

BHARAT 6G VISION

The Bharat 6G Vision is an ambitious initiative that aims to position India as a global leader in next-generation connectivity, extending beyond the current 5G framework to unlock transformative opportunities in various sectors. This vision is not merely about faster internet speeds, but it envisions a fully integrated, intelligent, and inclusive digital ecosystem that will benefit every Indian citizen, regardless of their geographic or socio-economic status.

At the heart of the Bharat 6G Vision is the promise of ultra-fast data speeds, offering download and upload speeds many times faster than 5G. These advancements will enable seamless connectivity even in remote areas, addressing the digital divide that currently hampers access to technology in rural and underserved regions of India. This will ensure that the benefits of digitalization extend to every corner of the nation.

Bharat 6G will support billions of connected devices, further expanding the Internet of Things (IoT) ecosystem. This will facilitate smart cities, agriculture, healthcare, and transport sectors, leading to better resource management, more efficient public services, and enhanced quality of life. From smart homes to smart grids and self-driving vehicles, 6G will bring advanced IoT capabilities to India, which will drive sustainable development and improve living standards. A cornerstone of the 6G ecosystem is the seamless integration of Artificial Intelligence (AI) and automation into daily life. 6G networks will not just serve as a communication tool but will enable AI systems to interact and make real-time decisions based on data flowing through these networks. This would benefit industries such as healthcare (telemedicine, remote surgery), agriculture (precision farming), and manufacturing (automation and robotics), contributing to higher productivity and innovation. With Bharat 6G, India will move beyond just smart devices to immersive technologies such as augmented reality (AR) and virtual reality (VR). These technologies will revolutionize fields such as education, entertainment, and remote work. Imagine virtual classrooms in remote villages, immersive gaming experiences, and telepresence for people who are physically separated. The speed, bandwidth, and low latency of 6G will support these experiences. One of the most critical goals of Bharat 6G is ensuring digital inclusion. The vision emphasizes connecting the unconnected, empowering rural and marginalized populations with internet access. By reducing the digital divide, Bharat 6G aims to provide equitable opportunities in education, healthcare, and employment. Bharat 6G will also focus on sustainability. The government aims to incorporate energy-efficient technologies into the network infrastructure, reducing the environmental footprint of telecommunications.

■ OMKAR DATTATRAY

Really a good news for NDA/BJP as the Hindutva strong proponent of Shiv Sena[UBT] Uddhav Thackeray is all set to return back to NDA fold as the hints for the home coming are given by the newly anointed chief minister Devendra Fadnavis of the industrial capital of the country- Maharashtra .At last Uddhav will be returning to NDA fold and there is no doubt about this home coming happening within few days as revealed by no less a leader than the new chief minister Fadnavis who is a strong face of the saffron party .In fact Devendra Fadnavis drops big hint on ex-ally's ghar wapsi .The alliance between BJP and Shiv Sena fell out after Uddhav Thackeray decided to walk out of the NDA in 2019 and formed government in partnership with the Congress and NCP .Now it is after a long gap of more than five years that Shiv Sena[UBT] leader will be returning to his original place which is the real home of the natural and ideological alliance of the BJP and Shiv Sena.It is now a matter of few days and Uddhav Thackeray will be back to NDA.Maharashtra Chief Minister Devendra Fadnavis on Friday said former ally Uddhav Thackeray 's Shiv Sena inherently had a "Saffron DNA" 'and there was bound to be some level of discomfort among leaders of his party over the "green clock "that he had taken over his head .During an interaction with CNN-News 18 a day after taking oath as the 18th CM ,Fadnavis was asked whether he believed it was possible that Uddhav and his faction of the Shiv Sena could realign with the NDA. Fadnavis said while Mahayuti enjoyed absolute majority in the assembly ,rendering the Sena[UBT]s presence meaningless .Uddhav and his party were inherently driven by the Hindutva ideology at its core. "Mahayuti has a clear majority in the state .But Uddhav Thackeray is driven by the

Hindutva ideology but has covered himself with a green clock .It is natural for leaders of his faction of the Sena to be uncomfortable with it,"Fadnavis said .Notably ,the BJP and Shiv Sena had been long-term allies until Uddhav decided to walk out of the alliance after the Assembly polls in 2019 over his demand to be made chief minister after the NDA won a majority in the state .The Shiv Sena [then undivided] formed a government in alliance with the Congress and NCP also then [undivided] with Uddhav as the chief minister .Less than half way into his term ,Uddhav had to step down ahead of a court -ordered floor test after Eaknath Shinde led a rebellion against the then CM and joined hands with the BJP along with majority of the Shiv Sena's MLA's .The BJP and Shinde Sena formed a government and Shinde was appointed as the Chief Minister while Fadnavis took the oath as his deputy .Ajit Pawar did a 'Shinde' on his uncle Sharad Pawar and spilt the NCP to join NDA less than a year later and eventually became the deputy CM as well .Asked who between the Shiv Sena and NCP he saw as a natural alliance partner for the BJP ,Fadnavis said ,"The alliance with Shiv Sena is natural .With NCP ,it is a political alliance ."Ghar Wapsi is on cards? Uddhav Thackeray is in touch with Shinde camp MP's after polls .The next challenge for Shinde was the state assembly elections later this year .These elections will decide which Shiv Sena faction is the real one Shinde's or Thackeray's .After the recent Lok Sabha elections in Maharashtra ,there were reports that some MP's from Eknath Shinde's Shiv sena Party were in touch with Uddhav Thackeray .They may want to leave Shinde's party and join Thackeray's party again .According to news channel ABP News ,several MP's from Shinde's Shiv Sena are talking to Uddhav Thackeray .They may be planning to switch sides and go back to Thackeray's

party called Shiv Sena UBT .Political experts say these MP's are considering rejoining Thackeray because Shinde's party did not do well in the Lok Sabha elections .However, it is not clear exactly how many MP's are in contact with Thackeray .Congress leader Supriya Shrinate shared a video clip about these reports on social media .She said, "According to sources Many MP's of Shiv Sena Shinde are in contact with Uddhav Thackeray ."These reports have led to the speculation that there could be a big shift in Maharashtra politics if MP's leave Shinde's party to join Thackeray's party again .In the recent elections, Shinde's Shiv Sena won 7 out of the 15 Lok Sabha seats it contested in Maharashtra .But it lost two seats in Mumbai to Thackeray's rival party Shiv Sena UBT. The most pertinent question is will Uddhav Thackeray bounce back to NDA ?Shiv Sena UBT chief Uddhav Thackeray has been suffering from one setback after another .The first was when Eknath Shinde raised the banner of revolt against Thackeray along with over 30 MLA's and pulled down the MVA government helmed by him .In a way ,Thackeray had violated a solemn assurance given by his late father and Sena pramukh Bal Thackeray .Uddhav Thackeray's bold decision to challenge the BJP in 2019 and form an alliance with the Congress and NCP has resulted in a significant electoral setback in the Maharashtra assembly elections ,where his Shiv Sena UBT secured only 20 out of 95 contested seats .He expressed surprise at the electorate's dramatic shift in preference ,considering their rejection of the BJP -led alliance merely five months ago in Lok Sabha elections .The political journey of Bal Thackeray's reserved son has been notable .He successfully overcame challenges from Narayan Rane and his cousin Raj Thackeray ,eventually becoming Maharashtra's chief minister in November 2019 after dissolving

the long -standing BJP alliance post assembly elections .During the covid -19 crisis ,Uddhav established a strong connection with the public through social media platforms like Facebook ,presenting himself as a reassuring leader .Despite receiving acclaim for his pandemic management ,he failed to recognize growing dissatisfaction within his party regarding the alliance with the former ideological opponents. Eknath Shinde' rebellion in June 2022 resulted in his governments collapse and party split .Nevertheless ,Uddhav maintained his criticism of the BJP ,Prime Minister Narendra Modi ,and those he termed 'traitors' who aligned with Shinde .His party 's performance in the Lok Sabha elections was modest ,winning nine out of 21 contested seats .Critics have pointed out his limited accessibility ,with even ally Sharad Pawar commenting on his tendency to work from home during his chief ministership. .However Uddhav gained support from previously distant communities ,including Muslims and Dalits ,and developed his own distinctive speaking style ,different from his father's but equally sharp .Following the BJP-Shiv Sena alliance's decisive victory ,CM Eknath Sinde declared it settled the question of Shiv Sena's legitimate leadership .The 64 year old Uddhav and his son Aaditya now face the task of maintaining their support base and challenging Shinde's claim to Bal Thackeray's legacy while defending their alliance with the secular Congress and NCP .Any way ,Shiv Sena UBT chief Uddhav Thackeray is set to switch to ruling BJP-led NDA any time in near future and the indications about home coming of Uddhav has been given by the newly anointed chief minister of Maharashtra Devendra Fadnavis and his words are not without meaning and political sense.

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

Women and Patriarchy: Origin and Consequences

■ DR. RAJKUMAR SINGH

Patriarchy is a social system in which men hold primary power and dominate roles of leadership, authority, and control over property, institutions, and family. Women, under patriarchy, often experience systemic oppression and inequality in various spheres of life, including economic, political, and social domains. Its key aspects include: a. Historical Roots: Patriarchy has deep historical roots, with its origins often tied to the establishment of agriculture and the control of resources. Over time, patriarchal norms became embedded in laws, customs, and cultural practices, restricting women's rights and roles in society. b. Gender Roles and Expectations: Patriarchal systems impose rigid gender roles, often valuing traditionally "masculine" traits like assertiveness and authority while devaluing "feminine" traits like nurturing and emotional expression. These roles limit women's opportunities in professional, personal, and public spheres. c. Intersectionality and Patriarch: The experience of patriarchy is not uniform for all women. Factors like race, class, caste, religion, and sexuality intersect with gender, creating varying degrees of oppression. For example, a woman from a marginalized racial or socioeconomic group may face compounded discrimination. d. Institutionalized Patriarchy: Patriarchy is perpetuated through institutions such as: Family: Reinforcing traditional roles of women as caregivers. Religion: Often

prescribing women's roles in accordance with patriarchal interpretations. Legal Systems: Historically, laws have denied women equal rights in areas such as property, voting, and education. Workplace: Gender pay gaps, glass ceilings, and lack of representation in leadership positions. e. Resistance and Feminist Movements: Women worldwide have resisted patriarchy through activism, advocacy, and reform. Feminist movements have challenged patriarchal norms and fought for women's rights, including suffrage, reproductive rights, and equal pay. f. Modern Challenges: Despite progress, patriarchal structures persist in contemporary society. Challenges include: Cultural Expectations: Media and culture continue to promote stereotypical roles for women. Violence Against Women: Patriarchal attitudes often underlie gender-based violence. Economic Inequality: Women remain underrepresented in positions of power and leadership. g. Breaking the Cycle: Combating patriarchy requires systemic change and individual action. This includes: Promoting gender equality in education and employment. Reforming legal frameworks to ensure equal rights. Challenging stereotypes through media and culture. Encouraging male allies to participate in dismantling patriarchal norms.

Background of patriarchy

Patriarchy, as a social system, has a complex history rooted in the evolution of human societies. It likely

emerged as a combination of biological, economic, and cultural factors that evolved over time. a. Prehistoric Societies: In early human societies, men and women often had distinct but complementary roles. Men typically hunted, while women gathered food and cared for children. These roles were not necessarily hierarchical, and many scholars suggest early societies were more egalitarian. Evidence of matrilineal (female-cantered) systems and goddess worship in prehistoric cultures suggests that patriarchy was not universal. Transition to Agriculture (Neolithic Era): The shift to agriculture, around 10,000 years ago, marked a turning point. Land Ownership: Settled agricultural life led to the concept of private property, and men, being more physically involved in farming and herding, began to dominate resource control. Inheritance Systems: To ensure lineage and inheritance, patriarchal structures emerged to control women's reproductive rights and sexual behaviour. b. Institutionalization of Patriarchy: Rise of Complex Societies: With the rise of cities and states (e.g., Mesopotamia, Egypt, Indus Valley), formalized legal and social systems often codified male dominance. Laws such as the Code of Hammurabi in Mesopotamia reflect patriarchal values, granting men authority over women in marriage, property, and family. Religious Justifications: Many early religions played a role in perpetuating patriarchy. Deities often transitioned from feminine

(e.g., fertility goddesses) to masculine (e.g., sky gods), reflecting shifting power dynamics. Religious texts and practices codified male authority (e.g., Biblical, Vedic, and Confucian traditions). c. Evolution in Classical and Medieval Era: Classical Civilizations: Patriarchal norms became deeply entrenched in societies like Greece and Rome. In ancient Greece, philosophers like Aristotle justified male dominance, claiming women were biologically inferior. Roman law granted fathers (paterfamilias) nearly absolute power over their households. Medieval Period: Feudal systems and the influence of organized religions (e.g., Christianity, Islam) reinforced male authority. Women were largely confined to roles within the home or religious institutions. d. Theories Explaining Patriarchy's Origin: Several theories attempt to explain the emergence of patriarchy. Biological Theories: Some argue that biological differences, like physical strength or childbirth, may have contributed to early divisions of labour, which later evolved into power hierarchies. Materialist Theories: Thinkers like Friedrich Engels argued that patriarchy arose with private property and the need to control inheritance. Cultural Theories: Cultural shifts, such as the rise of monotheistic religions and centralized states, prioritized male authority in governance and spirituality. e. Patriarchy and Modernity: The industrial revolution and modern capitalism redefined gender roles but

retained patriarchal structures. Women were relegated to domestic spheres, while men dominated public and economic life. Despite progress in the 19th and 20th centuries (e.g., women's suffrage, feminist movements), patriarchy persists in modified forms globally. Patriarchy's origins are deeply interwoven with humanity's transition from egalitarian hunter-gatherer groups to stratified, property-based civilizations.

Women and patriarchy

The patriarchy in the context of women is central to understanding the systemic oppression and gender inequality that women have faced historically and continue to encounter in many societies today. a. Cultural and Social Reinforcement of Gender Norms: Patriarchy is reinforced by cultural and social systems, which shape media representation: Women are often portrayed in stereotypical roles, such as caregivers or objects of desire, reinforcing patriarchal ideals. These representations limit women's ability to break free from prescribed gender roles. Religious teachings: Many religions, under patriarchal interpretations, place women in subordinate roles, both in religious practice and in family structures. Social conditioning: From a young age, girls and boys are taught different values and behaviors. Girls are often raised to be more nurturing, submissive, and accommodating, while boys are encouraged to be dominant, assertive, and independent. b. Impact on Women's Health and Well-

Being: Patriarchy directly affects women's physical, mental, and emotional health by: Gender-based violence: Patriarchy normalizes violence against women, such as domestic violence, sexual assault, and harassment. This violence is often justified by the notion that women are "subordinate" and must comply with male authority. Mental health: Women in patriarchal systems often face mental health challenges due to societal pressures to conform to unattainable standards, including body image expectations and the pressure to fulfil traditional roles. Reproductive rights: Patriarchy influences women's control over their reproductive choices, often restricting access to contraception, abortion, and sexual health education, thereby limiting their autonomy. c. Patriarchy's Lasting Influence on Society: Even in societies where women have gained significant rights and representation, patriarchy's influence remains. Workplace inequality: The glass ceiling, wage gaps, and underrepresentation in leadership roles still reflect patriarchal biases in many professional settings. Political representation: Despite progress, women are often underrepresented in political office and leadership positions, maintaining the dominance of male decision-makers. Patriarchy plays a crucial role in shaping the lives and experiences of women, from limiting their opportunities to imposing rigid gender norms.

(The author is a youth motivator)

Historical Introduction of Our Forests

■ GL KHAJURIA

Nature has endowed the Indian sub-continent with luxuriant and plentiful forest wealth. The vast and varied climatic and geological conditions bore forests of different types and intensities ranging from dry thorny forests to wet evergreens. The coniferous forests of hilly region and the deciduous types along foot kills conglomerates many valuable species which serve for the use of construction of houses, bridges and score of other purposes. The original inhabitants of the country had great reverence for forests and a grove of trees around temples were of ample importance of these trees were considered as sacred as our Gods and Goddesses. And cutting or removal of any of such tree was considered a sin. Under some compelling conditions of a tree was removed, five to ten saplings were planted out to absolve oneself of the sin so committed.

As such, the forests played a prominent part in the cultural and spiritual development of our generations.

The Rishis and the Munis is search of salvation and attainment of wisdom had their Ashramas in the sylvan surroundings of these forests.

The Ramayana and the Mahabharata give an attractive description of forests like Dandakaranya and Nandavan. The

wildlife consisting of s varieties of mammals, birds and reptiles also received due attention for their protection and conservation.

When Lord Rama told Laxman to fetch firewood for cooking by his consort Sitaji, He advised him to remove only dead-dried branches of tree. He forwarded him not to cut green branches. Even our Gods and Goddess were much conscious of forest whereas we human are always have become lusty and are hell bent to go to any extent to fill our ladder by injury to the vibrant lushgreen trees.

It is dismaying, painful and ironical too. When we chope down those trees more for our greed than our need. Lord Buddha had messaged us as such; "the forest is a peculiar organism of unlimited and benevolence which sustains us by all means. It offers shade even to the axeman who falls it!"

Around 2000 BC, there is evidence of a flourishing Dravidian civilization existing in consonance with the forests that were then in such abundance. The early Aryans were pastoral people interated in the pursuance of agriculture but they also cleared forests only in the areas where they actually settled down, establishin habitations and institutions in the beautiful surroundings of the forests.

The records of Chinese pilgrims

(600BC) refer to dense Indian forests even in the North-West regions where much depletion of forests has occurred now. Records relating to Alexander's invasion (327 BC) mention existence of dense forests. Babur, the first Mughal emperor to reul Indian in early sixteenth century is reported to have shot in these forests indicating existence of dense forests and wildlife in that period.

The abundance of forests created an impression that resources were inexhaustible and thus there was no organized effort to conserve and maintain the forests. Casual instructions appear to have been issued by different ruler from time to time to regulate fallings and earn maximum revenue.

During the reign of Chandra Gupta Murya (300 BC), a superintendent of forests was appointed to look after the forests. The protection of wildlife was also a part of his duty. Sometimes specified species of timber value were proclaimed by local rulers as "Royal Trees" felling of which was prohibited without permission otherwise the forests were open to all and the public obtained their requirement without restrictions.

The Muslim rulers did not have much special interest in the conservation and organized management of forests. Their main interest in

forests was for hunting. Areas with good wildlife were declared as "Royal hunting reserves" and thus received some protection. But increase in population and need for extension for agriculture continued to make incursions on forest land and its produce.

The increasing demands of land for expanding agriculture and demand of timber for Navy and other constructional purposes made considerable inroads on forests and forest wealth so much so that it was felt that the forests may not to continue to meet the demands for timber unless some concrete steps were taken for their conservation and maintenance.

In 1855, Lord Dalhousie, the Governor general issued a memorandum to the Government of India outlining policy of conservancy for the whole country. By that time, it was clearly recognized by the administration that if the forest were to be conserved, proper scientific management was necessary.

In 1856, Lord Dalhousie, appointed District Brandis to take charge of the forest and after 22 years in 1878, the Government honoured Brandish with the title of companion Indian empire and he served a knight commandership in 1880 in recognition of the meritorious service he rendered during the period of 19 years.

Brandis was truly the founder of Indian forestry and it was always befitting to commemorate his achievements. As soon as Brandis was appointed as Inspector General of Forests Cleghorn was appointed to assist him. They were responsible for methodical system of Management of forests in all states. A separate forest enactment as introduced that time.

Moreover, with the passage of time, the demand of forest officer increased for the better control and Management of forest.

While Forest Research Institute (FRI) came into existence in 1906, the status of forest school was raised to that of college.

A separate two years course was started in 1912 at Dehra Dun to train science graduates for the provincial forest services of states. The cadre of these officers formed a link between Indian forest services and forest rangers. It was, however stopped in 1928.

The forest research institute is located in a spacious campus called the New Forest. It has fine buildings and vast field research areas. It provides facilities for research in forestry and has received worldwide recognition. The institute is associated with professional training for the forest officers both in the superior as well as the junior levels. The trainings included trainings includ-

ed with in the college as well as outside in the field ion forest management and other allied field such as silviculture, survey and engineering, mensuration. The colleges impact training to the forest officers on such pattern which make them physically and mentally fit which makes then adequately stout in the administrative and executive activities.

With the passage of time, the Indian forest college was re-incarnated and named Indira Gandhi Forest College, Dehra Dun. A short administrative course is imparted at Lal Bahadur Shastri College on Public administration at Dalhousie.

The Forest Research institute is overall looked by the Director of F.R.I. and colleges.

The forest colleges are both for Indian Forest Officers and Forest Ranges officers under the overall control of the Principals. The FRI and colleges are of global fame where trainees from all Indian states including foreign countries are imparted trainings.

With the passage of time, the Indian states opened rangers training college in their respective states. After a detailed imparting two years course, the trainees are awarded degrees to serve in their respective states.

(The author is former Deputy Conservator of Forest, J&K)

