


# MISSION VATSALYA Encouraging youth towards agri-entrepreneurship

The present Government has always laid a focused attention towards each and every section of society, so that every individual can progress and prosper without any discrimination. Moreover, it has always been ensured that all constitutional rights are provided to people, without any hindrance. As such, Mission Vatsalya Scheme is a roadmap to achieve development and child protection priorities aligned with the Sustainable Development Goals (SDGs). It lays emphasis on child rights, advocacy and awareness along with strengthening of the juvenile justice care and protection system with the motto to 'leave no child behind'. The Juvenile Justice (Care and Protection of Children) Act, 2015 provisions and the Protection of Children from Sexual Offences Act, 2012 form the basic framework for implementation of the Mission. Funds under the Mission Vatsalya Scheme are released according to the requirements and demands made by the States/UTs. While giving a reply in Lok Sabha, the Union Minister of Women & Child Development, Smriti Zubin Irani informed that scheme is implemented as a Centrally Sponsored Scheme in partnership with State Governments and UT Administrations to support the States and UTs in universalizing access and improving quality of services across the country. The fund sharing pattern is in the ratio of 60:40 between Centre and State & Union Territories with Legislature respectively. The fund sharing pattern between Centre and State is in the ratio of 90:10 for the North-Eastern States viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura and two Himalayan States viz. Himachal Pradesh and Uttarakhand, and UT of Jammu and Kashmir. For Union Territories without Legislature, it is 100 per cent central share. Mission Vatsalya scheme supports the children through Non-Institutional Care under Private Aided Sponsorship wherein interested sponsors (individuals/ institutions/ company/banks/ industrial units/ trusts etc.) can provide assistance to children in difficult circumstances. The District Magistrates take measures to encourage individuals or Public/ Private Sector Organisations to sponsor a child or a group of children or an Institution. Such arrangements are subject to stipulations as per the Juvenile Justice (Care and Protection of Children) Act, 2015, and Rules thereof.



OFF 'D' CUFF

## Four stages of Life-Time

In our Indian tradition there is no place for retirement, what according to the Western civilization, is supposed to be the period of life when one gets leave from work. In our tradition if you start talking about retirement, it won't be once, but four times. From eight years to twenty-four years, a person lives in the house of his Guru to accumulate knowledge. He retires from there, i.e., his student life, and enters his family life. He lives in his family life up to fifty years. Stepping out of his family life he starts doing penance in forests. It is advised that during this stage of life, one should increase one's endurance, have better control over one's speech and the ears should be tolerant enough so as not to feel bad even after hearing unpleasant words.

Retirement is not the end of life

On turning seventy-five years of age, one should become an ascetic, sharing with one and all whatever one has obtained. In this way if one spends the last stage of life in philanthropy, so there is no scope of retirement anywhere. The Indian tradition is that you keep giving till the last stage of your life. The issue is not merely that of food and clothing – start social service which you can complete at any age. It is your duty, therefore, to do something good for the coming generations too. So get going and do something and make your old age useful.

Dr Archika Didi

### ■ DR BANARSI LAL

India has the largest population of youth in the world. According to 2011 census, more than half of the Indian population is under the age of 25 years and 65 per cent is under the age of 35 years. More than 75 million youth worldwide youth are looking for work according to UN International Labour Organisation (ILO). Any development agenda cannot be possible without participation of youth. Young people are the innovators, builders, creators and leaders of future. But they can transform future only when they have proper education, skills, decision making ability, good health etc. Agriculture is the prime source of livelihood for majority of population in hilly Union Territory of Jammu & Kashmir. This beautiful UT is dominated by small size of landholders who have limited resources. The interest of youth of J&K is declining in agriculture due to various reasons. By adopting the new ideas, technologies and concepts youth can be the ideal catalyst to make agriculture more profitable. The migration of rural people to urban areas is around 45 per cent out of which 30 per cent are youth. Through commercial agriculture many employment opportunities for the rural youth of J&K can be created. There is need to promote agri-entrepreneurship in J&K to generate interest and confidence among the rural youth of J&K. Agribusiness sector has the potential to contribute to a range of social and economic developments such as employment generation, poverty reduction, income generation, improvement in food nutrition and overall food security. New strategy is needed to support new agri-entrepreneurs to succeed in running their farms and agribusinesses. The Indian Council of Agricultural Research (ICAR) has initiated Attracting and Retaining Youth in Agriculture (ARYA) scheme to realize the importance of rural youth in agricultural development. It was initiated in 2015-16 in 25 districts of India.

Presently, it is implemented through Krishi Vigyan Kendras (KVKs) in 100 districts of India. The main intention of the scheme is to turn agriculture and allied sectors into an attractive and profit making proposition for the rural youth. It helps to attract and empower the rural youth to take up various agriculture and allied services sectors enterprises for sustainable income and gainful employment. It helps to demonstrate functional linkages with different institutions and stakeholders for convergence of opportunities available under various schemes/programmes for sustainable development of youth. KVK Reasi and Kathua are also implementing this scheme in Jammu province of J&K and special efforts are being made to attract, engage and retain youth in agriculture through the development of different enterprises to check the migration of rural youth to urban areas and create employment in rural areas. Awareness/orientation programmes are initially conducted at village level to sensitise individual youth/SHGs/NGOs etc. Under this scheme youth of 18-35 years of age are selected for the development of essential enterprises. Specific trainings on particular enterprises are organised for the rural youth to make them agri-entrepreneurs. Youth are our greatest asset. Youth have creative minds and are capable of achieving seemingly impossible tasks such as monsoon management, climate change adaptation, mitigation and enduring malnutrition. Average size of land holding in the Union Territory of J&K is small as compared to national average. Hence, group cooperation is important to harness the value of scale both in the production and post-harvest phases of farming. Rural youth can play a significant role in shaping the future of agriculture. There is a need of agri-business centres and agri-clinics centres on a big scale. Farm schools need to be established in the fields of

young farmers so as to promote the farmer-to-farmer learning. Value addition in agriculture is needed in order to increase the income and employment. New agricultural technologies need to be introduced after careful consideration of risks and benefits so that their adoption rate can be enhanced.

Youth are the primarily productive human resource for socio-economic development of the nation. Thus, there is need to divert their role in mainstream development. J&K youth is diverse in ethnicity, religion and socio-economic backgrounds. Such diversity necessitates customized initiatives to meet the needs and activate their untapped potential. There is need to work on biotechnology, biodiversity, eco-technology, food security, education and information and communication technologies. The strategic and participatory research, capacity building, networking and partnership building should be adopted including the principle of social inclusion in access to technologies which further can enhance the income and conserve natural resources. The research and outreach strategies need to be devised to bridge the rich-poor and gender divides in the areas of information, knowledge and skill empowerment. There is dire need to make agriculture more attractive and rewarding for the younger generation through the introduction of innovative technologies. Agriculture is the backbone of J&K. Till now agriculture continues to be at the mercy of the monsoon. It is imperative for the nation to produce food not only to feed its population but also for an equal number of livestock. It is fact that if farmers work in the field, the non-farmers are able to eat. The agriculture sector has the potential to provide numerous employment opportunities in food production, marketing, processing, retail, input sales, research and extension etc in J&K. There is need to work towards the goal of sustaining and aiding youth engaged in agri-

culture. Presently rural areas in J&K today are undergoing a phenomenal transformation. The government subsidies for mechanization of agricultural fields have brought on a renaissance, changing the face of J&K villages and farmers. Many villages in J&K are endowed with rich resources to cultivate cereals, vegetables, fruits, pulses and oilseeds. It is imperative to make agriculture a lucrative and profitable occupation in order to increase the number of youth in agriculture. Income and employment among the rural youth can be increased by combining hard work with modern technologies. Youngsters can play a major role in conserving the natural resources. Climate change is the burning issue and avertable disasters are creating havoc everywhere. Technologies need to be technically accessible, culturally acceptable and environmentally feasible. There is need to create opportunities in seed/planting material industry for the young generation of J&K. We need to have a high-yielding/hybrid seeds and proper seed inputs for better returns. Availability of quality seeds must be ensured for seasonal crops. Value added technologies, warehousing and storage/cold storage facilities for the agricultural commodities should be provided to the rural youth. Rural youth of J&K can tap the opportunities of natural farming and organic farming and produce safe and healthy food as J&K has the potential for these practices. Through these practices they can generate more income and employment for themselves. Information and Communication Technologies (ICTs) forecasting mark situations can also help rural youth tremendously. Rural youth of J&K need to be educated on export chances and stress on Farmers Producers Organisations (FPOs) needs to be given for this purpose.

(The author is Head, KVK Reasi, SKUAST-J).

## Saga of Karbala

### ■ MOOL RAJ

A religious scholar had once remarked, 'Karbala is like a colossal mountain. Every angle presents a different view holding the human conscience in ever-increasing awe.' Karbala is a phenomenon, monumental, multidimensional, and mysterious. The enormity of the tragedy in which almost the entire family of the holy Prophet (PBUH) was ruthlessly decimated still evokes intense grief and compassion that the time or centuries could not diminish. The yearning lingers, unsatiated like unquenched thirst of the valiant martyrs. According to Iqbal, there are two parts to the story. One was written by Hussain at Karbala and the other by Zainab at Damascus. One was the prophetic courage of conviction of a saint solely intent on his glorious connect with the sublime and the other was the dauntless and unique courage of an Arab lady refusing to buckle under the enormous physical, emotional, religious and social pressures. The Islamic doctrine, 'there is no God but God, did not only challenge the three hundred odd deities stacked in Kaaba, it intended to transform Jahiliya Arab entire outlook on life, based on superfluous pretensions. The fragmentation of the tribal system was transformed into the unity of one Ummah. The old-age pride and arrogance of Muruwva (manliness) had to give way to humility and piety, essentials of the concept of Taqva or love of God. 'Achieving fame or legacy' had to be eliminated from the system in view of the accountability on the Day of Judgment. 'Reverence of and compliance with ancient traditions was challenged by Islam... which instead assigned primacy to submit to God and following revelations'. The foreword of the story of Karbala was written by the first righteous Caliph, Abu Bakr. Before he breathed his last, he nominated Omar as his successor, in his perception, the most popular choice. More importantly, he did not nominate his own son to succeed him. Omar faithfully followed his predecessor. He also did not designate his own son to succeed him. When Othman took over, according to Madelung, Abu Sufyan had remarked that the caliphate had landed in the courtyard of the Umayyads, it should never be allowed to leave. Still, while Othman lived, he did not nominate his own son to succeed him or anyone from the Umayyads he was alleged to have unduly favored. Ali as the caliph, according to a respected Ahl e Hadith scholar, Maulvi Ishaq, kept pleading with the people to support him otherwise they would be condemned to the eternal slavery of the dynastic despots. Ali also did not propose his son be the next caliph. His son Inam Hassan was elected by the people. That is why all the famous scholars call Imam Hassan the fifth and last of the Rashidun Caliphs. Imam Hassan admirably wrote his own part of the story. He abdicated in favor of Muawiya to avoid further shedding of the Muslim blood. His pact with the ruler of Syria was truly the first ever charter of democracy recorded in the history of the Saracens. The Muslim world was not familiar with the word democracy, but its spirit was unambiguously defined by the farsightedness of a saint. The pre-

dominant clause of the pact emphasized that after Muawiya his son would not be named a caliph. The people would be allowed to choose their own ruler. He could not have more emphatically rejected monarchy and dynastic rule and equally upheld election and freedom of the people to choose their own ruler. As the fantasy dream of the Caliphate ended with the unceremonious termination of the Ottoman Empire, and the Muslim scholars and the mainstream intellectuals began their search for a model of Islamic government, all of them had to pause at the tragedy of Karbala. They all came to unanimously condemn the infliction of the monarchy on the Muslims. Most vociferous critics of Monarchy and consequently the Umayyads happened to be the Wahabi scholars including Moudodi and Syed Qutab. While Moudodi carefully chose his words in his criticism of Uthman, the third caliph, Syed Qutab was too blunt to be quoted here.

Imam Hussain had quietly endured the vitriolic campaign to undermine his family honoring the part of his older brother's commitment to peace. But, when in flagrant violation of the agreement, Yazid was nominated as the caliph (King), he decided to intervene. Allegiance to Yazid would have perhaps saved Imam's life. But Imam Hussain was determined. He, as the Imam of his time or spiritual heir to the Prophet (PBUH) could not put his stamp of approval on an oppressive system that was being introduced, the system of dynastic rule and absolute monarchy. That in his view would destroy the very basic human values Islam stood for. The stakes were too high for Imam Hussain to give in. For Imam Hussain, the two concepts symbolized the two ends of the political spectrum, the difference between imposed and free will, absolute monarchy and popular democracy, utter slavery and complete freedom. Imam Abu Hanifa had refused to be the chief judge of the Abbasid calling them the usurpers. He was by no stretch of imagination pleading the cause of the Fatimide. But he was at the same time, also totally rejecting monarchy.

History upheld the vision of the Imam. The kings changed and reversed the traditions of the Prophet (PBUH), completely devastated the concept of the prohibited and the lawful, right and wrong and injected innovations to justify their lust and greed for power. The theory of predestination lent Divine sanction to a king's rule as 'destined' and 'preordained'. The Ulema spousing predeterminism while basking in the rulers' beneficence preached blind obedience to the sovereigns. Opposition to the king thus came to be regarded as a sin against God. The determined men at Karbala lost a battle. But with their blood they had written for humanity the true meanings of freedom, liberty, justice and human dignity. This is another view of Karbala beckoning the true believers to enjoin good and forbid wrong, stand by the truth and reject falsehood. This message is as eternal as the compassion the tragedy evokes.

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## Boxer Nikhat brings laurels to country

### ■ VINOD CHANDRASHEKHAR DIXIT

Kudos to Bank of India's officer and Indian boxer Nikhat Zareen for clinching a gold medal in ongoing 2022 Commonwealth Games, after an emphatic win over Northern Ireland's Carly McNaul in Women's Light Flyweight final bout. Hailing from Telangana's Nizamabad, Zareen first came to limelight in 2011 when she became World Junior boxing champion in 50 Kg. She also came into news when she challenged the World Champion Mary Kom and Boxing Federation of India for Mary Kom's selection for the 2019 World Championship without trials. However, when the trial was finally held, she was defeated by Mary Kom by 9-1. Before Nikhat, the legendary MC Mary Kom (2002, 2005, 2006, 2008, 2010 and 2018), Sarita Devi (2006), Jenny RL (2006) and Lekha KC (2006) bagged a gold medal at the Women's World Boxing Championships for India. Nikhat Zareen won a gold medal at the 2022 IBS Women's World Boxing Championships. At the international boxing association (amateur) Women's Youth and The Junior World Championship in Antalya, she won the gold medal. She also won a bronze medal at the second India Open International Boxing Tournament field in Guwahati. This time this 26-year-old Indian boxer has won a gold medal by 5-0 against Carly Mc Naul of Northern Island in finals. Nikhat is reigning World Champions in the Women's Over 48 Kg- 50Kg (Light Fly) category and have once again brought glory to the with another medal. This was her major competition after the World Championships and people expected her to win Gold here. Now her job is to land punches inside ring and make India proud. Nikhat was fascinated by boxing art when her father introduced her to the sport at a young age. He has always been in favour of her boxing. Initially, she trained herself by watching her uncle train her cousin's brothers. Later, seeing her interest, her father trained her for a year and then inducted her into the Sports Authority of India in Vishakhapatnam in 2009. There she was trained under I V Rao, a Dronacharya awardee. Her father made lot of sacrifices in his life for Zareen's sake. He moved out of Saudi Arabia quitting his job since boxing required her to wear shorts and shirts which was not allowed there which was recalled by Zareen in one of her interview. A win or a loss doesn't matter to her. She just want to gain as much experience as she can put her best in Paris Olympics. Bank of India - Telangana Zone had celebrated her success at the Zonal office and wished her to win medals in upcoming boxing events such as Commonwealth, Asian Games, and Olympic Games. It was really an iconic moment for the Bank of India as its own officer has won a Gold Medal for the country in boxing for second first time in the history. Nikhat's win was among the top accomplishments for Indian sport in recent years. Zareen has received huge praise from all over India for her remarkable achievement. Even Prime Minister Narendra Modi congratulated the boxer to raise the Indian flag high at the World Championships podium. Every Indian sportsperson dreams of standing on the Olympic podium and Nikhat Zareen is no different. Everyone has one dream - to win a gold medal at the Olympics and she is also living in that dream and she will carry out her dream. Super-whistles to Nikhat Zareen on achieving this great feat, with a punch.

# Sprouting of new hamlets-a grave concern for Jammu

### ■ SHIV KUMAR PADHA

Quoting the lines of a poet, Lamhon Ne Khata Ki Sadien Ne Saza Payee, i.e. Centuries got punishment for the mistakes of few moments. The turbulence and sufferings our country and its people have been facing since independence are the aftermath of the wrong, selfish and covetous decisions of our political leaders, state and executive heads of the country with the sole purpose of changing the demography of the eastern states as a part of their hidden nefarious plans. The partition of India, which took place on the theory of two nation formulae, in 1947 resulted into the creation of India, East and west Pakistan, where India became a republic and democratic country and Pakistan an Islamic republic called as a semi Presidential Federal democratic republic. At the time of partition there were many politicians like Sir Syed Mohammad Sadulla first premier of Assam who was a close associate of Mohd Ali Jinnah, a staunch supporter of two-nation theory and a person responsible for the deliberate settlement of Bengali Muslims in Assam under the scheme Line System. Who favoured Direct Action to achieve Pakistan. India became republic on 26th January, 1950 with a pledge to provide, an elected government for the people, of the people and by the people. The people elect capable, intelligent and the true nationalist candidates as the MPs for Parliament to give to its people a government which they deserved. But there had been some politicians

like the one Syed Mohammad Sadulla from Assam who remained in power since independence, and had been stealthily encouraging migration from East Pakistan at present Bangladesh and Rohingyas in North Eastern states to achieve double pronged purpose of changing the demography of the region and the other to create a permanent vote bank to pave a smooth way for them to reach the higher echelon of power (which many politicians from NE states have been successful afterwards). This vote bank strategy of the politicians proved successful and favorable both in help forming the AIUDF governments of their choice in the region and returning their representatives in the parliament. The unauthorized presence of Bangladeshis and their mushrooming hamlets in the border villages of Assam and NE states compelled the nationalist natives to migrate from their own villages in order to save their lives. The security forces have been facing great difficulty in saving the borders from the intrusion, smuggling of narcotics and livestock and also saving the natives from the atrocities, ethnic violence and conversions by the intruders. Gradually the Bangladeshis and the Rohingyas have been spreading out their tentacles in every town and city of the country, where they are being provided with the documents like ration cards, Adhaar cards and bank account pass books by their accomplices sitting in the government and bureaucratic circles of the states. The people of Jammu region have always been complaining about the

increase in the crime rate in the peaceful towns and cities due to the presence of Bangladeshis and Rohingyas who have established their illegal colonies in the outskirts of the Jammu city and other towns and villages of the state. Their accomplices in the state political parties, sympathizers in Jammu and Kashmir government, police, forest and revenue departments have provided them with all those documents facilitating their permanent and uninterrupted settlement in the state. The involvement of the Rohingyas and Bangladeshis have been ascertained and established during every terrorist attack in the state which the government has been denying until their involvement in recent terrorist attacks on army family quarters in Sunjivan Jammu was authoritatively proved. The matter so grievous and sensitive for the security of the state and that of the country have either been denied or ignored by the previous governments of the state for the reasons and compulsion best known to them. The mass scale migration of Bangladeshis and Rohingyas and settling them in Jammu region of the state is the result of the mischievous plans of the master-minds active within and outside the country. Their sole aim is to i. reverse the demography of the region, ii. Create vote bank for the communal political parties of the state and finally iii for the ethnic cleansing of the region on the pattern of valley. Like other districts of Jammu's hilly tehsils like Basohli, Billawar and Bani of district Kathua have been watching and witnessing an unprecedented

ed mushrooming of new hamlets in ravines, on banks of the nallahs, gorges and secluded places of the forests. The movements of the strange persons, both male and female, in the market places, buses, streets and on the roads wearing typical dresses and speaking the language totally different from the one spoken by the natives has become a concern for the security of every natives because neither the police department, the CIB nor any state intelligence agency ascertains the antecedents of such persons living freely, sharing the comforts and sources of the natives unhesitatingly. There was a time when every native could very easily recognize at least eight persons from every ten of his locality; but, today, the case is totally reverse because one can identify or recognize three or four persons out of ten. It means how deep these people have penetrated in the crowd of the local populations. These newly emerged hamlets remain calm and peaceful during the day time and become live when the night falls. The people living in the villages have been complaining about the theft of their live stock, sacrilegious activities and thefts. Scared of the activities the villagers hesitate to go to the jungles to bring fodder for their cattle. Many times, the matter has been discussed during the Police Public and Public administration meetings where the local administration and Police department has been asked to ascertain the antecedents of such persons who have constructed their houses on the encroached revenue land and

have been living in them with their courtesy and under the patronage of the administration. It is one of the duties of the police to summon every stranger; snake charmer, juggler or the so called herbs, Tabeez seller in the police station the moment they enter the jurisdiction of the Thana in order to ascertain their identity, but the police department takes such matters related with the security of the people lightly; it can be easily inferred that there might be some vested interests in the political and governmental circles who are sparing no effort in vitiating the peaceful and friendly atmosphere of the natives. The modus operandi behind such expansion is only to surround the cities villages and towns and to crack down at the suitable time like in the valley and Chattisinghpura. Such Encroachments can be seen around Basohli and Billawar towns also where the stranger population has occupied the most strategic and vulnerable sites. The way and the speed mushrooming of the new hamlets is taking place is a serious concern and a wake up call for Kathua administration. Before they succeed in executing their plans the police and the revenue department should come in action and start checking their antecedents with the witness of at least five persons from the place they intend to settle. But for the cooperation of the revenue, police and forest department these elements cannot succeed in their nefarious plans.

(The author is a social-activist).

