

BOOSTING ENTREPRENEURSHIP

It has been observed that menace of employment is increasing with every passing day, across the country, with every day a number of youth joining the unemployed Army, thereby making it more difficult for the Government to tackle the challenge in an effective manner. Right from the first day, the Government is stressing on inspiring more and more youth to go for entrepreneurship and set-up their own units for earning a dignified livelihood in place of wasting precious years of their prime age in wait for a Government job as it is not possible for the Government to provide a job to each and every single unemployed youth in the country. Moreover, all necessary measures were also taken to provide all required assistance to the interested youth for setting-up their units with provision of necessary financial support and hand-holding as well. Moreover, the Government is also venturing into several new fields and making agreements for ensuring more and more provisions of entrepreneurship to youth, in order to strength fight against unemployment as by becoming an entrepreneur, an unemployed youth will not only secure a dignified livelihood for himself but would also provide a number of employments to several other unemployed, thereby becoming a job provider in place of job seeker. Recently, in this regard, the National Institute for Entrepreneurship and Small Business Development (NIESBUD) and the Indian Institute of Entrepreneurship (IIE), under the aegis of the Ministry of Skill Development and Entrepreneurship (MSDE), individually signed a Memorandum of Understanding (MoU) with the Indian School of Business (ISB), a top-ranked global business school on the 1st of September 2022, to offer world class management education through entrepreneurial programmes targeted towards youth, job seekers and budding entrepreneurs. This partnership will enable, development and implementation of two programmes- Business Foundations & Entrepreneurial Skills and Behavioural Skills Programme by ISB faculty and industry experts. Additionally, NIESBUD and IIE will drive the enrolment of youth, job seekers and entrepreneurs on the ISB LMS, across these two training programmes. A joint certification will be issued to participants on the successful completion of the courses. Lauding the partnership, Rajesh Aggarwal, Secretary MSDE said that stakeholders are striving to create ample opportunities for the youth and entrepreneurs, contributing to the nation's development. In present time, skills are rapidly advancing and there is an urgent need to evolve adapt with these changes by providing relevant skill training to the youth. He also said that the partnership is in line with the overall vision of creating a holistic environment to support entrepreneurship and skill development, making India the Skill Capital of the World. The Business Foundations & Entrepreneurial Skills programme will cover introduction to microeconomics and macroeconomics and foundational aspects of business are covered through marketing management, operations management, competitive strategy, negotiation analysis and basics of finance. Further, entrepreneurial skills are provided through this program by providing entrepreneurial orientation, understanding the start-up development pipeline and identifying market needs, problems, and opportunities. Behavioural Skills Programme is aimed at empowering youth with a range of skills and strategies to enhance their personal and workplace effectiveness. The course will include building self-awareness, inculcating growth mindset, effective verbal & non-verbal communications, presentation & public speaking, art of networking, building personal brand, art of storytelling, intro to technology, ace job interview, and negotiation analysis, among other skills.

OFF 'D' CUFF

Holistic Health is more than physical

The Buddha said: 'Live in joy, in health, even among the afflicted.' By health he means wholeness. Health comes from the same root as healing. A healed person is a healthy person; a healed person is a whole person. By health the Buddha does not mean the ordinary, medical meaning of the term; his meaning is meditational, although you will be surprised to know that the words meditation and medicine both come from the same root. Medicine heals you physically, meditation heals you spiritually. Both are healing processes, both bring health.

But the Buddha is not talking about the health of the body; he is talking about the health of your soul. Be whole, be total. Don't be fragmentary, don't be divided. Be an individual, literal; indivisible, one piece.

People are not one piece; they are many fragments, somehow holding themselves together. They can fall apart at any moment. Any new situation, any new danger, any insecurity, and they can fall apart. Your wife dies or you go bankrupt or you are unemployed, anything can prove the last straw on the camel's back.

So many desires, so many dreams, so many people are living in you. If you watch carefully, you will not find one person there but many faces, changing every moment.

The Buddha is awake even while he is asleep. He has no compartments in his being. He is not many, he is

one. Because he is one and he has no clinging to memories and no desires for the future, the present is enough for him. Then he lives moment to moment in its totality; he does not go on living partially. Your dreams simply show that you live partially, and the unlived parts have to be lived in your dreams. If you live totally each moment, then there is no possibility of any dreams. You are living inside in a very confused state. And not only young people; even when they become old the same state becomes more confusing because, as you accumulate experience, your confusion becomes greater.

Your childhood is the closest to buddhahood. As you grow old, you go farther away from buddhahood. It is a strange state; it should not be so. One should grow toward buddhahood, but people grow in just the opposite direction. 'Live in joy, in health, even among the afflicted', is an important sutra.

It is to be remembered more so because people are creating a totally wrong approach to life. They say: "When there is so much misery in the world, how can you be joyous?" But that's exactly what the Buddha is saying.

By being poor yourself you cannot help the poor; although the poor will worship you because they will see how great a saint you are.

-Osho

The ignorant mind, with its infinite afflictions, passions, and evils, is rooted in the three poisons. Greed, anger, and delusion.

-Bodhidharma

EDITORIAL

Transforming Rural Lives

■ DR BANARSI LAL

Development is the cherished goal of every individual, family, community and nation. In agrarian country like India rural development is must for national development. In order to improve the quality of life of rural people, rural development is essential. It requires a sustainable increase in the access of each and every individual to the basic necessities of life. Also for every individual, self-respect is a must. It is the prime responsibility of every nation to initiate and sustain process of development. The Indian economy in the past, present and in future will remain predominantly depend on rural development because very high proportion of the Indian population lives in rural areas. In 1901, 89 per cent of total Indian population was residing in rural areas and still now around 70 per cent population is living in rural areas. It is expected that by the end of 21st century at least 50 per cent of population would be living in the rural areas. About two-third of the workforce is engaged in agriculture. Agriculture contributed 20.19 per cent of India's gross domestic product in 2020-21. Development is influenced by the multiple factors such as natural resources, innovative technologies, human resources, different developmental programmes and schemes, policies etc. Different institutions and organisations play the significant role for rural development. They help in the rural development by way of provision of inputs, services, by influencing investments and savings etc. There is positive correlation between different organisations and level of rural development. In fact, all developed nations are well organised and all developing countries are either not fully organised or poorly organised. Lack of appropriate organisations is one of the most serious hurdles on the pace and development of rural areas. There is dire need to redesign and launch appropriate organisations for the rural development. Presently India has achieved self-sufficiency in the food grain production and milk production-the two important ingredients for the vegetarian diet. These two things have been achieved due to green revolution launched in the late sixties and white revolution launched in the early seventies. In 1950-51, food grain production in the country was only 51 million tonnes which has increased to 314.51 million tonnes in 2021-22. Now India has emerged as the leading milk producer in the world leaving behind the United States of America. Now per capita availability of good grains in our country is 507 gm per day. Currently

the milk production in our country has increased to 209.96 million tonnes. The per capita availability of milk in India has increased to 427 gm/day. Per hectare yield rates of the major crops have also reasonably increased. Rapid urbanisation, change in food habits from consumption of food grains to milk and milk products, fruits and vegetables are new challenges to the Indian agriculture. Although India has made an impressive progress in the food grain production and milk production but still there is lot to do in the poverty eradication and improving the life expectancy. It has been observed that development in India is both encouraging and discouraging and there is need to enhance both. So, it is necessary to identify the determinants of development and implement them to achieve the desired level development. Urban people depend on rural people for food. In developing world about 80 per cent of food is produced in small farms. Supporting rural development pays dividends not just for rural people but for everyone. There are many organizations in India which are actively working in agriculture and rural development. Investment in agricultural sector is five times more effective in reducing poverty than investment in any other sector. It helps to sustain rural communities and transform them. They include public, companies, co-operatives, partnerships, charitable societies, trusts, institutions etc. All these organisations work together to cater the needs of the rural people. Rural development should be considered as the joint venture of public, private, co-operative, corporate. A systematic and balanced approach is needed for the development of rural India. Although government makes strenuous efforts for the development of the rural areas but government alone cannot solve all the rural problems. Co-operatives, voluntary organisations, corporations and private sectors all can play their role for the rural development by complementing the activities of the government. The role of government should be to define the role of other agencies, coordinate and regulate their activities and provide certain facilities and services which are not provided by the other agencies. It is necessary that rural people should be organised within an institutional structure that gives them access to the national, political, economic and social system. In India, co-operatives are the most commonly found form of people's organisations. Co-operation has been emphasized across the globe. Co-operation is manifest in countless social activities performed by the man for attaining the common goal. A co-operative is

generally observed as socio-economic organisation that can fulfil both social and economic objectives of its members. A co-operative has certain values and principles of its own which distinguish it from other organisations. Economic, social and moral are three dimensions of co-operatives. The motto of co-operation, "Each for all and all for each", signifies loyalty, trust and faith. A co-operative is democratic institution of the members, for the members and by the members. Co-operatives have more advantage as compared to the other forms of organisations in involving the people, in mobilising the resources and achieving the desired goals. All these advantages help co-operatives in improving their competitive position. Even Gandhiji considered co-operation as a great instrument for the rural development. He suggested the specific roles of co-operatives in the agricultural sector and promoted the co-operative farming and thereby suggested for further fragmentation of land holdings. He suggested the weavers and spinners co-operatives, credit co-operatives and dairy co-operatives. Pt Jawahar Lal Nehru, the first Prime Minister of India had a strong favour of co-operatives. Sardar Vallabhbhai Patel, the first Deputy Prime Minister and Home Minister of India, had a great faith in co-operation as a means of promoting farmers well-being. He guided and assisted for the Kheda District Co-operative Milk Producers Union Limited popularly known as Amul. Co-operatives occupy an important position in India's rural economy. India has the largest network of co-operatives in the world. Co-operatives now cover almost all the Indian villages and 67 per cent of rural population, nearly 49 per cent of the rural credit, 60 per cent of total sugar produced and 35 per cent of total fertilizers distributed in the country. Indian Farmers Fertilizers Co-operative (IFFCO) and Krishak Bharati Co-operative (KRIBHCO) are the two co-operative fertilizer plants which manufacture about 21 per cent of the total fertilizers produced in the country. The Anand dairy co-operatives are considered to be the most successful in serving their members and society on large scale. Co-operatives that are owned and controlled by their members and properly managed can ensure the good quality products at a reasonable price to the consumer. Thus, they help to improve the welfare of both the producers and consumers as has been demonstrated by Anand-pattern dairy co-operatives.

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

Ganesha- the first among Gods

■ OKMAR DATTRAY

Vakartunda Mahakaya Suryakoti Samaprabha Nirvigate Karome deva Sarvekareysh Sarvada', means Bhagwan Ganesh is the removal of all obstacles, hurdles and problems in the world. India or for that matter Hindu society is famous throughout the world for its spiritual advancement. Even the western nation are influenced by our spiritual wisdom and the philosophy enunciated by Vedas. We Hindus are not monolithic having one book and only one prophet but rather Hindu mythology recognizes many Gods and Goddesses but in ultimate analysis regards these deities as the various forms or incarnation of the same supreme primal being who is the father of the universe. Hindus are the worshippers of the various Gods and Goddesses and in them they are actually worshiping the all omnipresent and omniscient God who according to Vedas is without form and beyond the effects of cause and matter. He is regarded as the supreme energy pervading in all beings. Lord Ganesh is one of the Gods who is worshipped by Hindus in India and other parts of the globe. Lord Ganesh and its brother Kartikeya also known as Kumar Jee are the sons of Lord of destruction Shankar. Parvati, the consort of Lord Shiva loves her son Ganesh very much and Ganesh is called her Yachaputra. Hindus do not only worship different deities but also are the worshippers of different things of nature. As Lord Krishna in Srimad Bhagavad Gita has said that he is in everything and every creature and even in rivers, mountains, trees and in all beings and in all Gods and Goddesses. Significance of Lord Ganesh is great as

he has the privilege of being worshipped first of all in every religious function, Pooja, ceremony, ritual and in the performance of daily karamkand and at all occasions like marriage, house Pravesh and everywhere. Ganesh is known as Adiday meaning first among Gods and his worship is done even before worshiping his father Lord Shiva. Ganesh is also known as Mooladar. In Hindu terminology neig even in the Indian society ShriGanesh also symbolizes the beginning of any work religious, social, economic relating to money and trade etc. It is because of this fact that Hindus generally commence any work with salutations to Lord Ganesh. The question arises why so much of importance is attached to GaneshPooja. One story around this runs as . Once Parvati the better half of lord Shiva and mother of Ganesh was busy in making shringar and was combing herself. As from times prehistoric Hindu ladies do not dress themselves and Shringar themselves in front of their husbands. So Goddess Parvati also in consonance with the rich value and principle asked her son Ganesh to sit outside her room and not let anyone to enter the room as Maha-Shakti was busy in Shringar. It so happens that Mahadev Shankar came and Ganesh did not allow even his father to enter the room as his was ordered by his mother not let anyone inside the room. At this Shanker became furious and he is said to have beheaded his son Ganesh with his finger in a fit of anger. When Mahadev came inside the room, Pravati enquired of him as to how he came in and when she saw Ganesh, she was angry and sad and pleaded to the Shanker for Ganesh's life and survival. Now Mahesh was also moved and he

ordered that head of any one in the morning be cut and it said that elephant was seen first of all in that morning. So Lord Shankar ordered that the head of the elephant be cut and be kept on the neck of Ganesh. Now with the chanting of some mantras he gave Zevadan-life to Ganesh and life cycle of elephant also came to end. Now Parvati and Kartikay-brother of Ganesh were happy. Some speculation about it is that Shanker felt that now with elephants head Ganesh may like somewhat ugly and for this Shanker blessed him that among all deities Lord Ganesh will be worshipped first and in every function individual and even in organized once salutations to Ganesh will be offered before hymns are chanted in reverence of other Gods and it is done so even today. In Yagas - sacrifices (Havans) also Lord Ganesh is worshipped before salutations are offered to other Gods. Ganesh Pujan is performed in Havans before oblations are offered to other deities. One legend about the superiority of Ganesh is that once it was a point of controversy between Shanker and mother Parvati that who is superior between their two sons - Ganesh and Kartikay. It was decided that superior between the two will be considered he who will give seven rounds (Pratikshanas) of all deities and pilgrimages of Bharat and will do it first. Lord Ganesh's Vahan is rat and of his brother's is peacock and it is self evident that Kartikay will won the test. Ganesh was perplexed and he approached his mother and gave seven rounds around his parents and those were equal to the seven rounds of all pilgrimages and deities as mother Parvati was the essence and source of all creation. But Kartikay set on his pilgrimage with

YOUR COLUMN
Teachers should also pay attention to questions of time

Dear Editor,

Teachers' Day was just celebrated; teachers were rewarded with scintillating sacred words as always - like reciting traditional mantras. As a teacher, I myself also like it when students show their respect by sending beautiful messages on this day. Yet two troubling questions always haunt me. First, as teachers, are we really committed to the spirit of our profession? Second, does most of society really care about the teacher fraternity? We need to respond to these questions by honestly looking at ourselves in the mirror and with social context. To begin with, there is a need to go beyond that definition of a teacher's custom and pattern i.e., one who teaches prescribed courses, disciplines students, conducts examinations and on answer sheets in order to obtain officially certified degrees and certificates as a teacher. Gives points How many of us are really inclined to realize that this is a narrow and confining notion because the teacher So there must be a person who becomes a co-traveler of his students, makes them aware of science, poetry, history, literature, agriculture and life-useful arts like carpentry etc. Above all, teaches the rhythm of life and death. Think of great educationists such as Rabindra Nath Tagore or Jiddu Krishnamurthy or John Dewey and Paulo Frere. He saw many options in the art of teaching. He realized that a teacher can reinforce a student's desire to learn with empathy and dialogue. A teacher can instill love and affection in his disciple. The morality of caring can be planted, a teacher who instills in his students a sensitivity to nature. However, in this hyper-competitive era, where schools are judged by the success stories of the toppers, teaching-learning seems to have been left with nothing but root words written in

books and the practice of conducting examinations. No wonder, there was no distinction between the teachers and the strategist turned coaching centers who groom the students like mere 'Pariksha-Veer'. That's how we in that society who are not ready to celebrate the profession of teaching in the true sense. Because when rationalism and neo-liberalism began to shape the course of education, a teacher was asked to convert her 'knowledge' into a 'technical skill' package, education became mere 'training' and students The transformation took place as a 'source', which could be fitted into the game of marketism by making pieces. It is the death of great pedagogy, it is killing the soul of the teacher, and it is the result of a carefully designed monitoring system. It is like tracking every move, its usefulness is judged by market factors and its ability to bring hiring companies to the teaching campus. Imagine, in a glittering university, Paulo Frere asks his students to question the common understanding of the people who dominated the times. Frere will be fired immediately and the cops may even come and get arrested! Beyond this, when extreme-nationalism with its ostentatious symbols becomes the norm and such topics are discussed in the classroom. If there is a competition to deliver lectures, then where is the scope of salvation education? An education that broadens the horizons of the student's imagination, enables him to embrace the world with an equal spirit, to question the justification of war, to question the policies of militarization and caste-religion-class violence - however Why should this exercise not be made according to the popular name of the nation. In fact, as we have already seen, extreme-nationalism players hate every teacher who tries to trick young minds into thinking that Encouraging why Rabindra Nath Tagore used to warn us about the violent consequences of militant nationalist-politics or whether Mohandas Karamchand Gandhi tried to fill our wounds with his gentle prayers, Satyagrah and inter-sectarian dialogue even after the injury of Partition. And of course, in this kind of soci-

ety, where the inspirational class is not really willing to even think about the teaching profession, because it is constantly being hypnotized by the glut of power and money, there is a revolution in teaching. The attention to the potential is only forgotten. A committed teacher, who opens the eyes of the child and the youth, or a university professor exploring new frontiers of knowledge while doing his work quietly - his life and description do not appeal to the said society much. It is no surprise then that as children grow up, they are rarely encouraged to become teachers, because in modern India, he has become a businessman, contractor, technical expert, bureaucrat, cricketer and YouTube blogger with millions of viewers. They are motivated to get fame like a hero, so why should they bother to take teacher-teaching? No wonder we don't care about the overcrowded student numbers, noisy classrooms and deplorable teacher-student ratio, nor do we care that the already overburdened government schools have The teacher is also having to play the role of arranger of lunch group meal or even then, when we see large scale rigging in the recruitment of teachers or There is political nepotism in the appointments of Vice-Chancellors. Continuing and deliberate devaluation in the teaching profession has resulted in the common sight of teachers today who have lost their self-esteem. Amidst this entire decline, we are getting to see a new species growing like a mushroom i.e. Physics 'Sir', Biology 'Sir', UPSC 'Sir', Prelim 'Sir' etc... Yes, with their magical 'success keys', these ambitions attract the nurturing class. They are fast replacing the imagination of Rabindra Nath Tagore or Jiddu Krishnamurthy or Savitribai Phule and Gijju Bhai Bhadka. No wonder that a society that loses its teachers is bound to decline. This erosion has taken many forms - the decline of democratic spirit in a complacent society, consumerist race and end of violence in everyday life. To value teachers as savior-teachers, when will you wake up and when will you realize?

Vijay