film takes viewers back to 1989, when due to rising Islamic Jihad, a huge conflict erupted in Kashmir, forcing the KP's to flee from the valley. According to estimates, roughly 4,00,000 of the Kashmiri Pandits migrated between February and March 1990. Much more of them fled in the years that followed until just hardly 100 families remained back in the valley.

Thus arrived the period of 1989-1990, when Kashmir the paradise of the Kashmiri Pandits became a death trap for the KP's, due to the spurt of terrorism backed by Islamic fundamentalism sponsored across the border, abetted by local political set up. It is the time period when the terrorists in the valley of Kashmir were in search of prominent and selective Kashmiri Pandits, at the asking of their organized Islamic fundamentalists and groups from the valley to kill them, for making a frightening news scare and alert among other fellow Kashmiri pundits so that they run away from the valley. This ultimately resulted in the mass exodus of Kashmiri Pandits from the valley of Kashmir. Their first prey in this regard was Kashmiri pundits of immense repute, writers, community elders, legal luminaries, press and media personalities, government officers/officials who were on prominent positions in the state administration or were known prominently. Jehadi cum communal speeches from mosques were put on loud speakers meant for "Azan & Namaz", which would say "(Yeti- Bani Pakistan, Bhatov Bhegeer the Bhaten-San)", meaning there in that the Kashmir will become a Pakistan without male Kashmiri Pandits but including women folk of Kashmiri Pandits. The humble ethos which a noble and a common Kashmiri Muslim was possessing prior to the spurt of terrorism, had got converted into contempt and hate, with an approach synonymous to vultures, amongst most of them. The dark night of January 19, 1990, shivering with cold, is remembered by all of us, as it was the worst nightmare for the Kashmiri Pandits living in the valley. Screaming from loud speakers and crowded streets was a message for KP's living in Kashmir, which said, Ralive, Tsaliv, Neti-Galiv. (It meant that either convert to Islam or leave Kashmir and in the alternative face death). Even after about 32 years, Kashmiri Pandits shiver remembering the night which forced them into exodus and a life of exile within their own country.

More than about 2500 KP's were killed by terrorists when most of them after being maimed and tortured in most inhumane ways. Over 800 KP's died due to sunstroke, snakebites in refugee camps at Jammu and Delhi. Over 8000 KP refugees died unnatural deaths while living in sub-human conditions in exile. Thousands of KP's are still living in sub-human conditions in camps for want of better accommodation. Over 30,000 residential houses, business establishments, shops, were gutted by the Jehadi's and others gutted in the valley. About 145 Hindu shrines and temples were burnt by the terrorists in Kashmir. This is only a small summary about

the whole story of exodus. There are other horrifying tales too, which cannot be mentioned here because of the paucity of space. What comes as a shock in the movie is the killing of a lady belonging to Kashmiri Pandits community. She is shown given away by the jihadis to the mechanical saw machine alive, cutting her right from the middle of her body. Lapid, was criticized harshly by Israel's ambassador to India, Naor Gilon, for labeling "The Kashmir Files" "propaganda" and "vulgar" at the 53rd International Film Festival of India (IFFI). Naor Gilon slammed Lapid for "abusing" his invitation to preside over the IFFI judging panel. Later, Gilon wrote an "open letter" on Twitter, apologizing to "Indian brothers and sisters" for the remark made on Kashmir Files by his fellow citizen.

Days after calling film, 'The Kashmir Files' as 'vulgar propaganda', Israel filmmaker Lapid has now reportedly apologized. Lapid said that his aim was never to insult people or their relatives'. Talking to some news portals, Lapid has said that he did not want to insult anyone, and his aim was never to insult people or their relatives, who have suffered. The filmmaker went on to say that, he deeply regrets how they interpreted his words. It is said that this is not the first time filmmaker Lapid has said something controversial. Lapid has criticized Israel's treatment of Palestinians loudly, claiming "the collective soul of Israel is a diseased soul." He also signed an open letter, along with 250 other Israeli filmmakers, in opposition to the Shomron Film Fund, which gives subsidies to Israeli residents who produce films in the West Bank and to Jewish settlers who live there.

It appears that he is almost near maniac, having no hold on his speech and tongue. Some other jury members of IFFI's international Jury, have also distanced themselves from his remarks about the film and have said that these harsh remarks are his own and not that of the Jury. While the true picture about the genocide of Kashmiri Pandits has come to surface due to this film, some tangible action is expected from the present government to do in this regard.

Rightly fingers are being raised that what has been done by the present government for Kashmiri Pandits rehabilitation back in the valley so far, when it is in power for almost for the last seven years. Probably by making it, tax free for the viewers is no reply to heal the wounds of Kashmiri Pandits. Government of the day has to immediately institute a commission of enquiry, to be headed by a prominent legal luminary of the country to locate the culprits in this regard and get them punished as per the law of the land, just in the same manner as was done in the case of genocide of Sikhs in 1984. Otherwise, it will rub further salt on the wounds of the Kashmiri Pandits by exposing their woeful tales, without any logical remedy and relief to them. It may otherwise appear as a political ploy of BJP to again use the sad plight of Kashmiri Pandits as an election stunt for the national elections of 2024.

(The author is a retired Chartered Civil Engineer and a displaced Kashmiri Pandit, who loves his Motherland- the Union Territory of Jammu and Kashmir).

Agricultural Extension & Rural Development

■ DR BANRSI LAL

Agricultural extension as a profession has completed more than five decades of its existence. Substantial contribution has been made by this profession for the development of farmers. In order to get the true potential, the country needs to go a long way to meet the challenges to increase the agricultural and animal production from the available resources, keeping in mind the ecological and environmental sustainability. There is need to tune our technology transfer system in line with the national and international level. Farmer is backed with many sources of extension services. The extension services are provided to the farmers by the government institutes, directorates, research centers, input companies, NGOs, agro-processors, cooperatives etc. The agricultural extension and supported extension services are unique in structure and function. Interestingly, agricultural extension is not restricted to single fixed programme rather it adjusts according to the changing needs of the society. Now the time has come to assess as to how the effectiveness of this profession could be increased to achieve our cherished goal of developing agriculture. To mitigate the challenges in the new millennium, there is an urgent need to redefine the structure and functions of agricultural extension. Also to make agricultural extension more viable and efficient tool of technology transfer, several issues must be addressed so that it can be further meaningful to accommodate with the changing scenario of agricultural research and development in coming years. Extension and research are the cardinal pillars of agricultural development of any country. Extension aims at changing the outlook and attitude of the farming community in general and it seeks to improve the farm operations and farmers' family life in totality. As most of the Indian farmers are small and marginal, they lack direct access to the developing agricultural technology. Educating such farmers has to be a sustained process to keep pace with the changing agricultural technology.

In India, about 70 per cent of the farmers are resource poor, comprising marginal and small farmers. They do not fully adopt the technologies recommended by extension workers because of many reasons. Mostly it is found that these recommendations are not compatible with the farming system of the farmers. Much emphasis is not given to this section of farmers while designing and developing the agricultural technologies. It has been observed that the developed technologies must be tuned with the requirements of the farmers in his farming situations. The existing extension approach is questioned for being mainly push type. The extension workers took the developed technologies to the

farmers irrespective of their applicability and suitability of the farming system. There is a need to identify and delineate the specific farming situation or recommendation domain to which the specific intervention could suit. There is a dire need to develop the appropriate, location specific, ecological sustainable and economically viable technologies that could be compatible and suitable for the resource poor farmers inevitable. Several methods such as farming systems research and extension, broad based approach, technology assessment and refinement (TAR) through institution -village linkage programme etc. have been initiated in this direction. The matching of the technology with the farming systems characteristics are operationalised through such methods. Moreover the traditional system of the farmers need to be appreciated, documented and validated in order to bring them under the domain of appropriate technology. Technology transfer is process for creating the awareness among the farmers about the new technologies, then generating interest about the given technology, creating conviction so that they can evaluate it within their own agro climatic conditions and finally adopt it to increase the production. It has been observed that there are five factors which mainly limit the process of technology transfer. These include the limited availability of location specific technology and the low degree of ability to understand risk and uncertainty, lack of strong support systems, weak economic base of the households and farm resources, weak infrastructure and market structure have increased the bottlenecks in technology transfer process.

Many models have been developed in India and abroad for developing effective and functional linkages between researchers and farmers. There is no single extension system which can be described as the best model in all the countries for all the farmers. The extension models need to be drawn, modified and adopted according to the farming system of the farmers. The technology transfer paradigm is mainly of two types namely-i) TOT (transfer of technology), which is simple and indicate the linear relationship between research, extension and farmers. The technologies are transferred through a pipeline. ii) Circular model of TOT (transfer of technology), which helps to bring researchers and farmers much closer through much emphasis on adaptive researches in farmer's field. It helps for the two-way communication and development of multiple options for innovations. Both the models of TOT suggest evolving a paradigm of TOT which could be most appropriately considered by the extension wing. Any agricultural extension system is related to its ability to build and maintain the linkages of various types. A

research-Extension-Farmers linkage acts as a backbone for implementing participatory methodologies at the field level. Emphasis is also required for developing linkages with the systems such as NGOs, farmers' organizations, input agencies and other formal and informal knowledge and information systems. It has been observed by many studies that there exists weak linkage between research, extension and farmers. In order to strengthen linkage between research, extension and farmers, there is a need to institutionalize more number of structural mechanisms and simultaneously there frequency of activities has to be kept regular as well as contingent.

The female population of India constitutes about 48 per cent of the total population. It has been reported that 79.40 per cent of all economically active women are engaged in agriculture as compared to 63.33 per cent of men. Women's role in agriculture and livestock farming is very important. The technology related to agriculture and livestock farming must reach to the women farmers. It has been observed that the limited impact of new technologies on rural women is due to the factors viz. their neglect by the extension workers who are mostly men, lack of authorities to them, lack of their participation in development process and lack of gender-based technology. This is a global issue and needs more attention as women play an important role in agriculture. For an effective extension system there is a need to have well defined objectives and priorities of extension programmes, effective linkages with the other organizations such as research, financial institutions, marketing systems, input suppliers etc. Also there is a need of adequate financial support and adequate number and well trained and motivated staff. The provision of regular in-service refresher trainings for the extension workers cannot be ruled out. There is a need of privatization of agricultural extension services at national level. Also there is a need to identify area and type of farmers, geographic locations to whom private extension system can suit. In Indian system of farming there is a need to mix up public, private, voluntary and cooperative extension efforts. The existing extension system of our country mostly operates on the basis of selected contact farmers, whereas, the resource poor farmers are neglected in the process of technology development and dissemination process. Thus, redefinition in such approach should be in terms of involvement of representatives of all groups of farmers' classified on the basis of resources.

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