

COMMUNITY RADIO

Along with the traditional medium like Akashvani, the magic of FM radio has also started reaching the listeners' heads. Amidst all this, the important initiative of community radio is coming to fruition. Community radios become a powerful means of information and entertainment in an area of 10 to 15 kilometers, while they have proven to be most useful in disaster situations. Louis Hill, a famous journalist on the West Coast, had initiated this type of special radio broadcast. According to another information, community radio broadcasting was started from California on April 15, 1949. Community radio broadcasting in India began about three decades ago. In 1995, the Supreme Court ruled that 'radio waves are public property.' After this decision, formal broadcasting of community radio started.

In the coming times, community radio will become the voice of the people.

CAA again under focus

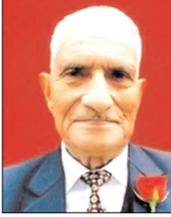
OMKAR DATTATRAY

It has become crystal clear that citizenship Amendment Act -CAA is again under focus and the government will implement the act before the upcoming general elections and this information has been given by the home minister Amit Shah. He said that notification about CAA will be issued before the general elections and he added that no one's citizenship will be snatched by this important act. There is no provision in this important Act which provides for snatching the citizenship of any citizen. The CAA should not be politicized and all the political parties should support this act as it is not the question of Hindu/Muslim and therefore the politicians should rise above Hindu/Muslim angle and support the CAA in the interest of the country and its integrity, sovereignty and unity. It only provides the citizenship rights to the migrants from Pakistan, Bangladesh, Afghanistan and other countries to non Muslims like Hindus, Sikhs, Buddhists, Christians and Parsis etc and this was the belief of the congress after the independence of the country but later congress backed out and this it does for vote bank politics and for appeasement to minorities. The parliament had passed the CAA in 2019 and it also got the assent of the president and became an act to be implemented. But due to politics and Muslim and opposition to the act by the so called parties and the violence it could not be implemented for four years. But now the Modi government will notify the rules in this connection so that the law can be implemented. AIMIM chief Assud-din-Owasib has said that CAA is based on religion and thus should not be implemented in the country. Some other leader of the secular front has said that the implementation of CAA is unconstitutional as the petition against the Act is pending in the supreme court. So government should not implement the law when the case is pending in the top court of the country. However home minister Amit Shah has made it clear that the rules for notification of the law will be notified before the upcoming general elections and citizenship will be conferred upon the deserving citizens soon after. Under CAA, the Modi government wants to grant Indian citizenship or nationality to persecuted non-Muslim migrants -Hindus, Sikhs, Jains, Buddhists, Parsis and Christians -from Bangladesh, Pakistan, and Afghanistan who had come to India till December 31, 2014. Amit Shah said CAA is the law of the country and its notification will definitely be issued and it will be issued before the polls. CAA will be implemented before Lok Sabha elections and no one should have any confusion about it. He said that granting Indian citizenship to persecuted minorities of the neighboring countries was a promise of the congress leadership too. When partition happened -all Hindus, Sikhs, Buddhists and Christians wanted to come to India after facing religious persecution there. The congress leaders had promised to give citizenship to these migrants saying that all of them are welcome but later they went back on their promise. Home minister also said that CAA is not a law to snatch the citizenship of any citizen. So Muslims should not have any misinformation or confusion about the implementation of CAA. CAA has been enacted to grant citizenship rights to the people who had come from Pakistan, Bangladesh, Afghanistan because they faced religious persecution in those countries and Indian government wanted to grant such people its citizenship as they reside in India for decades and it will be great injustice to them if they are deprived of the citizenship rights. No one should oppose this law as it is not against any religion. Unfortunately there were massive protests in some parts of the country after CAA was passed by the parliament in December 2019 and got presidential assent. The rules are a must for implementation of the CAA. The applicants will only have to declare the year in which they have entered the country and no documentation is required and minorities from three countries will be given citizenship of India. The promise of implementation of CAA was a major poll plank in the Lok Sabha and West Bengal assembly elections and the BJP is bound to implement the CAA. The saffron party thought it as a plausible ground to gain political mileage in west Bengal polls. Over 100 people have lost their lives in the violence and protests after its passing by the parliament. Since 2020, the home ministry has been taking extensions at regular intervals from parliamentary committee for framing rules. Meanwhile in the last two years, over 30 District Magistrates and home secretaries of nine states have been given powers to grant Indian citizenship to Hindus, Sikhs, Buddhists, Jains, Parsis and Christians coming from Pakistan, Bangladesh and Afghanistan under citizenship act 1955. At least four years have passed since the parliament has passed CAA and it has not been implemented still and therefore now Modi government has taken upon itself to get the CAA implemented as it was a poll plank in the parliamentary and West Bengal elections. Now the government will take necessary steps to implement CAA throughout the country and in this respect the needed rules will be notified before the general elections and citizenship will be granted to the deserving people and beneficiaries soon after the elections. Some people and political leaders argue that BJP government of the centre is taking about the implementation of CAA before the Lok Sabha elections with the sole purpose of taking political dividends and mileage. Whatever it may be, but it is necessary to notify rules in the direction of implementing CAA as without rules, the CAA will not and cannot be implemented. Therefore first thing should be first and the rules should be framed first so that CAA will be implemented. Thus the Home Minister Amit Shah is right when he said that the CAA will be implemented before the general elections. For this notification will be issued before the polls and rules will be framed and notified so that CAA is implemented across the country. Thus CAA rules will be notified before general elections and the law will also be implemented before the polls and citizenship will be granted soon thereafter. The Ministry of Home Affairs in its 2021-22 Annual Report has revealed that it has delegated powers under Citizenship Amendment Act 2019 to grant citizenship under it. Delegated powers have been given to collectors of 13 more districts and Home Secretaries of 2 more states. With this, collectors of 29 districts and Home Secretaries of 9 states have been authorized to grant citizenship in respect of foreigners belonging to Hindu, Sikh, Jain, Buddhist, and Christians or Parsi community from Pakistan, Bangladesh and Afghanistan. To conclude it can be said that now the implementation of the CAA will be made before the upcoming general elections and the grant of citizenship will started soon thereafter.

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

What's wrong with the 'Modern'?

I.D. SONI



There is a controversy between the 'ancient' and the 'modern'. And with reference to this controversy there are two different attitudes, two outlooks. They cannot be termed as two different 'schools'. The first attitude or outlook may be named 'retreatist' or withdrawing. The word 'reactionary' is often used, but has not a very good connotation. The word 'retreatist' may also, the intellectuals think, be objected to by some as a word not having a very happy, connotation. We may, also, use the negative word 'anti-modern'. It cannot be denied there are many who are frankly 'anti-modern'. This attitude needs to be examined carefully. It is the attitude of many; and some of them are very intellectual. Great scholars have also mentioned in their writings that they do not feel at home with the 'modern'. Tolstoy had strong intellectual equipment. And it is significant that the very last words in his 'Diary' are : "Escape! Escape!" He wished to escape his 'modern' environment! His 'Diary' does not go further, because soon after he wrote these words he passed away. "Escape! Escape!" Tolstoy felt oppressed by the 'modern' environment. So in America, Thoreau felt oppressed by the 'modern' so much that he ran away from the haunts of 'civilisation' and for some time lived in a forest. He could not live there as long as he wished. His health failed him. He returned from the forest to the city. But in his heart was a feeling of homelessness. He fain would run away from civilization.

ate and precarious thing, dependent on a score of factors, of which any one may determine greatness and decay.

Anti-modernists are right to ask us to reject certain elements in modern life. One such element we may call 'lust for power'. Often these 4 go together : (i) Power-lust (ii) greed of gold, (iii) pursuit of pleasure and (iv) cruelty. So many, today, act on the assumption that man is an acquisitive animal. They believe that we must acquire things and make money and pile up fortunes. These go together in modern life, power, money, bhoga and himsa or violence. Modern science, too, has helped this lust for power which is so prominent a factor in modern life.

Modern science was born in the conviction that man could control the forces of nature. The secret of science lies in control of the forces of nature. And, indeed, this control is desirable provided it goes hand in hand with self-control. If we control the forces of nature and also, control ourselves then, indeed, we shall build up a great civilisation. Unfortunately this truth of self-control has not been much remembered in modern life. Science has given us many things for making our lives comfortable, but science has not taught us how to live on this earth in harmony, in peace, in amity, in tranquillity, in serenity and in neutrality with our neighbours. This is the tragedy of modern science. Civilization need no longer die. Perhaps it has to outlive even man, and pass on and upward to a higher race if there is a self-control along with the control of nature. Unfortunately, this truth of self-control has not been much remembered in modern life.

Europe has tried to control nature. Europe has not studied the science of self-control. What is the result? Love of power! Here is the difference between power and shakti. A man of shakti has disciplined himself, controlled himself, and so developed the energy which he spends in the service of others. But the man who has only learnt to control natural forces, but not himself, is tempted to be selfish. He uses power for his own advantage. The utilitarian philosophy was born in the day when Europe was flushed with her scientific successes. The utilitarian theory of life in wrong, for it regards other man as means or tools to personal ends. This, from my point of view, is not the right conception of life. The right attitude is the regard every person with reverence. Shakti is unselfish, but power is selfish. And to build up selfish power, a man wants money. He regards, himself as an acquisitive animal; who must acquire more and more, and build up more and more property. When William, the Conqueror, came from Normandy and conquered England, he said, "England is my property, and I hold it as my fee." However, parliamentary the Government of England even today is "property" of the king in name,

though not, thank God, in reality.

Never before has civilization prepared for it so vast an economic base. A stimulating climate, knowing every wholesome variation, a fertile soil, still destined to yield many times its present harvests when irrigation and scientific tillage husband it; strata rich in almost every metal, and flowing with full oil; railways setting the pace for the world, and improving every day; waterways kept idle by jealous rail roads, but needing only a liberating hand to make them unsurpassed; factories well equipped and sprucing up with belated decency; inventors better organised and more enterprising than anywhere; explores and aviators writing epics and lyrics in the air; investors holding out their gold and begging industry to use it; a government at least wedded to science and rising to statesmanship; what shall we do with all this good fortune?

Perhaps we shall be ruined by it. Let us do something to ourselves, for the good of our souls, that wealth alone does not make a nation great. It shall destroy the family instead of building homes; it can corrupt government instead of patronizing art; it can pursue power instead of wisdom, coarseness instead of courtesy, luxury instead of taste; it can give us rotting India.

Consider, again, how the modern man runs after pleasures. Aristotle said man was a rational animal. So many today are not rational but passionate. There is pursuit of pleasure in modern life. See how in big cities man struggle hard in the day to make money and night to spend it in pleasures and excitements. Young men in India have forgotten that this comfort cult is devitalising. I am not an advocate of the ascetic theory of life. A nation must not accept asceticism as its goal of life. I recognise, too, the place of limited "comforts" in the life of the natural man. I do not believe in the comfort-cult, the cult of pleasures. Nor do I say that we must not think of money. A nation has to think of money, of material prosperity and material values. There is a harmony between the material and the spiritual. All I submit is that material comforts should be subordinate to moral and social values. And where this subordination does not exist. The nation is on the path of decline.

Therefore, it is imperative on our part that we should read economics in the light of ethics. Much of what is taught in the college as "politicized economy" is capitalist economy, it is an economic system built on assumption of capitalism; and I submit that a new system is needed in moral values will be recognised as supreme. Every young man is urged upon to study "Economic Morality." It is necessary to revise economics in the light of a moral and spiritual ideal. We need new economics; for civilisation should be built on the science of Control, not the cult of pleasure. The science of Control is two-

fold : (i) Control of nature's forces, and (ii) Self-Control. We become truly civilised if we are able to have self-control. We must reject these two elements of modern life (i) the lust of power, and (ii) the cult of pleasure.

There is the third element which, also, we must reject. There is an element of violence or himsa, in modern life. There is some truth in the statement : Scratch the civilised, and underneath is the barbarian. Some time much of current civilisation is baptised barbarism. Many "civilised" men are cruel! Think of what General Dyer did in Amritsar! And, strange enough, this man who could give a cruel order for shooting down men was called by some the "Saviour of the Empire"! one admirer even compared Dyer with that soldier saint, General Gordon!

There is himsa in modern civilisation. Read the story of world-war. What cruelty was inflicted upon the people of Belgium. It may be noted, in this connection, that literature concerning crime has been on the increase in recent years. People take much interest in reading literature on crime. Consider again how cruel devices are being invented by modern science. The coming war, it has been said will be a chemical war. It will be a war of chemistry. A war which will be fought, largely, by means of poisonous gases. Many men of science are busy making more and more poisonous gases. They have invented a gas which if thrown, say, in Simla can travel all the way and affect people in Karehi. This is cruelty in science. Against this element of himsa in the modern, too, we must raise our voice of protest.

Connected with this himsa is another element, that of noise. The modern man has become a very noisy animal. Cities are concerned of confusion. We believe too much in storm and rapidity. We have founded progress with speed. We are forgetting the value of quite leisure. We do not realise the importance of periods of silence. We are in hurry. Men and women in our days are suffering from nervous breakdown. Because we live too much in the world of noises. Nothing creative was ever achieved without silence, without periods of sanctified communion.

The great and wonderful systems of Hindu philosophy have survived centuries and will survive modern civilisation, the great and profound scripture of the past, India's great literature and art, India's great thoughts, systems and visions of God were developed in periods of silence. Current civilisation must become less noisy if it is to live at all. This civilisation will burst if it continues to swirl and swell in noise.

If civilisation is to live, there must be born in our hearts a love of silence. Creativeness is born silence.

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Reshaping destiny of J&K

DR VARINDER SHARMA

In the scenic landscape once marred by turmoil and strife, a significant metamorphosis is underway. Jammu and Kashmir, the Northernmost part of India bordering Pakistan and China, had since decades found itself entangled in a web of challenges ranging from cross-border terrorism to governance issues and economic stagnation. The region witnessed a bleak panorama of despair, with the aspirations of its youth stifled and the promise of progress overshadowed by a cloud of uncertainty.

However, a seismic shift occurred on August 5, 2019, when the Bharatiya Janata Party (BJP)-led coalition government at the Centre took the bold step of revoking Article 370, which granted special status to Jammu and Kashmir. This historic decision, initially met with skepticism and resistance, has now emerged as a beacon of hope for the region. Prime Minister Narendra Modi was right from the day one was quite clear in transforming J&K and had minutest of details well placed before abrogating Article 370.

In the aftermath of this monumental decision, a palpable transformation has taken root. The once volatile region is experiencing a newfound peace, with militancy on the decline and cross-border terrorism diminishing. The scenic beauty of Kashmir is once again attracting tourists, and the global community is taking notice of its potential as a vibrant destination. Today J&K that never ever witnessed any considerable development is seeing ring roads coming up, IIT and IIM imparting quality education to students and All India Institute of medical Sciences being inaugurated in a few weeks.

Crucially, the abrogation of Article 370 has paved the way for inclusive development, ensuring that marginalized communities and women receive their rightful share of opportunities and resources. The region, now open to the world economy, is witnessing a surge in infrastructure development and investment, promising a brighter future for its residents. New highways and rail links are connecting Jammu and Kashmir with the rest of the world and preparing ground for development and many new vistas.

Moreover, significant legislative reforms have been implemented, aimed at promoting social justice and empowering marginalized sections of society. From granting reservation to OBCs and STs to criminalizing instant triple talaq, these reforms reflect a commitment to inclusivity and equality. The Panchayati Raj institutions or local bodies that never were empowered got a shot in the arm when 73rd and 74th amendments of Constitution of India were extended here after abrogation of Article 370. This empowered Panchayats and gave a boost of local self-governance.

Furthermore, the government's focus on good governance and transparency has ushered in an era of accountability, where corruption and malpractice are being swiftly dealt with. The recent confiscation of assets belonging to individuals involved in illicit activities underscores the government's determination to uphold the rule of law. Ever since Lieutenant Governor Manoj Sinha's administration has started sealing the properties of drug peddlers and those involved in or supporting militancy, there has been a considerable decline in anti-

national activities.

As the region embraces this era of transformation, the words of Prime Minister Narendra Modi resonate that he intends to take everyone along and ensure equitable development of all the states and UTs in the county. It's called Sabka Saath Sabka Vikaas. While political adversaries may criticize, the undeniable reality is that the people of Jammu and Kashmir are witnessing a paradigm shift towards prosperity and peace. Having failed to come up with the aspirations of people, political outfits like National Conference (NC) and People's Democratic Party (PDP) are losing ground in J&K as well.

Amidst the backdrop of this profound transformation, the narrative of Jammu and Kashmir is evolving from one of despair to that of hope and opportunity. The region, once plagued by unrest, is now witnessing the resurgence of civic life, with government institutions reinvigorated and public services streamlined. The civil secretariat, once a symbol of bureaucratic inefficiency, has now become a hub of efficiency and accountability, ensuring that the needs of the people are addressed promptly and transparently.

Moreover, the government's proactive approach towards combating various social evils, such as drug trafficking and terrorism, has instilled a sense of security among the populace. The crackdown on individuals involved in nefarious activities sends a clear message that lawlessness will not be tolerated, thereby fostering an environment conducive to peace and prosperity. Kashmir is witnessing a new tourism boom and the LG administration is ensuring that private investments descend here to generate employment.

The economic revitalization of Jammu and Kashmir is another significant aspect of its transformation journey. With the implementation of key infrastructure projects and the establishment of prestigious educational and healthcare institutions, the region is poised to attract both domestic and foreign investment. The resurgence of cinema halls, the redemption of religious processions, and the redevelopment of markets are all indicative of a vibrant economy on the rise. Hydroelectric projects are being funded for their early completion and rail links are going to connect Jammu and Kashmir to the world in the next few months.

Furthermore, the empowerment of women and marginalized communities lies at the heart of the region's transformation agenda. The abolition of discriminatory laws and the provision of reservation in various sectors ensure that every individual has an equal opportunity to thrive and contribute to the socio-economic fabric of the region. This inclusive approach not only promotes social cohesion but also fosters a sense of belonging among all residents of Jammu and Kashmir.

As the region embraces this new chapter in its history, it stands at the cusp of a brighter future, where the dreams and aspirations of its people can finally take flight. The journey from turmoil to transformation has been arduous, but the resilience and determination of the people have triumphed over adversity. With each passing day, Jammu and Kashmir is emerging as a shining example of what can be achieved through perseverance, unity, and visionary leadership of Prime Minister Narendra Modi.

(The writer is co-convenor professional cell BJP J&K).

YOUR COLUMN
Acharya Pramod Krishnam's expulsion from Congress

Dear Editor,
Acharya Pramod Krishnam has been expelled from Congress for 'indiscipline' for making repeated statements against party. His 'indiscipline' or 'fault' was mainly for praising Prime Minister Narendra Modi. His praise for Modi was for the consecration of Ram temple at Ayodhya. Acharyas or seers interested in politics generally find political abode or asydm in BJP which is Hindu-centric unlike Congress and its other allied parties which are non-Hindu centric. The case of Krishnam was like "odd man out". After expulsion for a period of 6 years, Krishnam has vowed to stand with Modi in all his life. Krishnam has thanked for "relieving him". If he had been uneasy at his stay in Congress, what had prevented him from leaving the party? What was the need to face expulsion which is an ignominious exit? When he had contested from Congress party ticket, he had lost the election. He had nothing to lose if he had parted his

ways with Congress. But the party has something to lose with the loss of vote not only from him but also from his followers. The loss of one single vote to a party is a gain of another party. Then the difference of votes between one party and its rival party would be two in the election. Tendering resignation would have been certainly better than facing ouster from the party. "What constituted anti-party activity" in his case? Krishnam has expressed that he wants to know if taking Lord Ram's name was anti-party activity? Was going to Ayodhya anti-party activity? It was party line not to go to Ayodhya for consecration ceremony. Besides political life, every member of the party has personal life also. Congress party professes religious freedom to people of other communities but does not like the same to Hindus. Now Krishnam has been lamenting that the party should not have opposed the repeal of Article 370 and should not have supported DMK leaders when they compared Sanatana Dharma with dengue and malaria. Was this not enough for him to leave the party? It is all okay if Krishnam had supported the abolition of Article 370, Ram Mandir coming up in Ayodhya and disagreeing with the haters of Sanatana Dharma. But how can he expect the Congress party to be tolerant at the invite given by him to Modi to attend to the foundation laying ceremony of Shri

Kalki Dham to be held on February 19? If he was determined to deviate from the line of Congress policies and programmes, why did he not come out? What has happened is good. Congress has been digging its own grave. If Krishnam is mentally with Modi and his programmes, he cannot have reason to regret. Expulsion is a blessing in disguise. At least he can be happy now. Congress sees fault in Krishnam supporting temple consecration but it does not see fault in Mallikarjuna Kharge anticipating 400 seats to BJP in the coming Lok Sabha elections. Congress did not take it seriously when Siddaramaiah was dozing in many functions. Sleeping or dozing by a government servant during office hours amounts to misconduct and indiscipline as per conduct rules. Does it not apply to rulers and law makers? Congress would have done well if it had issued notice to Krishnam before expelling him highlighting the anti-party activities he had indulged in. Obviously Congress found it difficult to mention in the notice that the support of Krishnam for Ram Mandir consecration is against the ideology of the party. After expulsion, he has blamed Rahul Gandhi for not taking on board in his Bharat Jodo Nayat Yatra. It seems he has not totally come out of Congress mentally notwithstanding his expulsion.

K.V. Seetharamaiah