



Is Education a Right or a Commodity? A Test for Democracy Amidst Private Glamour and Public Marginalization

Parivahan Vishesh News

The Constitution demands equal opportunity; the market offers varying qualities

Pinky Kundu, Co-Editor (Parivahan Vishesh)

Over the last three to four decades, a misconception has been systematically cultivated: that "private" equates to quality, while "government" equates to failure.

With the advent of liberalization and market forces, education gradually shifted from being a fundamental right to a branded service.

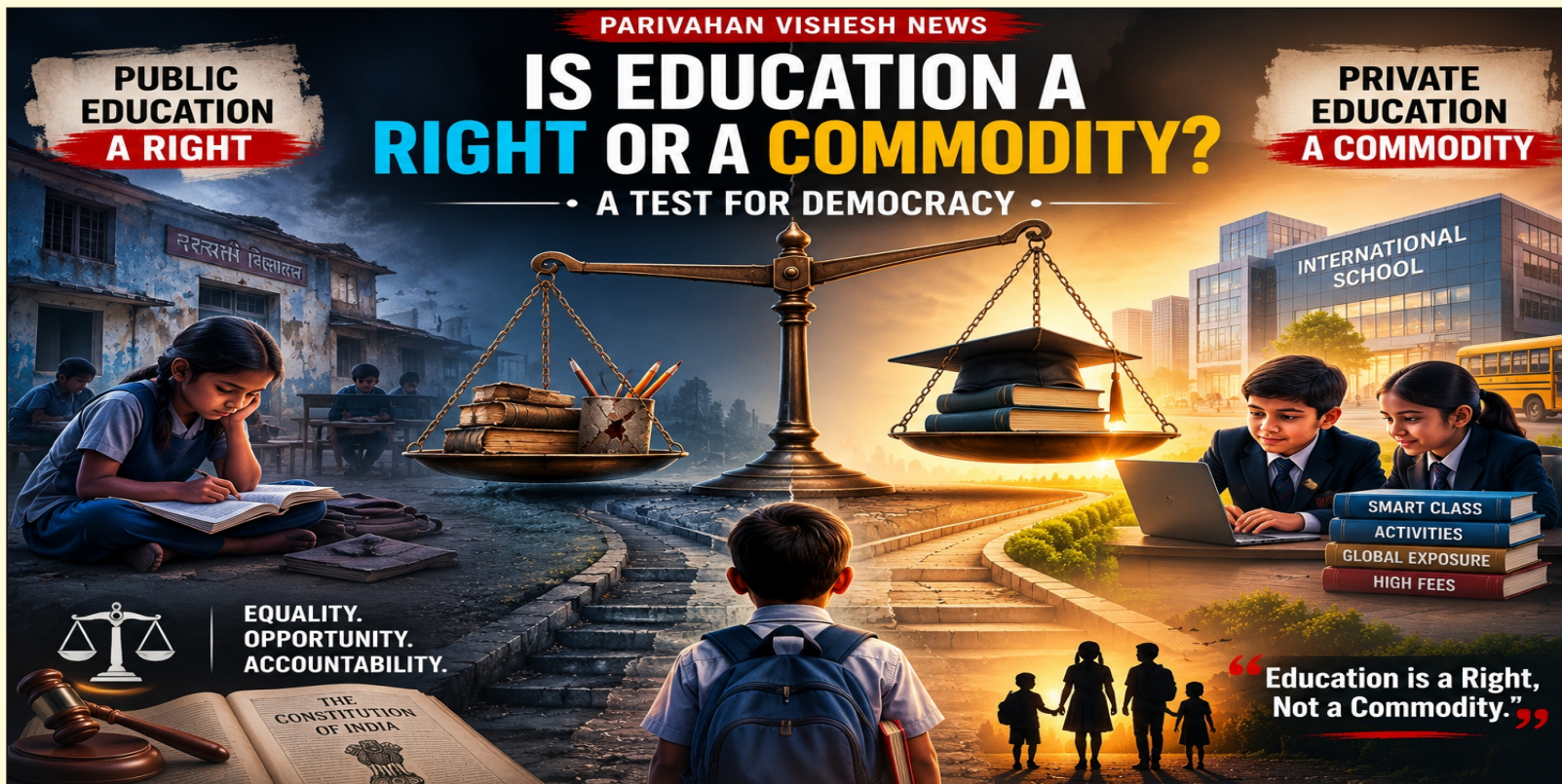
The result is evident: On one hand, there are schools boasting smart classrooms, air-conditioned buses, "international" tags, and exorbitant fees; on the other, government schools where one or two teachers manage five different grade levels. This is not merely an institutional disparity; it represents a deepening educational inequality within our democracy.

1. The Dual India of Education

The First India: A system driven by fees, advertising, and image management. Showcasing top-performing students, erecting massive hoardings, and creating an English-speaking environment have become the benchmarks of "quality."

The Second India: Characterized by a lack of resources, a shortage of teachers, and an absence of basic amenities. This is where children from poor and marginalized sections study.

2. The Paradox of Accountability: Government schools operate under the direct scrutiny of the RTI (Right to Information) Act, social audits, the media, and the courts. In contrast, whenever the issue of private schools



arises, arguments regarding "autonomy" and "institutional independence" are invoked. Yet, since education is a matter of public importance, accountability, too, should be public.

3. Why Hand It Over to the Market?

Private schools can hike fees and exert financial pressure, yet their existence remains secure. For government schools, terms like "merger," "consolidation," and "low enrollment" are constantly at the ready. The very institution that supports the most vulnerable is the first to be put in the dock.

Constitutional and Legal Basis: What the Constitution Says: Article 21A: The State shall provide free and compulsory education to all children between the ages of 6 and 14. This is a fundamental right. - Articles 14 and 15: Equality before the law and prohibition of

discrimination. Discrimination in education based on economic grounds is evaluated against this benchmark.

Article 29(2): Admission to any state-funded educational institution shall not be denied on grounds of religion, race, caste, or language.

Directive Principles of State Policy (Article 45): Provision for early childhood care and education.

Key Laws and Judicial Orders:

Right to Education (RTE) Act, 2009: Free education for the 6–14 age group; 25% of seats in private schools reserved for the economically weaker section.

Unni Krishnan v. Andhra Pradesh (1993): The Supreme Court ruled that the right to education is part of the

right to life enshrined in Article 21.

T.M.A. Pai Foundation v. Karnataka (2002): Private educational institutions (both minority and non-minority) were granted certain rights, while the State retained the right to regulate them.

Society for Unaided Private Schools v. Union of India (2012): Upheld the validity of the 25% reservation under the RTE Act. The Court held that private schools are not exempt from social obligations.

The underlying spirit of these judgments is clear: Education cannot be treated as a market commodity. Facts that raise questions - **How average and academically weaker students are treated,** - **The transparency of the fee structure,** - **Job security and salaries of teachers:**

- There is very little public debate on these issues.

- "Success" is often measured by toppers and advertisements rather than by holistic learning and mental well-being.

- Unless the political leadership, bureaucracy, and influential classes themselves become part of the public education system, the political commitment to reform will remain weak.

What does 'governmentalization' mean?

It does not merely mean putting a government lock on school buildings. It means grounding education in the principles of social justice and equal opportunity rather than market forces. Public education is robust in many developed nations because it is viewed not merely as an "investment," but as the "foundation of equality." The Way Forward: Suggestions

- **Equal Accountability:** Transparent fee regulations, recruitment processes, social audits, and grievance redressal mechanisms must be mandatory for all schools.
- **Increased Public Investment:** Spending on teacher-student ratios, infrastructure, training, and learning materials should be increased.
- **Political Example:** Policymakers should restore confidence by sending their own children to the public education system.
- **Redefining Quality:** Criteria should extend beyond exam results to include inclusivity, mental health, sports, and civic consciousness.

Conclusion: If the current situation persists, education will become the primary instrument of class division. One class will assume leadership roles because they studied at expensive institutions, while the other will be relegated to manual labor, having received an education devoid of adequate resources.

The question is clear: Is the purpose of education to create citizens or consumers?

If the goal is to create citizens, education must be steered towards equality, accountability, and public oversight

In a country where the quality of schooling is determined by class, the constitutional spirit of "equal opportunity" gradually erodes.

Education is a right. Surrendering it to the market is a compromise with democracy.



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Today's Cybersecurity Thought

Transnational Cybercrime: Sri Lanka Posing a Greater Threat than Cambodia

directing operations.

- **Financial Scale:** Nearly ₹500 crores laundered in just six months through 150+ mule accounts.
- **Money Trail:** Funds routed to Dubai and converted into USDT (Tether cryptocurrency) to obscure transactions
- **Fraud Techniques:**
 - Digital Arrest Scams – impersonating law enforcement to extort victims.
 - WhatsApp DP Scams – exploiting display picture changes for identity fraud.
 - APK-based Scams – malicious mobile apps used for phishing and remote access.

Key Concerns

- Sri Lanka vs Cambodia:

While Cambodia has long been notorious for call-centre fraud, Sri Lanka is now posing a greater transnational threat, leveraging proximity to India and global crypto channels.

- **India's Exposure:** Goa's tourist belt is being exploited as a covert cybercrime hub, with Indian nationals recruited into syndicates.

- **Regional Risk:** The nexus between Sri Lanka handlers and Dubai laundering networks highlights a growing regional security challenge.

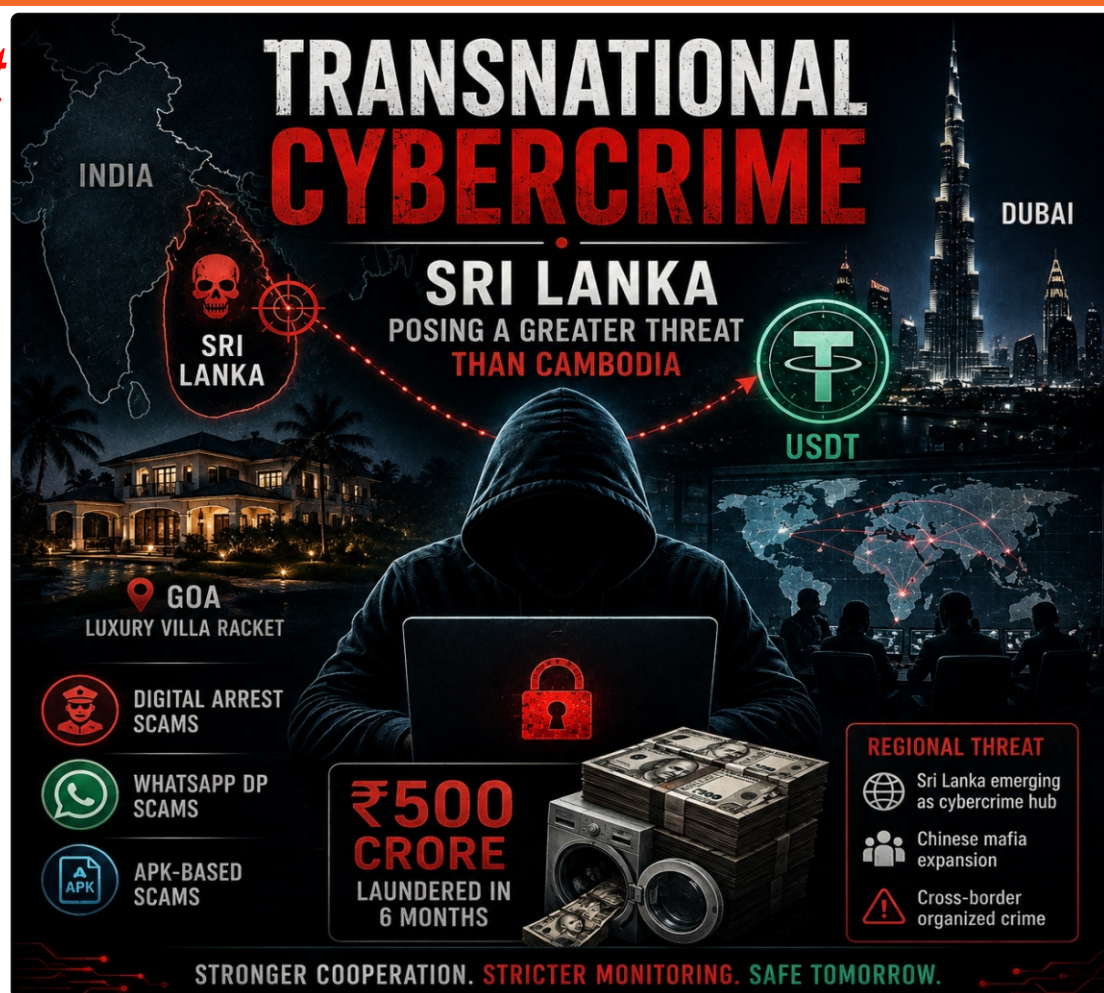
Chinese Mafia Expansion: Sri Lanka is emerging as a

base for Chinese cybercrime syndicates, with Colombo flagged as a gateway for mafia-style operations.

- Over 1,000 foreign nationals (Chinese, Cambodian, Myanmar, Vietnamese) have been arrested in recent months.

Implications

This case underscores the scale, sophistication, and international reach of Sri Lanka-linked cybercrime syndicates. With ₹500 crore laundered in half a year, urgent cross-border cooperation, stricter financial monitoring, and public awareness campaigns are essential to counter this menace.



Given the continuous support and cooperation that Parivahan Vishesh Newspaper has received from all of you over the past three years, and considering its growing role in amplifying your voice day by day, the management of Parivahan Vishesh Newspaper and Transport Vishesh News Limited have decided to launch the public's own channel, "Parivahan Vishesh News Doordarshan," from the month of October. The objective of this initiative is to deliver public interest news, public welfare information, public awareness, and important updates more rapidly and effectively to the Government of India, various State Governments, and all political organizations before anyone else.

Get Ready — We're Coming Soon!

PARIVAHAN VISHESH NEWS DOORDARSHAN

Great News! Now your voice will resonate across the entire world.
 After 3 successful years of the Parivahan Vishesh Newspaper—now, a new revolution!

We hope that just as you have supported and contributed to taking "Parivahan Vishesh Newspaper" to great heights in today's era, in the same way, you will continue to support "Parivahan Vishesh News Doordarshan," which is being launched to become the voice of the people, and help us make it the world's largest news.



Sanjay Bathla
Editor In chief

The Month of Shravan – A Confluence of Devotion, Nature, and Health

Parivahan Vishesh News

Pinky Kundu, Co-Editor (Parivahan Vishesh)

The month of Shravan is considered extremely sacred from a religious perspective. Rituals, fasting, and various festivals hold special significance during this month.

1. Major Festivals and Celebrations of Shravan

Mondays (Shivamooth): Lord Shiva is worshipped on the Mondays of Shravan; according to tradition, various grains or substances are offered to the Shivling.

Mangala Gauri Vrat: In many places, women worship Goddess Mangala Gauri, and traditional games as well as religious programs are organized.

Nag Panchami: The Serpent Deity (Nag Devta) is worshipped on Nag Panchami. This festival is also associated with a sense of respect for nature and living creatures.

Narali Purnima and Raksha Bandhan: On Narali Purnima, there is a tradition of worshipping the sea, particularly among coastal communities, while Raksha Bandhan is a festival celebrating the love and affection between siblings.

Janmashtami: Janmashtami is celebrated to mark the birth of Lord Shri Krishna, and in many places, the

'Dahi Handi' event is organized the following day.

2.How to Observe the Fast?

Sattvic and Balanced Diet: During the fast, one can consume nutritious options such as fruits, milk/curd, **Rajgira** (amaranth), **Vari** (barnyard millet/samak rice), peanuts, and a limited quantity of dry fruits.

Fruit-based or Light Meals: Consume light and balanced meals suited to your age, health, and daily routine. Staying hungry all day is neither necessary nor appropriate for everyone.

Drink Adequate Water: One might feel less thirsty during the rainy season, but it is essential for the body to receive sufficient water. Keep drinking water as needed.

Limit Deep-Fried Foods: Instead of frequently consuming **Sabudana Vada**, fried potatoes, and other heavily fried foods, opt for lighter and more nutritious alternatives.

3. What is the science behind fasting and health?

Discipline in digestion and diet: Consuming a balanced, light meal during a fast can help regulate food intake and eating habits.

About autophagy: Prolonged periods without food can trigger processes like autophagy in the body; however, claims that this can be definitively

boosted by ordinary fasting—or that it acts as a "detox"—should not be oversimplified.

Hygiene during the monsoon: The rainy season increases the risk of infections caused by contaminated water and food. Therefore, ensuring access to clean water, fresh food, and maintaining good food hygiene is crucial.

Ayurvedic perspective: Ayurveda emphasizes aligning one's diet and daily routine with the changing seasons. However, specific foods or ritual offerings should not be viewed as definitive cures for illnesses or as guaranteed remedies for regulating the body's "heat.”

Mental health and positivity: Practices such as prayer, meditation, yoga, and religious activities can help many people experience mental peace, discipline, and positivity.

While observing the religious guidelines of Shravan, do not neglect your health. If you have diabetes, high blood pressure, kidney disease, are pregnant, or have any other health condition, it is advisable to consult a doctor before undertaking prolonged or rigorous fasting.

Prioritize your health alongside your devotion—a healthy body and a calm mind are life's true assets.

Benefits of Eating Soaked Peanuts, the Poor Man's Almond

Parivahan Vishesh News

Many people have the habit of soaking almonds overnight and eating them in the morning, as they have numerous benefits. They keep us healthy.

Due to the rising prices of almonds in the market, eating almonds every day is becoming more expensive. But if you find an alternative to almonds that offers the same benefits, then...

You'll be surprised to know that eating peanuts provides the same benefits as eating almonds. You may not believe it, but very few people know the benefits of eating soaked peanuts. Peanuts, which are easily available and inexpensive, have many benefits. That's why they're called the poor man's almonds. So today, let's explore the benefits of eating soaked peanuts.

- Soaked peanuts protect the body from heart attacks and other heart problems by regulating blood circulation. Therefore, eating peanuts is beneficial for maintaining good heart health.
- If you go to the gym, eat soaked peanuts every morning. The body needs protein and calcium

- after a workout. It tones muscles.
- It contains omega-6 fatty acids, which are very beneficial for skin cells. It improves complexion and enhances skin glow.
- Soaking peanuts, rich in potassium, manganese, copper, calcium, iron, and selenium, and eating them on an empty stomach in the morning helps relieve gas and acidity.
- Feeding children some soaked peanuts in the morning improves eyesight and memory due to the vitamins present in them. Eating peanuts helps in reducing anemia and keeps the body energetic and fit.
- Peanuts satisfy hunger. Eating them daily also helps in preventing cancer. Women should eat them regularly. The antioxidants, iron, calcium, and zinc present in them help fight cancer cells in the body.
- Eating soaked peanuts daily keeps blood sugar under control. This can help in keeping you away from diseases like diabetes. Therefore, if you have diabetes, eat 50 grams of peanuts soaked in water overnight every morning.
- Peanuts are rich in vitamin E, which protects skin cells from oxidation and keeps them healthy. They also protect against the sun's UV rays.

BENEFITS OF EATING SOAKED PEANUTS

THE POOR MAN'S ALMOND

GOOD FOR HEART HEALTH

BUILDS MUSCLE & STRENGTH

IMPROVES SKIN & GLOW

RELIEVES GAS & ACIDITY

IMPROVES MEMORY & EYESIGHT

FIGHTS ANEMIA & BOOSTS IMMUNITY

HELPS FIGHT CANCER

CONTROLS BLOOD SUGAR

RICH IN VITAMIN E & ANTIOXIDANTS

CHEAP, EASY & POWERFUL SUPERFOOD

Increasing Risk in Women – Understand the Signs of High Blood Pressure

Parivahan Vishesh News

Pinky Kundu, Co-Editor (Parivahan Vishesh)

These days, our lifestyles are rapidly changing. Hectic lifestyles, stress, unhealthy eating habits, and lack of sleep are contributing to the rise in high blood pressure.

Keep in mind — High blood pressure can sometimes occur without any obvious symptoms. Therefore, it is not correct to diagnose high blood pressure based solely on symptoms. Regular blood pressure monitoring is essential.

Signs that may appear when your blood pressure rises

- Headache or a heavy feeling in your head
- Dizziness or weakness
- Blurred vision or changes in vision
- Feeling restless or unwell
- A rapid or abnormal heartbeat
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Which women may be at higher risk?

- Women who are overly stressed
- Overweight/obese
- Lack of physical activity
- Consuming excess salt, oil, and junk food
- Women with diabetes
- Some women are at risk of high blood pressure during or after pregnancy

Steps to control high blood pressure

- Walk/exercise for about 30 minutes daily
- Limit salt intake
- Eat fresh and balanced home-cooked meals
- Practice yoga/pranayama to reduce stress
- Get enough sleep

- Check your blood pressure regularly.
- Avoid smoking and tobacco and limit/stop alcohol consumption.

When to contact a doctor immediately? If your blood pressure is very high and accompanied by symptoms such as:

- Chest pain
- Difficulty breathing
- Sudden loss of vision
- Sudden weakness or numbness in the face/extremities
- Difficulty speaking

Seek emergency medical attention immediately.

Timely blood pressure monitoring and appropriate treatment can reduce the risk of serious complications.

Healthy women • Healthy families • Healthy society

Does drinking less water affect menstruation?

Parivahan Vishesh News

Pinky Kundu, Co-Editor (Parivahan Vishesh)

Water is essential for our bodies. Dehydration is a condition that can lead to problems like fatigue, dizziness, headaches, weakness, and restlessness.

It's especially important for women to drink enough water during menstruation.

Helps with menstrual discomfort Drinking enough water keeps the body hydrated and can help reduce bloating, fatigue, and discomfort in some women.

Dehydration can increase fatigue Drinking less water can affect fluid balance in the body, leading to weakness, dizziness, or fatigue.

There can be many causes for irregular menstruation Stress, weight changes, thyroid problems, PCOS, hormonal

changes, certain medications, and other health-related reasons can cause irregular periods. Therefore, it's not accurate to say that drinking less water alone is the cause of irregular periods. What to do? Drink water regularly throughout the day. In the heat, when exercising, or when sweating profusely, the body may need extra fluids.

Important: If your periods are irregular, heavy, or painful, consult a gynecologist.

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HEALTHY WOMEN

HEALTHY FAMILIES

HEALTHY SOCIETY



Brahmachari Avatar: The Ascetic Form That Tested Devotion



Parivahan Vishesh News

The Brahmachari Avatar is one of the distinct traditional incarnations of Lord Shiva described in the Shiva *Purana*. This form was assumed by Him as a young *Brahmachari* (celibate student) to test the devotion of Goddess Parvati. 'Swar Katha' extends respectful greetings and a warm welcome to all devotees of Sanatan Dharma and readers interested in great Indian

philosophy. For the past few weeks, '*Swar Katha*' has been discussing the various incarnations of Lord Shiva. In the previous edition, we discussed the Sunantark Avatar—a confluence of Tapas (penance) and Tandava (cosmic dance). Today's topic is Shiva's Brahmachari form, assumed to test devotion. Esteemed readers are likely aware that in her previous life, Goddess Parvati was known as Sati. She was the daughter of Daksha Prajapati, the son of Brahma. Sati had immolated herself by jumping into her father's Yajna (sacrificial fire) because she could not bear the insult inflicted upon her husband, Mahadev, by Daksha Prajapati. In her next life, Mother Sati incarnated as Parvati in the home of Himavan, the King of the Himalayas. In this life too, Mother Parvati undertook severe penance to attain Mahadev as her husband. Mahadev tested

Mother Parvati's steadfastness, dedication, and love in various ways. He assumed the form of a Brahmachari (an unmarried ascetic) and appeared before her. Shiva's Brahmachari avatar exuded the simplicity of an ascetic; clad only in a simple loincloth withmatted hair, he embodied the lifestyle of a renunciate. Upon seeing Mother Parvati engaged in penance, the Brahmachari asked the reason for such rigorous austerity. Mother Parvati explained that the objective of her penance was to attain Lord Shiva. Hearing this, the Brahmachari disparaged Lord Shiva, describing him as inauspicious and unkempt—with matted hair—and argued that marrying him would be improper. He advised Mother Parvati against marrying Shiva, urging her instead to abandon her meditation and forget him entirely. However, Mother Parvati did not view this

negatively and remained steadfast in her love and devotion. Witnessing her unwavering devotion and love, Mahadev revealed His true form to her and promised to make her His wife. Mother Parvati successfully passed this test, and her wish to marry Mahadev was fulfilled. This incarnation imparts vital lessons on the principles of devotion and dedication. That is all for today. In the next episode, we will discuss another incarnation of Lord Shiva in detail. Until then, we bid you farewell. Once again, thank you all very much. We sincerely thank all our readers for joining us. We request you to share your thoughts on this article and let us know what else you would like to see from us. You can

also connect with us via the "Swar Katha" channel; the link is provided below.

Har Har Mahadev

Courtesy: "Swar Katha" If you are interested in Indian philosophy, please connect with us via these links: @SwarStories or @SWARKATHAINDIA

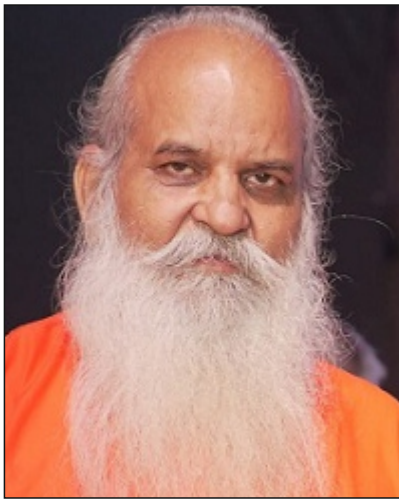


Tulsi Jayanti: Shravan Shukla Saptami as on Wednesday, August 19,

Parivahan Vishesh News

Goswami Tulsidas, the pioneer of Indian culture

Dr. Vinod Babbar



The Ramacharitmenas, composed in Awadhi by Goswami Tulsidas, holds a special place in Indian culture. If there is any text that inspires us to fight challenges while observing social dignity in life, it is Ramacharitmenas. However, Tulsi Baba has said about its composition, 'Swantah sukhaya Tulsi Raghunath Gatha. But his distinctive style has touched on family and social values while characterizing every character in the Ramayana. For example, Indian culture is of 'Matrī Devo Bhava, Pitrī Devo Bhava' Tulsi has highlighted this in the Manas through Ramji. 'Get up in the morning, Raghunatha. mother father teacher bow head. Including the exile episode, Rama considered the command of his parents and teachers as his religion. Every command of Guru Vasishtha, whether it was to kill the demons, to place Pratyachha on Shiva's bow or anything else, Rama and his brothers always obeyed with bowed heads.Rama's love for Lakshman and Bharat is obvious, but it is a natural process to be cultivated by reading and listening to the effective way in which brotherly love is presented in the mind. Lakshman's sacrifice of everything, including his household life, in the service of his brothers during the fourteen years of his exile, is unparalleled. Not only Lakshman, but also the worship of death, knowing all about the opponent's Kumbhakarana, and selflessly supporting his brother, is an exemplary example of brotherly love. Similarly, Bharata rejected the words of mother Kaikeyi and placed the feet of Rama on the throne with a slave's feeling and watched the royal affairs of Ayodhya is a unique example of brotherly love. The duty of the king is to protect the people, that is, to serve the people. Ramarajya is the ideal, whether King Dasaratha, Janaka, Bali, Sugriva, or King Ravana of Lanka, all had devotion to the people. The subjects were happy and prosperous and respected their king. It is also said in the Manas -Sura Ranjan Bhajan Mahi Bhara. If the Lord took incarnation.So I go and do stubbornness. Lord, I leave my head and life and save my life.That is, Ravana thought that if the Lord who gives joy to the gods and takes away the burden of the earth has taken incarnation, then I will be stubbornly hostile to Him and will be saved from the ocean of death by the Lord's arrow. Thus I and my entire subjects will attain salvation at the hands of Ramaji.Ramacharitmenas is for the benefit of the common man because-Giver of all good fortune, sing the praises of Raghunayak.Sadar sunhin te tarhi bhav,sindhu bina jal jaani||That is, the praise of Raghunayak Shri Ramji is very auspicious. Those who listen to it with respect cross over the ocean of this world.Tulsi Baba has said in describing the friendly qualities:Je na mitra dukh hohin dukhari. They look at the heavy sin.Nij dukh giri sam raj kari jana. Friends' suffering is like my Raja.-It seems a great sin to see those who are not grieved by the grief of a friend. Know your mountain-like suffering as dust and your friend's dust-like suffering as Sumeru (a very heavy mountain).whose assistance did not come easily. They sixty

how stubbornly doing friendship.Prevent the wrong path and run the right path. Gun pragatai avgunanhi durav||-Why do those who do not possess such wisdom by nature make friends with anyone by foolish stubbornness? It is the duty of a friend to stop him from the evil path and guide him to the good path. reveal his virtues and hide his defects.Giving and receiving, the mind does not doubt. Force estimates always do good.Bipati kal kar satgun neha. Shruti says saint friend virtue cha.-Do not hesitate in giving and receiving. He always did good according to his strength. In times of trouble, always love Saugana. The Vedas say that these are the qualities (characteristics) of a saint (best) friend.Further saying soft words made. behind the unwholesome mind deviousness.Jakar chit ahi gati sam bhai. as kumitra pariharehin bhalai||-Who speaks sweet words in front and does evil behind his back and has crookedness in his mind- O brother! (Thus) it is better to abandon such an evil friend whose mind is crooked like the movement of a snake.servants sixty kings miserly bastards, hypocritical friend sold equal four.Sakha soch tyagahu bal moren. all methods will decrease in your work.-The foolish servant, the miserly king, the perverse woman and the hypocritical friend- these four are as painful as thorns. O friend! On my strength now you stop worrying. I will be of use to you (help you) in every way.In the Ramacharit Manas, Sugriva was crowned king after the killing of Bali. He became busy with the kingdom. Rama stayed with his younger brother Lakshman on Rishyamuk mountain because it was rainy season. They do not fail to express their thoughts along with the description of the rainy season. Through it, Tulsi Baba introduced policy and practice. As Rama says to his younger brother Lakshman:Lachiman, see my gun dancing in the rain.Ghri Birti Rat Harsh Jas Bishnubhagat Kahun Dekhi||-O Lakshman! Behold, the flocks of peacocks are dancing at the sight of the clouds, as a householder in renunciation rejoices at the sight of a devotee of Vishnu. The cubic pride sky thundered horribly. Priya heen darpat man mora.Damini was bright in the clouds. Khal ki preeti jatha thi nahin.-Clouds in the sky are roaring, my mind is afraid without my beloved (Sita). The flash of lightning does not stay in the clouds, as the love of the wicked is not steady.Barshahin jald bhumī nearayen. as the new Mercury receives knowledge.How can the mountains bear the drop of injury? Khal ke bachan saint sah jaisen.-Clouds are coming near the earth and raining, as the learned are humbled by receiving knowledge. How mountains bear the injury of drops, as saints bear the words of the wicked.They crossed the rivers of Chudra. Jas thorehun dhan khal itraai||ground layer or covered water. Janu jivahi maya lapatani||-Small rivers overflowed and broke the banks, as the wicked are deceived by even a little wealth. They give up dignity. As soon as it falls on the earth, the water has become dirty, as if the illusion of the pure being has been enveloped.Samiti Samiti Jal Bharahin Talava. Jimi sadgun sajjan pahin avaa||Sarita jal jalnidhi mahun joi. hoi achal jimi jiv hari pai||-Water is gathering and filling the ponds, as the virtues come to the righteous one by one. The water of the river goes into the sea and becomes steady, just as a living being becomes immovable (free from movement) when he attains Sri Hari.Green land grass complex understanding others do not follow the path.Jimi pakhandvad te gupta hohin sadgrantha||-The earth is full of grass and green, so that the paths are not understandable. Like the propaganda of hypocritical doctrine, the good scriptures become hidden (disappear).Dadur dhuni chahu disha suhai. Veda padhahin janū batu samudai||New leaves became many bits. Sadhak mana jas mile bibeka.-The sound of frogs in all directions sounds so pleasant, as if the community of students are reading the Vedas. Many trees have new leaves, making them as green and beautiful as the mind of the seeker becomes when he attains discrimination (knowledge).Extract Javas without leaves. Jas suraj khal udyam gayau||Searching

nowhere to find the dust. karai krodh jimi dharmahi doori||-Madar and Javasa became leafless i.e. their leaves fell off. As in the best kingdom the wicked enterprise went not one of them moves. The dust is nowhere to be found, as anger drives righteousness away. That is, when anger is charged, there is no knowledge of Dharma.Sasi sampanna soh mahi kaisi. like the property of the benefactor.Nisi tam ghan khadyot biraja. Janu dambhinh kar mila samajaa||-How the green earth is adorned with waving cultivation rich in food, like the property of a benevolent man. In the thick darkness of the night, the fireflies are beautiful, as if a society of hypocrites has gathered.The great rain fell and burst. Jimi sutantra bhayen bigrahin narin||Agriculture is destroyed by clever farmers. Jimi Budh tajahin moh mad mana.-The heavy rains have split the fields, as if women are spoiled by being independent. The clever farmers are weeding the fields and removing the grass etc. from them.) Like the learned people give up delusion, intoxication and pride.Dekhiat chakrabak khag nahin. Kalahi pai jimi dharma prahin||Ushara barshai trin nahin jama. Jimi Harijan hiyan upi na kama.-Chakravaka birds are not visible, as Dharma runs away after finding Kali Yuga. It rains in the fields, but there is no grass. Like work does not arise in the heart of a devotee of Hari.various animals complex mahi bhraja. praja baadh jimi pai suraja||Wherever the travelers were tired. Jimi indriya gun upje gyana.-The earth is full of many kinds of creatures and is beautiful in the same way as the people grow by getting a good kingdom. Here and there many travelers are tired and stagnant, as when knowledge arises, the senses relax and stop going to the objects.Sometimes the strong wind blows wherever the clouds disappear.Jimi kaput ke upjen kul saddharma nasahin||-Sometimes the wind blows very strongly, causing clouds to disappear everywhere. For example, the best dharma (best conduct) of the family is destroyed by the birth of a bad son.Sometimes the day is dark, sometimes the kites are manifest.Binsai upjai gyaan jimi pai kusang susangi||-Sometimes (due to clouds) the day is completely dark and sometimes the sun appears. For example, knowledge is destroyed by bad association and arises by good association.Many instances in Ramacharitmenas are very effective. I love the 'Vijay Rath' of Lankakanda because it is a serious incident. This is the scene at the beginning of the battle between Rama and Ravana. On one side is Ravana's well-equipped army and on the other side is Rama's unresourced army. Because of these circumstances, Vibhishana had doubts in his mind, so Rama correctly explained the Dharma Ratha and resolving Vibhishana's doubts, Rama explains that whoever has such a Dharma Ratha is completely invincible. The world cannot harm him. He who has made this fact the subject of his conduct is in the truest sense a wise man.Ravanu rathi viratha Raghuvira. Seeing Vibhishana, he became impatient.more love mind or doubt. Bandi Charan Kah Sahit Saneha.Seeing Ravana on the chariot and Sri Raghuvir without the chariot, Vibhishana became impatient. Love being more, they had doubts (how they could defeat Ravana without a chariot). He bowed at the feet of Sri Ramaji and began to say affectionately.Lord, no chariot, no body, no foot, no salvation. Kehi vidhi jitab veer balwana||Listen, friend, say, merciful. Jehin Jai Hoi So Syandan Aana||O Lord! You have no chariot, no armor to protect your body and no shoes. How will that mighty hero Ravana be defeated? The merciful Sri Rama said, “O friend! Listen, the chariot that leads to victory is another.Sauraj Dheeraj Tehi Rath Chaaka. Truth, virtue, firmness, flag banner.Force discrimination breath altruism dhore. forgiveness, grace, equality, Raju joins.Valor and patience are the wheels of that chariot. Truth and virtue are his strong banners and banners. Strength, discrimination, restraint (control of the senses) and altruism are his four horses, which are yoked to the chariot

with ropes of forgiveness, mercy and equality.This worships the charioteer Sujana. Birti charm santosh kripana.Dan parasu budhi sakti prachanda. Bar science hard scepter.The worship of God is the clever charioteer (driving that chariot). Renunciation is the shield and contentment is the sword. Charity is the ax, wisdom is the tremendous power, the best science is the hard bow.Amal Achal Man Tron Samaana. Sam Jam Niyam Silimukh Nana.Kavach Abhed Vipra Guru Puja. There is no other way of victory like this.The pure (sinless) and unmovable (steady) mind is like Tarkas. Shama (control of the mind), (Ahimsadi) Yama and (Shochadi) Niyama- these are many arrows. Worship of Brahmins and Guru is an impenetrable shield. There is no other way to win like it.Sakha Dharmamay and the chariot going. Jeetan kahn na katanhu ripu take.O friend! For one who has such a righteous chariot, there is no enemy to conquer.Maha Ajay Sansar Ripu Jiti Sakar So Bir.Jake as rath hoi drdh sunhu sakha matidhir||O patient friends! Listen, one who has such a strong chariot can conquer even the greatest invincible enemy in the form of the heroic world (birth and death) (not to mention Ravana).Hearing the words of the Lord, Vibhishana was delighted.Ehi miss mohi updesheh ram kripa sukh puni||Hearing the words of the Lord, Vibhishana was delighted and took hold of His lotus feet (and said)- O Sri Rama, the group of grace and happiness! You gave me (great) advice on this pretext.Times have changed since the Tretaayuga but the struggling conditions of inequality are almost the same. Ravana has made his inroads from politics to the market and the system. Ravana is the symbol of iniquity, injustice, pride and unrighteousness. of the oppression of the common people. He is Dashanana. The head symbolizes ego and the ten mouths means the ability to present ten kinds of arguments simultaneously. He is no less elusive. If he is a master in deception, he has numerous mariches readily available to him for his purpose due to the abundance of means. Ram is still a forest dweller. If he himself is without means, then his companions are also poor. Seeing Ravana riding on power with unchecked, unlimited powers, it sometimes seems that maybe Ravana is timeless. Ravana is the policy maker, the people suffer from him. The battle of Rathi and Virathi continues but is this battle infinite?Even today, every Vibhishana is impatient to see this conflict of unprincipledness and human values. Vibhishana's eyes are on the object, Rama's means. He believes that whose means are holy, victory will be his. In other words, we have made 'Satyamev Jayate' our national symbol. From Parliament to every office glorified it but everyone knows who the truth stands for. But it is equally true that losing is a sin, winning is a virtue. Even today, Rama is a ray of hope for those who have been fighting the Ravana tendency for ages. Generations have been waiting for the same Ram. Every household unbroken Ramacharitmenas, every year Ramlila and its conclusion to blow up the statue of Ravana for Rama to lay eyelids and feet, if not unwavering faith in Rama, what else?Tulsi stands against untouchability so when Bharat sees Kewat bowing down, he lovingly picks him up and holds him in his heart, as if he is meeting his brother Lakshman.Jasu Vades touches the irrigation. People shed all the way down.doing bowed seeing them, Bharat took ur lai.Manhun Lakhan san bhet bhai prem na hiradi samai||Maharishi Vasishtha destroys all the stereotypes of the people and embraces the friend of Rama born in a low caste. Then Tulsi presents a unique chapter of social harmony by saying:Love Bridge Kewat Kahi Namu. Keen dhor ten dand pannaamu.Ram met the sage Barbas, his friend. Janu mahi lutat sneh

samata||It is worth remembering here that Ravana was a scholar. Knowledgeable of the scriptures. He was the grandson of

diagnosis of trouble.But any promise made in the interest of society has to be fulfilled at all costs because -The Raghu



Rishi Pulatsya and the son of Visvasrava. He was the son-in-law of the great architect Maya. The reason he is a symbol of iniquity is because he is dignified and arrogant. He was in the arrogance of power. not caring about the opinion of scholars i.e. was undemocratic. He who does not follow the dharma of the age is considered unrighteous. Today's resourceful (rathis) carriers of the same tradition are equipped with similar defects. So how can we believe that Ravana memory remains? If the voter is the representative of the 'Maryada Purushottam' in the election campaign, the question is who are the leaders representing on the chariot of money, arm strength, deceit and power? Ram is ready to give up his house, family and throne at the will of the people from his father, but to save his throne, Ravana does not do anything until he tears the ordinance from the drama of compromise, alliance, stick-fighting and constitutional amendment. The truth is that Ravana is not a myth, it is an instinct and it is the destiny of Virathi to fight him. There is no choice but to fight. But here too, like Vibhishana, this mind creates a doubt in the mind of every patriot, 'Ravana is constantly growing like a blood seed. Where can I get so many Rams today to fight them?'Ram does not want to be exploited nor does he want to dominate anyone's kingdom. This statement of Maryada Purushottam Rama after conquering Lanka -O Lakshmana I do not like even golden LankaMother and birthplace are greater than heaven.I mean, this golden Lanka is not impressing me in any way. For me, mother and birthplace are more than heaven,” he said.In Ramacharitmenas it is stated-Listen, Kapis Angad Lankesa. Pawan puri ruchir yah desa.Although all the heavenly description. Veda Purana Vidit Jagu Jana.I do not sleep as dear as Awadhpuri. This incident is known to someone.My birthplace is a beautiful city. The river Sarju flows in the north.Tulsi has proudly mentioned the major rivers of the country in the Manas - Sursari Sarasai Dinkar Kanya. Mekalsuta Godavari Dhanya 'Pawan Ganga Tarang Mal Se' and 'Dhannya Des So Jahan Sursari'. Goswami has sung the glory of his country India.Rama of Tulsi may disrespect the rich and dignitaries but respects the poor (Vinayapatrika - 165)-Raghuvār Ravari this is the praise.Nidri gani adar garib par, karat kripa adhikai||Tulsi Baba represents lightness. They make smallness big. (Dohavali-309)n-Mother-in-law, father-in-law, teacher, mother, father, Lord, everyone wants to be.Honi dooji or ko sujan sarahia soi.Mother-in-law, father-in-law, master, parents all want to be the elders to rule, but those who on the other hand want to obey and serve as daughters-in-law, disciples, children, servants are the ones who are really commendable.Our Indian culture is a mine of love, sacrifice, compassion, devotion and other qualities. Whether it is family, society, country or the world, the importance of unity, organization, peace, sacrifice, etc. has been explained in every relationship. as -Where there is consent, there is wealth; Where there is wickedness, there is

family custom has always come, life goes but word does not go.No matter how crisis comes, don't be distracted-Patience, righteousness, friends and women, test the four in times of emergency.In addition, there are many Suktis in the Manas which give an insight into Indian culture. For example, 'Jaise ghar ka bhedhi Lanka dhaye', 'Dev deve aalsi pukara', 'Bhaya bin hoya na preet', 'Jati pati pooche nahi koi, Hari ko bhaje so Hari ka hoi', 'Binu satsang vivek na hoi. Without the grace of Rama, it is not easy to sleep. 'Tedh jani sab bandahi kahu. Vakra chandramahi grasahin na rahun. 'But preaching skillful many. Je acharahin te nar na ghanere. 'Bair preeti nahin durai duraye.', Paradhin sapnehu sukh nahin.', 'Banjh ki jaan prasav ke pira. 'Hoihai soi jo Ram rachi rakha.', 'Ka varsha jab krishi sukhane.', Swarth lagi karahin sab preeti. including 825 Suktis in the Manas. It is an eternal truth that no one dares to point out the faults of a powerful moral- immoral man, no matter what path he takes. There is nothing wrong with the able, Lord. Ravi Pavak Sursari Ki Nai||There's a lot more besides. which is difficult to present in an article what, in a text. In Bhaktamal, Nabhdas has rightly said about Tulsidas:Treta poetic essay did satkoti Ramayana.One letter utters brahma-hatya and other escapes.Now the devotees give happiness and expand their deeds.Rama Charan Ras Matt Ratat Ah Nisi Bratdhari ||Take the easy form boat across the world immense.Kali Kutil Jiv Nistar Hit Balmiki Tulsi Bhayo.Speciallly, Tulsi literature meets all the 6 major criteria described in Indian poetics, Rasa, Dhvani, Alankar, Riti, Vakrokti and Auchiitya. Tulsi has paid great attention to poignant context, characteristic importance, cultural dignity and gravity, serious flow of emotions, juicy event organization, ornamentation, advanced artistry and management in his poetry.Tulsi literature has strengthened not only India but also the sons of India living in all corners of the world in times of crisis. The Indians who went to countries like Mauritius, Suriname and Java as Girmityias took the gutka of Ramacharitmenas with them. Despite the severe suffering, the words of Tulsi Baba kept him connected to cultural threads. Even today, if Indianness and Sanatan culture are alive in these countries, it is due to Tulsi literature. This epic of Tulsi is very helpful in enriching the language not only abroad, but also in his own country as it shows a beautiful combination of literature and emotions through language.Tulsi is the easiest means of treating the natural crookedness of Kali Yuga man. The greatest achievement of Tulsi is to destroy the filth of this Kali Yuga and make the mind bright. It is to suggest a way to cross this difficult world ocean easily. Although all devotional poets do the same. However, the most easy, sturdy and pleasant boat was prepared by Tulsi. August 19 (Shravan Shukla Saptami) On the occasion of the 529th birth anniversary of Goswami Tulsidas, the pioneer of Indian culture, we pay tribute to him! (Aditi Features)

Dr. Vinod Babbar

Solution Camp: Every complaint is being resolved on priority basis: DC

Parivahan Vishesh News

DC Varsha Khanwal heard complaints in the resolution camp.

The needy are taking advantage of the solution camps to solve their problems.

Solution camps are also being organised in the sub-divisions of Jhajjar, Bahadurgarh, Beri and Badli.

Jhajjar, August 17

In Jhajjar district, public and personal complaints of needy people are being resolved on priority by conducting public hearings through Samadhan Camps. DC Varsha Khangwal is providing relief to people by

ensuring resolution of their complaints in the Samadhan Camp held in the Secretariat Auditorium from 10 am to 12 noon on every Monday and Thursday working days at the district headquarters. On Monday, the DC also gave necessary instructions to the concerned officials on the spot.

People from various areas of the district came to the resolution camp with their problems, which the DC patiently heard. While listening to the citizens' concerns, the DC directed officials from the relevant departments to take immediate action. Most of the complaints received at the district-level resolution camp were resolved on the spot, and the remaining officials were instructed to take action according to the rules.

The DC stated that the administration's primary objective is to resolve public problems in a timely manner. Many complaints were resolved on the spot at the camp, while deadlines were set for obtaining the necessary documents in some cases. The DC directed officials to prioritize pending cases and inform complainants upon resolution. He added that resolution camps are being organized in the district, including at the Jhajjar headquarters, Bahadurgarh, Beri, and Badli subdivisions. Citizens are taking advantage of the camps to resolve their problems. On this occasion, ADC Jagnivas, SDM Jhajjar Ravi Meena, CTM Ritu along with prominent persons Surendra and Sunil as well as officers of the concerned departments were present.



Eligible voters must check their names by checking the voter list: DC

Parivahan Vishesh News

In case of any error in name, address or other details in the preliminary voter list, file claim/objection within the stipulated period.

Jhajjar, August 17.

DC and District Election Officer Varsha Khangwal said that as part of the ongoing special intensive revision campaign in Haryana, the preliminary voter list was published on July 31. The deadline for checking names in the preliminary voter list and filing claims and objections to any errors or objections has been set for August 30.

File a claim to get the name of an eligible person included in the voter list

The District Election Officer has appealed to citizens to check their names and those of eligible family members in the preliminary voter list. If an eligible person's name is not included in the voter list, a claim for inclusion can be submitted through the prescribed Form No. 6, along with the necessary documents and a declaration.

For making amendments in name, address, age, photo or other details in the voter list, Form No. 8 can be filled along with necessary documents and declaration.

File objection to remove names of ineligible and dead voters
DC Varsha Khanwal stated that objections to the removal of an ineligible, deceased,

relocated, or previously registered voter can be filed through Form No. 7, as per the prescribed procedure. Claims and objections can be submitted to the relevant Electoral Registration Officer or Assistant Electoral Registration Officer's office. Citizens can also apply online as per the prescribed procedure.

Receipt of a hearing notice is not a final decision on removal.
District Election Officer Varsha Khanwal clarified that receiving a hearing notice does not constitute a final decision to reject a voter's deletion. It is part of the verification and hearing process, providing the individual with an opportunity to present their case. She explained that the Electoral Registration Officer will make a decision as per the rules after examining the relevant documents, records, and

the arguments presented.

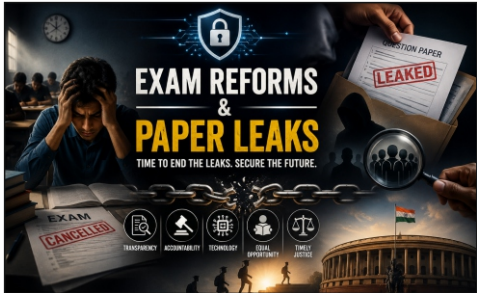
Citizens should appear on the scheduled date and submit the required documents.
The DC has appealed to district residents to take the hearing notice seriously, appear on the scheduled date, and cooperate in the process by submitting the necessary documents. Action is being taken according to the prescribed procedure to ensure the voter list is accurate, up-to-date, and error-free, while protecting the interests of eligible voters. For any information or assistance, citizens can contact their booth-level officer, electoral registration officer, or assistant electoral registration officer's office. Additionally, information regarding election-related assistance can be obtained on the voter helpline number 1950.



Understand the Yaksha questions related to comprehensivereforms in examinations and prevention of paper leaks

Parivahan Vishesh News

Paper leaks are no longer just a problem for a single exam or a single state; rather, they have become a question of hard work, merit, employment, administrative credibility, and the country's human capital. Therefore, comprehensive reforms in examinations are required. While President Draupadi Murmu, in her address to the nation on the eve of Independence Day, assured students and youth that steps would be taken to prevent paper leaks and improve examination systems, it is still important to ask the central government some fundamental questions: First, why is an exam canceled and re-exams held every time a paper leak occurs? Second, why aren't such arrangements made before the exam that a question paper leak is virtually impossible? Third, who will be held accountable? Fourth, when will the senior, responsible officials of the examination body be held accountable, along with the arrest of brokers and junior employees? Fifth, why should students alone pay the price for a paper leak? Sixth, why is there no



compensation for candidates who lose a year's worth of time, including travel, accommodation, preparation? Seventh, why should poor and rural students be the most affected? Eighth, how will students unable to afford expensive coaching afford repeated exams and re-exams? Ninth, when will the reliability of the exam calendar be ensured? Tenth, why shouldn't there be fixed dates for recruitment exams, results, and appointments? Eleventh, why can't the entire security chain of the question paper be transparent? Twelfth, why shouldn't there be a digital log and independent audit of every stage, from question paper preparation to the

examination center? Thirteenth, who will conduct the independent security audit of examination institutions? Fourteenth, why should the institution responsible for conducting the examination be responsible for monitoring its security? Fifteenth, how will the difference between a paper leak and a technical glitch be determined? Sixteenth, why not scientifically determine how many candidates were actually affected before canceling the exam? Seventeenth, how will the guilty be punished and the innocent be given justice simultaneously? Eighteenth, why shouldn't the investigation be time-bound instead of dragging on for years? Nineteenth, is strict law alone sufficient? Twenty-ninth, where is the concrete plan to eliminate the weak links in the examination system along with increasing punishment? Twentieth-first, when will the use of AI and digital technology become widespread? Twenty-second, why shouldn't technologies like secure question paper distribution, biometric identification, CCTV, digital tracking, and abnormal activity detection be standardized? Twenty-third, when will joint action be taken

against the coaching mafia and paper leak networks? Twenty-fourth, why should investigations be limited only to students who purchased the papers or small middlemen? Twenty-fifth, can examination reform be kept separate from education reform? Twenty-sixth, how will poor students gain equal opportunity without quality government education and free digital preparation resources? Twenty-seventh, is the examination system linked to the employment system? Twenty-eighth, how are alternative paths to education, skills, employment, and entrepreneurship being strengthened instead of keeping millions of youth engaged in competitive examinations for years? Twenty-ninth, will the examination system become a part of economic development? Thirtieth-ninth, if human capital is India's greatest strength, what is the national strategy to transform its talent into the economy's productive force through fair examinations and timely recruitment? At the same time, the biggest question is whether India will move beyond the system of taking action after paper leak and will create such an examination system in which the

scope of paper leak is minimal because a paper leak not only leaks the question paper but it also leaks the student's time, family's money, his expectations and trust in the system. And for the poorest students, this has even more serious implications: "Shouldn't those who don't have the money for coaching have the confidence to take fair exams and advance on their own merit?" This question connects exam reform to education reform, social justice, and India's economic growth. Therefore, any negligence in this regard is nothing but a betrayal of the future of India's youth. I suggest that the resignation of Education Minister Dharmendra Pradhan alone won't suffice, but rather that every corrupt individual who dares to jeopardize the future of resourceless, underprivileged, yet talented young people for petty gain should be removed from the system. He doesn't want the poor to progress. He also undermines the very idea of reservation, as children from reserved categories are also suffering. (Aditi Features)

Kamlesh Pandey
Senior journalist and political analyst

Why Did 'Vande Mataram' Become a Subject of Political Controversy?

Parivahan Vishesh News

'Vande Mataram' is not merely the utterance of two words. It has been a significant symbol of the memories of India's freedom struggle, the spirit of patriotism, and the hardships of that era. It embodies an energy that, when sung, fills the atmosphere with a patriotic resonance. The very song that played a pivotal role in awakening self-confidence and national consciousness among Indians against British rule has today become a subject of political debate and controversy. The question is not whether 'Vande Mataram' should be respected—it undoubtedly deserves respect in the context of Indian history and the freedom movement. The real question is: why is a song rooted in national sentiment repeatedly dragged into the center of political controversy? Just recently, on August 15th, opponents stirred up a political storm over it at the Congress party office. In essence, patriotism itself is being weighed on a scale. This is not healthy for a democracy. The country has already celebrated its 80th Independence Day. When the nation celebrates its 100th Independence Day in 21 years, will we still be embroiled in such controversies instead of taking the country to greater heights? Today's politicians need to think about the nation's true interests.

India's greatest beauty lies in its diversity. Here, numerous religions, languages, cultures, traditions, and ideologies have coexisted for centuries. The freedom movement also served to unite this diversity into a shared national objective. 'Vande Mataram' was a significant voice of the national consciousness during that era. Therefore, when it is turned into a tool for political rhetoric, the controversy is not merely about a song; rather, it sparks a debate regarding the broad national sentiment that united the country during the struggle for independence.

It is essential to understand the historical background of 'Vande Mataram'. Composed by Bankim Chandra Chattopadhyay, this song emerged in the late 19th century. It later became a vital symbol of national consciousness within the freedom movement. Many freedom fighters embraced it with a spirit of zeal and struggle. Chanting it during movements against British rule instilled a sense of patriotism among the people. This is why 'Vande Mataram' holds a distinguished place in the history of the Indian freedom movement.



However, alongside history, one must also understand the social and political circumstances of that time. India was a multi-religious and multicultural society. To broaden the nationalist movement, it was crucial that all communities in the country felt they had an equal place within it. Objections were occasionally raised regarding the religious symbolism found in certain verses of 'Vande Mataram'. Against this backdrop, the Congress decided in 1937 to use only the first two stanzas of the song on public occasions, as these were considered more widely acceptable. This decision demonstrates that the leadership of the freedom movement sought to strike a balance between national unity and sensitivity. 'Vande Mataram' received special reverence in independent India as well. On January 24, 1950, the Constituent Assembly acknowledged that it deserved the same honor as the National Anthem. While 'Jana Gana Mana' was accorded the status of the National Anthem, 'Vande Mataram' was designated as the National Song. Thus, both established their own distinct identities within India's constitutional and national life. The problem arises when this historical balance is transformed into a political debate aimed at proving who is more nationalist and who is less so.

Patriotism cannot be confined to a single song, slogan, or symbol. Respect for the country also entails allegiance to the Constitution, respect for the law, the protection of citizens' rights, the fulfillment of duties, and an honest contribution

to the national interest. While respecting 'Vande Mataram' can be an expression of patriotism, measuring an individual's patriotism solely based on the slogans they chant on specific occasions cannot be considered a healthy approach for a democratic society. On the other hand, it is also true that a sense of respect for national symbols must be maintained within society; Deliberately disrespecting a national song or a symbol associated with the freedom movement is inappropriate. Democracy implies not only rights but also responsibilities. Therefore, a clear distinction must be drawn between respecting 'Vande Mataram' and its political misuse. The greatest challenge facing political parties today is to understand history rather than turning it into an electoral weapon. A debate on 'Vande Mataram' can be meaningful if conducted within the context of history, literature, the freedom movement, and national unity. However, if it is used to brand opposition parties or specific communities as 'anti-national,' the debate will divide society rather than unite it. Another crucial question arises here: should the meaning of nationalism be limited merely to emotional slogans? If the country faces unemployment, farmers are anxious about their income, the youth are seeking better education and employment, border security is challenging, urban pollution is rising, and the poor are struggling for a dignified life, then working to resolve these issues is also an act of patriotism. A soldier defends the nation at the border, a farmer grows food in the fields, a teacher shapes the new

generation, a scientist conducts research, and a worker drives the economy through their labor—patriotism is evident in all these contributions. Unfortunately, there appears to be a growing tendency in our political discourse to prioritize symbols over substantive issues. While symbols certainly have a role, they are meaningful only when the underlying sentiment and sense of responsibility associated with them are understood. The core message of 'Vande Mataram' is rooted in love and dedication towards the motherland; grasping this sentiment could naturally diminish the scope for controversy. It is also worth noting that respect for a national symbol should be spontaneous, not the result of political pressure. Patriotism cannot be mandated; it evolves within a citizen's mind through history, education, values, and a sense of belonging to the country. When love for the nation is turned into a litmus test for political identity, it inevitably gives rise to unnecessary tension within a democratic society. Political parties should exercise restraint regarding 'Vande Mataram'. The ruling party must understand that nationalism is not the exclusive property of any single party. The opposition, too, must realize that dismissing historic national symbols merely for the sake of political dissent is inappropriate. Both sides should demonstrate respect for history and a sense of responsibility toward the present. Most importantly, India's national identity is multifaceted. It encompasses Vande Mataram, Jana Gana Mana, the Tricolour, the Constitution, and countless memories of the freedom movement. It embodies the courage of Shaheed-e-Azam Bhagat Singh, the 'Satyagraha' of Mahatma Gandhi, the struggle of Subhash Chandra Bose, the spirit of unity championed by Sardar Patel, and the vision of constitutional democracy crafted by Dr. Ambedkar. India cannot be confined to any single one of these symbols. Before stoking a controversy over Vande Mataram, we must ask ourselves: do we truly grasp the spirit of the India for which our freedom fighters struggled? It was an India where diverse communities united to confront foreign rule. The struggle for independence was not the cause of any single caste, religion, or language; it was a movement for the freedom of the entire nation. Today, the need is to view Vande Mataram not as a subject of dispute, but as a mark of respect for our history and national consciousness. Respect should be accorded where it is due; the Constitution must remain supreme regarding constitutional freedoms; and democratic dialogue should prevail amid

political differences.

Respect for Vande Mataram becomes meaningful only when, instead of creating social divides, it strengthens the collective sense of responsibility toward the nation. Politics should draw inspiration from the spirit of nationhood; that spirit should not be reduced to a political tool. India's strength lies in its diversity, and the core message of its democratic tradition is that, despite disagreements, the nation remains paramount. Therefore, the time has come for the debate surrounding Vande Mataram to rise above the politics of sloganeering. History should be viewed in its true context, national symbols should be honoured, and democratic rights should be understood with equal seriousness. After all, a nation is not built merely on songs and slogans; it is forged through the faith of its citizens, respect for the sanctity of the Constitution, social harmony, and the honest contributions of millions of people. If there is to be a debate on Vande Mataram, it should be aimed at uniting India, not dividing it. That alone would constitute true respect for the historic spirit of the song. The author is a senior journalist, thinker, and political commentator.



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August 13th and 16th rains, letter sent to the Prime Minister

Demand for investigation of all payments for drainage cleaning and drainage since July, third-party audit, and fixing of responsibility

Rourkela. Despite spending crores of rupees in the name of Smart City, repeated waterlogging in Rourkela during rains has raised serious questions about the efficiency of the city's sewerage and drainage system. Following the waterlogging in various parts of the city after the rains on August 13th and 16th, 2026, there has been a demand for a high-level investigation into the drainage, sewerage, and drainage works carried out

Serious questions raised about Rourkela's drainage system, waterlogging despite Projects worth over ₹300 crore

Parivahan Vishesh News

Demand for a high-level investigation after the

in the RSCL and RMC areas. Social activist Dr. Rajkumar Yadav has sent a complaint letter number PMOPG/E/2026/0155837 to the Prime Minister through CPGRAMS, demanding a halt to all work and payments made in the name of sewer cleaning, drainage, water harvesting, and rainwater management since July 2026, and an independent investigation.

According to government records, the construction cost of Rourkela's Integrated Sewerage Project alone was approximately ₹298 crore, while the total cost of the project, including five years of maintenance, was estimated to be approximately ₹340.20 crore. This includes 191 kilometers of sewer lines, six pumping stations, and a 40 MLD capacity STP for the western region, and a 46.67 kilometer network and an 8 MLD STP in the eastern region.

The matter is also serious because the CAG's 2024 audit report noted delays and

planning deficiencies in Rourkela's Smart City drainage works. According to the report, RSCL initiated 10 stormwater drain projects at a cost of ₹77.94 crore, but only one was completed during the audit period.

Yadav demanded an investigation of all relevant work orders, GST bills, MBs, logbooks, completion reports, and payment records, an independent technical and financial audit, and strict action against contractors and related employees and officials if any irregularities are found. He also demanded an independent committee to investigate the damage caused to the public.

He stated that this is not just a matter of waterlogging, but a question of public funds, civil safety, and administrative accountability. He also demanded a review of suspicious payments and a public report until the investigation is complete.



Celebrating Independence Day with young children in Ganjam Basti

Parivahan Vishesh News

Dr Rajkumar Yadav

Children were given the message of patriotism and duty by hoisting the tricolor at an Anganwadi center.

BJP Midtown Mandal General Secretary Jitendra Kumar Rai said, "Children lay the strong foundation of a developed India."Rourkela. On the occasion of the 80th anniversary of Independence Day, BJP Midtown Mandal General Secretary Jitendra Kumar Rai celebrated Independence Day by hoisting the tricolor with young children at an Anganwadi center in Ganjam Basti.

Jitendra Kumar Rai said that the future of the country lies in the hands of children. It is the collective responsibility of society to inculcate education, values, and patriotism in them. He stated that the new generation will play a decisive role in realizing Prime Minister Narendra Modi's vision of a developed India.

During the event, children enthusiastically raised patriotic slogans. Chants of "Bharat Mata Ki Jai" and "Vande Mataram" filled the atmosphere with patriotism. The program conveyed the importance of national festivals and strengthened the sense of responsibility towards the nation among the children.



On this occasion, the children were given the message of love, responsibility, and duty towards the country. The children displayed great enthusiasm while hoisting the tricolor, and the entire campus reverberated with patriotic fervor.

“India Will Not Tolerate Disrespect to the National Song”

Parivahan Vishesh News

“A verdict may be delayed in the courts of constitutional law, but the court of the people delivers its verdict swiftly.”

A Strong Reaction by Yogiraj Shri Bharat Bhushan Bharatendu Ji Maharaj, Peethadhishwar of Palghar

A Strong Reaction by Yogiraj Shri Bharat Bhushan Bharatendu Ji Maharaj, Peethadhishwar of Palghar

The developments concerning ‘Vande Mataram’ in Delhi on the sacred occasion of 15 August have deeply hurt the sentiments of millions of patriotic Indians. I strongly condemn the entire episode in the strongest possible terms.

Vande Mataram is not the slogan of any political party; it is an immortal expression of India’s spirit of freedom. This sacred invocation inspired countless freedom fighters who fought against British rule and kept the flame of patriotism alive in their hearts. Therefore, any form of disrespect towards it is not merely an insult to a song, but an insult to India’s national sentiment and the glorious legacy of the freedom struggle.

I wish to state this clearly:

Politics has its place, and the Nation has its place. Every political party has the right to debate matters of governance, opposition, elections and ideology. However, no compromise can be accepted when it comes to the dignity of the Nation and its national symbols. The Court of the People Is Supreme

If immediate strict action does not take place because of political pressure, political equations or legal procedures, that does not mean that the people of India forget everything.

A verdict may take time in the courts of constitutional law, but the court of the people delivers its verdict swiftly.

The people of India remember every incident in their hearts.

They remember who stood with the dignity of the Nation and who appeared to support conduct that hurt national sentiment. The people keep their own account.

In a democracy, the greatest power of the

people is their right to vote.

The people may not put handcuffs on anyone, but through their democratic right they certainly have the power to remove individuals and political forces from power and withdraw their public trust.

Political parties must understand one fundamental truth: The memory of the people is long.

Do Not Turn Vande Mataram into a Political Controversy

I appeal to the Congress and to all political parties: Do not turn Vande Mataram into an arena of partisan politics.

Differences in ideology and political disagreements are natural in a democracy. But when the subject is Bharat Mata, the Tricolour and the legacy of India’s freedom struggle, the entire nation must stand united.

We must ask ourselves what message we are giving to the coming generations:

Is politics greater than the Nation on Independence Day?

Is a political party greater than Bharat Mata?

Is political ideology more important than the sacrifice of those freedom fighters who gave

everything for the country?

Our answer is clear: The Nation comes first.

I especially appeal to the youth of India: instead of becoming trapped in social-media controversies, study our history and understand the glorious saga of sacrifices associated with ‘Vande Mataram’.

Today, the need is not to stand against any particular political party, but to stand united in support of national sentiment.

I call upon every citizen of India: Respect Vande Mataram. Respect the Tricolour.

Respect the Constitution. Respect the sacrifices of our freedom fighters.

And always place the Nation above politics.

Because—“Governments change, political parties come and go, but Bharat Mata and the soul of the Nation remain eternal.”Finally, I wish to say only this:

The law will do its duty, history will deliver its judgment, and the people will deliver their verdict in their own court.

Vande Mataram! Bharat Mata Ki Jai! Jai Hind!

Massive commotion during typing test for clerk recruitment at Bombay High Court



SACHIN MALTITAI TRAMBAKRAO MANDLIK
Parivahan Vishesh News

The NEET and TAT exam paper leaks were still fresh when a massive commotion erupted at the Agricultural Produce Market Committee exam center in Kalyan on Sunday during the typing test for clerk recruitment at the Bombay High Court.

The exam had to be halted midway due to a technical glitch in the computer and keyboard. This led to approximately 500 angry candidates

sitting outside the center and shouting slogans against the administration.

An exam for 800 clerk positions was held today at the High Court. Exam centers were located at various locations across the state. Nearly 7,000 candidates had applied for the clerk positions. Of these, 500 candidates took the exam at the Agricultural Produce Market Committee exam center in Kalyan.

Students arrived at the exam center. The exam for 500 candidates was scheduled to be held in three batches. Results were supposed to be released immediately after the exam. However, students went to the exam center to take the exam, but the server was down.

Some exam rooms were dark. The keyboards on some computers were malfunctioning. Consequently, results could not be printed after the exam. Many computers began to hang. In some locations, the keyboard buttons were not working, and others displayed internal error messages. Exam takers allege they were using an

outdated and dusty system.

Facing these various problems, the first batch entered the exam room and did not return promptly. Consequently, students from the second and third batches waited outside until 3:30 p.m. The chaos spread to the exam center, and police had to be called. Eventually, Welfare Court judges were also summoned.

Upon receiving this information, officials and representatives from the High Court Recruitment Department arrived at the scene. They spoke with the exam takers and assured them that the technical glitch would be resolved. However, the exam takers insisted that they would not leave until the exam date was rescheduled in writing.

Abhijeet Deepak spoke directly to the Kalyan students via video call on this issue and assured them that they should not back down until a decision on re-exams was made. If conducting online exams is beyond your control, why are you ruining the students' future?



Talent Showcase for Golden Jubilee

Parivahan Vishesh News

Dr Rajkumar Yadav

Inter-College Competition Held at IGN College for Women, Rourkela

Rourkela. On the occasion of the upcoming Golden Jubilee celebrations at IGN College for Women, Rourkela, an inter-college competition and the "IGN Got Talent" event were held on the college campus on Sunday.

Students from various colleges participated enthusiastically in this event, chaired by the college's

Principal, Dr. Editor Mahanthy. Students showcased their talents with performances in various genres, including music, dance, poetry, and solo performances.

The program's objective was to provide students with a platform to showcase their creative and cultural talents and to make the college's upcoming Golden Jubilee celebrations memorable. Students participated enthusiastically in the competition, receiving widespread appreciation from the audience for their performances.

According to the organizers, various programs are being organized in connection with the college's Golden Jubilee celebrations. As part of this initiative, the talent hunt and inter-college competition were organized. During the program, students' presentations were evaluated by a jury. Participants with outstanding performances were informed that they would be honored. The college management stated that such events not only boost students' self-confidence but also provide an opportunity to showcase their hidden talents.



Library: A Symbol of Community Unity and Knowledge



Dr Vijay Garg

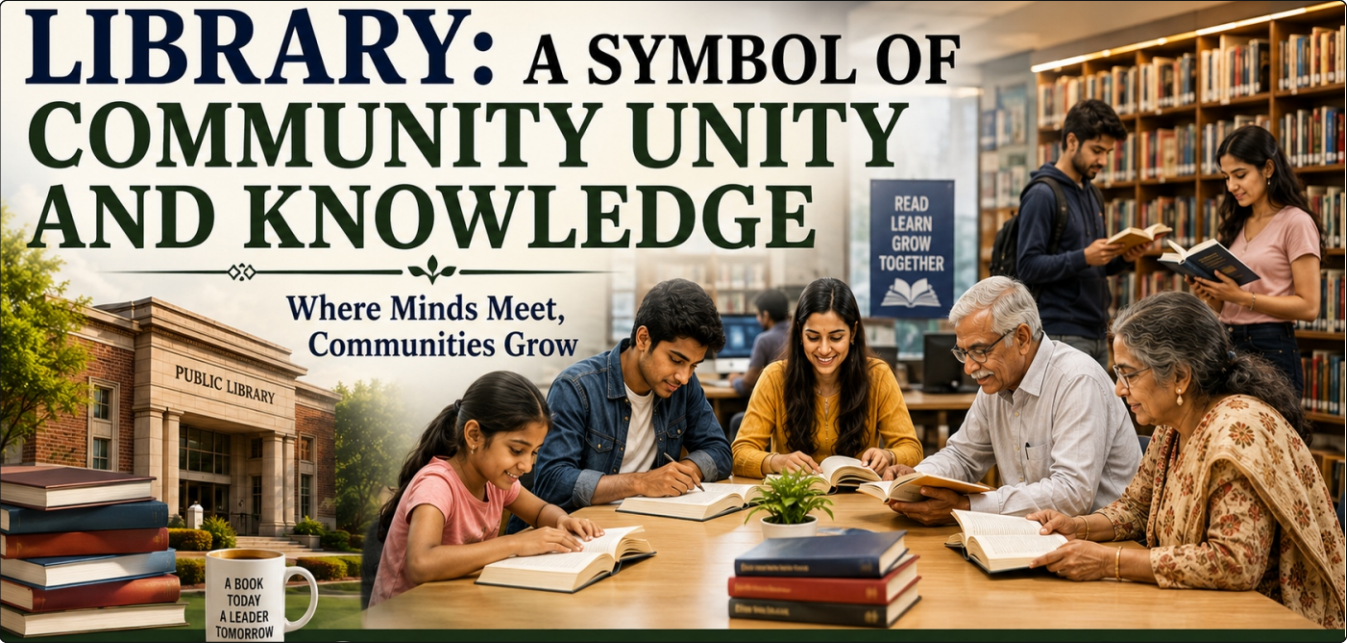
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Parivahan Vishesh News

Dr. Vijay Garg

A library is much more than a collection of books. It is a cornerstone of intellectual growth, cultural preservation, and social development. Libraries bring people together regardless of their age, background, profession, or economic status, making them powerful symbols of community unity and lifelong learning. In today's digital world, information is available at the touch of a button. Yet, the importance of libraries has not diminished. Instead, their role has evolved. Modern libraries provide access to books, newspapers, journals, digital resources, research materials, and online databases. They encourage curiosity, inspire creativity, and promote the habit of reading—qualities that are essential for building an informed and responsible society. One of the greatest strengths of a library is its inclusiveness. It welcomes everyone equally. Students preparing for examinations, researchers seeking knowledge, teachers enhancing their skills, children discovering the joy of reading, senior citizens pursuing lifelong learning, and job seekers improving their careers all find a place within its walls. In this way, libraries promote equality and strengthen the social fabric of a community. Public libraries, in particular, serve as vibrant

community centers. They host book exhibitions, author interactions, storytelling sessions, reading clubs, science talks, career guidance workshops, and cultural events. These activities create opportunities for people to meet, exchange ideas, and learn from one another. By encouraging dialogue and cooperation, libraries foster understanding and mutual respect among diverse groups of people. For children, libraries are gateways to imagination and discovery. Storybooks, educational resources, and interactive activities help develop language skills, creativity, and critical thinking from an early age. Young readers who develop a love for books are more likely to become lifelong learners and responsible citizens. For young adults, libraries provide essential resources for academic success, competitive examinations, skill development, and career planning. Access to reliable information and a peaceful study environment can make a significant difference in their educational journey. Libraries also help bridge the digital divide by providing internet access and digital learning facilities to those who may not have them at home. Senior citizens also benefit greatly from libraries. They offer opportunities to continue learning, participate in community activities, and remain socially connected. Reading, discussion



groups, and educational programs contribute to mental well-being and help combat loneliness. In an era when misinformation spreads rapidly through social media and online platforms, libraries serve as trusted sources of authentic and verified information. Librarians play an important role in guiding users toward credible resources and teaching information literacy, enabling people to distinguish facts from misinformation. This function has become increasingly important in today's knowledge-driven society. The rise of digital libraries has expanded access to knowledge beyond physical buildings. E-books, online journals, virtual archives, and

digital repositories allow readers to access information anytime and anywhere. However, physical libraries continue to hold unique value because they provide quiet spaces for study, face-to-face interaction, community engagement, and cultural exchange. Libraries also preserve the literary, historical, and cultural heritage of a nation. Rare manuscripts, historical documents, local history collections, and regional literature ensure that valuable knowledge is passed on to future generations. They safeguard collective memory while promoting appreciation for cultural diversity. To maximize their

impact, communities must invest in strengthening their libraries. Modern infrastructure, updated collections, digital technologies, children's reading corners, accessible facilities for persons with disabilities, and regular educational and cultural programs can transform libraries into dynamic learning hubs. Schools, families, local governments, and civil society organizations should work together to cultivate reading habits and encourage regular library use. Ultimately, a library is not merely a place where books are stored—it is a living institution that nurtures knowledge, inspires innovation, preserves culture, and strengthens

community bonds. It creates equal opportunities for learning and empowers individuals to become informed, thoughtful, and engaged citizens. A society that values its libraries invests in its own future. By supporting libraries, we build communities that are educated, united, compassionate, and resilient. Indeed, a library remains one of humanity's greatest symbols of knowledge, equality, and community unity.

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When Two Doctors See the Same Patient Differently

Parivahan Vishesh News

Dr. Vijay Garg

Medicine is often described as a science, but every patient is also a unique human story. Two doctors may examine the same patient, review the same reports and still reach different conclusions. This does not necessarily mean that one doctor is right and the other is wrong. Sometimes it reflects the complexity and uncertainty that are inherent in medicine. Clinical disagreement can arise for many reasons. Doctors may interpret symptoms differently, place different emphasis on test results, assess risks differently, or have different views about the likely course of an illness. In rapidly changing or complicated conditions, even experienced specialists may disagree about the most appropriate treatment. Medical literature has long recognized that disagreements between doctors can create difficult ethical and professional questions. Consider a patient with a serious illness. One physician may believe that aggressive treatment offers a reasonable possibility of benefit, while another may feel that the treatment could cause more harm than benefit. Both may be acting with the patient's best interests in mind. The disagreement becomes especially difficult when treatment decisions involve quality

of life, long-term outcomes or end-of-life care. The first principle should be respectful professional dialogue. A disagreement should never become a competition between doctors. Each physician should explain the evidence behind their opinion, acknowledge uncertainty and listen carefully to the other perspective. The goal is not to establish who has greater authority, but to determine what is most appropriate for the patient. The patient's voice is equally important. Shared decision-making involves discussing available options, potential benefits and risks, uncertainties, and the patient's values and preferences. Research on clinical communication emphasizes that patients should not simply receive medical information; their understanding and preferences should also be explored. Documentation can also make a major difference. When different doctors become involved in a patient's care, clearly recorded diagnoses, treatment goals, previous discussions and patient preferences can reduce confusion. Advance-care planning may be particularly valuable when future decisions could become difficult or the patient may later be unable to communicate preferences. When disagreement persists, a third opinion can sometimes provide perspective rather than simply adding another voice to the argument. A specialist,

multidisciplinary team or clinical ethics consultation may help clarify the medical evidence and ethical

what the possible consequences of each option may be. Ultimately, the patient should not become the



considerations. In India, critical-care and palliative-care guidance also recognizes the value of ethics support when disagreements involving treatment decisions cannot be resolved. Importantly, disagreement does not always indicate poor medical practice. Medicine involves probabilities rather than absolute certainty. A second opinion can identify an overlooked possibility, challenge an assumption or prevent premature decisions. Constructive disagreement can therefore improve patient care. The real danger begins when professional disagreement becomes personal. If doctors become defensive, communication suffers and the patient may feel confused or frightened. The medical team should instead present differences honestly and calmly, explaining why opinions differ and

battlefield between two medical opinions. Doctors bring expertise, experience and clinical judgment; patients bring their own values, priorities and understanding of what matters in their lives. The best decisions emerge when these perspectives are brought together with honesty and respect. When two doctors see the same patient differently, the answer is not necessarily to ask, "Who is right?" A better question is: "How can we work together to make the safest and most appropriate decision for this patient?" That shift—from winning an argument to serving the patient—is at the heart of good medicine.

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Are You a 'Book Hoarder'?

Parivahan Vishesh News

Dr. Vijay Garg

In a world where people are often encouraged to please others, maintain relationships and avoid disagreement, saying "No" can feel surprisingly difficult. Many people hesitate before refusing a request because they fear disappointing someone, appearing rude, losing a friendship or being misunderstood. Yet "No" is not a negative word. It is one of the clearest expressions of personal boundaries, consent, self-respect and individual choice. A healthy society must learn an important lesson: when someone says No, No means No. A boundary is a line that tells others where our comfort, privacy, time, values and personal choices begin and end. Saying No is often the first and simplest language through which we communicate that boundary. Why Is Saying No So Difficult? From childhood, many of us are taught to be obedient, helpful and accommodating. We are praised when we agree and sometimes criticized when we refuse. As a result, some people grow up believing that saying No is selfish or disrespectful. A student may agree to something simply because friends insist. An employee may accept every additional responsibility because they are afraid of disappointing a senior. A family member may repeatedly sacrifice personal time because saying No feels uncomfortable. The problem is not kindness. Kindness becomes unhealthy when it requires us to constantly ignore our own boundaries. We can be caring without always saying Yes. No is Not an Insult! A refusal does not necessarily contain anger, rejection or hostility. Sometimes it simply means: "I am not comfortable with this." "I cannot do this." "I do not want to participate." "I need some personal space." "I have other priorities." These are legitimate statements. We do not need to manufacture complicated explanations every time we decline something. A respectful No can be complete in itself. Of course, politeness matters. But politeness should not mean surrendering our right to make personal choices. Consent Begins With Respecting No One of the most important places where the meaning of No must be understood clearly is consent. Consent must be voluntary and free from pressure. If a person says No,

becomes uncomfortable, withdraws agreement or asks someone to stop, that choice deserves respect. This principle applies to friendships, relationships, personal space, conversations, photographs, online interactions and many other situations. Nobody should be pressured into agreeing simply because someone else wants a particular answer. A healthy relationship does not depend on forcing agreement. It depends on mutual respect and freedom of choice. Pressure Does Not Turn No Into Yes. Sometimes people try to negotiate another person's boundary repeatedly. "Come on, just once." "Why are you being difficult?" "Everyone else is doing it." "If you were really my friend, you would agree." Such statements may appear harmless, but repeated pressure can make people feel that their boundaries are not being respected. A person's No should not become an invitation to continue persuading them. There is a profound difference between asking once and pressuring repeatedly. Respect means accepting the answer. Children Must Be Taught That Their No Matters. Learning to respect boundaries should begin early. Children should understand that they can speak up when something makes them uncomfortable. At the same time, they should also learn to respect the boundaries of others. Parents and teachers can help children understand simple principles: Your body and personal space deserve respect. You can say No when something makes you uncomfortable. You should respect another person's No. You should seek permission before crossing someone's personal boundary. Asking for help is not a sign of weakness. Teaching these ideas does not make children disrespectful. It helps them develop confidence, empathy and responsible social behaviour. The Digital World Needs the Same Lesson. Boundaries do not disappear when we enter the digital world. Someone may not want their photograph shared. Someone may not want to answer personal questions. Someone may not want to join a particular group, conversation or online activity. The ease of digital communication can sometimes create a false sense that everything is public or available for everyone. It is not. Digital citizenship must include respect for privacy and personal choice. A message that receives no response is not necessarily an invitation to send twenty more messages. A person who does not want to

share something should not be repeatedly pressured. Online boundaries are real boundaries. Saying No Does Not Make You Selfish. There is a difference between selfishness and self-respect. Selfishness means ignoring the legitimate needs and rights of others for personal benefit. Self-respect means recognizing that your own time, comfort, safety and choices also matter. If a person always says Yes to everyone, they may eventually become exhausted, frustrated or resentful. Learning to say No can protect relationships because honest boundaries are often healthier than reluctant agreement. A forced Yes may create hidden resentment. A respectful No creates clarity. We Also Need to Learn How to Hear No. Much attention is given to teaching people how to say No. Equally important is teaching people how to hear No. When someone refuses, we should not immediately ask: "Why?" "Are you angry with me?" "Don't you trust me?" "Can't you do this just for me?" Sometimes the most respectful response is simply: "I understand." "Hearing No without becoming angry, manipulative or insulting is an important sign of emotional maturity. Boundaries Are Not Walls. Some people worry that setting boundaries will make them distant from others. Healthy boundaries are not walls designed to keep everyone away. They are more like doors—we decide when they open and when they remain closed. Good relationships require boundaries because people are individuals, not possessions. Friends can have different opinions. Family members can have different needs. Colleagues can have different priorities. Two people can care deeply about each other and still disagree. Respect does not require complete agreement. The Courage to Say No. Saying No can require courage, particularly when there is a power imbalance or when social pressure is strong. But courage does not always look dramatic. Sometimes courage is simply saying: "No, I am not comfortable with that." "No, I cannot take this responsibility right now." "No, I don't want to share that information." "No, please don't do that." These simple sentences can protect dignity and personal autonomy. A person does not need to shout to establish a boundary. A calm No can be powerful. But No Should Also Be Used Responsibly. Respecting No does not mean that every disagreement should become a confrontation. We should learn to communicate boundaries clearly and respectfully. Instead of

blaming others, we can use simple statements about our own position. For example: "I am not comfortable discussing this." "I won't be able to participate." "I need some time before deciding." "I would prefer not to share that." Clear communication reduces misunderstanding. The objective is not to say No to everything. The objective is to have the freedom to say Yes when we genuinely mean Yes and No when we genuinely mean No. A Culture That Respects Boundaries Is a Healthier Culture. Imagine a society in which people do not have to justify every personal choice. A society where children can speak up. Where young people can refuse unwanted pressure. Where adults can establish healthy boundaries. Where colleagues respect one another's time. Where friends understand that friendship does not mean unlimited access. Where families allow individual choices. Where disagreement does not automatically become disrespect. Such a society would be more respectful, safer and emotionally healthier. The quality of a relationship should not be measured by how often someone agrees with us. It should be measured by how safely people can disagree with us. No is a Complete Sentence—But Respect Makes It Better. There are situations where a simple No is enough. In others, a brief explanation may help maintain clarity and courtesy. What matters is that the person remains free to make the decision. And what matters equally is how we respond when someone else makes theirs. We should stop teaching people that being "good" means always being agreeable. Goodness is not endless compliance. Kindness is not surrender. Love is not ownership. Friendship is not entitlement. Respect is not obedience. And consent is not something that can be obtained through pressure. The first language of boundaries is often a small word with enormous meaning: No. When someone says No, we should listen. When we need to say No, we should not be ashamed. When another person sets a boundary, we should respect it. Because a healthy society is not one in which everyone always says Yes. It is one in which everyone has the freedom to say No—and everyone understands that No deserves respect. Dr. Vijay Garg Retired Principal

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Books Can Be Sold, but Reading Culture Cannot

Parivahan Vishesh News

Dr. Vijay Garg

A book can be printed, displayed, advertised, discounted and sold. But reading culture cannot be created through marketing alone. A book may reach a bookshelf, yet that does not guarantee that it will reach the reader's mind. The real success of a book lies not merely in its sales figures but in the number of people who actually read it, reflect upon it and allow its ideas to influence their lives.

The modern publishing industry has become highly competitive. Publishers, authors and booksellers naturally focus on sales, visibility, rankings and commercial success. Attractive covers, promotional campaigns, social media posts and online platforms have made books more accessible than ever. Yet, paradoxically, the availability of books has increased while the habit of sustained reading appears to be facing serious challenges.

The rise of smartphones and short-form digital content has changed the way people consume information. Many young people are accustomed to quickly scrolling through videos, headlines and short posts. Reading a long chapter requires patience, concentration and mental involvement. Unlike a short digital clip, a book does not always provide instant stimulation. It demands time from the reader.

This is where the difference between selling books and creating readers becomes important

A person may purchase a book because of a recommendation, a bestseller label or an attractive advertisement. But purchasing is only the beginning. The transformation occurs when the reader opens the book, engages with its ideas and develops the desire to read another one. A genuine reading culture is built gradually through curiosity, family habits, libraries, schools and meaningful conversations about books.

Schools have an especially important role in this process. Reading should not be treated merely as an examination requirement. Students should be encouraged to read beyond their textbooks—stories, biographies, science books, history, travel writing, poetry and age-appropriate literature. When reading becomes associated only with examinations, it can feel like a burden. When it becomes associated with discovery, it can become a lifelong habit.

Families also influence children's relationship with books. A child who sees parents reading is more likely to understand that books are not simply academic tools but sources of knowledge, imagination and companionship. Even a few minutes of shared reading each day can create a positive association with books.

Libraries, too, must evolve. A modern library should not

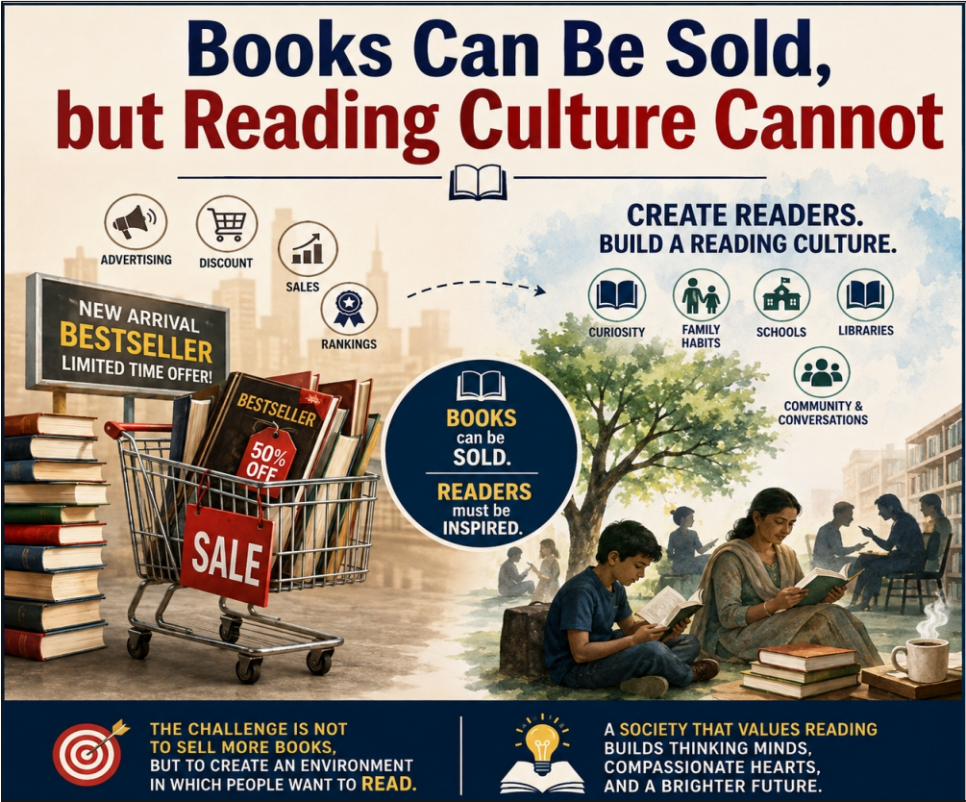
merely store books; it should create readers. Reading clubs, author interactions, storytelling sessions, book discussions and student recommendations can turn libraries into vibrant community spaces. Digital resources can complement printed books rather than replace them.

The challenge is therefore not simply to sell more books. It is to create an environment in which people want to read.

Publishers can bring books to the market, authors can write them, teachers can recommend them and libraries can make them available. But the final decision belongs to the reader. No advertisement can force someone to develop curiosity. No discount can guarantee concentration. No bestseller list can manufacture a love for reading. In the end, books are products, but reading is a culture. Products can be marketed; culture must be nurtured. A society that wants thoughtful citizens must invest not only in publishing more books but also in developing more readers. The ultimate measure of a healthy book culture is not how many books are sold, but how many minds are opened.

Books can be sold. Readers, however, must be inspired.

Dr Vijay Garg Retired Principal Educational columnist Eminent Educationist street kour Chand MHR Malout Punjab



India’s Electric Cars Go Global: From “Make in India” to “Made for the World”

Parivahan Vishesh News

Dr. Rajeev Mishra, President–IFEVA, Calls for India to Target US\$1 Billion in Quarterly EV Exports

New Delhi | 17 August 2026

India’s electric vehicle industry is rapidly emerging as a significant force in the global automotive market, with electric car exports reportedly reaching approximately US\$369 million in Q1 2026. The development signals a new phase for India’s EV sector, where domestic manufacturing is increasingly being positioned for international markets. “Make in India is now evolving into Made in India, Made for the World,” said Dr. Rajeev Mishra, President, IFEVA – International Federation of Electric Vehicle Association, highlighting the growing potential of India as a global electric mobility manufacturing and export hub.

Europe Emerging as a Key Opportunity

Europe is becoming an important destination for Indian electric vehicles, driven by stringent emission regulations,

the transition towards clean mobility and increasing demand for cost-effective and technologically capable Evs.

India’s expanding manufacturing ecosystem, competitive production capabilities and growing localization of EV components are strengthening its position in the international market.

Three Forces Driving India’s EV Export Momentum

Government Manufacturing Support: Policy initiatives and manufacturing incentives are helping strengthen India’s EV and advanced battery ecosystem while encouraging investment and localization.

Atmanirbhar Bharat: The expansion of domestic manufacturing and supply chains is creating a stronger foundation for Indian and global automotive companies to manufacture in India and serve international markets.

Global EV Transition:

As countries accelerate the shift towards electric mobility and diversify global supply chains, India has an opportunity to

emerge as a major “China+1” manufacturing destination.

Dr. Rajeev Mishra’s Vision: India as a Global EV Powerhouse

Dr. Rajeev Mishra emphasized that India’s EV ambition should go far beyond increasing domestic EV sales. “India must transition from being an EV-consuming market to becoming a Global EV Manufacturing, Technology, Innovation and Export Hub. Our objective should be to build Indian EVs not only for India, but for the world.” According to Dr. Mishra, India’s next phase of growth must focus on EV manufacturing, batteries, power electronics, components, charging infrastructure, testing and certification, R&D, software, skill development and global supply-chain integration.

He further stressed the importance of collaboration between government, industry, MSMEs, startups, academia, research institutions, investors and international technology partners to build a globally competitive EV ecosystem. “US\$1 Billion Quarterly EV Exports Should Be the Next

Milestone” Dr. Mishra called for a clear national ambition of taking India’s quarterly electric vehicle exports towards US\$1 billion. He said achieving this target would require stronger localization, world-class quality standards, technology innovation, competitive financing, robust testing infrastructure, global certifications and strategic international partnerships.

EVs Can Become a New Engine of India’s Growth

The growth of electric mobility can generate opportunities across manufacturing, engineering, electronics, batteries, software, charging infrastructure, logistics and associated services, while strengthening India’s foreign-exchange earnings and global industrial footprint.

Dr. Mishra said the EV revolution can become an important pillar of India’s broader journey towards Viksit Bharat 2047, strengthening both economic and energy security.

IFEVA’s Commitment

As President of IFEVA, Dr. Rajeev Mishra reiterated the organization’s commitment to creating stronger platforms for industry collaboration, policy dialogue, technology exchange, skill development, investment facilitation and global partnerships in electric mobility. “The opportunity before India is not merely to manufacture more electric vehicles. The real opportunity is to make India one of the world’s most trusted destinations for electric mobility

innovation, manufacturing and exports.” FROM MAKE IN INDIA → MADE IN INDIA → MADE FOR THE WORLD

Dr. Rajeev MishraPresident, IFEVA – International Federation of Electric Vehicle Association



India will be developed on the ground of youth dreams

Parivahan Vishesh News

Kumar Krishnan

Who is the dream of developed India for? As simple as this question is, its answer is complicated. The size of a country's economy increases, roads become wider, cargo traffic increases at ports, digital transaction figures set new records and a flag is hoisted in space—the real test of development is where the country's youth stand. Whether it is unemployment or unemployment, whether it is disease or skill, whether it is dream or an endless queue of competitive exams, whether it is jail maid or mobile screen—the real picture of developed India will be formed from these questions.

In a speech given from Red Fort, Yuva Shakti was described as the biggest beneficiary and biggest seeker of developed India. The talk sounds good to hear, but the real test is not the announcement, but the opportunity. India is a young country. This is his biggest strength and this is also his biggest

challenge. Such a large youth population, if it becomes a productive force, can take India to the advanced economies of the world, but if the gap between education and employment continues to widen, then this demographic dividend can turn into a demographic burden.” The government has mentioned initiatives like startups, skill development, digital India, space, drones, artificial intelligence and new education policy, but the question is how far the benefits of these initiatives have reached the youth, who is sitting in a small city, town or village away from the glare of the metropolis? Taking opportunities available in Delhi, Mumbai, Bangalore or Hyderabad as an opportunity for every district of the country would be the biggest mistake of development.

Just saying to the youth that he is an entrepreneur is not enough. Every young entrepreneur cannot be and should not be. Society needs scientists, teachers, doctors, engineers, technicians, farmers, artisans,



artists, sportsmen and skilled workers.

So Roger's question about Shawark's job is not a question. The real question is quality and respectable work. Employment opportunities should be created in the country, but in such a way that the youth can use their skills and their income is in line with their aspirations in

life. If a young person seeking employment with a degree ends up in a low-skilled job, it is not just a personal failure, but a failure of synergy between education and the economy.

That is why it is important to make manufacturing the first stream of developed India. India has to become not only a big market for products but also a big center of production. But the whole factory is not enough to become a center of production. With the factory, skills are needed, research is needed, design is needed, technical training is needed and provision is needed to provide employment to local youth.

Education in India has expanded. The university has grown, the medical college has grown, the technical institute has grown. From Atal Tinkering Lab to New Education Policy, there have been many attempts. But expansion of education and quality of education are two different things.

Even today the biggest question is the same—is our education system preparing the youth for future employment?

In a world of artificial intelligence, robotics, quantum technology, bio-economy and space science, old-fashioned education cannot take you very far. Now the meaning of education is not to do bad deeds but to do good deeds. The student has to understand that the technology which is new today may become outdated after five years. So he has to be given the skill to change with a changing technique, not just one technique.

The target of training one crore youth for artificial intelligence is attractive. But more important than the number of training will be the quality of training. How many certificates are received is less important; How many youths got better jobs after training, how many started enterprises and how many developed new technology—that would be the real result.

India has shocked the world through digital public infrastructure. The use of

technology in digital payments, identification and public services has created a new model but the next challenge is bigger.

India is not only the biggest consumer of foreign technology. He will have to become a technology developer. Artificial intelligence is the biggest example of this. If India continues to use only foreign AI systems then it will definitely be a big market but will not become a technological power. We have to develop such technology based on our data, our research, our linguistic diversity and the talent of our youth that will solve India's problems and be useful to the world as well.

Technology in Indian languages is a big part of it. In a country where there are hundreds of languages and dialects, the development of artificial intelligence cannot be limited to the convenience of English. Technology will be democratic only when it understands the language of the village and the youth of the village can use it.

National Flag Hoisting and Free Health Checkup Camp Organized in Sangam Vihar, Courtesy of Banyan Society

Parivahan Vishesh News

Swatantra Singh Bhullar

New Delhi. On the auspicious occasion of the 80th Independence Day, unique examples of health, culture, patriotism, and public service were witnessed at the Banyan Society's E Block in Sangam Vihar, Delhi. The organization, in collaboration with the National Backward Classes Finance and Development Corporation, set an example of social responsibility by organizing a free health checkup and medical awareness camp. On this occasion, a special mega awareness and free medical checkup camp was organized for children and the elderly to prevent rain-borne diseases. Before the camp began, the ceremony began with the flag hoisting, the national anthem, and national songs. Colorful programs showcasing the cultural diversity of various states of the country received widespread applause from the audience. During the function, hundreds of people got themselves examined and availed medical consultation in the free health camp organized by 'Banyan' organization with the courtesy of

National Backward Classes Finance and Development Corporation and Ministry of Social Justice and Empowerment (Government of India). Dr. Chandrashekhra Azad, Dr. of AIIMS were present in the camp. Experts like Baljeet, renowned dentists Dr. Savita Raut, and Dr. Ishwarwati provided their services free of charge. Free medicines, glasses, and sanitary pads were distributed. The program received special support and participation from the Barar Trust and its President Ashok Barar, Renu Gupta, President of Annol Shivay Trust, Mamta Ji, Director of Gyan Drishti Trust, and Narottam Rahul Govardhan, Project Director of Gandhi Global Foundation. To enhance the Independence Day and Health Camp celebrations, children from the sewing, beauty-makeup, and singing training centers run by Gyan Drishti Trust showcased their incredible artistic talents in the cultural program. Taking charge of the stage management, young anchors Priyanjali, Rahul, Chandan Yadav, and Vanshika Mathur of "Gen Alpha" proved with their excellent eloquence and stage management that today's young



generation is not limited to social media and reels, but is also adept at real stage management. Kriti, Chetana, Rakhi, Neha, Rahima, Risha, Muskan, Ruby, Saima, Bharti, and Sanjana, who excelled in various competitions, were honored with first prizes, certificates, and special gifts. Inaugurating the program, guest and social worker Shivsharan said in his address that India is rapidly moving towards self-reliance. The country's women are

contributing equally in every field, and our "Gen Alpha" (new generation) is setting new benchmarks in the fields of AI and technology. Meanwhile, Hardayal Kushwaha, President of the Banyan Society, said that this journey of 80 years of independence is the result of the hard work of the countrymen, thanks to which India is rapidly progressing towards a strong and developed India.

Commandant Awadhesh Kumar flagged off the cycle rally

Parivahan Vishesh News

Weekly cycle rally spreads the message of health, fitness, and environmental awareness

Gayaji: A weekly cycle rally was organized at the 47th Battalion CRPF Headquarters. CRPF Commandant Awadhesh Kumar flagged off the rally. During the rally, soldiers took part in the cycle rally to raise awareness about health, fitness, and environmental protection.

Commandant Awadhesh Kumar stated that the primary objective of the weekly cycle rally is to promote a healthy lifestyle, physical fitness, and environmental awareness. He added that regular cycling not only promotes physical fitness but also helps reduce pollution. Second Commandant KK Singh, Deputy Commandant Uttam Kumar, Pankaj Kumar, and other CRPF officers and soldiers were present on the occasion.



Restrictive orders are in place around examination centres, prohibiting gatherings of five or more people.

Parivahan Vishesh News

Jhajjar, August 17. Under Section 163 of the Indian Civil Security Code, the District Magistrate has issued prohibitory orders to maintain law and order around the examination centres in Jhajjar district in view of the examinations of Auxiliary Nurse Midwife, General Nursing and Midwifery and Multipurpose Health Worker Male, which will be held from August 17 to September 7, 2026 at various examination centres as per the schedule. The District Magistrate stated that unnecessary crowds around examination centers could cause disruption and disruption to public movement, as well as the potential for disruptions to public peace and law and order. In view of this, special restrictions have been implemented around examination centers.

He said that gatherings of five or more people within 100 meters of examination centers, and carrying any type of weapon, will be prohibited. Prohibited weapons include firearms, swords, sticks, spears, axes, spears, sickles, maces, knives, and other weapons.

Additionally, during the examination period, there will be a ban on the operation of photocopy, copy, remote copy, and computer center shops within 100 meters of the examination center from 8:30 a.m. to 2:00 p.m. This ban will be effective from August 17 to September 7, 2026. The order provides exemptions under specified circumstances to police force, government employees on law and order duty, persons with disabilities using sticks and communities having the right to bear arms under law or tradition.



Suman, the candidate arrested in the JPSC exam scam, gave a shocking statement.

Parivahan Vishesh News

Suman Saurabh is from Hazaribagh, the deal was done for 80 lakhs, the money was transferred from the bank.

Kartik Kumar Parichha, State Head - Jharkhand

Ranchi, Jharkhand: The CID, which is investigating the JPSC scam case, has today recorded the statement of the arrested candidate Suman Saurabh, a resident of Barkagaon, Hazaribagh, in which shocking results are visible. He told the CID that an agent named Pawan had struck a deal with him for 80 lakh rupees in exchange for final selection in the 14th JPSC exam. This included 20 lakh rupees before the preliminary examination, 40 lakh rupees before the main examination, and 20 lakh rupees before the interview.

His confidence was solidified after passing the PT exam. He paid only 1.6 million rupees, the agreed amount, in five installments. The bribe amount was deposited in a bank account. The CID is now investigating his and accused Pawan's bank account details. Information is being gathered about how and where the money traveled.

PT candidate Suman Saurabh told the CID that after graduating in 2020, he was preparing for competitive exams. He appeared for the JPSC exam twice and failed in the seventh and eleventh grades.

After this, in the year 2023, he also failed in the JSSC CGL exam. Many of his acquaintances succeeded in all three exams. This made him worried. He had heard that there was no solution without setting. After this, he got information about Prakash Kumar, the maternal uncle of his friend Diwakar Kumar. It was also learned that Prakash Kumar is a resident of Harli in Hazaribagh and gets people work on contract at NTPC and other places. Suman Saurabh met Prakash Kumar and then got acquainted with him.

According to Suman Saurabh, after

listening to his friend Diwakar Kumar's uncle, Prakash Kumar, he introduced him to an agent, Pawan Singh, who facilitated JPSC exam arrangements. Pawan told him that a vacancy had been announced for the 14th JPSC exam and that he would help him pass, but it would cost a total of 80 lakh rupees. The installments were also divided: 20 lakh rupees would be paid for passing the PT exam, 40 lakh rupees for passing the Mains exam, and 20 lakh rupees for passing the interview. The money had to be paid in installments, so Suman and Saurabh agreed.

Pawan had said that only those questions whose answers he knew should be filled in and the rest should be left out. Suman Saurabh's exam took place on April 19, 2026, at the Saraswati Shishu Vidya Mandir examination center in Bokaro. In the first shift, he answered only 38 questions and left the rest of the OMR sheet blank. In the second shift, he answered only 48 questions and left the OMR sheet blank. He gave his roll number and carbon copy to Pawan Singh.

Bribe amount transferred after giving preliminary examAccording to Suman Saurabh, after taking the preliminary exam, he transferred ₹1.2 million from his father's account to Pawan Singh's Axis Bank account in Ranchi in four installments. He transferred another ₹400,000 after the results were announced on July 2, 2026. After the results were announced, his OMR sheet went viral on the internet. This sparked a CID investigation, and he was arrested.

Some successful candidates said they secured their jobs through their talent, not through bribes or recommendations. Two candidates selected in the 13th JPSC competitive examination have also come forward, claiming they were selected not through bribes or recommendations but through their talent. They will also provide proof of this to the police. One of these participants has been selected for the post of DSP.

rHe stated that he had previously made it to the interview stage of the JPSC exam, scoring 62 marks, and this resulted in his failure. He scored 66 marks in the 13th JPSC exam and is currently a DSP. Just because he sat before the board of JPSC member Dr. Ajita Bhattacharya does not mean he succeeded by paying money. This is a false allegation.

Another successful candidate has also said that he succeeded in the examination due to his talent and has rejected the allegations made by Abhay Tiwari.

It is worth noting that Abhay Tiwari had admitted during the interrogation by the CID that in the 11th to 13th JPSC Civil Services Competitive Examination, a syndicate comprising JPSC members Dr. Ajita Bhattacharya, Dr. Jamal Ahmed, the then Chairman L. Khiantge etc. had arranged betting and benefited seven candidates in the interview.

This syndicate included coaching director and agent Aditya Pandey, Dr. Ajita Bhattacharya's personal assistant, Brajram, Ramveer Singh, director of the exam conducting agency TDPL, and Dharmendra Kumar, computer operator for L. Khiantge. Rupees 15 lakhs per candidate were extorted for interview assistance alone.



School children danced to patriotic songs at the Tiranga Utsav, displaying patriotism in an inter-school dance competition.

Parivahan Vishesh News

Gaya. To promote patriotism on Independence Day, the Inner Wheel Club of Gaya, District 325, organized the "Tiranga Utsav" inter-school patriotic dance competition on Monday. The event was held at a private banquet hall on Katari Hill Road.

Students from various schools presented captivating dances to patriotic songs, conveying the message of patriotism, national unity, and Indian culture. The children's captivating performances captivated the audience. The program sought to strengthen the spirit of patriotism and national unity among students. Successful participants were honored with mementos.

The program was conducted by Tripti Gupta. Inner Wheel Club President Abha Singh, Co-ordinator Sheetal Gupta, Secretary Rakhi Bhadani, Seema Bhadani, Kiran Prakash, and other club members were present.



Dr. Archana Thakur Appointed Independent Director of ONGC

Parivahan Vishesh News

The Ministry of Petroleum and Natural Gas, Government of India, has appointed Dr. Archana Thakur, a BJP leader from Himachal Pradesh, as an Independent Director of the Oil and Natural Gas Corporation (ONGC) — a public sector 'Navratna' enterprise—for a term of three years.Originally hailing from the Ghaghas area of Bilaspur district in Himachal Pradesh, Dr. Archana Thakur resides in Kullu with her family.

education in Shimla and obtained a doctorate in Political Science from Himachal Pradesh University in 1999.Currently, Dr. Archana Thakur is a member of the Himachal BJP State Executive Committee. Previously, she has twice headed the state BJP's IT and social media cell.She possesses two decades of experience in academics, administration, and social service. She has done extensive work in the fields of community development and women's empowerment, earning appreciation at the national level.



Coming from a military family background, Dr. Archana Thakur completed her schooling and college

Dr. Archana Thakur is the first woman from Himachal Pradesh to be appointed to this prestigious position.

The trap of caste census versus reservation

Parivahan Vishesh News

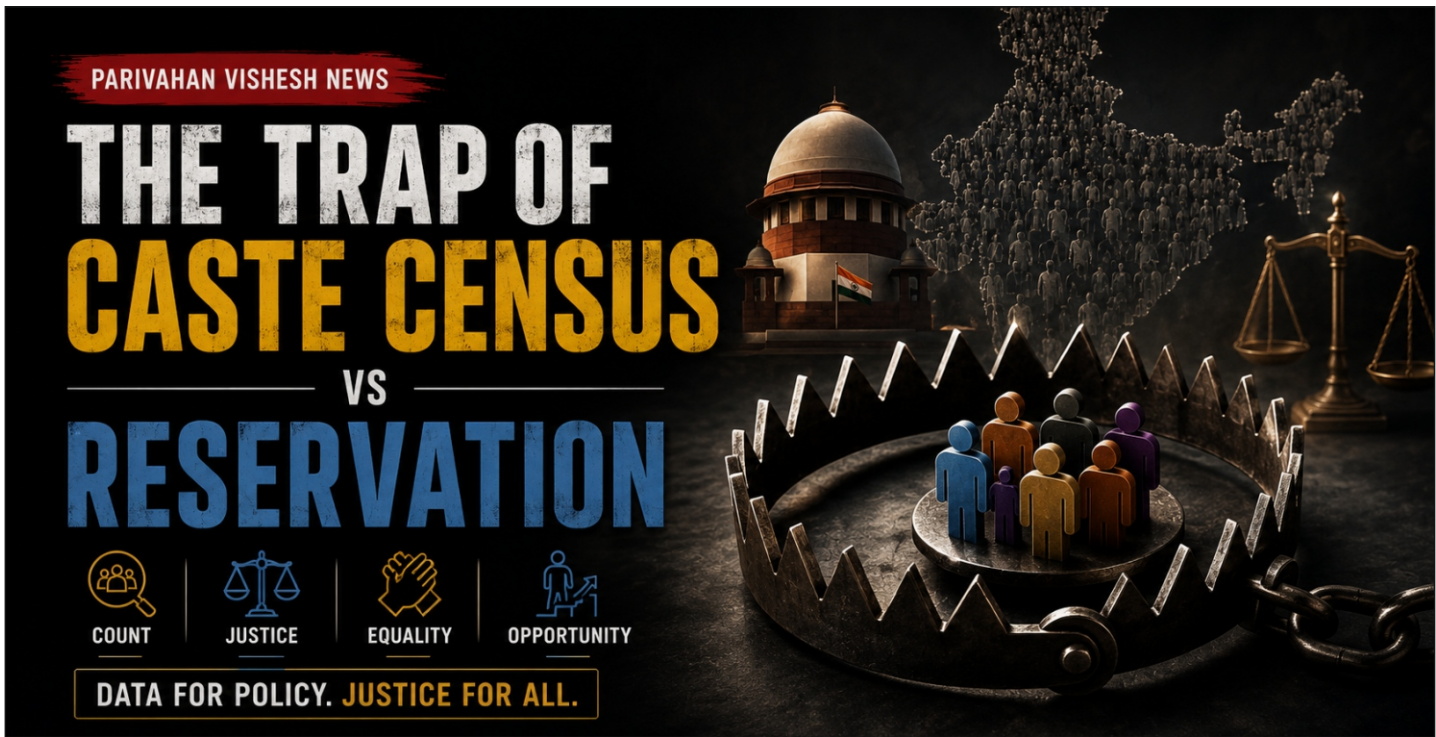
Highlighter – "The solution to reservations has become like the cradle of 'no' politics!" In my view, the solution lies not in abolishing reservations, but in removing them from aimless and permanent politics. Dr. Matsyendra Prabhakar Caste is a harsh reality of Indian society. Reservation was considered its constitutional remedy, but it has become a thorn in the flesh of the Indian political system! The main reason for this is the "chakravayuh" (circle of reservations) that has become a political business. Today, politics feeds caste identity—reservation to politics—caste statistics to reservations. This cycle is now so strong that it is no longer easy for any single government to break it.

The central government has decided to include caste in the upcoming census. The government argues that reliable data will improve social policy. This argument is valid. Caste-related data has been unavailable for a long time. Since independence, castes other than Scheduled Castes and Scheduled Tribes have not been counted in regular censuses. The government has also stated that questions have been raised about the transparency and objectivity of caste surveys conducted by various states.

Now, with the addition of caste column in the census form, the debate will become more intense. Data can become a tool for policy. The same data can also become a weapon for vote bank politics. Therefore, the real question isn't whether caste should be counted or not. The question is what will the state do after the count?

The basic purpose of reservation: Reservation is not a form of charity. It is a constitutional answer to inequality of representation and opportunity. Articles 15(4) and 16(4) of the Constitution empower the state to make special provisions for socially and educationally backward classes and under represented classes. The goal of this system was to provide access to education, employment, and power structures to communities that had been deprived for generations. It was not envisioned as a permanent system, but Indian politics gave it the language of a permanent right. Instead of review, it expanded. The results are in front of us. Reservation has become less a program of social justice and more an expression of electoral arithmetic.

In the Indra Sawhney case, the Supreme Court had advocated a 50 percent reservation limit. According to the Central Government, 10 percent reservation for economically weaker sections is provided under separate constitutional provisions. This clearly demonstrates that the reservation framework has now expanded to include numerous categories and exceptions.



Creamy Layer and Inequality Within: The benefits of reservation haven't reached every disadvantaged individual equally. Organized, aware, and better-off families (the creamy layer) have repeatedly reaped the benefits. Families with government jobs provide their children with better schools, coaching, and urban opportunities. In contrast, landless, uneducated, and remote families within the same community remain in line.

Therefore, it is important to debate inequality within reservations. The principle of excluding the "creamy layer" from among the backward classes already applies. In 2014, a seven-judge Constitution Bench, in the State of Punjab vs. Davinder Singh case, held sub-classification within Scheduled Castes constitutionally possible. The decision stated that the state could make classifications based on empirical data to extend benefits to more disadvantaged groups.

This decision provides some direction. Reservation benefits must be distributed equitably within communities. However, mere sub-categorization is not enough. There must also be a social, educational, and generational accounting of beneficiaries. One family benefiting from generation after generation while the rest wait—this is not social justice.

Advantages of caste politics: Caste gives three benefits to politics.—First, the permanent group of voters.—Second, emotional mobilization.—Third, an easy way to divert attention from governance failures.

It's hard to answer questions about roads, schools, and employment. It's easy to raise slogans about ethnic pride and representation.

The behavior of parties is also contradictory. Public speeches talk about a caste-free society. Caste-based calculations play a role in ticket distribution. Any party that calls for a review of reservations immediately faces opposition from a particular community. Therefore, no party wants to take the risk.

Society itself is not entirely innocent. Caste still influences marriage, social status, local leadership, and the distribution of resources. The objection to the political use of a system that provides social identity weakens. The demand for the abolition of caste will remain unfulfilled until people challenge caste superiority and closed groups in their personal lives.

Census should become the basis of policy: The caste census should neither be seen as a miracle solution nor a political conspiracy. It is an administrative tool. Its usefulness will depend on the subsequent process.

The government should announce five rules in advance.—The method of collecting data should be public.—There should be a scientific classification of the names and surnames of castes.—Independent audit of the data should be conducted.—The report should be released for policy making, not just for election speeches.—Every reservation category should be reviewed every ten years.

The census should also reveal the actual status of each group in education, income, land, urban access, and government services. Merely reporting caste numbers is not enough. These numbers must be linked to opportunities, representation, and deprivation.

Way to resolve: The demand for the abolition of reservations is simple. Creating the conditions for their removal is extremely difficult. Immediate abolition would harm previously disadvantaged groups. Permanent reservations would increase dependency and political bargaining. The path is one of transition.

The first step is transparency within reservations.—There should be a secure administrative record of the families receiving benefits, not public.—If the same family receives benefits continuously, priority should be given to other deprived families.—Without denying the reality of social discrimination in the context of Scheduled Castes and Tribes, separate criteria should be made for the creamy layer.

The Supreme Court has also expressed the need to consider this question, although the Centre has recently said that caste discrimination cannot be assessed solely on the basis of economic status.

The second step is to eliminate the inequality that existed before reservation. Increase spending on the quality of government schools, teacher attendance, nutrition, health, digital facilities, and preparation for competitive exams. Reservation is the final step. If the first steps are weak, the final step will continue to be crowded.

The third step is expanding opportunities. Government jobs are limited. The entire debate over reservations revolves around those limited seats. This struggle will not end without expanding employment, entrepreneurship, skills, and fair opportunities in the private sector.

The fourth step is a timely review. This doesn't mean abruptly ending reservations. It means that every scheme should have clear goals. Where the gap between representation and opportunity needs to be reduced, policy should be changed. Where discrimination persists, assistance should continue. Policy should be driven by results, not emotions.

From Caste to Citizenship: Caste will not end through law.—Inter-caste marriages should get social security.—Common citizen forums should be formed in panchayats and cities.—Education on the Constitution, equality and anti-discrimination should be compulsory in schools.—Religious and social leadership will also have to play a clear role against caste discrimination.—Pressure on political parties is also necessary. They should disclose caste-based calculations in ticketing and organization, as well as provide actual data on education, employment, and representation. The media should investigate caste-based claims. Making news about the numbers for each caste is not journalism. Journalism is about how many children from that community received schools, scholarships, and jobs.

The path to eliminating caste and reservations won't be paved with slogans. First, caste-based discrimination must be reduced. Then, reservations must be linked to goals, reviews, and results. The census must become a mirror of policy, not a fuel for politics. If society is ready, reservations will gradually lose their relevance. If society isn't ready, any attempt to remove them will simply return old injustices. (Aditi Features)



Dr. Matsyendra Prabhakar freelance journalist