

EDITORIAL

Parakram Diwas: Inspiring J&KUT Youth

The celebration of Netaji Subhash Chandra Bose Jayanti, observed as Parakram Diwas, carries profound significance in Jammu and Kashmir Union Territory, particularly for the younger generation. In a region that has witnessed prolonged challenges and transformation, commemorating the life and ideals of Netaji serves as a powerful source of inspiration, resilience, and national integration. The observance of this day helps instill courage, discipline, and a strong sense of patriotic responsibility among youth. For young people in J&KUT, Parakram Diwas provides an opportunity to connect with the fearless legacy of Netaji Subhash Chandra Bose, whose life exemplified sacrifice, determination, and leadership. Learning about his bold decisions, commitment to freedom, and vision of a united India encourages students to rise above fear and uncertainty. His message of self-belief and action-oriented patriotism motivates youth to pursue education, innovation, and leadership with confidence and purpose. Celebrating Parakram Diwas in schools, colleges, and universities across J&KUT plays a crucial role in shaping the character of the younger generation. Through debates, seminars, cultural programmes, and essay competitions, students gain a deeper understanding of India's freedom struggle and their own role in strengthening democracy. Such activities promote critical thinking, civic awareness, and respect for constitutional values, enabling youth to emerge as informed and responsible citizens. The impact of Parakram Diwas is also visible in fostering national unity and social harmony. Netaji's inclusive vision—transcending religion, region, and caste—resonates strongly with the diverse social fabric of J&KUT. Observing his Jayanti reinforces the idea that unity and mutual respect are essential for peace and progress. For young minds, this message helps counter divisive narratives and encourages a shared sense of belonging to the nation. Moreover, Parakram Diwas inspires youth in J&KUT to embrace positive engagement and nation-building. Netaji's emphasis on discipline, service, and self-reliance aligns with contemporary aspirations of development and empowerment. The day motivates young people to channel their energy into constructive avenues such as education, skill development, community service, and innovation, thereby contributing meaningfully to the region's progress. Without doubt, the celebration of Netaji Subhash Chandra Bose Jayanti as Parakram Diwas has a transformative impact on the younger generation in J&KUT. It nurtures courage, instils national pride, and reinforces democratic values while guiding youth towards responsible citizenship. By keeping Netaji's ideals alive, Parakram Diwas empowers the youth of J&KUT to become confident leaders and committed contributors to a peaceful, united, and progressive India.

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A resurgent India marches ahead

BY
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The visible transformational advancements that India has successfully achieved during the last decade have unnerved several advanced nations, as well as its neighbours. Those who enjoyed power and authority for over six decades after independence did make significant strides in the growth and development of the nation by establishing futuristic institutions and finding solutions to acute problems such as the shortage of food grains, eventually becoming an exporter of food grains, and much more. Unfortunately for them, they seem to have forgotten the strategic initiatives of the past. Obviously, they are unhappy, unsure, and unable to formulate strategic initiatives to return to power. In a democratic set-up, generational transfer of power and authority can only be a rare occurrence, not a general pattern, as then it would no longer be a democratic system of governance. Once in power, only an enlightened mind can sincerely and honestly prepare for a life beyond it. The elected representatives in India have blessed themselves with so many perks, privi-

leges and pensions that were unthinkable in the initial phase of the post-independence years. India now has a small conglomerate of people who have tasted power and authority for long or short durations, stand ousted, and are aware of the current situation that promises them only a no-return ticket, and nothing else. The consequent frustration has firmly snatched away from them the capacity to accept facts and learn to appreciate the good work done by those in power, elected by the people. One often wonders why those in opposition do not go back to the people, interact more intensively with them, ascertain their concerns, and be with them in their efforts to find solutions. Mere criticism, in language that abounds in the pouring out of frustration, never helps. People ignore it. The fact is: India is on the move, and it only creates a distasteful climate when some Indians go abroad, criticise their own democratically elected government, and even seek external assistance to oust it from power. They turn a blind eye to India's recent achievements, extending from the social sector to science and external security, which have received global attention and even appreciation. The pace that India has acquired in its march to become a developed nation — Vikasita Bharat — by

2047 deserves unstinted support from every Indian, irrespective of political, ideological, regional, linguistic or religious inclinations and affiliations. Every Indian must realise that this swift march towards becoming a developed nation has unnerved some of the developed countries, as they have not fully recovered from the psyche of their imperialistic past. The manner in which the sovereignty of Venezuela has been usurped by its neighbour clearly indicates the failure of major global efforts such as the creation of the UN, UNSC, UNHRC, and even UNESCO. Those who constitute the political scenario of India — whether in power or in opposition — must redefine their role in the face of jealous global machinations intended to keep India subjugated and obedient. The 'major global powers' around the world, including the US and China, are just not attuned to envisioning India as another major global power on par with them. They know that once India reaches that level, it will not be easy to check its onward march. Unfortunately for them, in recent years India has acquired an unprecedented level of self-confidence and faith in its conviction and determination.

This background was created by the futuristic vision of post-independence leadership in establishing institutions

of science, technology, space advancements, management, agriculture, naval power, education, and others. The Constitution of India articulated all the required steps necessary to achieve social cohesion and religious amity. It also included directions on how India must move ahead swiftly in providing equality of opportunity up to the last man in the line. The present Indian leadership has successfully built upon this great legacy of the contemporary past, as well as the great tradition of the Indian knowledge quest that emerged in ancient India and made it a place of attraction and appreciation for knowledge-seekers from various nations abroad. Colonial India was inhumanly squeezed of its resources. Its culture, traditions, knowledge contributions and scriptures — all that had made it great — were impeded, retarded and ridiculed. It had to focus on the availability of toilets, clean cooking fuel and potable water even in the 21st century. The spectrum of deficiencies was vast and wide. India had to reduce dependence on arms imports and become a leader in space sciences and artificial intelligence. It strengthened its security concerns.

The momentum that this newly resurgent India has acquired is unstoppable.

This is so in spite of retarding forces within the country, inimical

neighbours and global powers that feel threatened. Growth and development shall remain the key words in the year 2026 as well, but there would be a big difference: India now has several notable instances of success within the country and among the global community of nations that would inspire the younger generation to a dedicated commitment to achieve the goal of Vikasita Bharat 2047. This target has gained currency, inspires the youth of India, boosts their self-confidence, and encourages them to delineate their own role in achieving it.

It is indeed encouraging to participate in and observe animated deliberations conducted with great enthusiasm in schools, universities and other institutions and organisations. Those who are genuinely interested in national development and wish to be a part of it do realise that independent India has significant achievements to write home about. None can ignore the success of initiatives and achievements in sectors such as housing, sanitation and energy that have reached the last man in the line. 'Make in India' and 'Startup India' have achieved an attitudinal transformation among India's youth. One could go on citing numerous initiatives and innovations. All of this is being analysed, scrutinised and assessed — from gatherings of intellectu-

als in the posh locations of Lutyens' Delhi to deep and isolated rural areas across the country. Informed and knowledgeable deliberations among professionals and intellectuals often get clouded by the ideological orientations of some participants, which obviously impacts the level of objectivity. Rural India is still capable of expressing views that emanate straight from the heart — its faith in national leadership and the Constitution of India. The people may be deficient in facts, but not in commitment and sincerity of purpose. If such inputs were systematically accumulated and seriously considered by policymakers, it would certainly make implementation more pragmatic.

Could India really get rid of Macaulay and his impact by 2035? Yes, if it realises what the eminent jurist Nani Palkhivala said in one of his learned lectures:

"It is my long-standing conviction that India is like a donkey carrying a sack of gold - the donkey does not know what it is carrying but is content to go along with the load on its back."

It is for the institutional leaders and the youth of India to open the sack and put it to the right use for humanity.

The author is an educationist, a Padma Shri awardee, and works in religious amity and social cohesion; views are personal

Nehru and now KCR-The politics of erasing nation-builders

BY
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On trial are not individuals, but history itself — and history, time and again, has proven resilient

Politics is never merely a contest for power. At its deepest level, it is a struggle over history, memory, and moral legitimacy. As George Orwell warned, "Who controls the past controls the future." The systematic questioning of leaders who shaped history is, therefore, not accidental; it is a deliberate political strategy aimed at appropriating the past to dominate the future. India has witnessed this phenomenon before. Jawaharlal Nehru, one of the principal architects of modern India, was subjected to sustained political delegitimisation decades after India's independence. Today, the same political script is being replayed in Telangana against K Chandrashekhara Rao (KCR). This is no coincidence — it is a pattern.

Enduring Paradox History presents an enduring paradox: those who did not participate in a struggle often attempt to redefine it. Hannah Arendt observed that "great

leaders are often judged not by their actions, but by the anxieties they provoke." India's freedom struggle was not authored in drawing rooms or television studios; it was written in prisons, protests, and sacrifice. Nehru's repeated imprisonments, his intellectual leadership, and his role in shaping a constitutional, republican democracy are established historical facts.

Yet, political forces that remained largely absent from the freedom movement — most notably the RSS and its political arm — now question Nehru's nationalism. This is not a legitimate historical debate; it is an attempt to seize moral ownership over the freedom struggle itself. When one cannot claim sacrifice, one attempts to rewrite sacrifice.

As long as Nehru remains central to India's national narrative, the foundational legitimacy of the freedom movement cannot be appropriated by those who stood outside it. Hence, Nehru must be converted from a nation-builder into a subject of controversy. This is not about Nehru; it is about controlling the meaning of India.

Telangana and the Manufactured Amnesia

Karl Marx famously remarked that history repeats itself — first as tragedy, then as farce. What was once a tragic assault on the legacy of India's freedom struggle now reappears as a

farceful imitation in Telangana politics.

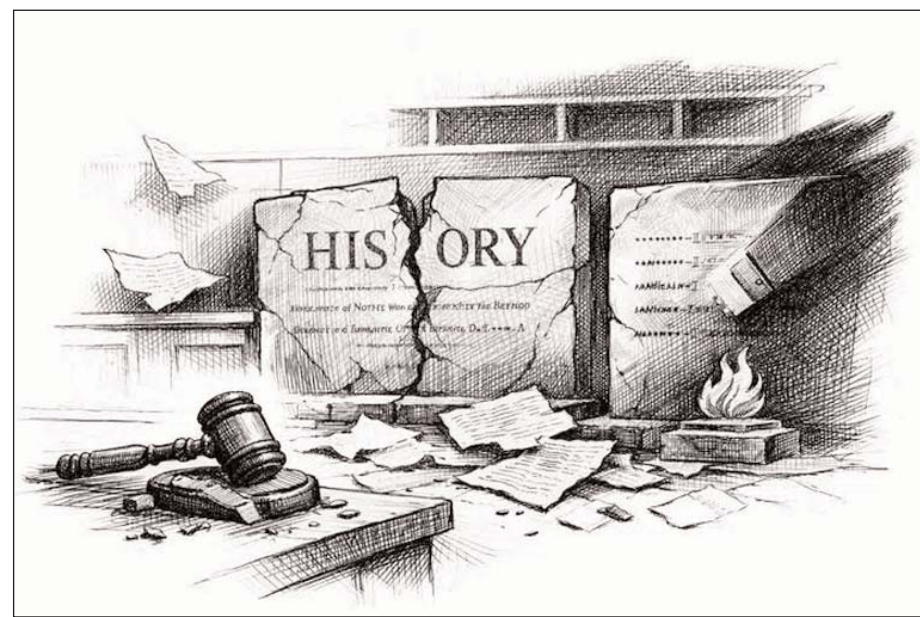
Telangana was not bestowed by benevolence. It was born of prolonged struggle, sacrifice, and collective assertion of dignity. The question is not rhetorical: Who sustained the Telangana movement across decades? Who transformed scattered protests into a coherent political force? Who carried the struggle from the streets to Parliament and negotiated its constitutional realisation?

The answer is unequivocal: K Chandrashekhara Rao.

As BR Ambedkar reminded us, "Leadership is not proclaimed; it is forged in struggle." KCR's leadership was neither accidental nor opportunistic. It was shaped through resignations, agitations, mass mobilisations, and relentless political engagement. The Telangana movement was not episodic — it was sustained, and that sustainability came from leadership.

For political actors, who remained peripheral or absent during the movement, to now question KCR's commitment is not merely ironic; it is intellectually dishonest. This is not a critique — it is historical theft. By attacking the leader, they seek to delegitimise the movement itself.

Moral Authority Jean-Paul Sartre once wrote, "Moral authority does not emerge from power; it emerges from partici-



pation." Moral legitimacy is earned through shared risk and sacrifice, not through post-facto commentary. When students faced repression, when livelihoods were threatened, and when lives were lost during the Telangana struggle, where were those who now claim moral superiority?

Political memory is not erased by rhetoric. As Frantz Fanon argued, "When a people choose a leader in struggle, that leader becomes part of their collective self." KCR is not merely a former Chief Minister; he is embedded in the political consciousness of Telangana. To question his commitment is to question the lived experience and democratic judgment of the people themselves.

History does not reside in official files — it lives in collective memory, and no amount of political distortion can erase who fought, who stood firm, and who stayed silent in India's freedom

struggle and Telangana's statehood movement

Narrative Warfare There is a consistent political logic at work: when systems cannot be dismantled, symbols are attacked. Nehru built institutions — constitutional democracy, scientific temper, and federal governance. Unable to dismantle these without exposing authoritarian impulses, his critics target his intent.

Similarly, KCR built tangible structures in Telangana — irrigation networks, power sufficiency, welfare architecture, and a distinct political identity. These achievements are deeply woven into society. Unable to erase these realities, opponents resort to questioning motives, loyalty, and intent. This is not governance criticism; it is narrative warfare.

History Is Not Govt File

Orwell cautioned that the most effective way to destroy a people is to erase their under-

standing of their own history. But history does not reside in official files — it lives in collective memory. No amount of political distortion can erase who fought, who stood firm, and who stayed silent. As long as India remembers its freedom struggle, Nehru will endure. As long as Telangana remembers its movement for statehood, KCR will endure. Governments may change, political fortunes may rise and fall, but the builders of history cannot be legislated out of memory.

Questioning leaders is essential in a democracy. Distorting history is not. What we are witnessing today is not accountability — it is anxiety. Anxiety of those who know that without dismantling history's builders, they cannot rewrite history itself.

Ultimately, what is on trial is not Nehru. It is not KCR. What is on trial is history — and history, time and again, has proven resilient.