

DRUG TRADE

Whatever may be the intoxication, ultimately it is harmful to the human being. Today, the increasing trend of drug abuse in the society is a matter of great concern. On getting used to them, man becomes inactive and useless in every way. He wants to get these substances at any cost.

Today the unethical and illegal trade of drugs is in full swing. Many organized gangs are engaged in this business. Today these things are more valuable than gold and business-friendly.

The rate at which drug abuse is increasing among the youth is not only for them, but also for the country and the society. Today, to destroy a country, it is not war, but drugs that are required. Terrorism and crime are also flourishing in the shadow of drug trade.

People who earn money from drugs are heinous criminals. These young men and women make them addicted by persuading them or by making them consume one or two doses for free and then that person becomes their slave.

The problem of the spread of drugs is not of any particular person or country. This is an international problem.

The network of drug dealers is spread all over the world. To not control it is to push the world towards a terrible destruction.

Many countries have declared the sale or possession of narcotics a punishable offence. In many countries, there is also a system of death penalty for its illegal trade. Every civilized and far-sighted country considers it a business of death.

But it does not seem possible to overcome this crisis on the strength of laws. There can be a possibility of avoiding it by making the public aware of its danger and by behaving sympathetically with the young men and women suffering from this habit. The government will also have to control this by enacting the strictest laws and being constantly alert.

Drug abuse is an invitation to death. Drugs are now also being used as weapons. This is a disgusting way to hollow out the youth power of the opposing country and destroy it without war.

Civilisational Clash: Concept, Prospect and Challenges

■ DR. RAJKUMAR SINGH

The term "civilization" is a complex concept of human societies characterised by advancement in spheres of social, cultural, economic, and technological development. It's a sum total of the collective achievements, values, institutions, customs, and cultural expressions of a particular group of people over an extended period and largely includea. Advanced Social Organisation: Civilisations are often marked by complex social structures, including hierarchical systems, specialized divisions of labor, and well-defined roles and responsibilities within society. b. Cultural Achievements: Civilizations are known for their cultural accomplishments, which can include advancements in art, literature, philosophy, architecture, music, and other forms of creative expression. These cultural achievements often reflect the values, beliefs, and worldview of the civilization. c. Technological and Economic Development: Civilisations typically exhibit significant technological advancements and economic systems that enable the production, trade, and distribution of goods and services. They may develop agricultural practices, infrastructure, transportation systems, and various technologies that contribute to their prosperity and development. d. Shared Identity and Historical Continuity: Civilisations are characterised by a shared sense of identity, often based on common language, history, religious or philosophical traditions, and cultural practices. They possess a collective memory and historical continuity that shapes their worldview and self-perception. e. Interaction and Exchange: Civilisations interact and exchange ideas, goods, and influences with other civilizations, leading to cultural diffusion, syncretism, and the development of new ideas and practices. In addition, the boundaries and categorisation of civilisations are not always clear-cut, as there can be overlapping and intersecting cultural and historical influences and thus, it involves interdisciplinary approaches, drawing

from history, anthropology, sociology, archaeology,.

Origin of the concept and hypothesis

The concept of the "clash of civilizations" was coined and popularised by the political scientist Samuel P. Huntington in his 1993 book titled "The Clash of Civilizations and the Remaking of WorldOrder." In the book he argued that future conflicts would occur primarily between different civilisations rather than ideological or economic factors.According to him civilisations are distinct cultural entities defined by religion, language, history, and other common characteristics. Quoting several major civilisations, including Western, Islamic, Confucian, Japanese, Hindu, Slavic-Orthodox, Latin American, and African.Huntington concluded that conflicts in the post-Cold War world would arise from the clash of these civilisations and their cultural differences.

He predicted that the fault lines between civilisations would become the main source of conflicts in the world, replacing the ideological clashes of the Cold War era.Although, some of his critics argue that his framework oversimplifies complex geopolitical dynamics and neglects the role of other factors, such as economic interests, power struggles, and individual agency. Other scholars also argue that it perpetuates a divisive and essentialist view of cultures, potentially fuelling prejudice and hostility between different groups.While cultural differences can indeed contribute to conflicts, it is crucial to approach such discussions with caution, recognising the diversity and complexity within civilizations and the role of various other factors in shaping international relations. It is also important to promote dialogue, understanding, and cooperation between different cultures and civilizations to foster peace and mutual respect.It's important to note that these clashes are not exclusive to the clash of civilizations theory and can be influenced by a range of factors, including historical grievances, geopo-

litical dynamics, socio-economic disparities, and individual motivations.

Prospects of clash of civilisation

In fact, the prospects of a "clash of civilizations" depend on various factors such as: a. Increased Cultural Understanding: The clash of civilisations theory has sparked debates and discussions about cultural differences, which can lead to a greater emphasis on intercultural dialogue, understanding, and appreciation. b. Potential for Conflict: The clash of civilisations theory argues that conflicts may arise due to cultural differences, leading to potential clashes between civilizations. The extent and intensity of such conflicts are highly contingent on numerous factors, including political leadership, economic conditions, geopolitical dynamics, and the actions of individuals and communities. c. Identity Politics and Polarisation: The clash of civilisations theory can contribute to the rise of identity politics and a sense of cultural or civilisational superiority. This can potentially lead to the polarisation of societies, increased ethnonationalism, and a breakdown of social cohesion. It is important to foster inclusive societies and promote shared values to mitigate the negative consequences of identity-based conflicts. d. Cooperation and Collaboration: While the clash of civilisations theory emphasises conflicts, it is equally important to recognise the potential for cooperation and collaboration between civilisations. Global challenges such as climate change, terrorism, and pandemics require collective action and cooperation among nations, transcending cultural and civilizational differences. e. Evolution and Adaptation: Civilisations are not static entities. They evolve, adapt, and interact with each other over time. The prospects of a clash of civilisations may be influenced by the willingness of civilisations to adapt, accommodate, and find common ground.

History has shown instances of civilisations coexisting, exchanging ideas, and influencing one another positively.Thus, it is crucial to approach

the prospects of a clash of civilisations with caution and mance.Promoting dialogue, understanding, and cooperation between civilizations can be a more constructive approach to fostering peaceful coexistence and global stability.

Clash of civilisation in India

India is a country with immense cultural diversity, religious pluralism, and there is a chance of getting it promoted due to: a. Religious and Communal Tensions: India is home to multiple major religions, including Hinduism, Islam, Sikhism, Christianity, and others. Interactions between different religious communities have sometimes led to tensions and conflicts. Instances of communal violence and polarisation have occurred, highlighting the potential for clashes along religious lines. However, these tensions are not representative of the entirety of Indian society and that India also has a long history of religious coexistence and syncretism. b. Regional and Linguistic Diversity: India's vast regional and linguistic diversity can also influence cultural dynamics within the country. Different states and regions have distinct languages, traditions, and cultural practices. While this diversity can contribute to a rich tapestry of cultural exchange, it can also lead to occasional clashes or tensions between regional identities and the larger national identity. c. Socio-economic Factors: Socio-economic disparities and inequalities can exacerbate tensions and potentially contribute to a sense of division between different socio-cultural groups. Economic disparities between different regions, castes, or communities can sometimes fuel resentment or conflicts. d. Political Factors: Political dynamics, including identity politics and electoral considerations, can also influence the potential for a clash of civilizations in India. Politicians and political parties may exploit cultural or religious differences to mobilise support, which can exacerbate existing tensions.

(The author is a Youth Motivator).

Natural Springs of Jammu

■ G L KHAJURIA

The Jammu and Kashmir State finds its gateway at Lakhanpur, boundary being Ravi river adjoining Punjab and Himachal Pardesh states. Jammu region right from Lakhanpur to border town Poonch in the East West and Ranbirsingpura to Banihal, Kashmir valley to the last reach of Ladhak abounds in historical, archaeological and spiritual significance and are with enchanting beauty and grandeur.

The Jammu legion as a whole encompasses the cynosure of vast sprawling and undulating terrain, ranging from Kandi belt of Lakhanpur to Poonch with scrubby and Pines forests. In its higher reaches are shivaliks and the Tawi valley in its back drop are enchanting and beautiful mountains ranges rising one behind the other with Lush green, Vibrant and salubrious scrubby and Chir pines. And then majestic deodar and blue pines. The Trikuta hills crowned by three towering peaks are of fantastic spiritual sanctity in whose lap is located world renowned sacred shrine of Mata Vaishno Devi. With the early golden sun rise over the Tawi valley, this offers a gorgeous glimpse of Mother Nature.

In the remote past, when the man mostly depended upon nature and its resources, population was dramatically low and as of now when the global population has off-shooted at sputnik speed the human demands have taken reciprocally an upward trend with the result that our natural resources followed depletion. And on industrial front, urbanization, over-exploitation of Mother Earth has in unison changed the very chemistry of environment and its ecosystem. Man's sustenance depended on fresh air, water, agricultural produce as there was no pollution (air, water, noise).

Nature had bestowed: the timely delivery of all systems and with the scenario climate, Monsoons, Summer, Winter, Snowfall are all time-bound. Our pristine springs which existed in our state changed their course due to disturbances which the man has made with the nature. Man was earlier dependent upon the natural sources of water from natural springs, nectar clear water of rivers, rivulets and other tributaries, but with the passage of time, these springs now stand depleted or with least water due more so that there is no percolation of water accruing from deforestation, floods of unprecedented nature. The water harvesting from roof tops, construction of ponds, underground tanks to fulfil their day to day demands are nowhere in existence.

In Jammu and Kashmir, where the terrain and its tracks occupy their unique placement, such sources were abundant but have now lost their pristine grandeur and glory. However, still natural springs and water ponds do exist but so far as the quality, quantity and purity of water is concerned, these have been badly polluted expecting those which exist in the temperate, sub-alpine and alpine zones of Himalayan region.

Springs at Kathua in the lower belt of the outskirts, where temples of Gods and Goddesses exist and people from faraway places come here for holy dip and annual festivals are as well celebrated.

Springs of Nagri Parole: There are many springs near this area falling in Kathua district. Just 3 to 4 kms down below Nagri parole is having natural spring adjoining an old pirsthan and people suffering from skin ailments are being cured after having a dip in this spring. It is believed that this is due to shrine Shakti of Pir Baba, But Scientifically the water has been seen to have subtle smell.

Springs at Airwan: Airwan or Eravati, either way we name is located some 9-10 Kms from Nagri Parole and is the most prominent sacred place of shakti.

According to Upendra Giri from U.P amongst other Sadhus, who look after these temples of Lord Shiva and other Gods and Goddesses averred that these temples are centuries old and are of equal prominence as that of Kidarnath and Badrinath. There are two big springs where pilgrims from faraway places including Punjab, Himachal Pradesh and Haryana come here for holy dip on 'Chaitra chaudish' in March every year, pay obeisance to the sacred shrine of lord Shiva. A big festival is held here as elsewhere in Purnmandal and Uttarbani in Jammu. The Airwan (a small hamlet) links National Highway -1A stretching over a short distance of 9-10 kms at sakta chak, near Ujh river.

In the outskirts of Jammu city, many springs existed which now stand depleted excepting at "Bhair Devasthan" around 15 kms from Jammu towards Udhampur. It is a Shakti Shrine where natural spring exists alongside the Tawi and big fishes are in plenty and milk and kneaded balls of flour are offered. A miniscule number do exist at Jhajarkotli & Udhampur(Devik) and while proceeding towards Billawar one finds many springs though now depleted/under depletion. These are Podu, Danga Ki Baoli,

Bani, Banas, Gharat, Jeetu, Thana, Gami Ishri and lastly Panditain Wali Baoli and of all these 'Khoon spring' is most prominent.

Khoon Spring: Some 50 kms for far from Udhampur along Dhar road is existing this natural baoli with nectar-clear water and a main temple of lord Shiva also exists there, where people come to pay obeisance for blessings.

Sukrata Springs: Though in miniscule number are fastly depleting and thence proceeding uphill towards Machadi, which links Ramnagar through hilly terrain nesting amidst pines and deodar are having small natural springs with crystal-clear water of ample importance.

BasoIlli-Bani Springs: The entire track is having many natural springs linking Bhaderwah and the entire sub Himalayan region is as such plentiful of natural springs having crystal-clear water and the local populace subsist on their day to day requirement.

Gauri Kund Baolities: There is a cluster of springs at Chenani town itself as well as 'Guari Kund' which are centuries old. Mata Parvati, Lord Shiva's consort used to have holy bath where she meditated in the vicinity of Sudhmahadev forests.

Sudmahadev's Spring: This-spring is also named as "Papnashi Baoli" and is of high sanctity as it is believed that a holy dip in this spring washes off one's sins. An annual Mela lasting for couple of days is being celebrated in the first week of June where pilgrims from faraway places come here, pay obeisance to lord Shiva's centuries old temple. From Sudmahadev onwards to Man Talai, Bap, Sarar, Latti, Dhoona, Seri, Chari and finally one reaches Suezdhar (the origin of Tawi river). From the base of Suezdhar uphill one gets down to Bhaderwah amidst nestling pines, herbs, shrubs and other multitudinal medicinal plants.

Kud Spring: This spring is having its own importance, where nectar-clear water gushes out and is also called "Swami Wala Spring". The tourists from India and abroad are having a short spell and a sweet taste of this natural spring of hilly resort where a temple of lord Shiva also exists where people from India and abroad throng for holy Darshan.

Sanasar Spring: Patnitop is a prominent hill resort on the tourist map of India and the World and Sansar takes its route barely 18 kms from here. Over the remote past, Sanasar was a prominent lake, now stands almost dried. Here exists natural spring also named as "Viran Spring" whose water is crystal clear and sweet and from centuries old a small temple of chancer "Nag Devta" exists where people from far flung areas throng here annually.

Batote Spring: Two prominent springs are in existence in this picturesque spot of Batote Viz. Amrit and Lal Spring having nectar-clear elixir of life leasing water and tourists from India and abroad are having short spells to enjoy the taste of sweet fresh water. Now on entering the charming Chenab valley which is having a long stretch of around 185 kms from Batote to the last reach of motorable Padder. This prominence of Sub-Himalayan region with picturesque spots and lovely valleys, impregnable natural citadels of Assar, Bagar, Khaleni, Doda, Premnagar,Thathri,Kishtwar, Dul Hasti, Padder and Atholi. The entire terrain and their hill tops/uplands are snow-capped during winter nesting amongst broad leaved and pines and other herbs, shrubs, aromatic and medicinal plants. The valleys are the melting spots for scholars and savants. Embracing and delicious fruits still add to the beauty and splendour. The mounting cliffs of Padder valley look like tongue-shaped spurs with deep ravines and tributaries which drain into gorgeous Chenab and it seems that here is the real life and all else is illusion. All along the road and their hill tops are dotted with ever-refreshing sweet water mini to mega springs with nectar-clear water and at places the springs are with multi-coloured water soothing the fatigued body and mind. These are of unaccountable in number and of the few prominent are in village saroor whose water bath is'having the legend to help the barren couples, apart from hot springs viz: Humar Nag, Pootnag, Tila Machi, Harel, Arhai, Mahalmag, Kundall, Amar, Murpunyar,Gadrash, Vadan, hot springs of Marwa-Dachan whose water cure orthopedic ailments such as gout and rheumatism. All These Baolies are the treasure trove of mountainous region and are revered places for ablutions and worship in these areas of far flung villages and hamlets. And of all these natural springs, one by name Tattapani of Kishtwar is of utmost importance.

Tattapani Spring (Kishtwar): This is a hot spring also named as tattavani, located in the Paddar valley of Kishtwar. It has been seen that rice placed in cloth when dipped gets boiled just like hot springs of H.P (Manikarn Kulu). This spring is barely around 20 kms from Kishtwar

in Nagseni range of Sub Himalayan region of Kishtwar.

Tattapani Spring (Atholi-Kishtwar): This spring is of immensive prominence sanctity and has been referred to as "Sheshnag" in the old scripture.

Marwa springs (Kishtwar): These springs are having life-leasing nectar-clear water but are moderately hot and the water is mediocre of multihued ailments of various diseases though quite unbelievable in present scenario.

And now on entering Bhaderwah from Pul-Doda, we find vale of Bhaderwah also nomenclaturised as "Chhota Kashmir" constitute an ellipse within the lush green, vibrant and slabrious greenery in the mountainous valley. Bhaderwah, infact, an airy Kingdom with blazing of glory dwelling well within the soul the "hesouled Bhaderwah". The enchanting valley with high mountains, towering cliffs., uplands. and green carpet like be-gemming meadows, lakes, rivers, rivulets and their tributaries and lastly the ever-refreshingly springs with nectar-clear life-leasing water and at places turquoise blue water fed by Shimmering snowy tops hold up their mirrors to the azure sky.

Kailash Kund: Around 15 Kms from Bhaderwah township is located a mega spring so to say a lake and it is abode of 'Yasuki Nag' . People from far flung areas within and outside from other state visit this sacred resort in huge number in their colourful attire on "Tridishi" after a fortnight of "Raksha Bandian", around the year and it is having crystal clear water of immensive significance.

Gupt Ganga: It is an underground Ganga alongside Neeru rivulet where nectar clear water flows perennially and there are cluster of fishes of varied colours and the people feed these with kneaded balls of flour. A sacred temple of prehistoric time of Mahabharata exists alongside Neeru Nallah and within the temple there is a huge dlingam of Lord Shiva. In and around the vicinity are few natural springs where nector clear water bubbles out.

Parnala Spring: This spring is having its own prominence with blue greenish water and lies within the Bhaderwah town along other Nallah and enjoy an equal prominence of purity and sanctity.

Cbhabra Spring: This spring is having plentiful of life-leasing crystal-clear water of ample importance and it gives scenic beauty of the spot apart from to fulfill daily requirements of fresh water for the local populace of Bhaderwah town itself.

Suraj Baoli: This is locally spoken as "Ashapati" and is an old sacred tirthstan situated towards south-east of Bhaderwah, some 8-10 kms. Though its history is missing, yet its genesis is from 'Sanskrit' version as 'Suvarnavapi' viz. sun's pond. This lies under snowy cover in the lap of mountainous region and water gushes out from the sacred spring once in the year on 'Amavasya' when people from far-flung areas come over here with utmost reverence in "Bhija village" where this sacred spring is situated. The delighted devotees come in the form of holy mace get holy dip to wash off their sins and then stay there for night and celebrate festival and mela on the other day with enchanting folk songs and dances with traditional blowing of flutes, beating of drums with melodious music which echo the softening sky. This is being celebrated in the 15th day of the dark half of Assu (a deshi month).

Khakhal spring: "Ban Nagrari" are the two other springs in the same vicinity of Bhaderwah and their nectar-clear water is of ample medicinal value and remedial for multitudinal ailments. Ghattha spring: This spring is of prehistoric period, reported to be of Mahabharta time when Pandhavas spent most of the time in sojourn in these mountainous region. Udrana spring: Located near "Vask Nag" temple just on the entrance of Bhaderwah town is famous for its spirituality and sanetity and is worshiped with due devotion and reverence by all those who come over here.

Fort Spring- This is located near historical fort of Bhaderwah, natural water gushes out which is of its own prominence and significance. The water of the spring is nectar-clear and of its own significance.

Sona Bain- or golden spring with colourful water which remains perennially under snow and as per legend golden balls are reported be there under snow. Apart from these springs there are multitudinal other mini springs spreaded over the entire Bhaderwah enjoying their own Kingdom of prominancy with blazing glory which dwell well within undug and unfounded vides, varied mysteries. There are plentiful of small threadly spreaded rattling tributaries with turquoise where the deciduous belts meet the silent, serene, vibrant and slabrious Bhaderwah valley.

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

Diabetic Nephropathy: Managing Kidney Complications in Diabetes

■ DR HASIT PATEL

Diabetic nephropathy, also known as diabetic kidney disease, is a serious complication that can arise from diabetes mellitus. It is a leading cause of end-stage renal disease (ESRD) worldwide, posing a significant health burden on individuals with diabetes.

Effective management of diabetic nephropathy is essential to slow the progression of kidney damage and preserve renal function. Here are key strategies for diabetic nephropathy management.

Understanding Diabetic Nephropathy: Diabetic nephropathy is characterized by structural and functional kidney abnormalities due to prolonged exposure to high blood sugar levels. Elevated glucose levels in diabetes can damage the kidneys' blood vessels and filtration units (glomeruli).

Over time, this damage can lead to proteinuria (excessive protein in the urine), hypertension, and a decline in renal function. Identifying the early signs of diabetic nephropathy is crucial to initiate timely interventions.

Risk Factors and Screening: Several factors increase the risk of developing diabetic nephropathy, including poor glycemic control, hypertension, smoking, genetics, and the duration of diabetes.

Regular screening through urine tests to detect microalbuminuria (small amounts of albumin in the urine) and estimating the glomerular filtration rate (GFR) is essential to identify early kidney involvement. Early detection allows for prompt intervention and better outcomes.

Management Approaches: Glycemic Control: Maintaining optimal blood glucose levels is fundamental to preventing and managing diabetic nephropathy. Individuals with diabetes should strive for near-normal glycemic control through lifestyle modifications, medication adherence, and regular monitoring of blood sugar levels.

Blood Pressure Management: High blood pressure is both a risk factor and a consequence of diabetic nephropathy. Strict blood pressure control, often targeting a goal below 130/80 mmHg, is vital to protect the kidneys. This can be achieved through lifestyle changes, including a low-sodium diet, regular exercise, and appropriate antihypertensive medications.

Medications to Preserve Renal Function: Certain medications, such as angiotensin-converting enzyme inhibitors (ACE inhibitors) or angiotensin receptor blockers (ARBs), have shown efficacy in slowing the progression of diabetic nephropathy. These drugs help reduce proteinuria and lower blood pressure, thus preserving kidney function.

Lifestyle Modifications: Lifestyle changes, including a balanced diet, regular exercise, smoking cessation, and limiting alcohol consumption, are crucial in managing diabetic nephropathy. A healthy lifestyle helps control blood sugar levels, blood pressure, and weight, reducing kidney strain.

Close Monitoring and Follow-up: Regular follow-up visits with healthcare professionals are essential for individuals with diabetic nephropathy. Frequent monitoring of blood pressure, blood glucose, urine albumin levels, and kidney function allows for timely adjustments to treatment plans and early detection of complications.

Diabetic nephropathy significantly contributes to the burden of kidney diseases worldwide. By 2030 India will become world capital of diabetes and hence kidney patients due to diabetes are going to be maximum in India.

Through vigilant management and adherence to treatment strategies, individuals with diabetes can minimize the risk of developing nephropathy or slow its progression.

Key strategies include maintaining optimal glycemic control, managing blood pressure within target ranges, utilizing medications that preserve renal function, adopting healthy lifestyle modifications, and ensuring regular monitoring and follow-up.

Empowering individuals with diabetes with knowledge and support is key to effective management and reducing the impact of kidney complications.

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