

## NATIONAL INTEGRATION

India is a country where people of different religion, region, culture, tradition, race, caste, color and creed live together. Therefore, in order to create national integration, there must be integration among the people in India. People of different religions and culture live together through integration, there will not be any social or developmental problem.

Despite being of different religion and caste, we should recognize that we are all one to build a strong and prosperous nation. We should understand the real meaning of unity in diversity in India. This does not mean at all that the nature of integrity here should be due to racial and cultural equality. Rather it means that there is oneness in spite of so many differences.

Political unity was visible only once in India when all together forced the British to leave India in 1947. The British had adopted the divide and rule policy of here in many ways, however, they later failed in this. National integration is promoted in India by some points like cultural unity, defensive continuity, constitution, art, literature, general economic problems, National Flag, national anthem, national festival and national emblem.

India is counted as the country with the second largest population in the whole world, where 1652 languages are spoken and people of all the main religions of the world live here together. Despite all the differences, we should live with each other in peace without any political and social contradictions. We should enjoy the unity in this great country where everything is diverse to serve the purpose of national integration.

## Two-month long Amarnath Yatra reflects positive transformation in J&K

■ OMKAR DATTATRAY

This year's Shri Amarnath Yatra is unprecedented in the sense that it will go on for more than two months and to be specific it will be for 62 days. The first batch of Amarnath Yatra was flagged off from Yatra Nivas Bagwati Nagar Jammu by LG Manoj Sinha amidst much fanfare and enthusiasm on the early morning of July 1. The two month long duration of the Amarnath Yatra shows the positive transformation in the situation in Jammu and Kashmir and this long duration of the Yatra this year is a living testimony and evidence that the situation in J&K has fast returned to normal and there is a big and positive change in the ground situation in Jammu and Kashmir read Kashmir:

The fact that the political parties, general people of J&K as well as the political leaders including the top leaders of the National conference and Peoples Democratic party are welcoming the Amarnath Yatra.

In this connection it is noteworthy that former chief ministers Omer Abdulla and Mehbooba Mufti have welcomed the Yatra and called it the part of the grand cultural heritage of Jammu and Kashmir and they have also exhorted the people to welcome ,support and facilitate the Yatra by participating in Yatra.

The fact that three lakh pilgrims have so far registered for the Amarnath Yatra is itself the reflection that there is positive and significant change in the ground situation in Jammu and Kashmir:

Amarnath yatra has been going in the past also and it is true that due to the militancy and insurgency in the hay days of turmoil there was some lull in the Yatra but now from last many years the Amarnath Yatra goes on peacefully with the active support and involvement of the local Kashmiri Muslims and this is a big achievement and shows that peace and normalcy is fast returning in Jammu and Kashmir:

Amarnath Yatra is not only a religious sojourn but it is historical ,cultural and even economic as the influx of the pilgrims leads to impetus in the travel and tourism sector of the economy of the UT. The Kashmiris are associated with the Amarnath Yatra from the good olden days so much so that the cave of Lord Shiva and his consort Parvati had been found by a local Muslim family of Malliks and a part of the donations which are made in the holy cave are also distributed to the Malliks and this is the living example of Hindu-Muslim unity and it should inspire the people of Jammu and Kashmir for generations together.

The enthusiasm and fervor among the Amarnath pilgrims as well as among the local people of Jammu and Kashmir indicates that the situation is fast returning to normal and this is in the interest of the people and all political parties and the people at large should appreciate and acknowledge the wind of change and normalcy which are brewing in Jammu and Kashmir:

The more than two month duration of the historical Amarnath Yatra points towards the hard fact that Jammu and Kashmir is limping back to normal and this in fact is the positive transformation in the UT and it is not hidden from the people howsoever the vested politicians try to describe the Kashmir situation as bad .Such selfish politicians will not be successful in their nefarious actions of impressing in the people that situation is not normal in Jammu and Kashmir but as per them it is far from normal .However there are no takers of their narrow and selfish view and the people in and outside the country well know and appreciate the fact that Jammu and Kashmir is fast returning to normalcy as is evidenced by the fact that there is a heavy rush and footfall of tourists including the pilgrim tourists and the people of Jammu and Kashmir are welcoming the tourists and embrace the pilgrim tourists with open arms and this shows that there is change for better in the UT and the credit for all this positive change and transformation goes to the efforts the centre government and the painstaking efforts of the LG Manoj Shina.

The fact is that Jammu and Kashmir has fast marching towards peace and normalcy and is also moving on the track of development and prosperity thanks to the constitutional changes made by the Modi government in 2019.Thus post abrogation of controversial article 370,35A and the division and bifurcation of the state into two union territories of Jammu and Kashmir and Ladakh has resulted into a discernable improvement in the situation in Jammu and Kashmir and the terrorist acts ,and violence is now a history.

There is no stone pelting and no bands and Hartals in Kashmir and the UT has moved away from terrorism and violence as these are the things of the past .The investment and economic development has picked momentum and adding to the economic wellbeing of the people and this is a big development.

The increase in the duration of the Yatra is a big milestone in the history of the Amarnath Yatra and in the history of the UT .Earlier the yatra period was restricted to 15-20 days due to security reasons and other considerations but since now there is much change in the situation in Jammu and Kashmir and there is increase in the tourist footfall and also the number of the pilgrim tourists is swelling and all this shows that there is significant change in the ground situation in Jammu and Kashmir and this we can see in unprecedented rush of the tourists in Jammu and Kashmir: The Amarnath Yatra is historically significant and it is associated with the livelihoods of the common people of Kashmir .It is no ordinary development that PDP chief and former chief minister as well as the NC leader and also an ex CM has appealed to Kashmiris to welcome Amarnath Yatra and facilitate the Yatra and show hospitality and warmth towards the Yatra.

Thus the Amarnath Yatra will showcase the mutual brotherhood and composite cultural heritage of Jammu and Kashmir: To conclude it can be safely and correctly opined that the two month long duration of the Amarnath Yatra in fact reflects the positive transformation in Jammu and Kashmir and fast returning peace and normalcy.

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

■ MANSUKH MANDAVIYA



India is a country of diversity, and unity in diversity is our identity. Prime Minister Narendra Modi has given the mantra of 'One India, Great India' to maintain this diversity. We are envisioning an India where every Indian is concerned about a life of quality. Continuous efforts are being made by the Government of India to ensure that the benefits of the country's advanced healthcare facilities reach every individual, even those at the last rung of the social ladder.

In India, there are approximately 706 different tribal communities, which constitute 8.6% of the total population. Our tribal population is an integral part of our country's rich cultural heritage. India's Prime Minister, Narendra Modi, has said, "The past, present, and future of India will never be complete without the indigenous communities." The Government of India is fully committed to the health and development of the tribal population as a national priority, taking into account their ethical values, traditions, socio-economic conditions, and tribal organizations.

Sickle cell disease is a serious health challenge in India's tribal population. Sickle cell is a genetic disorder in which a person's red blood cells become distorted and take on a sickle-like shape. This disease is commonly found among tribal communities. It poses a significant threat to the future and existence of our indigenous populations, and it is imperative to prevent the spread of this disease in a timely manner. Sufficient efforts to prevent this genetic disease have not been made in previous governments as needed, which has led to other countries such as Italy, Japan, etc., in gaining control over this disease. We have now decided to address this in a holistic manner:

I would like to express special gratitude to the Prime Minister

■ SAKSHI CHAURASIA

Jammu and Kashmir is changing drastically in different national and international parameters and became number one in several indices.

This UT sees dramatic changes in the progress of the stare and touches several milestones among all the states of India now. And again, the UT wrote a new story in the context of the food safety index to secure the first position in the State Food Safety Index (SFSI) in the third consecutive year 2023 among all UT and states.

This index was released by the Food Safety and Standards Authority of India (FSSAI) on the occasion of World Food Safety Day. It will help to provide safe and nutritious food to every citizen.

In India, the State Food Safety Index (SFSI) was started from 2018-19 with the aim of creating a competitive and positive change in the food safety ecosystem in the country. The index is developed to measure the performance of states on five parameters of Food Safety such as Human Resources and Institutional Data, Compliance, Food Testing-Infrastructure and Surveillance, Training & Capacity Building and Consumer Empowerment. Number one rank of Jammu and Kashmir tells its own story of success.

There have been an extensive number of inspections of food premises carried out and a large number of enforcement samples lifted to ensure food safety compliance. There has

been a prompt and efficient resolution of consumer grievances, ensuring timely disposal and addressing concerns effectively. For the development of any society, human resource is an important element and the development comes through hard labour. Any standardised representation or portrayal of facts or numbers that may be produced, gathered, processed, conveyed, or understood is referred to as institutional data. To ensure that the food is safe to eat, food testing and analysis are crucial components of the food safety ecosystem. This entails developing a network of laboratories for food testing, guaranteeing the standard of food testing, investing in human resources, conducting surveillance operations, and educating consumers. Building capacity is the process of enhancing the knowledge, talents, procedures, and resources that enable and communities to endure, adapt, and prosper in a world that is undergoing rapid change. Consumer empowerment motivates workers to believe in their abilities. It can avoid seeking approval for their judgments when they are confident in their ability to help customers.

The United Nations Environment Programme (UNEP) reports that significant volumes of food are produced but not consumed by humans and this has significant negative effects on the environment, society, and economy. According to some reports, as the population has increased, more people are eating and throwing away food than ever

before. Currently, over seven lakh people per year pass away from resistant infections and by 2050, such illnesses may kill more people than cancer. It is notable that the chiefs of G8 states resolved to act with the urgency and scale necessary to ensure sustainable global food security in a joint statement in July 2009. People frequently lack access to food, not because it is scarce on the market, but rather because it is restricted. Various academics have forth various food security indices.

Four metrics, including calories, poverty, dietary, variety, and subjective variables, were suggested by some scientists. Five parameters, including food sufficiency, nutrient adequacy, cultural acceptability, safety, certainty, and stability, were promoted by other scientists. Some other Food security indicators are the Household Food Insecurity Access Seale (HFPIAS), the Dietary Diversity Score (DDS), and the Coping Strategy Index (CSI) were noted by other studies. According to scientists, the availability, access, and consumption of food are the three pillars around which food security is predicated. This is actually a hierarchical classification because access to food is dependent on availability, which is necessary but insufficient to ensure access, and effective utilisation, which refers to how people and households use the food to which they have access.

The International Food Policy Research Institute (IFPRI) created the Global Hunger

Index (GHI), which uses three equally weighted variables to assess hunger: under-nourishment, underweight, and child mortality. A composite statistic called the Global Food Security Index (GFSI) aims to track national progress toward food security. Since 2012, the Economist Intelligence Unit (EIU) has produced it annually, and it includes more than 100 nations. These nations are meant to represent regional variety, economic prominence, and population density.

Therefore, FSSAI started the SFSI ranking into three categories such as large states, small states and union territories (UTs). In 2023, Kerala, Punjab and Tamil Nadu secured the top positions in large states. Goa, Manipur and Sikkim secured the top position in the category of small states and in UTs' category Jammu and Kashmir, Delhi and Chandigarh secured the top position. Although, in previous years Delhi, Chandigarh, Andaman & Nicobar Islands are among the top states in UTs. Interestingly, in the Human Resource and Institutional Data, Jammu and Kashmir scored 10.5 percentage marks less than Ladakh. Andaman and Nicobar. Hence, after the abrogation of article 370, Jammu and Kashmir has improved well and made a new mark in the development of state.

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# RAKHTIM TANDAV: A BOOK REVIEW

■ DR. SHIBEN KRISHEN RAINA

The brutalities of terrorism in Kashmir have inflicted immense pain and anguish in the Kashmiri psyche. Over the past three decades, successful attempts have been made to portray the heart-wrenching pain and suffering caused by the terrorist atrocities and the resulting displacement of Kashmiri Pandits/Hindus through various collections of poems, stories, and novels. Notable among the exiled but resilient writers from Kashmir are Shashi Shekhar Toshkhani, Mohan Nirash, Chandrakanta, Kshama Kaul, Ratan Lal Shant, Agnishekhar, Maharaj Krishan Santoshii, Pyare Hataash, Maharaj Krishen Shah, Anatar Krishna Razdan, Braj Nath 'Betab', Maharaj Shah, Ashok Handoo, and others.

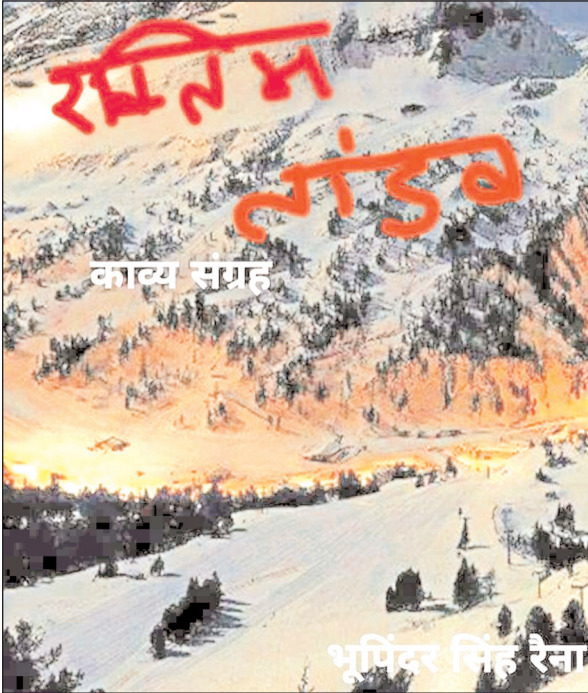
In this series, a new name recently emerged, that of renowned Kashmiri poet Bhopendra Singh Raina. His poetry collection "Raktim Tandav" is a heart-touching compilation that depicts the pain of the displacement of Kashmiri Pandits so immaculately.

Broadly speaking, the 'Displacement Literature' of Kashmir is a direct confrontation of the uncompromising, cruel, and non-nationalistic forces with the nationalist forces. It forced the innocent minority community to yield before the barbaric majority, resulting in the massive exodus of the "Pandit community" from the Kashmir Valley. For the past three decades, Pandit have been struggling to preserve their dignity and honor: The tale of the exodus of Kashmiri Pandits in 1990 is a narrative of human suffering, agony, and the violation of human-rights. Today, this tragedy, with all its lamentations and contradictions, has become a subject of concern and challenge for every thinker, intellectual, and advocate for the welfare of these people.

As already said, the pain inflicted on the Kashmiri psyche by the scourge of terrorism has given birth to heart-wrenching emotions and their narratives, which have been successfully expressed in literature over the past two to three decades, and continues to be portrayed even now. Reading such works not only provide insights into the emotions and craftsmanship of the authors of these painful writings but also provide a valuable treasure for Indian/Hindi literature alongside Kashmiri literature.

Bhopendra Singh Raina has written extensively in Punjabi. He is a renowned author in Punjabi literature. He has published seven novels, two plays, and a collection of poetry in Punjabi. In his Hindi work "Raktim Tandav," (Bloody Dance) the first part of the book consists of approximately forty poems primarily focused on the tragic displacement of Pandits from Kashmir and the second part includes more than twenty poems, incorporating the poet's intense emotions. As mentioned, the literature related to the plight of Pandits, whether in Kashmiri, English, or Hindi, is primarily composed by Kashmiri Pandit writers who were exiled from Kashmir. On the other hand, "Raktim Tandav," written by Bhopendra Singh Raina, a Sikh writer from Baramulla, Kashmir, is a poetry collection that highlights how people of almost all communities/religions in Kashmir have been affected by jihad/terrorism. Whether they are Pandits/Hindus, Sikhs, or followers of any other sect.

The initial lines of "Raktim Tandav" are highly intense and carry a profound message. They symbolically indicate the poet's purpose: "I am striving to distribute The agony of my homeland, Of my society, Of that bloodshed that went in vain In the alleys, in the ruins."



Most of Bhopendra Singh's poems vividly express his restlessness and anger. They beautifully portray his extraordinary sensibility to understand and witness the painful situations related to his community's displacement. His tender heart gets agitated by the tragedy of "Kashmiriyat" through the menace of jihad. He says:

"Where the seeds of 'Kashmiriyat' were sown,  
Now thorny bushes have grown,  
Neighbors are no longer neighbors,  
Friends are no longer friends,  
No one possesses a compassionate character." (Swarg)  
The day of January 19, 1990, will be written in black letters in the present history of Kashmiri Pandits. It was the day when the Pakistani-backed jihadists mercilessly expelled the offspring (Kashmiri Pandits) of the Kashyap land from their own soil, forcing this peace-loving community to suffer misery at every turn. Bhopendra Singh Ji vividly describes this scene with a heart full of emotions:

"That dark night, the black night,  
When voices echoed from the mosques,  
Pandits, leave this land or convert to Islam,  
Leave your women behind and become slaves,  
This land is ours, we have to purify it  
From the unbelievers who don't believe in Allah." (Nishkasan Ki Chetavani)

The anguish of displacement has deeply affected the poet's mind and intellect. This pain has permeated every fiber of his being, from the blissful memories of home and family to the fire of terrorism. All the cruel situations, from the description of terrorist atrocities to the agony of separation from his home and family, emerge vividly in every line of the poet's verse. The poet's depiction of the conditions generated by terrorist extremism and the resulting devastation in society deeply wounds his mind: It was very difficult to abandon

to eliminate Sickle Cell Disease by the year 2047. After screening, individuals will be provided with smart cards in their local language, enabling prospective partners to easily determine whether their future children will be affected by Sickle Cell Disease or not.

To implement this entire program, monitoring mechanisms will be established at various levels to ensure participation and bring awareness on a large scale. Individuals identified with the disease through screening will undergo regular testing, receive treatment and medication, receive vaccinations for other diseases, receive dietary support, and have access to timely counselling services. All of these provisions will be ensured.

The government has allocated sufficient budget, utilized advanced technology, provided training to healthcare workers, ensured necessary infrastructure, and made efforts in social awareness and participation to combat this disease. These endeavours are the result of strong determination and policy decisions.

Through the Ayushman Bharat scheme, the country has established a network of 1.6 lakh Health and Wellness Centers since 2018, which has played a crucial role in combating pandemics like COVID-19. These centers will also play a significant role in eradicating sickle cell disease along with other diseases. We have trained healthcare workers in these centers to provide better treatment for sickle cell patients. Prime Minister Shri Narendra Modi will launch the Sickle Cell Anaemia Elimination Mission from Madhya Pradesh on 1st July, 2023. This initiative will provide great strength to the fight against sickle cell anaemia. A web portal has been created using digital technology to track and maintain a complete record of sickle cell patients.

I believe that this mission will pave the way for the elimination of sickle cell anaemia by the year 2047, ensuring the preservation of India's tribal population, which has kept the country's heritage alive. The existence of this population will be secured.

(The writer is Union Health Minister).

don the home,  
Tying the footsteps to the courtyard of ancestors,  
Every wall of the house was crying,  
Windows were shedding tears,  
The soul was becoming helpless. (Jehad)  
The diversity of emotions can be seen in abundance in Bhopendra's poems. While some express helplessness, others exhibit enthusiasm. Some reflect despair; while others show anger. Some contain cries, while others are silent melodies. The collection of poems skillfully and accurately captures and combines every emotion that emerges from the poet's heartstrings. By calling the exodus of Kashmiri Pandits the loss of trust and hope, the poet cries out:

This exodus was  
The exodus of hope and trust,  
This exodus was the exodus of Kashmiriyat,  
Exodus of:  
Centuries of cultivated relationships,  
Culture, history,  
Embedded in every vein,  
The civilization of Vitasta,  
Sermons on Nunda Rishi,  
Celebration of Baba Rishi,  
This exodus was  
The exodus of Laleshwari's songs,  
Centuries of Sufi music that resided in our soul, (Palayan)  
The use of a simple and profound style is the distinct characteristic of Bhopendra's poems. They not only captivate the reader but also compel him to ponder deeply:

Every time the ruler  
Brings a new storm,  
Every time there is an insult  
To the lineage of sage Kashyapa,  
While changing religions,  
The majority has become the minority,  
The golden story's moments  
Have been lost in remnants. (Ganapatiyar)  
In his collection of poems "Raktim Tandav," Bhopendra Singh has compiled poems that directly emanate from his mind and expose the harsh reality he has experienced. He holds the chaotic situations and the tragedy responsible for religious fanaticism and the failure of the system. Yet, amidst all this disorder and distress, the poet does not lose courage. His mind shines with rays of hope, which is the beauty of this poetry collection. He says:  
Forests, mountains, rivers, streams,  
And all the soil of Kashmir  
Bear witness to the grasp of Hindu power;  
Bhadra Kali, Ksheer Bhavani, Mattan,  
And the Shiva cave of Anarnath,  
Are direct evidence of the devotion of the Pandits.  
Who can break these roots of the Pandits?  
Who can alter their steps back home? (ItihaaskePanne)  
Almost every poem in Bhopendra Singh's "Raktim Tandav" is unique and leaves an immense impact on the reader's heart. I extend my heartfelt congratulations and best wishes to Bhopendra.

(The writer is Former Fellow, Indian Institute of Advanced Study, Rashtapati Nivas, Shimla (HP)).