

NEED TO POPULARIZE

It is good that the beating retreat ceremony has been restarted by Border Security Force at Border Outpost Suchetgarh on the International Border after about seven weeks as the same was suspended due to surge in coronavirus. Reportedly, the initiative has become an instant hit with people in large numbers converging at the designated spot on Saturdays and Sundays to witness 'Wagah-Atari-style' ceremony, comprising a structured parade by BSF men though without the participation of Pakistan. This initiative was launched in October last year as part of the border tourism promotion programme of the government. The ceremony was suspended on January 9, 2022 but as the situation improved the hustle-bustle is back as nearly 1300 persons were reportedly present on Saturday's ceremony. Earlier, the number used to touch 4000 mark as there was lot of excitement among the tourists to visit border and have a glance of this prestigious ceremony. It was a long pending demand of the tourism stakeholders of Jammu and Kashmir looking into the popularity of the similar parade at Atari border near Amritsar City. Though the demand was of involving Pakistani Army as well to make the event international but the neighbouring country didn't show any interest for the reasons best known to that country's helmsmen and therefore BSF decided to go singlehandedly and the experiment was highly successful with people reaching the Border Outpost in big numbers. There is dire need that the ceremony of Beating Retreat should be popularized in more systematic manner to woo visitors from across the country and by adding more vibrancy in the itinerary of visiting border in Suchetgarh. There is need to specially mention this parade in all the websites concerning the tourism in J&K and also by regular advertisements on local media including print media especially on Saturdays and Sundays. Also the stakeholders like Auto Rickshaw-wallahs should also be given special incentives for promoting tourism in Suchetgarh by devising special trips to Suchetgarh as it will boost the income of Auto Rickshaw-wallahs and cops especially those from Traffic Police Department should be asked not to unnecessary harass these people because conducive atmosphere is very important for wooing tourists and encouraging stakeholders.

HELPFUL HELPLINE

It is praiseworthy that Jammu and Kashmir Police has taken a step forward in mitigating people's problem by launching 'Dial 112' service in some parts of the Union Territory under the Ministry of Home Affairs' Emergency Response Support System (ERSS) project, which is one among its three projects with others including E-Beat Book and Saathi App. To start with, the JKP has shown efficacy by launching 'Dial 112' helpline where citizens can call for police help, fire brigade and ambulance services. It is started in Kashmir wherein the citizens can Dial 112 whenever they are in distress and for any kind of emergency assistance. The JKP deserves kudos for this as this will go a long way in curbing crime and deterring those who give two hoots to the law of the land and indulge in crime despite stringent laws. It is good that the helpful helpline will also extend assistance in terms of women safety as the crime against women is on rise and recent acid attack on a girl in Valley is the testimony to this harsh reality. The JKP should also consider to introduce other citizen centric services to augment the security set-up as E-Beat Book is a web and mobile based application which eases the collection, updation and analysis of the information related to crime and criminals in a real time. In each division, there will be an 'Atal Sebhagita Kendra', which shall be under the supervision of a Beat Officer, having an Android Phone to the use the app. The E-Beat Book would be linked with Crime and Criminal Tracking Network & Systems (CCTNS), which would help in a real time update of crime/criminal data. The citizens can directly approach the 'Atal Sebhagita Kendra' for redressal of their grievances and can render their suggestions too. Similarly, the 'E-Saathi' App would help the general public, including senior citizens, to remain in touch with the police and also give suggestions to facilitate participative community policing. Hopefully JKP will soon come up with these services to become the best police force in the country and provide fast and accessible services to the people of the Union Territory to make it the safest unit in the country.

Shivaratri: The Blissful Night For Evolution

Shivaratri is a blissful night for devotees. On this night, Shiv bestows His grace through the cosmic dance of fusion -- Shiv with Shakti -- leading to evolution and transformation.

Shiv is the primal atman -- omniscient, omnipresent, and omnipotent. Shiv means that which is auspicious, propitious, gracious, benign, kind, benevolent, and friendly. His common epithets are Shambhu meaning benign; Shankar -- beneficent; Maheshwar -- great Lord; and Mahadev -- great God. Shiv is represented in a variety of forms: as the cosmic dancer Nataraj; as a naked ascetic; a mendicant beggar; Adiyogi; and as Ardhanareshwar -- an androgynous union of half male and half female. Shakti paired with Him is the embodiment of power and manifestations of Uma, Sati, Parvati, Durga, and Kali.

According to Kashmiri Shaivism, Paramshiv is Parabrahman, the ultimate reality, the one form wherefrom everything emerges. Paramshiv manifests himself by a process of descent, from Paramshiv to jiva, through 36 tattvas. The vibrant creative energy of Paramshiv known as spanda, moves him to manifest these 36 tattvas as lila, divine play, on Shivaratri.

Shiv-Shakti -- consciousness and awareness of light --

Vijay Hashia

'Jan Bhagidari': Platform to be a part of governance

Jammu and Kashmir administration has made 'Jan Bhagidari' as main mantra towards making the dispensation more responsive, accountable and transparent besides ensuring rapid growth and development in the Union Territory. In order to ensure effective implementation of flagship and other government schemes at grassroots level, UT government has launched an intensive public outreach campaign to raise awareness about the schemes being implemented for empowerment of common masses.

The campaign included targeted delivery of health insurance among the rural population, quantifiable panchayat wise self employment and installation of functional tap water connection to each household besides a slew of public programmes to facilitate Jan bhagidari by making government working more transparent and participatory for general public. One of the major initiatives to further public participation in overall development process in the UT, the J&K government launched the 'Janta Ki Scheme-Janta ki Bhagidari' campaign. The programme focused on improving public access to Beams-

Empowerment portal. It is a simple way of viewing details about all ongoing works in an area to inform and solicit people's participation in development process and corruption-free governance.

The idea is to make working of government institutions more transparent at the grassroots level and enable people to keep a check on progress of development projects. Every citizen can now access details about the type and extent of work under execution in their area or any part of the Union Territory at the click of a button. This technologically advanced utility will ensure quality and timely completion of development works. The information available on this one-stop platform www.beamsjk.gov.in can even be utilized for timely feedback and suggestions by public for improving expenditure outcomes in spirit of 'Jan Bhagidari' thereby enabling them to directly participate in development of their area.

As on date, the portal hosts 33,099 works being executed in the Union Territory at a cumulative cost of around Rs 12,200 crore with micro details of up to village level. Jammu and Kashmir is first in the country

for taking lead in enforcing reforms in expenditure management and account of each penny has been made available in public domain. Another initiative of the Government, Budget, Estimation, Allocation and Monitoring System (BEAMS) is an online computerized web based application for preparation and authorization of budget. It enables online flow of resources and the departments can allocate funds to their field offices through this system. It supports reliable, accurate and better monitoring control for budget planning and expenditure audit besides real-time reconciliation of accounts in comparison to manual budgeting process which lacks transparency.

The government has taken a string of other e-initiatives in addition to BEAMS and Empowerment to achieve greater transparency and accountability in its functioning. Some prominent among those included PROOF (Photographic Record of On-site Facility), which is a mobile app for monitoring progress on all the works allocated to different departments. It gives the public a pictorial view of works along with its geographical coordinates includ-

ing latitude and longitude besides user comments on work progress. JKPaySys (JK Payment System) is one another e-initiative of the government to enable online submission of bills to treasuries eliminating unwarranted delays and corrupt practices. Further, as a result of sustained institutional reforms in the UT and sharp focus on completion of works in a time-bound manner, there is a substantial impact on ground in terms of completion of projects.

Till date, a total of 21,943 projects have been completed across the Union Territory including 9,229 projects completed during 2018-19 and 12637 during 2019-20. The primary objective of all these remarkable initiatives is to ensure public participation in overall development process in the UT. These steps are aimed at strengthening the institution of Jan Bhagidari (public participation) making it an integral part of transparent and accountable governance. J&K administration is earnestly working since the past two years to make the entire governance structure transparent and accessible to the public in a total hassle-free manner.

Context about Uttar Pradesh elections

■ KANCHAN BASU

Uttar Pradesh elections of 2022 are the most important Assembly elections in living memory. The poll outcome in India's weightiest State will be a crucial metric of public sentiment ahead of the 2024 Lok Sabha election. Uttar Pradesh invites attention not merely because of its size but right now because of its centrality to the Hindutva project, and equally importantly, the Opposition taking shape against it. The landslide victory of the Bharatiya Janata Party (BJP) in the 2017 Assembly elections created the conditions for the establishment of a communal-authoritarian regime in Uttar Pradesh. The new political dominance was reflected in the increasing mainstreaming of Hindutva in Uttar Pradesh's public arena. The huge legislative majority enabled the BJP to advance its political agenda virtually unopposed. Most Opposition parties during this period were not visible on the streets against BJP government (with the exception of the Congress which led several public protests). The Opposition parties came to life only in the last few months with the farmers' movement and Lakhimpur Kheri incident proving to be the spring board for launching their respective campaigns.

Identity politics has been at the centre of Uttar Pradesh politics for the last three decades. After 2014, Hindu communalism gained momentum at the expense of caste politics which was weakened by the BJP's campaign of uniting voters across caste lines by building a wide-ranging Hindu coalition. This was made possible because the Rashtriya Swayamsevak Sangh (RSS) intervened to garner the support of non-Yadav Other Backward Classes and non-Jatav Dalit communities by assuring them that they would no longer be neglected as they had been under the Bahujan Samaj Party (BSP) and the Samajwadi Party (SP) governments. But the tables have turned as those very groups that helped BJP to gain 'Power' in Uttar Pradesh are now disgruntled that they have not got their share of 'Power'. Uttar Pradesh Chief Minister Yogi Adityanath's three Other Backward Classes (OBC) Ministers have jumped ship, along with a steady trickle of other OBC leaders heading out, citing the same mantra in their resignation letters -- neglect of Backwards, Dalits, Farmers and Unemployed Youth. As early as 2019, more than 100 BJP MLAs, mostly belonging to Backward Castes, had staged a 'Dharna' (agitation) inside the Vidhan Sabha and shouted slogans against their own government. It was only after the senior party leadership intervened and gave them assurances that they could be pacified. These lines are contours of a much larger story which appears to be taking shape beyond the State elections that begin in 10 February. The exit of influential OBC leaders and Jat anger in western Uttar Pradesh against the BJP following the yearlong 'Farmer's Agitation' indicate the difficulties of seeing groups as permanent majorities and minorities. In democratic polities, categories of majority and minority are not fixed -- there is no pre-existing Hindu majority that will always vote en bloc against an imagined enemy -- the Muslim minority. Shifting electoral majorities do not coincide with persistent social cleavages. Indeed, democratic politics offers the possibility of redefining who belongs to a majority and whom to a minority across multiple arenas. The substantive shift in political discourse in this election has been encouraged by a surge of protests in the last two years. The anti-Citizenship (Amendment) Act (CAA) protests,

the Farmers' movement, the student agitation despite the brutal police crackdown and the thousands of people regularly taking to the streets demanding jobs have pushed this shift. What is striking about these protests is that they were not organized by political parties and that people are willing to take to the streets despite concerted efforts to stop them, but also, above all, they are concerned with the everyday issues of life. The discontent brewing and growing across the State is propelling the shift towards the material conditions of life. This has shaped opposition against the BJP especially with regard to the crucial issue of jobs as the State has failed to provide employment.

A generation has gone by since 'Mandal', and now OBC youngsters empowered by its fruits, have logically longed for more. The 2010 economic slowdown soured many dreams, but in Prime Minister Narendra Modi, a significant OBC section found a hero. OBCs made their presence felt in the 2014 election. There was a record turnout of 68 per cent of 18 to 25 year olds who represented 25 per cent of voters - higher than the national average. The Centre for the Study of Developing Societies (CSDS) records that 34.4 per cent of them supported Narendra Modi's Bharatiya Janata Party, which was three percentage points above the overall support for the party. It appeared they were willing to give up the hard-earned material benefits of 'Social Justice' for the emotional succor of 'Accommodation' under the saffron umbrella. Narendra Modi, and then Yogi Adityanath, had been able to fold everyone into the 'Kamandalu'. Jat BJP leaders, who felt ignored during the past five years of the Yogi Adityanath regime, have suddenly found a voice. The BJP's Jat face from Haryana was uncertainly dumped from the national executive of the party in December, 2021 after the extended support to the 'Farm Laws'.

In Loni rally in Ghaziabad, Amit Shah invoked Gurjar icons Rampyari Gurjari and Mihir Bhoj and claimed it was a Gurjar who made invader Timur pack in his bags. The incumbent BJP MLA Nand Kishore Gurjar is facing a tough contest from another Gurjar heavyweight Madan Bhaiyya from the Rashtriya Lok Dal (RLD) and the Bahujan Samaj Party (BSP) Haji Aqil in a constituency dominated by Muslims, Gurjars and Jats. In a surprise move, Samajwadi Party (SP)-Rashtriya Lok Dal (RLD) alliance has given tickets to 12 Gurjar candidates, the most among the leading parties. The community is said to vote for the candidates of its caste, irrespective of party affiliation.

Observers said there were no surprises left in the BJP's arsenal. The party is concerned about the eroding Jat and Gurjar vote bank and is not being to find a suitable replacement for those crucial votes. The downturn in the economy since 2016 has led to desperation in Uttar Pradesh; while not shown on television or most newspapers, a rapid fall in living standards has led to a churn being triggered off. Uttar Pradesh may have been BIMARU (Bihar, Madhya Pradesh, Rajasthan, Uttar Pradesh - a term to describe backwardness) but it has done successively worse and that has added to the misery. Labour force data has established the U.P.'s total working-age population has increased by over 2 crore over the past five years, but the total number of people with jobs shrunk by over 16 lakh. Youth unemployment has increased five times since 2012. The Gross State Domestic Product (GSDP) of UP grew

to see Raman's young age and was impressed by the confidence with which Raman responded to the professor's words. In 1904, Raman completed BA with first place. He wanted to go to England for higher education but was unable to do so due to ill health. He enrolled in a class at Presidency College and chose physics as a subject for MA, after which Raman married Loka Sundari, who had a special interest in music. It was an inter-caste marriage which Raman made a unique thing of his time. In 1907, Raman was posted in Calcutta as an Assistant Accountant in the Finance Department of the Government of India. Despite the complexities of his government job, he continued his research in physics. One day, Raman was returning home from his office by tram when he saw a sign that read, 'Indian Association for the Cultivation of Science.' He stopped the tram, got off and went inside the office. He met Amrit Lal Sarkar, the founder of the office and sought permission to do research in physics, which he got immediately. Thus, after leaving the office, he got involved in research work. Due to his research work, his fame spread far and wide and professors and young students from all over the world came in contact with him. After some time Raman was transferred to Nagpur. When they arrived, the plague broke out a few days later. In 1911, he was transferred to Calcutta as the Accountant General (AG) of the Department of Posts and then engaged in research work in Calcutta. The College of Science was established in Calcutta in 1914 and required a professor of physics. After much research, the Vice Chancellor spoke to Ashutosh Mukherjee. Raman fell in thought. Government gazetted jobs on one hand and private college on other? Raman's fame was spread far and wide due to his research work. In the end, Raman agreed to the job even though his salary was about to be halved. The college was completed in July 1917 and Raman left the government service to become a professor.

This was his favorite work and he got the opportunity to do research in physics. Prof Raman made valuable contribution in the upliftment of Indian Institute of Science Development. Due to his efforts the Indian Science Congress came into existence and he took over as the head

of a compound growth rate of only 1.95 per cent over 2017-21. In contrast, the rate was 6.92 per cent over 2012-17 during the previous State Government. Inflation, especially food inflation, has hurt the poorest who form the bulk of UP's population. NITI Aayog's first Multi-Dimensional Poverty Index ratings have U.P. in the bottom three, with 37.79 per cent being poor, far higher than the national average. The Aayog's Health Index showed UP to be continuing to be the worst performer. This was for data before the novel Corona virus pandemic struck. The State of affairs of pandemic management in the State was made clear by bodies seen afloat in Ganga, later buried in shallow graves on the river banks. Goods and Services Tax (GST) and then the mishandling of COVID-19 have disproportionately affected the informal economy, which for a State like UP is in effect its only economy. There was no relief as far as the crisis in agriculture was concerned and farmers in UP became more anxious with the enactment of the new farm laws; this is why the farmers' agitation has been able to strike a deep chord in the State. Unease with a Chief Minister running a caste-conscious administration got full expression. The failing economy has fuelled the feel-bad sentiment in the State. More to the point, voters do not seem to be terribly excited about their experience of living under a Hindu Rashtra in Uttar Pradesh. But still, what is not clear is to what extent the popular discontent will impact elections and translate into votes against the ruling dispensation. People have paid the economic price for the Government's neglect of their basic needs. Will the ruling party pay the political price for the discontent of millions of poor workers who had to trek back home after the pandemic and lockdown, the appalling shortage of public health facilities, and massive unemployment in one of the most crucial States of the Union?

Last year, according to National Crime Records Bureau (NCRB) data, crimes against them in UP constituted 25 per cent of all crimes recorded against Dalits in India. Bahujan Samaj Party (BSP) has gone into virtual silent mode and this has allowed the Samajwadi Party (SP) to try and extend its reach and construct a broader coalition encompassing Dalits too in a way Rashtriya Janata Dal (RJD) Lalu Prasad Yadav managed to in Bihar in the early 1990s. The refusal of the BJP to conduct a caste census or declare the numbers of the Socio Economic and Caste Census (SECC) conducted in 2011, has provoked more anger among numerically smaller castes and their leaders, who had so far subsumed themselves in the Hindutva tent. This has been exacerbated by upper caste dominance which has played out in five years. In 2017, the Vidhan Sabha in Lucknow consisted of 44.3 per cent upper caste MLAs, their highest share in the State's Assembly since 1980.

These are noises which will haunt whoever comes to power in March. Uttar Pradesh is on the cusp of change. There seems to be a clamour for real change, real power and empowerment. Backwards not being content with playing 'Kevat' or 'Shabari' to Bhagwan Ram on a saffron stage, but wanting to write their own epic. Like Farmers' stir provided a road-map to all sections of society by making sure they do not get steamrolled, voices gathering in India's most populated State, may provide a grammar and a vocabulary to resist the national discourse in place since 2014. It is significance of Uttar Pradesh Assembly elections, not necessarily its result.

of this organization. It was during these days that the Indian Institute of Science was established in Bangalore and Prof Raman became its director. In 1921, Prof Raman reached Oxford University in England to deliver a lecture by sea. The deep blue waters of the Mediterranean Sea caught his attention during the journey. They came back to find out the secret of the blue color. In 1922, he wrote research articles on this subject which was highly appreciated. In 1922, the University of Calcutta awarded him D.Sc. In 1924, the British Association invited him to inaugurate a conference on optics at a meeting in Toronto. For about ten months, Raman studied at various universities in England, Canada, the United States and Norway. For the next three consecutive years, he along with his colleagues studied the rays produced by the scattering of light on air, ice and other liquids and solids and on February 28, 1928 discovered a unique effect which he called 'Raman Effect', which became famous all over the world.

For this discovery, the Italian Science Council awarded him 'Mentucci Medal' in 1928. The Government of India conferred the title of Sir on June 3, 1929. In 1930, Royal Society of London awarded him the Hughes Medal, the highest award. For this discovery he was awarded Nobel prize on December 10, 1930 in Stockholm, capital of Sweden. From there he received invitations to speak in Sweden, Norway, Denmark, and Germany and a flurry of honors ensued. The following year, in 1931, he was honored by the Universities of Bombay, Kanshi, Madras and Dhaka. He retired from his post in 1933. In 1934, he was elected the President of the Indian Academy of Sciences. Until 1943, Dr. Raman was the director of the Indian Institute of Bangalore. He was awarded Bharat Ratna on August 15, 1954. In 1957, Dr Raman was awarded the International Lenin Prize. In the end we can say that Prof. Raman was not only a great scientist or researcher but above all he was a kind person, sympathetic towards the poor and a great man of high order. The day on which the discovery of Dr Raman was completed is celebrated as National Science Day every year all over India.

Vijay Garg.

YOUR COLUMN

Dr C V Raman, inspiration for youth

Dear Editor,

'Every good deed in life should be done in a way that is holy as religion.' Nobel laureate Dr C V Raman, who spent his whole life as a selfless servant, was constantly engaged in scientific research and rose to great heights. He considered aspiration, courage and service as his ideal. He always told the youth to never use research for self-promotion and self-pride. According to him another name for the search for truth is science. This truth is not only true of the physical world, but also of the world of logic, of the world of psychology, and of everyday life. The true scientist always rejects lies and lies. Expressing his views on Vishwavidyalaya, he said that it is not a university which does not teach the search for truth. The search for truth alone is called discovery. It is only through research that new and evolving treasures of knowledge are obtained. The student should be like a seeker or else he will lag behind in acquiring knowledge. The great scientist was born on November 7, 1888, in the village of Thiruvankavai near Trichanapalli, to Chandrashekhar Ayre and Parvati Amel. Raman's father was a teacher of mathematics and physics at Church College in Visakhapatnam. He was also interested in astronomy and music. He was adept at playing Veena and Mirdang, which influenced CV Raman also. Raman secured first position in class X. He heard a speech by Madame Anne Besant, who was so impressed that he read her other books and studied several religious texts. Raman was interested in physics since childhood and built a dynamo while in school. While in school, she came across John Findel's book New Fragments. There was an article in the book about water which impressed him the most. This article eventually became a tool for his research. The blue color of the sea water also inspired him to search. Raman enrolled in Presidency College, Madras to study and was the youngest student in his class. Prof Elliot was shocked