

TIME MANAGEMENT

In our fast-paced modern lives, time is a precious commodity. With only twenty-four hours in a day, it's essential to manage our time effectively to accomplish our tasks and maintain a healthy balance between work, sleep, and social life. Failure to do so can lead to stress, burnout, and a lack of fulfillment in various aspects of life.

Time division involves allocating specific periods to different activities based on their priority and importance.

This ensures that each task receives adequate attention and prevents neglect of essential aspects of life such as work, sleep, and socializing. Without proper time division, individuals may find themselves overwhelmed with tasks, leading to inefficiency and dissatisfaction.

Prioritizing tasks is crucial for effective time management. Work should be given the highest priority since it is often the primary source of income and contributes to overall well-being. Adequate sleep follows as the second priority, as it is essential for physical and mental health.

Lastly, socializing with family and friends is important for emotional support and personal fulfillment.

Students face unique challenges in managing their time due to academic commitments, extracurricular activities, and personal development.

Proper time management is essential for students to excel academically while also maintaining a healthy balance between study, recreation, and personal growth.

Gudi Padwa & Navreh signify India's Diversity

■ OMKAR DATTATRAY

The festival of Gudi Padwa of the Marathas in Maharashtra and Goa the Navreh festival of Kashmiri Pandits symbolize and signify the rich cultural diversity and it is the litmus test of the doctrine of unity and diversity of India. Both the Marathas and Kashmiri Pandits celebrate with great enthusiasm and fervor their new year day on the first day of the Chaitra Shukpaksh every year and it is in fact the celebration of the unity in diversity. It points to the fact that different communities in India celebrate their new year in different way as per their tradition, ritual and custom and it reflects the vibrant and dynamic cultural diversity of India and we should resolve to uphold and strengthen this diversity for the sake of preserving our diverse cultural landscape. It is no coincidence that the Marathas and Kashmiri Pandits celebrate their new year on the first day of Chaitra month of the Hindu Calendar. Gudi Padwa and Navreh are the spring festivals and are celebrated with gaiety by the two communities concerned. We should take pride in our rich cultural diversity where the different communities celebrate their festivals including the new year occasion in their unique and different way as per their custom and traditions. Gudi Padwa is a spring festival marking the start of the lunisolar new year for Maharathi and Konkani Hindus. It is celebrated in and around Maharashtra, Goa & Daman at the start of Chaitra, the first month of the lunisolar Hindu calendar. The festival is characterized by colorful floor decorations called rangoli, a special gudi dvaja, which is a saari or dhoti or other piece of cloth garlanded with flowers, mango leaves, a sugar crystal garland called gathi, topped with upturned silver or copper vessels. Celebrations also include street gathering, dancing and festive foods. In Maharashtra the first day of the bright phase of the moon is called gudi padwa. Konkani Hindus variously refer to the day as sausara padavo or saurara padvo. Telugu Hindus celebrate the same occasion as Ugadi, while Kannada Hindus in Karnataka refer to it as Yugadi. Sindhi people celebrate the day as Cheti Chand, it is observed as the emergence of the day of Jhulelal. Prayers are offered to Jhulelal, and the festival is celebrated by making delicacies like Tahiri - sweet rice and sai bhaji. However this is not the universal new year for all Hindus.

For some, such as those in and near Gujarat, the new year festivities coincide with the five day Diwali festival. For many others, the new year falls on Vaisakhi between 13 and 15 April, according to the solar cycle part of the Hindu lunisolar calendar and this is by far the most popular not only among Hindus of the Indian subcontinent but also among Buddhists and Hindus of Southeast Asia. Gudi Padwa signifies the arrival of spring and the reaping of rabi crops. The festival is linked to the day on which the Hindu god Brahma created time and the universe. But the Hindu new year day is celebrated in different way by the various Hindu communities and this shows the diversity and richness of Indian culture. Kashmiri Pandits have a cultural history of 5000 years and they are celebrating their festivals in their unique way as per their tradition and custom. The Kashmiri Pandits celebrate their new year as Navrah and observe and celebrate it in a unique way exhibiting the cultural diversity and their rich cultural ethos. On the evening of the Amavasha of the first fortnight, the Kashmiri Pandits fill the rice in a plate called Thal and keep some cooked rice, curd, milk, flowers, pen, KP Almanac called Janthri and some coins and walnuts in the thal and it is called Thal Barun and on the morning of the first day of the second fortnight of Chaitra the KP's take a glimpse of the thal and then they start the days chorus. The rice kept on the plate is cooked and a salty yellow preparation called in Kashmiri Parlanche Thair is prepared and all the family members partake Thair and feel good and enjoy it especially the children. The new year day is called Navreh and is celebrated with great enthusiasm and pomp and show. Even in the exile and displacement, the KP's have upheld their culture and tradition and they celebrate their festivals with fervor. In their 35th year of displacement from valley they have celebrated their new year day Navreh with traditional gaiety and enthusiasm and the Kashmiri Pandits take pride in their cultural heritage and celebrate all their festivals even in their displacement. The KP's are transmitting their cultural heritage and legacy to the coming generations and they deserve all praise for conserving and protecting their culture in the trying times and circumstances. On the occasion of the Navreh, the Kashmiri Pandits visit the gardens and enjoy the beauty of the spring season. Even here in Jammu as well on the third day of the second fortnight of the Hindu calendar month of Chaitra called Zangthre the housewives visit their ancestral maternal home and they are given a packet of salt as it is believed to be the good omen and the KP's also visit some gardens and parks and enjoy the beauty of spring season Here in Jammu, the Bagwan Shri Gopinath Ashram Udhaywala observes and celebrates the Zangtre and the women folk are provided the Athuroo and a packet of salt. In short the celebration of Gudi Padwa by the Maharashtrians and the Navreh by the Kashmiri Pandits and the celebration of the Hindu new year day by different Hindu communities in different places in the country in different ways signify the rich cultural diversity of India and we should take pride on our rich cultural heritage and pass on the culture to the future generations. It also shows the unity in diversity of India. Let us preserve the pristine beauty and grandeur of our rich and vibrant culture.

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

Concept of Society and Culture

■ MOHAMMAD HANIEF

Though the term society and culture is used today as a scientific concept by most of the social sciences, its most comprehensive definition has been provided in anthropology. Humans are social beings. That is why we live together in societies. Day-to-day we interact with each other and develop social relationships. Every society has a culture, no matter how simple that culture may be. Culture is shared. The members of every society share a common culture which they have to learn.

Culture is not inherited it is transmitted from one generation to the other through the vehicle of language. Like societies, cultures differ all over the world. The two concepts society and culture are closely related and sometimes can be used interchangeably.

In common parlance the word society is usually used to designate the members of specific in-group, persons rather than the social relationships of those persons. Sometimes the word society is used to designate institutions. Society is a word used in routine life with a particular meaning. Everyone often defines society as an aggregation or collection of individuals. But in sociology and anthropology, the term is used in a different sense. The term "society" refers not just to a group of people but to a complex pattern of norms of interaction that exist among them. In terms of common sense, society is understood as a tangible object, where as in sociology and anthropology it refers to an intangible entity. It is a mental construct, which we realise in everyday life but cannot see it. The important aspect of society is the system of relationships, the pattern of the norms of interaction by which the members of the society maintain themselves. Some anthropologists say that society exists only when the members know each other and possess common interests or objects. The roots of the term society can be traced to the Latin word socius which means companionship or friendship. George Simmel an eminent sociologists has stated that it is the element of sociability or companionship which defines the true essence of society. As Aristotle stated centuries ago man is a social animal, it brings into focus that man always

lives in the company of other people. Society has become an essential condition for human life to continue. Herein, we will discuss some of the views of the social thinkers who had on society and how they have perceived the same.

Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions. This latter term institution refers to clusters of rules and cultural meanings associated with specific social activities. Common institutions are the family, education, religion, work, and health care. Popularly speaking, being cultured means being well-educated, knowledgeable of the arts, stylish, and well-mannered. High culture-generally pursued by the upper class-refers to classical music, theater, fine arts, and other sophisticated pursuits. Members of the upper class can pursue high art because they have cultural capital, which means the professional credentials, education, knowledge, and verbal and social skills necessary to attain the "property, power, and prestige" to "get ahead" socially. Low culture, or popular culture-generally pursued by the working and middle classes-refers to sports, movies, television sitcoms and soaps, and rock music. Remember that sociologists define culture differently than they do cultured, high culture, low culture, and popular culture. Sociologists define society as the people who interact in such a way as to share a common culture. The cultural bond may be ethnic or racial, based on gender; or due to shared beliefs, values, and activities. The term society can also have a geographic meaning and refer to people who share a common culture in a particular location. For example, people living in arctic climates developed different cultures from those living in desert cultures. In time, a large variety of human cultures arose around the world.

Today, sociologists generally endorse social learning theory to

explain the emergence of culture. That is, they believe that specific behaviors result from social factors that activate physiological predispositions, rather than from heredity and instincts, which are biologically fixed patterns of behavior. Because humans are social beings, they learn their behaviors (and beliefs, attitudes, preferences, and the like) within a particular culture. Sociologists find evidence for this social learning position when studying cultural universals, or features common to all cultures.

Although most societies do share some common elements, sociologists have failed to identify a universal human nature that should theoretically produce identical cultures everywhere. Among other things, language, preference for certain types of food, division of labor, methods of socialization, rules of governance, and a system of religion represent typical cultural features across societies. Yet all these are general rather than specific features of culture. For example, all people consume food of one type or another. But some groups eat insects, while others do not. What one culture accepts as "normal" may vary considerably from what another culture accepts.

Society also implies difference but this sense of likeness does not exclude diversity or variation. Society also implies difference and it depends on the latter as much as on likeness. A society based exclusively on likeness and uniformity is bound to be loose in socialites. All our social systems involve relationships in which differences complement one another; for e.g., family rests upon the biological difference between sexes. It has been argued that likeness is necessarily prior to the differentiation of social organization.

Early notion of culture was popularised among Anthropologist in order to understand homogeneous societies. In the modern world the relationship between culture and society is a complex one. Culture is produced and reproduced within the society and society acts in certain way in a culture. But how does culture work in the complex societies? Early Anthropologists used culture as the set of practical and contingent significations, while postmodernists use it to mark the domain of signifying practices.

"JEEN GAARIAN DA" (life in Villages)-book review

■ DR RASHPAL SINGH

When I thought to bring it in the notice of readers a book having 118 pages being written by an renowned educationist hailing from Village Bari Tehsil Ramnagar District Udhampur; Thakur Dass (Retd) ZEO, it was a pleasant experience to put my point of view about the Dogri Book Jeen Gaarian Da means Life in villages. "Jeen Gaarian Da" is a significant literary work in Dogri language, penned by Sh Thakur Dass Samthial Rtd. ZEO. The title translates to "The Ways of Life in Villages" in English, reflecting the central theme of the book, which explores the intricacies and complexities of human existence through the lens of Dogri culture and society.

The narrative of "Jeen Gaarian Da" revolves around the people dwelling in clean and safe environment. The author skillfully weaves together various narrative threads to depict the rich tapestry of Dogri life, delving into the joys, sorrows, aspirations, and struggles of its characters.

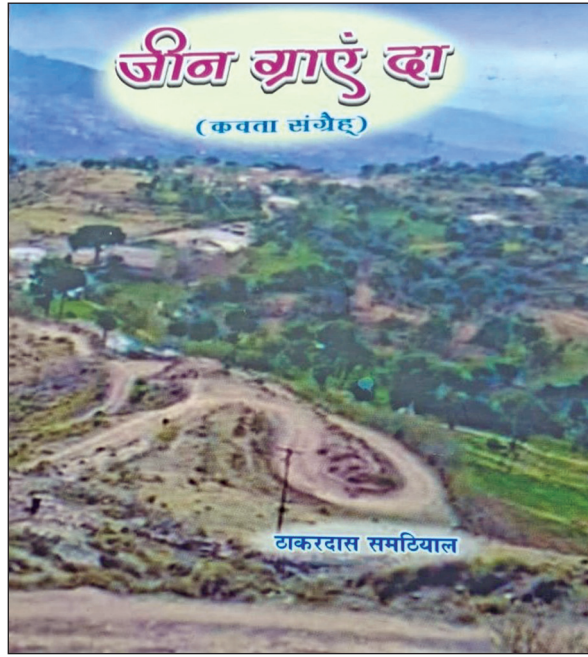
One of the notable aspects of the book is its portrayal of Dogri culture and traditions having loud message for young generation. Through vivid descriptions and authentic dialogue, the author brings life customs, rituals, and folklore that are integral to Dogri identity in the shape of poetry and literature.

Moreover, "Jeen Gaarian Da" offers insightful commentary on broader social issues, such as social, political, or cultural themes addressed in the book. The author's keen observations and nuanced exploration of these themes contribute to the book's relevance and resonance beyond the confines of Dogri literature.

In terms of literary style, comment on the author's writing style, use of language, and narrative techniques is really appreciable. The prose is lyrical and evocative, transporting the reader to the landscapes and emotions evoked in the book. The author's command of the Dogri language shines through, lending authenticity and power to the storytelling.

Overall, "Jeen Gaarian Da" is a remarkable book which is offering a compelling exploration of life, culture, and society. Its rich tapestry of characters, vivid depiction of Dogri life, and insightful on social issues make it a must-read for anyone interested in regional literature and culture.

"Jeen Gaarian Da" is a deeply nuanced and multi-dimensional book in which author tried to highlight all parameters of interest. The author masterfully portrays their struggles, triumphs, and



relationships, drawing the reader into their lives and making them care deeply about their journeys.

The book also explores universal themes of love, loss, identity, and belonging, transcending cultural boundaries to touch the hearts of readers.

Moreover, "Jeen Gaarian Da" offers a panoramic view of Dogri society, capturing its complexities and contradictions with nuance and sensitivity. From the rustic charm of rural villages to the bustling energy of urban centers, the book paints a vivid portrait of life in Dogri-speaking regions, highlighting the challenges and opportunities faced by its inhabitants.

Furthermore, the language used in "Jeen Gaarian Da" is a testament to the richness and beauty of the Dogri language. The author's prose is lyrical and poetic, infused with the rhythms and cadences of everyday speech. This linguistic prowess adds depth and texture to the narrative, elevating it beyond mere storytelling to

a work of art.

Overall, "Jeen Gaarian Da" is a tour de force of Dogri literature, showcasing the talent and creativity of its author.

In addition to its exploration of social themes, "Jeen Gaarian Da" also delves into the spiritual and philosophical dimensions of life. Through the experiences of characters wrestling with questions of faith, destiny, and the meaning of existence.

One of the most striking aspects of the book is its exploration of the intergenerational dynamics within Dogri families and communities. Through the interactions between characters of different ages, the author sheds light on the traditional values.

In addition to its exploration of social themes, "Jeen Gaarian Da" also delves into the spiritual and philosophical dimensions of life. Through the experiences of characters wrestling with questions of faith, destiny, and the meaning of existence, the book invites readers to contemplate larger existential questions and the search for transcendence amidst the struggles of everyday life. Whether it's the solace found in religious rituals or the existential angst of confronting mortality, the spiritual undertones of the narrative add depth and resonance to the book.

Furthermore, "Jeen Gaarian Da" offers a vivid portrayal of the natural landscapes and cultural heritage of Dogri-speaking regions. From the majestic mountains to the fertile plains, the author's descriptive prose transports readers to the sights, sounds, and smells of the land, immersing them in the beauty and richness of the region. Moreover, the book celebrates the cultural heritage of Dogri-speaking communities, from folk traditions and oral storytelling to culinary delights and festive celebrations, offering a glimpse into the vibrant tapestry of Dogri culture.

In conclusion, "Jeen Gaarian Da" is a multifaceted masterpiece that resonates on multiple levels. Through its exploration of social, cultural, and existential themes, its richly drawn characters, and its evocative portrayal of the land and its people, the book offers a profound meditation on life, identity, and the human experience. It stands as a testament to the enduring power of literature to illuminate the human condition and inspire reflection, empathy, and understanding. I also suggest to keep the book in libraries for further studies like young students and scholars in Dogri language who can use this book as reference.

(Book reviewer is Sr. lecturer in SED JK UT, Tehsil Ramnagar, District Udhampur)

Hunar : Vocational Education at Muslim Girl's Doorstep

■ ER.PRABHAT KISHORE

Background

"HUNAR" as a concept evolved under the active guidance of Honourable Chief Minister of Bihar, Mr. Nitish Kumar. The "Hunar" programme under the National Programme for Education of Girls at Elementary Level (NPEGEL) of Sarva Siksha Abhiyan was inaugurated by Honourable Chief Minister Nitish Kumar at S.K. Memorial Hall, Patna on 2nd July, 2008 at state level and by then Union Human Resource Development Minister Arjun Singh in Delhi on 3rd July, 2008 at national level.

HUNAR is a collaborative project of the Government of Bihar and the Union Ministry of Human Resource Development. It is an innovative and powerful project focusing on Minority Muslim Girls which will have far-reaching ramifications in terms of creation of decentralized educational delivery mechanisms. This Programme is totally community based. It encourages a network of educational institutions (Madarasas, Maktabas and Centers run by socio-religious organizations of the Muslim Community) in the minority community neighbourhood, which allows easy access to these young girls in terms of both geographical and socio-religious context, which is acceptable to their families and community. This type of decentralized delivery mechanism has never been attempted on such a large scale. Girls education statistics, particularly among Muslim girls, in Bihar is very low and the Hunar Programme is an intervention that will encourage Muslim girls to join the educational mainstream in the long term. To implement Hunar, Bihar Education Project Council (BEPC) has entered into an agreement with the National Institute of Open Schooling (NIOS), an apex nodal body for distance education in the country. This agreement provided free skill training to about 13768 girls across Bihar, who are either studying in various schools or have dropped out. The seven trades (along with course code identified by BEPC for skill training were 251-Jute Production, 256-Bakery & Confectionary, 401-404-Gram Sakhi (for health care service), 439-441-Early Childhood Care and Education, 442-444-Basic Rural Technology, 612-Beauty Culture, and 705-706-Cutting and Tailoring.

The Hunar scheme has been implemented through three Nodal Agencies in Bihar i.e.Imarat Sharia Educational and Welfare Trust, Edara-e-Sharia and Rahmani Foundation. These 3 are old established socio-religious organizations of the Minority Muslim Community which run schools, Maktabas, Hospitals etc. They have deep penetration in minority dominant areas of the stated and enjoy the trust of the community. Under this scheme NIOS, in consultation with BEPC, has made special provisions for parameters related to infrastructure, fees as well as number of students at study centers (designated as AVIs) run by these nodal agencies. These special provisions were made to facilitate easier accreditation of AVIs for this programme. Hence accreditation for traditional educationally backward institutions, especially Madarasas and Maktabas, was easier. It is envisaged that the skill training of girls will help them in their future areas of work. NIOS provides free

course material including Urdu text books under this programme which is useful for most of the girls coming from families living under abject poverty. The BEPC has utilised funds provided by the Government of India (Under SSA through NPEGEL), and the State Government of Bihar for this purpose. This initiative significantly improved the access of Muslim girls to the school level education being provided by the aforesaid eventual accredited centers and encouraged their parents to ensure their enrolment in government schools.

Objective of Hunar Programme

"To mainstream the education of Minority Muslim girls aged 10 year and above into the formal education structure.

"To promote/motivate girls enrolment in school.

"To promote retention in school through the incentive of free vocational training programme.

"To attract the dropouts and bring them back into mainstream education.

"To strengthen girls economically and otherwise through vocational training.

Course Fee and Duration

The course fee and training duration of the selected trades were as :- 251-Jute Production (Rs 2000/-, 6 months), 256-Bakery & Confectionary (Rs 1200/-, 6 months), 401-404-Gram Sakhi (Rs 3500/-, 1 Year), 439-441-Early Childhood Care and Education (Rs 3000/-, 1 Year), 442-444- Diploma in Basic Rural Technology (Rs 3000/-, 6 months), 612-Beauty Culture (Rs 1000/-, 6 Month), and 705-706-Cutting and Tailoring (Rs 2000/-, 6 month).

The process followed in implementing 'Hunar' is summarized below.

Stage I: Conception Phase

Bihar Education Project Council (BEPC) after due deliberation identified NIOS as the best suited agency to collaborate for project Hunar. It was envisaged that free of cost skill training/upgradation would be provided to young Muslim girls (10-14 years), who are already enrolled in formal schools of Bihar or have dropped out. The beneficiary group was extended subsequently expanded to cover girls (11-16 years) by BEPC in consultation with the community representatives. The entire cost (in terms of fees and other expenses) of the training incurred by NIOS was to be reimbursed by BEPC. Based on the outcomes of this Pilot Project, its scope would be further enhanced to cover other most deprived sections, in addition to minority Muslim girls, in the next academic session. After the agreement with NIOS, BEPC published an advertisement in the local newspapers of Bihar in the month of February/March 2008 about this project and invited applications from the target group for "7" selected trades. In response, approximately 15000 applications were received by BEPC. These applications/admission forms were processed by Bihar Education Project Council and subsequently handed over to NIOS, which found that approximately 13768 applications met the criteria and were as per budget available in academic year 2008-09.

Stage-II: Preparatory Stage

The implementation strategy during this stage was jointly worked out by BEPC and NIOS. It was envisaged that suitably located and equipped Educational Institutions in Bihar like Madarasas and Maktabas in the neighbourhood or vicinity of these young Muslim girls would be identified and granted accreditation as AVIs of NIOS based on the relaxed revised norms of NIOS. This was a unique and novel implementation strategy which has not been undertaken till now elsewhere. It involved a series of meetings with the religious cum educational leaders of the community for enlisting their active support and collaboration for this project at various levels.

The Process for collaboration was as follows : i. Collaboration of Government of Bihar and Bihar Education Project Council (BEPC) with NIOS, ii. Collaboration with community leaders, educationalists and other activists from Civil Society Organization belonging to Muslim community in Bihar for ensuring that the project takes a feasible and concrete shape. For this purpose BEPC was able to identify amongst others, " 3 " nodal agencies based on its earlier experience suggested to NIOS, which are leading socio-religious and educational institutions for Muslim community in Bihar viz., Imarat Sharia, Edara-e-Sharia and Rahmani Foundation. These prominent socio-religious organizations of the Muslim community are responsible for running a large number of unit organizations involved in socio-religious, healthcare & educational activities at village, block and district level in Bihar and neighbouring states. These are mostly in the form of Madarasas and Maktabas which are controlled & affiliated by these umbrella organizations. They have a very high degree of community acceptance and reach, both in geographical and social terms. Since this was the first time that a central Government Organization (apex vocational training body- NIOS) was making an attempt to create this network at the grassroots level, there was no pre-existing data or baseline information that could be used for the purpose of creation of community based educational network to be used as delivery mechanism for an educational intervention by Government of India and Government of Bihar. A tripartite arrangement was arrived at between NIOS, Nodal Organizations (Imarat Sharia, Edara-e-Sharia and Rahmani Foundation) and Madarasas and Maktabas affiliated and controlled by these nodal organizations, creating an elaborate and complex network of educational institutions at grass root level to act as delivery mechanism for this project. Other remarkable feature of this delivery mechanism is that it comprises socio-religious/educational institutions run and controlled by community in local neighbourhood or vicinity without the participation of government or its institutions at any level. Since, this was a complex task involving collaboration at grassroots level, it required series of meetings and interactive sessions to identify and enlist the support of prominent socio-religious leaders and institutions for this project, which was process oriented and involved people across all levels.

(To be continued)