

## PUBLIC OUTREACH PROGRAMME

In Jammu and Kashmir, a series of public outreach programmes have been launched to strengthen community engagement and foster development across the region. These initiatives are designed to address local issues, promote government schemes, and enhance the overall well-being of residents.

The primary objective of these public outreach programmes is to create a platform for direct interaction between the government and the people. By organizing town hall meetings, workshops, and awareness drives, the aim is to ensure that the benefits of various government schemes reach every corner of the region. The scope of these programmes includes addressing local grievances, providing updates on ongoing projects, and gathering feedback to improve governance. Regular meetings are being held in different districts where officials and ministers interact with residents. These forums allow citizens to voice their concerns, ask questions, and receive immediate responses from their representatives. Educational workshops and seminars are organized to inform the public about government schemes related to health, education, agriculture, and employment. These sessions also provide guidance on how to access these services. Free medical camps are being set up in remote areas to provide health check-ups, vaccinations, and consultations. These camps are part of the effort to improve healthcare accessibility.

Events celebrating local culture and traditions are organized to foster community spirit and enhance social cohesion. These events also serve as a platform for highlighting government initiatives.

**Grievance Redressal Camps:** In several districts, grievance redressal camps have been set up where citizens can directly submit their complaints and suggestions. These camps are aimed at resolving local issues efficiently and ensuring that residents' voices are heard. **Educational Outreach:** School and college students are engaged through interactive sessions and career counseling workshops to guide them on educational opportunities and career paths.

**Infrastructure Development Updates:** Public meetings have been held to update citizens on the progress of infrastructure projects, including road construction, water supply schemes, and public transportation improvements. The public outreach programmes have significantly improved community engagement and trust in the government. By directly addressing local issues and providing timely information, these initiatives have helped bridge the gap between the government and the people. The active participation of residents in these programmes is fostering a collaborative approach to regional development. The focus will be on expanding the outreach to more remote and underserved areas, increasing the frequency of interactions, and incorporating digital platforms for broader reach. Feedback mechanisms will be enhanced to better address the needs and concerns of the public.

In summary, the public outreach programmes in Jammu and Kashmir are proving to be a valuable tool in promoting transparency, accountability, and active citizen participation in governance.

## Let us honour a teacher

■ SUNAINA MALIK

It would be quite apt to label a teacher as a gardener. A gardener beautifies a garden by providing a safe, sheltered and vigorous ambiance to the plants. In the similar way, a teacher is also liable to foster a child for his overall development of body, mind and soul. AS per Physic law an Iron bar, instead of having millions of electrons, is un able to conduct electricity unless and until connected by some external potential because all these electrons move in random direction with zero resultant. In the similar way a society is unable to burgeon if, it is devoid of teachers because it is only a teacher, who assembles randomly moving thoughts of an innocent child and gives them one direction, one path. This path, un doubtly leads towards success and contentment in life. To your revelation, this profession is one of the ancient professions of the world. Almost in every age, man falls in a dire need of a teacher but there has arrived a drastic change in the mind set of our society at large regarding our today's teacher.

Today's money minded society has forgotten that teaching was a profession of Prophets. Private school Mafia has turned this sacred job into a business of money making. Different tuition centers, running across India, have reduced teachers into a commodity kept in the market for open auction. This atmosphere has formed a layer of insulation on the prudence of our students which debars them to develop a sense of reverence and admiration for their teachers. In today's scenario a student thinks that he or she can buy any teacher with money . In addition to this there is a swift rise in the incidence of insolence of our teachers at the hands of students across the country.

On 8th July, 2015 students targeted a teacher outside the Senate Hall in Calcutta University. The Chancellor of the university expressed his concern over worsening relations between teacher and student. In Kolkata, not even a single day passes without a teacher being assaulted. Even a Noted Educationists Sunanda Sanyal told in an interview given to (IANS) that what would be more unfortunate then seeing the teacher being nothing but punching bags, who so ever want can punch and slap them.

On the other hand, Govt. as well as society also held only a teacher guilty for spoiling the education standard of Govt. schools. To your revelation he is not the sole authority responsible for this. Following facts can prove it. (1) Govt. schools are crammed with a rejected lot of society. Students with sparkling mind are admitted in private schools by parents. (2) A Govt. school teacher is not co-operated by the parents of his students in making teaching learning a successful process. Indifference of parents is the second biggest reason responsible for poor education standard. (3)A Govt. school student is devoid of any definite base because there is no provision of admission of a child in Nursery classes in Govt. schools.

Keeping in view the above mention facts, I would appeal to the whole society to bless all the teachers by following blessing on the eve of Teacher's day.

(1)Four sides criticism has lowered the confidence of a teacher. Build their poise by believing on them.

(2)Admire teaching as a reputable profession and teacher as a prominent and triumphant person of society.

(3)A teacher should be given high esteem and first rank salary like foreign countries where teachers are at high regard and considered as most brilliant and blooming class of society. According to them only a teacher can lay the foundation of a prosperous generation. This encouragement by Govt. and society enable them to prepare a generation which later in bring revolution in the form of discoveries and inventions.

(4)No doubt, recent order of screening of degrees of Rehbre Taleem teachers by J&K Govt. is an appreciable step. But I am very apologetic to say that before teachers, fake degree mafia must be put behind bars.

(5)A teacher must not be dishonored in front of his or her students during checking of classes by high officials because this would condense the deference of a teacher in the eyes of a student and he would no longer abide by a teacher.

In the end I would like to wish happy teacher's day to all the teachers. May God facilitate them to recoup the vanished status of nobility, reverence and high admiration in the society?

■ I.D SONI

Youth is hope not despair: If our beloved and broken India is to be rebuilt, it needs youths full of hope and faith and courage to lay a moral and spiritual foundation of a new nation. Education of the true type has in view, the health and happiness of the whole nation.

Let the teachers adhere to the powerful message of Swami Vivekanand on this sacred occasion of birthday of a great educationist Shri (Dr.) Radhakrishnan. Swami ji said, "Each soul is potentially divine; the goal is to manifest this Divine within, by controlling nature, external as well as internal. We need science and technology, sociology and politics, economic and statistics, mathematics and languages, information technology and business administration so that we can contribute to social welfare and human progress, but we also need spiritual enrichment and mastery over the self, so that we may move closer to the perfection that one of us is capable of achieving."

**What Does This Involve?**

(1) Our students must be taught to love and respect our national heritage, our culture, our traditions and our ancient Indian values and ideals.

(2) Simultaneously, they should be made aware of contemporary life and knowledge- for the modern world too, has a lot to teach us. Our students must be equipped with the capacity whereby they may become worthy contributors to the economic and social well-being of the nation.

(3) The third and most important dimension would be the application of these two aspects to the cultivation of character-the training of the students for life.

(4) Our students must be equipped with courage and vision, with culture and courtesy, virtues and graces and values which alone can make them mature and emotionally stable men and women who will learn in peace and harmony, in amity and the spirit of brotherhood, sisterhood with their neighbours, with their fellow human beings, with the nature and with the mighty forces of this vast universe.

(5) Material advancement-yes; scientific and technological progress-certainly; socio-political efficiency-very essential. But over and above all this; spiritual enrichment, and recognition of the

## Evolving Guru-Shishya Relationship: From Reverence to Friendly Camaraderie

■ DR. ANKUSH MAHAJAN

Teachers' Day is a special occasion in India, celebrated on the 5th of September each year to honor educators who shape the minds and futures of students. Traditionally, the guru-shishya (teacher-student) relationship has been revered as sacred. The ancient tradition of mentorship dates back to the times of Lord Ram and Lord Krishna, who sought wisdom under their gurus, Maharishi Vasishtha and Maharishi Sandipani, respectively. The guru was considered a guiding light, an embodiment of wisdom and discipline, and the student, a disciple eager to absorb the teachings.

However, as society evolves, so does this relationship. A noticeable shift has taken place, especially in modern educational institutions. Today, a new dynamic between college professors and students is emerging, where the formal boundaries are dissolving into a more casual and friendly rapport. While this may appear to be a departure from the respect-laden traditional system, it is, in fact, a reflection of changing times and the progressive transformation of education itself.

The Age-Old Guru-Shishya Parampara The sanctity of the guru-shishya parampara has been at the core of Indian philosophy for centuries. In ancient India, learning wasn't confined to classrooms but flourished in gurukuls, where students lived with their teachers and were imparted not only academic knowledge but also values, life skills, and spiritual insight. The relationship was rooted in mutual respect, discipline, and a shared quest for enlightenment. The guru's

divine potential in each one of them (students)- this alone can be regarded as complete education-true education. A great thinker and educationist, Gentile made an illuminating remark, "A school without a spiritual content is an absurdity." And we in this country, have been trapped in this absurdity for many, many years now.

**ROLE OF THE TEACHER**

Here comes the role of a true teacher. The true teacher is he who can immediately come down the level of the students, and transfers his soul to the students souls and sees through and understands through their minds-such a teacher can really teach and none else. A true teacher is a radiant man: he/she transmits light: He is a man, a woman of character: And character is more than book knowledge. Every student has good inherent in the soul; it needs to be drawn out by the teacher and only that teacher can perform this sacred function whose own character is unsullied, who is always ready to learn and grow from perfection to perfection. A true teacher is he who is not ashamed of learning from a small child. Learning for a teacher is very essential. I would like to give an example of a great learner: Within a few days of landing in Bombay, young Spanish priest by the name of Henry Heras found himself in the presence of St. Xavier's college, Bombay. He met the principal of the college. The young priest was a Historian, and had a degree in Spanish history. "Which branch would you like to teach?" the principal asked him. "Indian history," Father Heras replied. "What do you know about Indian history?" the principal asked. Father Heras said he knew nothing. "Then how are you going to teach it?" "I shall study it," Father Heras replied.

So intent was he upon carrying out his mission that he did not once balk at the enormity of the task that lay ahead. It meant learning the history of a whole subcontinent and that too, which dated back to the most ancient of times, and into which were interwoven the histories of many people. The complexity of the task was intensified by the lack of documentary evidence for certain important periods of Indian history and the fact that much had to be pieced together on the basis of archaeological discoveries. But he sat about his task with such thoroughness and determination that he became not only an accomplished teacher

role was to awaken the latent potential within each student, guiding them towards self-realization.

This traditional system nurtured some of the greatest minds and philosophers of India, including Swami Vivekananda, who famously said, "Education is the manifestation of the perfection already in man." Teachers were seen as torchbearers, leading their students on a path of knowledge and virtue. The influence of teachers was so profound that it extended far beyond the classroom, shaping the character, morality, and life choices of the student.

The Modern Shift: From Formality to Friendship

In contrast to this traditional reverence, the guru-shishya relationship in contemporary educational settings has taken on a more relaxed tone. Today, it is common to see students addressing their professors with informal greetings, replacing the age-old "Namaste" with "What's up, sir?" This shift reflects the broader cultural transformation of Indian society, where formality is being replaced by informality and hierarchies are becoming less rigid.

On college campuses, students and professors are increasingly adopting a friendly dynamic, engaging in casual conversations, and often bonding over shared interests like movies, sports, or even social media trends. Many professors welcome this change, recognizing that it fosters a more open and collaborative learning environment. Rather than feeling disrespected, they appreciate the camaraderie, as it allows for better

of history, but a historian of repute of the same class as Sir Jadunath Sarkar and Dr. Surendra Nath Sen. He died in 1956, what his work is still commemorated by an institute in Mumbai which is named after him: The Heras Institute. The teachers must be ready to make the enormous sacrifices and engage in the unrelenting toil which true missionary's (teacher's) work demands.

Dr. S. Radhakrishnan (Ex. President of India) used to say that the Guru (a teacher) is one who removes our spiritual blindness. Otherwise, he is not a Guru- a true teacher; he is one who merely talks. What has been said so far, it reveals that the ultimate factor in Education is the teacher: his character and calibre alone determine the success of any well-meant reform. The teacher is the noblest servant of the nation. Humility is no doubt the badge of our tribe but there is no need for us to feel that we are human door-mats to be trodden upon by others. We are humble only in the sense that we do not crave for vulgar publicity. But there is a touch of immortality in the work of the teacher. He recreates in the students an image of his own highly-evolved spirit. Some of the greatest men that made their mark in the wider National life in our own Motherland, have been the gift of the teaching profession- Mahadeva Govinda Ranade, Sir Syed Ahmed Khan, Gopal Krishan Gokhale, Swami Vivekanand, Swami Ramathirtha, Rt. Hon'ble Srinivasa Sastri, Dr. Zakir Hussain and Sir S. Radhakrishnan are but a very few shining examples. It is not right to feel aggrieved that the material compensation we get is not commensurate with the importance of our work. It is for other people to understand the position and to take effective steps to improve it. We cannot demean ourselves on that score and become objects of pity and commiseration. Money is necessary for life, but money is not the only criterion of virile social status. One can be rich without money and majestic without artificial power. There is an element of sacrifice in the pursuit of the teaching profession. We must be prepared for it.

We must be dignified in our bearing and outlook and set sober models to our pupils. We are expected to train our children for a good life here and hereafter, and not merely teach subjects that have

communication and encourages students to approach them without hesitation.

However, this shift also raises a significant question: Does this casual interaction dilute the respect traditionally accorded to teachers, or is it a necessary evolution in keeping with the demands of the 21st century?

**Balancing Respect with Camaraderie**

While the casual nature of modern student-teacher interactions is undeniably different from the past, it doesn't necessarily indicate a loss of respect. Rather, it represents a shift in how respect is expressed. In today's world, where students are more vocal, informed, and confident, the traditional notion of reverence has transformed into a mutual exchange of ideas. Professors no longer see themselves merely as authority figures but as facilitators of knowledge who learn from their students just as much as they teach.

The National Education Policy (NEP) 2020 acknowledges this evolving role of educators. It views teachers as "transformers," tasked not only with academic instruction but also with nurturing the holistic development of students, including their emotional and social well-being. In this context, a friendlier approach may be more effective in reaching today's students, who often learn best in environments where they feel heard, respected, and understood.

Moreover, the modern guru understands that education today is not about rote learning but fostering creativity, critical thinking, and innovation. Teachers who can engage students in meaningful

no correlation to eternal values. It is not the empty eloquence of far off shadows that is wanted of us teachers but the living voice of the heart resonant with the eternal wisdom of the spirit.

A Nation is what its schools make it. A school is what its teachers make it. By the determined, devoted and united efforts of the teachers, every school must become transfigured into a true Vidya Mandir and not a dark prison-house which shivers with the depressing shrieks of unhappy imps. Let us, therefore resolve on this very auspicious, promising and favourable occasion while celebrating Teachers day on the birth day of a great educationist not of India but of the world to carry on with unabated zeal, undiminished spirit of dedication to imbibe in the fullest measure the mighty spirit that moves the great architect of the noble educational edifice. We should inculcate in us the holy passion to educate the heart, the head, and the hand of young, the builders of tomorrow.

Let us not wait for our Universities, our Boards of Studies, and our 'authorities' to introduce a new subject called 'spiritual' studies' or a special component called 'character building-man making' in our syllabus. The spiritual component in education cannot come from without. It already exists in us, the teachers- in the choice we have made to be an educator. Bring this spiritual light to bear upon all that we do- and we will become a true teacher in every sense of that word. In our ancient India teachers were looked upon a Gurus, acharyas. What do these words indicate? Acharya is one whose 'achaa' or conduct is exemplary; is good. Let us inspire the pupils who are entrusted to our care with love and virtue, and goodness and abhorrence of cruelty and violence. This is the message of Great Educationist Sir (Dr.) S. Radhakrishnan Ji whose Birthday we are celebrating today and deave it as a true teacher.

When we have a great and over-riding mission in life that no task seems too difficult, no hardship too great. Let us try our best to train the minds, assist the manners, and shape the morals of the members of the community at their impressionable age. The role of teacher in present set-up is to become a spiritual preceptor- a reservoir and a transmitter of Spiritual Knowledge, Spiritual Power and energy, which he passes on to his Students.

dialogue and build genuine relationships may be better equipped to inspire them to think independently and contribute positively to society.

**Preserving the Essence of Tradition**

Despite the changes in the guru-shishya relationship, the essence of this sacred bond remains intact. While the formality of old may have given way to informality, the underlying respect for knowledge and the teacher's role in shaping lives continues to endure. It is the responsibility of both teachers and students to ensure that this evolution does not erode the values at the heart of education.

As we celebrate Teachers' Day, we must reflect on the dual nature of this evolving relationship. The timeless values of the guru-shishya parampara - mutual trust, respect, and dedication - should continue to guide modern education. At the same time, the evolving dynamic should be seen as an opportunity to deepen the bond between teachers and students, making the learning experience richer, more inclusive, and more impactful.

In conclusion, the shift from formality to friendly camaraderie in the modern guru-shishya relationship is not a loss but an adaptation to the times. Teachers remain the torchbearers of knowledge, and their influence, as the saying goes, "affects eternity; they can never tell where their influence stops." While the interaction between teachers and students has become more informal, the reverence for the transformative power of education and the role of teachers in nation-building remains unchanged.

## Mushroom Cultivation-A Lucrative Enterprise

■ DR. BANARSI LAL

Mushrooms are the edible fungi. Scientists have recognized 14,000 species of mushroom out of which about 2000 are edible. Edible fungi were collected from forests in ancient Greek and Roman times and were highly valued by high profile people.

Caesar's mushroom(Amanita caesarea) is one such example which is a popular edible mushroom and was a favourite of early rulers of the Roman Empire. Global mushroom cultivation production was 44.20 million tonnes in 2021 with the highest contribution of chitake mushroom(21%),black ear mushroom(21%),button mushroom (11%), flammulina(7%),paddy straw mushroom(1%) and other mushroom(13%).India produces about 0.28 million tonnes of mushrooms every year and per capita consumption of mushroom is 90 gm. which is less as compared to other countries such as the USA(1.49 kg) and China(1.16 Kg).In India , Mushrooms cultivation was firstly started at Solan, Himachal Pradesh in 1961.National Research Centre for Mushrooms(NRCM) was started at Chambaghat, Solan in 1983.Solan city is considered as the epicentre of mushroom cultivation and was declared as the 'The Mushroom City of India' in 1997.In India major contribution of button mushroom is 70% followed by Oyster Mushroom(17%),paddy straw mushroom(9%),milky mushroom(Calocybe indica)(3%) and other mushrooms(1 %).Bihar is the leading state in mushroom cultivation in India followed by Odisha,,Maharashtra and Uttar Pradesh.Milky mushroom is grown mostly in tropical states Le.Southern States while paddy mushroom is grown in Odisha and Chattisgarh.Other mushrooms such as Shiitake, Ganoderma and Hericium have been developed which can be alternatives for the farmers.

Mushrooms are the fleshy-to-tough structures which are the part of the reproductive phase of a certain group of fungi. Mushroom cultivation was started in the 16th century but on a commercial scale it was started in Europe in 17th century and many farms for the mushroom production were

established. India with the diverse climate conditions and abundant agricultural wastes has been producing the mushroom from the last four decades. Commercial mushroom cultivation in India has been started and growing mushroom under controlled condition is of recent origin.

Its popularity is increasing day by day and it has become a business which is export-oriented. Today mushroom cultivation has been taken up commercially in states like Uttar Pradesh, Haryana,Rajasthan, etc. (during winter months) while earlier it was confined to Himachal Pradesh, J&K and other hilly areas. Mushroom is an excellent source of proteins, vitamins, carbohydrates, fibres, minerals, folic acid and is a good source of iron for anemic patients and is described as one of the best options to convert agro-wastes into quality proteins. Mushroom can be taken by the diabetic and heart patients as it has low calorific value. Mushrooms are of different types: a) Button Mushroom (Agricus bisporus) b) Dhingri (Pleurotus) c) Milky mushroom (Calocybe indica). Of all the types, button mushroom is the most popular one (85%). Mushroom cultivation can be done at cottage and small-scale levels besides large-scale farming. Mushroom cultivation provides option for income and employment generation specially for the educated youths and women without any major arable resources. China claims to grow 60 types of mushrooms and the reported production of all mushrooms was around 70% of world production.

Mushroom cultivation is considered as one of the most profitable venture.Mushrooms are grown inside the rooms and do not require arable land. Mushrooms can be grown successfully on most of the agricultural waste residues which can turn lignocellulosic residues into value-added products.If we make use of agricultural waste into mushroom production then India can produce about 3 million tonnes of mushroom and about 15 million tonnes of bio-compost.Use of agro-residues for mushroom cultivation will not only help to reduce the environmental pollution but also can generate income and employment

opportunities.Four mushrooms viz. Button mushroom,Oyster mushroom,Paddy Straw Mushroom and Milky mushroom are recommended for the year round mushroom cultivation in India.Farmers can start mushroom culture in small rooms with minimum infrastructure.

Mushroom seed is said to be spawn which is white in colour: It should be free from any disease and insect-pests. Before spawning the surface should be washed with 2% formalin. For mixing spawn with compost any of the three procedures can be followed:

(i) Compost is divided into equal layers and spawn spread in each layer: Result is spawning in different layers. (ii) 3 to 5 cms of compost is remixed, spawn spread and covered with compost. (iii) Spawn is mixed with compost and pressed. A bottle of spawn is good enough for 35 kg of compost spread over 0.75 sq.mt. area (about 2 trays).

That is, spawn to compost ratio is 0.5%. Trays are then arranged in tiers in the cropping room and covered with newspapers. 2% formalin is sprinkled over them. Desired room temperature should be around 18 degreeC with 95% humidity: Spawned compost is covered with suitable material is said to be casing. It helps to convert vegetative phase into reproductive phase. Besides temperature and humidity mentioned above, proper room ventilation should be ensured.

After casing mushroom bags should be kept moistened. Mushrooms prop up in 30-35 days. These fungal fruit bodies appear in flushes and harvested when buttons are tightly closed. In a cropping cycle of 8-10 weeks an average yield of 10 kg mushroom/sq. metre is feasible. Cropped mushrooms can be packed for marketing.

The main consumers of mushrooms are food restaurant, hotels, clubs and households. Mushrooms are mostly sold through vegetable shops. The growing domestic and export market as also the delicacy and food value provides extensive and good potential for cultivation of mushroom. Marketing is an Individual affair and the marketing channels are very limited. The season-

al growers do not have cooperatives. There is demand for opening the market outlets but this is feasible only when there is ample mushroom production. Mushrooms have perishable nature and this is the reason that the trade of mushrooms is limited.

The canned mushrooms can be kept for a long time and can be transported in a better way. China, India and Indonesia are three most important mushroom exporting countries in the world. Initially there were very few quality strains of mushroom. Presently Krishi Vigyan Kendras (KVKs) of State Agricultural Universities (SAUs) and Horticultural Boards are playing a crucial role in popularizing mushroom cultivation among the farmers. Technical training and assistance can be taken from. (a) Krishi Vigyan Kendras(KVKs) of State Agricultural Universities(SAUs)(b) Rashtrya Anusandhan Evam Prashikshan Kendra, Chambaghat, Solan (H.P.). (c) Regional Research Lab, Jorhat, Assam. (d) Central Food Technology Research Institute, Cheluvamba Mansion, Mysore etc. Raw materials should be procured preferably from local areas. It has been observed that the mushrooms are having good demand in the market. Mushrooms cultivation requires awareness on modern production technology and health benefits, product diversification, better transportation with cold chain facilities, cooperatives, incorporation of mushroom in Indian food habits, introduction of mushrooms in mid-day meal scheme in schools and dissemination of information for scientific mushrooms cultivation through electronic media.

There is ample scope of integrating mushroom farming in existing integrated farming system. There is need of more value addition methods of mushrooms for the mushroom growers and more trade and marketing network is needed for its growers. Mushrooms can promote in recycling of agro-residues. Mushrooms can help in achieving food and nutritional security.

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