

India's victory in T20

India's victory in T20 cricket matches has been a testament to their prowess and strategic acumen on the international stage. With a rich history of success in this fast-paced format, Team India has consistently showcased its talent, resilience, and adaptability. In T20 cricket, India's victories are marked by their blend of seasoned veterans and emerging talents. Players like Virat Kohli, Rohit Sharma, and Jasprit Bumrah have been pivotal in leading the team to numerous triumphs. Their ability to perform under pressure and deliver match-winning performances has set them apart. India's success in T20 matches is also attributable to their robust domestic cricket structure, which cultivates young talent and prepares them for the rigors of international competition. The Indian Premier League (IPL) has played a significant role in honing skills and providing exposure to various playing conditions and oppositions.

"National Statistics Day 2024: Exploring Careers in Statistics"

■ PROF. MANISH SHARMA AND NISHANT JASROTIA

Professor P.C. Mahalanobis was born on June 29, 1893, in Kolkata and passed away on June 28, 1972, in Kolkata. He was the first Indian statistician to gain international recognition. In 1933, he founded the first Indian statistical journal, *Sankhya*. He also established the renowned Indian Statistical Institute (ISI) and contributed significantly to the design of large-scale sample surveys and pioneering studies in anthropometry (the scientific study of the measurements and proportions of the human body) in India. He is best remembered for the statistical measure known as the Mahalanobis distance.

Professor Mahalanobis was part of the Planning Commission from 1955 to 1967. The second Five-Year Plan, which emphasized the development of heavy industries in India, relied on his mathematical description of the Indian economy and is now known as the Nehru-Mahalanobis model or the Basic Industry Strategy of Economic Growth. In recognition of his immense contributions, the Government of India decided to celebrate his birthday as National Statistics Day through a Gazette notification in 2006. The first National Statistics Day was celebrated on June 29, 2007, and it has been observed annually ever since. This day honors Professor Mahalanobis's significant impact on statistics and economic planning, highlighting the importance of statistics in everyday life and recognizing the contributions of statisticians and data professionals in shaping the nation's development.

The 13th National Statistics Day (NSD-2019) is celebrated with theme "Sustainable Development Goals (SDGs)" to popularize the use of Statistics in everyday life and sensitize the public as to how Statistics helps in shaping and framing policies.

Then onwards 2019 theme has been chosen on the basis of SDG's for intensive and focused discussions towards filling the data gaps and improvement of timelines/quality in SDGs with the target to achieve by 2030. Furthermore, Mr. Pete Ford mentioned on his blog "India's Hottest Skills to Acquire in 2024" that data analysis and interpretation will be in higher demand. Career in statistics offers many opportunities in various fields where data analysis and interpretation are essential. There are many job opportunities after graduate and postgraduate degree in the discipline. One can opt for Data analytics, finance, actuarial science, Quality Analyst, Biostatistician, Econometrician and Operation research analyst. In India, graduates in statistics can apply for positions in the Indian Statistical Service (ISS). The examination has been conducted by Union Public Service Commission every year and announced in the month of April. A career in the ISS offers a dynamic and impactful career path, combining statistical expertise with public service and policy formulation. Apart from the Indian Statistical Services (ISS), Statistics graduates and postgraduates also apply for SSC and RBI officers in GR-B examinations. Statisticians are in demand in various government departments and ministries such as the Ministry of Finance, Ministry of Health, Ministry of Agriculture, and others. They play crucial roles in designing surveys, analyzing data for policy formulation, and monitoring of program. They also find opportunities in research organizations like the Indian Council of Social Science Research (ICSSR), Indian Council of Medical Research (ICMR), and various universities where they contribute to research projects and analyze data. They often work as consultants, offering expertise in data analysis, statistical modeling, and decision support across various industries. In medical sector, statisticians are crucial for clinical trials, epidemiological studies, drug efficacy analysis, and healthcare management analytics. Their expertise in statistical analysis and data interpretation is critical for advancing medical knowledge, improving patient outcomes, and addressing global health challenges. They work closely with healthcare professionals and researchers to interpret data and draw meaningful conclusions.

In India the field of statistics offers diverse and rewarding career opportunities across government, corporate and research sectors. With the increasing emphasis on data analytics and evidence-based decision-making, statisticians play a crucial role in shaping policies, driving innovation, and solving complex challenges.

(The authors are from Division of Statistics and Computer Science SKUAST-Jammu)

Multi-Asset Approach: Comprehensive solution to balanced investing



■ SANJEEV KUMAR GUPTA

Volatility seems to be the order of the day. Recently, there was the phase where market was volatile due to developments on the domestic political front following the general election results. Additionally, evolving geopolitical tensions and global growth concerns had further unsettled investors. Often, such phases do not go well with majority of investors which leads to unwarranted actions like redemption of investments. If you find yourself concerned, it's time to consider the investment basics.

One of the tenants of investing is optimal asset allocation as per one's risk profile. This ensures that the portfolio is spread across multiple asset classes in a manner which suits one's financial requirement. It is here that the Multi-Asset Investing approach, an evergreen strategy, turns far more effective, relevant and fruitful.

As the name suggests, multi-asset investing means spreading your money across the asset classes - equity, debt, gold and real estate related instruments, in suitable proportion. This not only considerably dilutes the concentration risks; you also get benefits of multiple asset classes within a single portfolio. For instance, when equities do not perform, assets like debt and gold can offer stability and strong hedge against inflation. On the other hand, when debt and gold are under pressure, exposure to equities can very well make up for any notional losses.

However, due to lack of knowledge and time, investors may not find asset allocation to be a challenging task. This is where a multi-asset fund comes handy. This fund is designed to invest a minimum of 10% each in three or more asset classes within a single fund. As a result, such a fund is well equipped to benefit out of any market cycles given their flexible approach to review their allocation to generate optimum yield as per the market situation.

One of the oldest offering in this category is the ICICI Prudential Multi-Asset Fund. With a track record of over 21 years, the fund has delivered a robust return of 21.39% CAGR, since inception. As of May 31, 2024 the fund has delivered an impressive return of 31.57% over one year and healthy CAGR returns of 22.24%, 19.45% over three years and five years respectively.

(The writer is Mutual Fund Distributor, J&K)

The Sanatan Dharma: The Hindu Vision Of Life

■ I D SONI

The Hindu Ideal: To interpret the Hindu ideal, one must vindicate its place and purpose in the environment of modern life. Religion is an inner experience. This is the truth emphasised by the Rishis of the Upanishads. But the vindication of the inner, mystical experience is at once rational and practical.

Once India was great. Once scholars came from China to India as to a Holy Land. Once thinkers and mystics from ancient Greece came here to pay homage to India as the Guru among the nations. Once India stood upon heights of culture and civilisation. The Pythagorean Brotherhood was regulated by the discipline of Brahminical and Buddhist orders. India was great for India stood for supremacy of the soul.

Hindu seers from the Vedic days and the epoch of the Upanishads and the Gita down to the period of saints have sung of the soul, The Atman as One Reality of Life. How to come out of the realm of the finite, the realm of maya, into the kingdom of Eternity, the Realm of the Infinite - is the supreme task of the Yogis and Rishis of the Hindu Religion.

It is wrong to label Hinduism as fetishism or polytheism or idolatry. The jact is the Hindu Faith is full of symbols. For the Great Mystery is Nameless. God defined is God denied! The Nameless One may only be named by symbols. India's philosophy, literature, educational systems and political organisations were built on a basis of the intuition of the One Life in all. The value of this for modern life cannot be exaggerated. One Life in all! Therefore, away with hate. Hate must disintegrate into anarchy. The very struggle for Swaraj becomes vital only when we feel that we are not for freedom as servants of the One whose joy is in creating Beauty and Freedom. The nations are at strife with one another. Europe is a house of hate. The antagonisms of the nations will not vanish until the idea has grown into us of the One Divine Life in all nations. How to incorporate this idea in appointments and institutions of life is the problem of New politics.

On the practical side religion emphasises Shakti. In shakti must we build a new social order: The Hindu Faith does not deny evil. Life on the plane of maya, the plane of the manifestation seems so oft to be a tragedy. This broken world of separation and strife, the soul gives out: Where is the image of God? We may see the image of God through the image of saints and seers, the avatars and light-bringers of the human race. And the great ones of history come to rescue the image of God from the Chaos and Wreckage of history. The greatest in Hindu History have been those who loved and served the poor: Rama the barriers of Shabri. Krishna loved to be called "Friend of the poor." Buddha renounced the palace and joined the Brotherhood of the poor.

We live in difficult days. The darkness around us is deepening. The true Hindu ideal, alas! Is much neglected in practice. I have heard many say: We are proud of the Rishis! I am tempted to ask: Are the Rishis proud of us? Young people are therefore, appealed to rescue the image of the Lord of Love and place it in a new purified social setting! Hindu youths are requested to purge with faith and fire and try their best to give the message of the Rishis to a world strip of kindness, loveliness and spiritual life! It is imperative on their part to reword the message to an Age that has yet to know that the way of the soul is the only way!

We know that we stand on the threshold of a New Age- an Age destined to witness important reconstructions in world relations. In these reconstructions East and West should make their presence and power felt. The East should turn to the West to learn arts and sciences, to study the spirit of her culture, to assimilate the message of her poets and prophets of Freedom. The West should turn to the hoary-headed East to learn her ancient wisdom, to develop the mystic sense, to recognise nature not alone the laboratory of the

scientists but as a sanctuary of the spirit, to receive training in the school of meditation, to grow in the spirit of idealism, to know what Sanatan Dharma praches and what is its Vision of Life and to practise the presence of God in practical life.

The message of Sanatan Dharma is the message of the Future. It must reconcile the World of empiric reality, the world of thought and the world of ideal values. It must unify experience.

It must satisfy the mystical need, calling man to direct communion with the Atman. It must satisfy the rational need, recognising the claims of culture, accepting the scientific method and the deliverances of reflective consciousness.

It must satisfy the moral need, vindicating the veracity of moral consciousness and the moral obligatoriness of dharma, the Law of Right Living.

It must satisfy the social need, recognising the vital value of the great secular movements of the age aiming at social and political progress.

It must satisfy the deep spiritual need, giving a new synthesis of nature, man and God.

It must satisfy the aesthetic sense of harmony, reconciling science and faith, work and worship, communion and action, the spiritual and the secular and all religions and all races and all scriptures and all prophets in the one whose vision is Beauty, Truth and Love.

In many ways the Hindu vision of Life has been expressed by Hindu poets and sages, as we read in the Vedas and Upanishads, the Mahabharata and the Ramayana, the Puranas and the song Immortal of Sri Krishna. It diverse forms is the vision of Life reflected in many coloured dome of Maya. The centre-point round which these different forms revolve is indicated by the world: Shakti. Life is Shakti. Dharma is Shakti. There we have one of the greatest utterances of the Hindu soul as voiced in literature and art.

The "Superman" of Hindu history is Sri Rama. He is regarded as Avatara of Shakti. He is an

ideal knight of Aryavarta. Sri Rama's is a story which thrills with action. And still we read in India's villages the thrilling story of old. But we know not that the message of Sri Rama is essentially a message of selfless Action-a message of sacrifice.

Foolish it is to say that the ancient Hindus were a nation of "dreamers." Why the very name of "India," as we may read in the ancient books, was Karambhum, "the Land of Action."

And He whom Hindu India adores as the very picture of God-life enacted upon this earth-plane, as the Purna Avatara of Hidden Splendour, Sri Krishna says in the Gita: "I also, Act!" And action flowers in sacrifice.

The Sanatan Dharma, understood aright, the Religion of the Ages, the Eternal Dharma, is the Dharma of Action offered as sacrifice. The call of the Sanatan Dharma is a call of self-realisation through sacrifice. We know of no nobler message for the youth of India at this hour of India's piteous need. Sacrifice is the seed of true national life. And they are deathless who die offering daily sacrifice to the Mystery that is God.

The purpose of "Life" is to serve and sacrifice. Sacrifice and service of humanity go hand in hand in Sanatan Dharma. It is the only Dharma which tells us to infuse all our actions with an idea of service and sacrifice. It imbibes in us the spirit of surrendering all our actions to the Lord. They are flowers; they are means to carry us heaven ward; offer them to the image of the Lord. With action on one side and devotion on the other; combining both karma and bhakti, make our life more and more beautiful.

Let us, therefore, pray to the Lord for the spirit of service and sacrifice. Prayer will help us experience peace, health and plenty, because Sanatan Dharma pleads that prayer is man's stead effort to know God, and God is the source of all man's good.

(The writer is President Home of Aged & Infirm, Ambphalla, Jammu)

18th Lok Sabha: Does Opposition Have An Agenda

■ MANMOHAN DHAR

Since the beginning of a fresh parliament session in the newly formed 18th Lok Sabha, in the shape of its first walk out in the first session itself, even if it is considered as justified, it sent wrong signals as if opposition does not want any business to be taken up in the Parliament.

Any lack of interest on part of the opposition to extend a constructive hand to the incumbent dispensation at the centre to discharge its duties rightfully and selflessly for the overall development of the country is never in favour of a healthy opposition. It is the prime responsibility on part of the whole of opposition to be responsible towards the electorate who sent them to the parliament to take care of their interests and work for their betterment.

Entire opposition is politically answerable to the country to demonstrate a responsible role in the parliament. Opposition, cannot behave in a manner as if the parliament has ample time to resolve the less important issues in place of the issues confronting the Nation.

Political immaturity, if at all it is there, can prove to be contra indicative in so far as handling the position of a leader of opposition is concerned and also for taking the rest of your allies alongside while discharging the duties of the said position.

LOP is a position which carries a big task of responsibility and the dignity of behaviour: And to be able to do justice to the all important position you ought to possess the art, ability and the political will to handle this gigantic task of LOP.

Political experience plays an important role in being the eligible candidate for discharging your duties as the LOP: Public meetings, press briefings, election rallies and public interaction, relations with your political opponents, your visits abroad and above all your synchronisation with your own party members and activists is what formulates the qualities of a political leader to be able to hold a position of responsibility in the Lok Sabha which houses the hopes and aspirations of 140 crore people of your country.

If a person does not command these basic requisites of political maturity it is not advisable to nominate himself for a responsible position which expects of him to take not only his side but the treasury benches also into his stride in order to effectively discharge the duties he chose for himself.

A slight shift in rendering the duties truthfully for the overall benefit of countrymen can label not only him but the entire opposition ineffective and anti national. How far the incumbent LOP can do justice to this prestigious position is only a matter of "Wait and Watch".

Home work in this regard is very important and it has to start from the process of looking into both the achievements and the shortcomings of the previous Government with a thoughtful mind and with a sincere approach. Opposition for the sake of opposition is not what makes you the real messiah of your people. In a healthy democracy it is the acknowledgment of achievements and at the same time reminding the Government of 2/2

their shortcomings so that what has been achieved can be improved and what is left can be taken care of. But, on the other hand if your political agenda somehow trends towards being a political obstruction in the smooth running of the Government for the over all development of the country and the people thereof, in that case it shall be nothing more than a political death and the absolute distrust among the countrymen. So, it is of the prime importance for everyone who holds a responsible position in the Lok Sabha to avoid the practices of hatred and disruption and start working shoulder to shoulder with the treasury benches to render the selfless duties towards the upliftment of the people who elect you with aspiration and hope. One most important part of home work comprises of looking into your own report card, your past practices, your behaviour with your party men and the political opponents, your irrational and unwarranted for activities, if any, in and outside parliament and also the contributions you made to lend a helping hand to the Govt. for discharging its duties more efficiently and fruitfully. You will have to go into depth in order to analyse your political will and constructive participation in making the house function smoothly and productively. And if you are sincere in your analysis and ready to accept your shortcomings it is definitely going to raise your trust among the masses and you are bound to achieve what you missed in your previous innings. Unhealthy political stance and extreme hatred for political opponents is unfortunately the wrong

plank to ride on, for every political discourse. What is more dangerous for the country is when anybody allows foreign hand to intervene in the matters which pertain to one's own country. This is Anti national and can amount to treason and anyone found guilty of treason is punishable under the law of land. And whoever he or she is, and howsoever big he or she is, has to face the law. And if this happens to be the weapon to weaken the Govt. and thereby your country then it is not only dreadful and dangerous but it is at the same time shameful as well. Anyone who uses Anti national elements within the country, Anti national elements outside the country who are hell bent upon demeaning and harming their own country while collaborating with foreign elements there, who pay insanely huge money to them and use them as their stooges to destabilise Bharat, has to be handled as per the law of land. If the Govt. tries to mobilise its resources with a sincere intent towards accomplishment of developmental programmes, opposition's role ought to be cooperative and constructive devoid of disruptive stances and Anti national utterances. If one happens to a true nationalist then in that case he has to shun such Anti national practices and come in the national main stream and help his country march towards being a developed country and a global super power as is the dream of every true Indian. Opposition with an agenda of cooperation is "National". Opposition with an agenda of obstruction and hatred is "Anti national". The country is watching.

Kashmiri Artisans: An Endangered Community

Srinagar getting 'World Craft City' title is ok, but the craft and craftsmen are in bad shape

■ SAJJAD BAZAZ

Srinagar has become the fourth Indian city to be recognized as a 'World Craft City' by the World Craft Council (WCC), following its designation as part of the UNESCO Creative City Network (UCCN) for crafts and folk arts three years ago.

The WCC recognition is considered an esteemed designation given to cities that excel in the promotion and development of traditional crafts and craftsmanship. This recognition acknowledges the city's commitment to preserving and promoting its unique craft heritage and supporting local artisans.

The economic benefits by virtue of this designation includes a boost to the local economy by attracting tourists, investors, and buyers interested in authentic crafts, thereby increasing market opportunities for artisans. It also means cultural preservation, ensuring that these traditional craft practices are passed down to future generations.

The most important aspect of the recognition is the support for local artisans in terms of funding, training, and opportunities for international collaboration and exchange. However, in the context of this benefit, local Kashmiri craftsmen are not fortunate as the majority of this highly skilled community has been living in abject poverty and their plight lacks attention of authorities.

Let me deliberate upon the issue.

Our craftsmen have been hailed for making our handicrafts a prized possession worldwide. Their skillful craftsmanship has captured the hearts of millions of people. But there are countless stunning shades of life in our artisan community. Their own hearts have been bleeding. Their craftsmanship has failed them to prosper, as growing miseries owing to situations around them have been taxing them. They have not grown to a size (standard of living) which could have motivated them to entirely bank on their skill to carve out their livelihood.

Reason is lack of financial resources as well as a dingy working environment. The flow of money from the formal system has not been smooth for them. In the name of financial support, the influential hijack the craft of these artisans for peanuts. In olden days, exporters and

middlemen used to fleece the artisans by giving them small loans and in exchange taking their crafts at a very marginal price. They used to sell these pieces of art to the outside world at lucrative prices. Thus there was a yearning gap between the people who used to produce it and those who used to sell it.

Today this situation has not changed much. Artisans continue to be in a dilemma for lack of proper financial resources. What artisans today need besides hassle free financing, is social protection. Examples galore where craftsmen because of the working conditions fell victim to some diseases like tuberculosis etc. For being underpaid, they couldn't bear the expenditure to fight out these diseases. Precisely, our artisan community is today an endangered community.

I have some stunning tales to share in the context of the plight of our artisan community. By virtue of my organizational job profile in the bank, an old aged lady hailing from downtown Srinagar approached me with an application for financial assistance to undergo heart valve surgery. Her breathlessness was speaking for her ailment. On verification we learnt her husband was an artisan who was rendered handicapped after a severe heart stroke some years back. Prior to his ailment he was earning Rs.4,000 to Rs. 5,000 per month feeding his family of four members. After the ailment, his income had dropped to Rs.3,000 per month. Living in a dilapidated two room set, he would hardly see his two ends meet. Now with a squeezed domestic budget, the ailing artisan was left with no option but to seek financial support for treatment of his spouse. It took him more than a year to accumulate only half of the money required for treatment of his better-half. Her surgery was only possible when the bank paid the rest of the money to the hospital from its corporate social responsibility fund.

It is still in my mind when a paper mache artisan suffered a brain stroke and his family virtually came on the roadside for want of financial support not only to seek financial assistance for treatment of their only bread-earner but also to have two meals.

It was astonishing to note that dozens of similar cases were reported from downtown Srinagar and other artisan cluster dominated

areas. In all such cases, I observed that the education of their children became an immediate causality.

Meanwhile, what we have observed is that the benefits of globalisation and the liberalisation of trade policies and economic reforms opening up new markets have not percolated down to our artisans despite producing hand-made products with such dexterity. It's also a fact that our artisans have failed to realign their art and craftsmanship skills when technology has been fast integrating into the production processes of handmade products across India. But at the same time, the government too cannot escape the responsibility of providing them support in terms of modern infrastructure, hassle free credit, management and market development facilities.

Story of ailing Kashmiri art and the artisan is not new. I have never heard stories of the flourishing handicrafts sector; except mention of our arts and crafts as one of the outstanding products delighting consumers across the globe. The kind of hype our hand-made products have received is not matching the ground situation. Basically, it's not that consumers turn away from these articles. The biggest threat to this sector remains poor production of articles in terms of volume and lack of quick response to consumer trends. To meet the production timelines has been a big worry as its failure has turned away the customers. It's here machine made replicas, and imitations of authentic Kashmiri products have flooded markets which are being sold as genuine handicrafts at low prices. This has drastically reduced the market share of our hand-made products.

Our artisan community has never been able to pull itself out of miseries - they continue to work in poor conditions with negligible financial support and very meager returns. Not only this, from a marketing point of view the products stand hostage to influential people who have never allowed a broad-based marketing strategy of the sector.

So, gaining back the market acceptance for handicrafts when machine-made competitors offering the products at less price, needs dedicated resources and serious investment - of course hard work is inevitable. Investing time

and money in the craft sector for expanding its markets are measures that are overdue and merits consideration. Notably, marketing is not a futile move; it would be an investment in sustainable development for our artisans.

Over a period of time, we have witnessed overwhelming growth in the socially conscious, ethically and environmentally responsible consumer segment. With right positioning and proper branding strategy to promote these positives we can convince the consumers of meaningful benefits to them. Besides, there should be no hesitation to pitch our handicrafts in the domain of luxury brands. During the course, highlighting artistic skills, aesthetic and cultural values by showcasing our crafts as one-off pieces makes sense.

So, any marketing strategy should push our crafted products in the elite markets. This would certainly raise its value. Investment in the research and design capacity of artisans also needs to be included in any strategy that seeks to address the marketing and market demand problems confronting artisans. Let assistance from professional designers to artisans is also facilitated to integrate new ideas and tradition. This would certainly lead to a new set of products and can ultimately be pivotal to salability.

Last but not the least. One of the cost effective and result-oriented efforts would be to take film makers and television serial production houses on board for promoting Kashmiri handicrafts. This can be done by appropriately embedding Kashmiri handicraft items in their sets. Even while scripting dialogues of a film or a serial, production houses can be influenced to make a mention of our handicraft items decorating the sets.

Precisely, what we need today is the reincarnation of the Mughal period which was in fact a period of prosperity to artisans in handicrafts. In Mughal times the demand for hand-made products came from feudal lords and nawabs of India who used to decorate their durbars with handicrafts. Thus, bringing handsome earning opportunities at the doorsteps of the artisans.

(The author is former Head of Corporate Communication & CSR and Internal Communication & Knowledge Management Departments of J&K Bank)