

MOLECULAR DIAGNOSTICS : Sanatan Board a pressing need in India

**M**olecular diagnostics is a branch of medical testing that involves the analysis of biological markers at the molecular level. It utilizes techniques to examine the DNA, RNA, proteins, and metabolites in the body to identify diseases, genetic disorders, or infections. Molecular diagnostic tests are designed to detect specific sequences in the genome or changes in gene expression, making them highly sensitive and accurate tools for diagnosing a wide range of health conditions, including genetic diseases, cancers, infectious diseases, and more.

While molecular diagnostics offers significant advantages, there are challenges to its widespread implementation. High costs, complex testing procedures, and the need for specialized laboratory infrastructure can limit access to these technologies. Additionally, the interpretation of complex molecular data requires expertise, and ethical issues, particularly with genetic testing, require careful consideration.

However, as technology advances and costs decrease, molecular diagnostics is expected to become more accessible and integrated into routine healthcare, offering better outcomes through early detection, personalized treatment, and improved disease management. The future of molecular diagnostics holds promise for revolutionizing medical care and advancing the field of precision medicine. Several techniques are used in molecular diagnostics to analyze genetic material and other molecular biomarkers. Polymerase Chain Reaction (PCR) is one of the most widely used techniques in molecular diagnostics. It amplifies small amounts of DNA or RNA to detectable levels, enabling the identification of genetic material from pathogens or diseased cells. PCR is especially important in identifying infectious agents like viruses and bacteria (e.g., COVID-19 testing). Next-Generation Sequencing (NGS) allows for the high-throughput sequencing of DNA or RNA, enabling comprehensive genomic analysis. It is used in genetic screening, cancer genomics, and infectious disease diagnostics. NGS can provide information on mutations, gene expression, and microbial diversity, facilitating precision medicine and personalized treatment plans. Fluorescence In Situ Hybridization (FISH) is a technique used to detect and localize the presence or absence of specific DNA sequences on chromosomes. It is commonly used in cancer diagnostics to identify chromosomal abnormalities, such as gene amplifications or translocations. Southern and Northern Blotting techniques are used to detect specific sequences of DNA (Southern) or RNA (Northern). Southern blotting is commonly used in genetic testing and forensic science, while Northern blotting can be used to study gene expression.

Microarray Technology involve the use of a solid surface to capture and analyze thousands of genetic sequences at once.

**COMKAR DATTATRAY**  
Constitution of a Sanatan Board by the centre government for the temples and Mathus is the pressing need and necessity to safeguard and protect them .This is the demand of the whole Hindu society and the government of India should recognize and appreciate the necessity of a Sanatan Board and constitute it to satisfy the aspirations of Hindu's .At the outset it is in the fitness of things to mention that it is the brain child of the famous Kathavachak and Hindu thinker and saint Devakinandan Thakur who proposed this noble and needed idea and proposal .He made painstaking efforts and was successful in holding and organizing a Virat Hindu Sansad in New Delhi on 16th and 17th November in which all the saints and seers of Hindu religion participated and discussed the novel and noble as well as needed proposal and idea of a Sanatan Board and impressed upon the Modi government to constitute a Sanatan Board at the earliest to satisfy the aspiration and demand of Hindu Sarva Samaj and the centre government should appreciate and accept this pressing need and demand of the Hindu community and set up the Sanatan Board. Hundreds of Hindu dharma gurus, saints, seers and Hindu thinkers and even political leaders took part in Dharam Sansad as first being Hindu's and participated in the Virat Hindu Sammelan perhaps first of its kind in the recent history. Some saints called it the Kumb before the Maha Kumb Mela at Prayaj Raj and in fact there is no exaggeration in this .The august participants deliberated, discussed and threw threadbare light on the proposal of Devakenandan Thakur of having a Sanatan Board for temples and Muths in the country and all the participants agreed in one voice for the need of a Sanatan Board and impressed upon the centre government to accept this genuine and pressing need of the

Hindu Samaj and so constitute a Sanatan Board to safeguard Hindu temples and Muths .It has also being necessitated by the illogical ,untenable and false claims of the Muslim waqf board that many temples had been constructed on the lands of the Waqf board .It is the height of falsity that waqf board has also made the claim that centre parliament ,railways and even Adani's business infrastructure had been constructed on the Waqf lands .A Hindu saint has truly said while addressing the religious parliament that if the mosques in the country will be demolished, the signs of Hindu temples will come as evidence that all mosques had been build on temple lands .But it is very surprising that under a well planned manner waqf board is staking claims on the lands beneath Hindu temples and it is sheer falsity and needs to be countered strongly and legally .Therefore to counter the Waqf boards illogical and unreasonable claims on the land beneath the temples ,there is urgent need for a Sanatan board on the lines of Waqf board .Centre government should take steps in the direction of constituting the Sanatan board so that the demand of Hindu community is fulfilled .Kathavachak Devakenandan Thakur &great orator called and organized Sanatan Dharam Sansad in New Delhi's Burandi .The main plank and the reason for holding this Samalan is to press the centre government to constitute Sanatan Board in the country .Besides this significant issue love Jihad ,total ban on cow slaughter and liberation of Krishna Janamboomi Mathura were also discussed and deliberated in the religious parliament as these issues also formed the place in the agenda of the Hindu gathering in New Delhi .All big leaders of political parties including Malliuk Arjan Karge ,Rahul Gandhi ,J.P.Nadda ,Akliesh Yadav etc were also invited to Virat Dharam Sansad .Devekenandan is demanding the constitution

of Sanatan Board and all saints, seers and other Hindu leaders supported this important demand and impressed and implored on the centre government to accept this demand of constituting a Sanatan Board .On this occasion Davekinandan said ,enough has been tolerated and now will not tolerate anymore .We will seek and will stop only after getting our right .Now we will not be divided and will not be perished .He roared whoeover will plan to kill ,my dear I will see! While addressing the august and big gathering he said to them to say in high tune so that those in power will hear us .He further said if Sanatan board is constituted, our kulguru tradition which has been destroyed ,will be revived again .Our mata cow which is suffering much ,for them Gowshallas will be established to cater to their needs. Those who are converting because of abject poverty , will be brought to their original religion back with through the medium of Sanatan Board .Devekinandan Thakur said ,in our Mathura, Krishna is still under the ladder of the Jamia Masjid .God worshippers please tell has your conscience died? If your conscience is alive ,then Kanaiya has to be taken from the Ladder of the Jamia Masjid and a grand temple has to be built in Mathura .When Devekinandan was addressing ,there was much enthusiasm in the audience .People cheered loudly on the demand of Sanatan board .In this congregation ,there were several big leaders from Hindu religion .Jaght Guru Shankaracharys Sadanand Sarwati was the chief guest of the grand event. Raju Das of Hanuman Garhi Ayodhya and Pradeep Mishra among others also attended the event..The issue of animal fat in Tirupati Balaji temples Prasad is a big issue .We demand a Sanatan board so that such incident does not happen again .Through the grand event ,a demand for the formation of the Sanatan Board was raised in a unified voice .Saints from 13 akharas participated in

the event along with others including ,Dr Ram Vilas Vedanti also participated in the Virat Hindu Sansad. Besides hundreds of learned saints also took part in the programme .Before Dharam Sansad, a Sanatan Yatra was organized and in it Devkenandan said all believers in Sanatan religion should come forward to get the Sanatan Board constituted by the government ,besides addressing and demanding other agenda items of the religious parliament. On the aegis of Sanatan Nayas foundation and its auspices in connection with the organizing of Sanatan Dharam Sansad, a Sanatan Yatra was also held before the religious parliament .The foundation's president has appealed all Sanatanis to remain united .Sadavi Rithambra started Sanatan Yatra with the slogans of Sanatan Dhram ki Jai and said that the Sanatan Board is the need of the present day .Then followed the Sanatan dhama Sansad which was attended by saints from Haridwar ,Rishikesh ,Mathura and Viindavan among others. Thousands of Hindus also attended the historical event.  
He said, "I am giving you a mantra of now or never."  
He added, "Hindu's should not be reduced in number rather it should keep increasing." He also raised the voice for Krishan Janamboomi. He added that Hindu girls should be married only in Hindu religion. Speaking about further action, Devkinandan Thakur announced that the next Dhram Sansad will be held in Uttrakhand's Haridwar.  
In brief the main aim and objective of this historical religious gathering of Hindu saints ,seers and intelligentsia is that the centre government should constitute a Sanatan Board to protects their religious rights and their temples and Muths.  
**(The author is a columnist, social and KP activist).**

Emerging Aspirations of Young Indian Women

**PRIVANKA SAURABH**  
The past decade has seen a transformational shift in the aspirations of young Indian women, reflecting their growing autonomy, education, and participation in the workforce. This development is significantly redefining India's social landscape. Girls now have equal educational attainment as boys in higher education and skills development, with over 50% of young women completing grade 12 and 26% obtaining a college degree. The National Sample Survey (2017-18) highlights the rising enrollment of women in higher education, with the female gross enrollment ratio reaching 27.3%. Young women are increasingly prioritizing professional ambitions, influenced by access to diverse career paths and digital skills platforms. Programs such as the Skill India Mission and STEM for Girls India have

boosted the participation of young women in technical fields. The average age of marriage has increased from 18.3 years in 2005 to 22 years in 2021, with more young women choosing partners based on compatibility. According to a report, 52% of women have a say in partner selection, up from 42% in 2012. Many young women are striving for economic independence, particularly through entrepreneurship, as the government is offering support for women-led startups. For example, the Women Entrepreneurship Platform by Niti Aayog has fostered a network of over 10,000 women entrepreneurs. Young women are more politically active, with increased participation in self-help groups and local governance. Self-help group membership among rural women has increased from 10% in 2012 to 18% in 2022. These aspirations are challenging traditional social structures and norms. As more women are pursuing careers, traditional gender expectations in households are changing. MNRREGA provides equal pay for men and women, which influences rural household dynamics. With greater education and income, young women now have more influence in family financial and social decisions. Self-help groups have empowered rural women to collectively manage household finances. The shift towards later marriages and active participation in choosing a partner has challenged the traditional structure of arranged marriages. There is a report of a decline in child marriages and a preference for later marriages. Increasing independence has normalized women traveling alone for education or work, challenging social restrictions. 54% of women now feel comfortable traveling alone by bus or train, compared to 42% in 2012. Young women are becoming

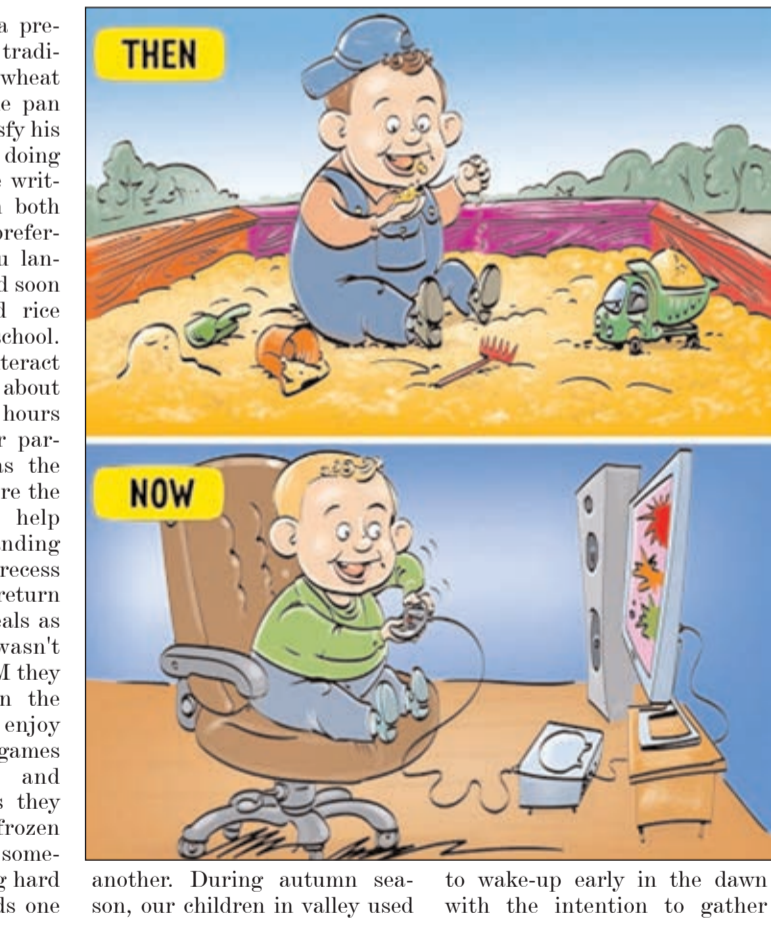
increasingly vocal about gender equality in professional settings, spurring legal and social reforms. The POSHA (Prevention of Sexual Harassment at Workplace) Act, 2013 has empowered women to effectively address workplace issues. Young women in self-help groups and gram sabhas are challenging traditional views on women's role in governance. The Kerala Kudumbashree Mission promotes women-led governance, which has inspired similar models across states. Indian women are full of energy, vision, vivaciousness, and commitment to face all challenges. In the words of India's first Nobel laureate, Rabindranath Tagore, women for us are not only the light of the home but also the flame of this light. Since time immemorial, women have been the source of inspiration for humanity. From Rani Lakshmbai of Jhansi to India's first

female teacher, Savitribai Phule, women have set great examples of change in society at large. India has moved rapidly towards the Sustainable Development Goals to make the earth a paradise for humanity by 2030. Achieving gender equality and women empowerment is a key part of the Sustainable Development Goals. Currently, special attention has been paid to ensuring women's participation in important areas like management, environmental protection, and inclusive economic and social development. The innate leadership qualities in women are assets to society. The famous American religious leader Brigham Young rightly said that when you educate a man, you educate a man. When you educate a woman, you educate a generation. Through self-help groups (SHGs), women are not only empowering them-

selves but also contributing to the strength of our economy. With the continuous financial support of the government, their participation in the resolve of Aatmanirbhar Bharat is increasing day by day. In the last 6-7 years, the campaign of women self-help groups has gained momentum. Today there are 70 lakh self-help groups across the country. There is a need to understand the valor of women, which will take us to greater heights of glory. Let us help them move forward and flourish. 'Amrit Kaal' should be dedicated to them for the all-round empowerment of women. The emerging aspirations of young Indian women are increasingly redefining India's social fabric, fostering a society where gender equality and women's agency have become the norm. Ensuring supportive policies can accelerate this change, paving the way for an inclusive and empowering future.

Childhood then vs now

**RAYEES AHMAD KUMAR**  
Childhood is the crucial and most delicate stage of human life. Doctors advise parents to be extra cautious while nurturing their children at this stage. Psychologists and educationists demand keen vigilance of children at childhood stage for it acts as a cornerstone for his overall personality development during later stages of life. Litterateurs and poets have composed articles, write-ups and poems to describe aspirations and tendencies of this stage and the innocence associated with it which in later part of human life is seldom observed. Now let me compare the childhood which we observed some three or four decades ago and the one which we currently feel in our own heartland the valley of Kashmir, which due to it's charming beauty has earned the sobriquet the paradise on earth. Decades ago, in absence of mobile phone, smart phone and other electronic gadgets, our children would rely on black and white colour television at night hours to relax after a day's tiredness. Their day would start soon after taking pink salt tea prepared by their moms on traditional chulhas. A rice or wheat flour bread, baked on the pan would please him and satisfy his hunger. It was followed by doing the school home task like writing some lines neatly on both sides of a wooden takhti, preferably in English and urdu language. Their mother would soon ask them to eat cooked rice prior to leaving for the school. At school they would interact with their fellows, discuss about the evening and night hours spent at home with their parents and siblings. It was the time when they would share the eatables in classrooms, help each other in understanding terms and ideas. During recess times, they again would return home to have mid day meals as free MDM in school wasn't served then. After 4:00 PM they would again assemble in the nearby playground to enjoy some physically playing games like cricket, volleyball and Kabaddi. During winters they enjoyed snowy slopes, frozen water bodies and would sometimes wrangle by throwing hard rounded snowballs towards one



another. During autumn season, our children in valley used to wake-up early in the dawn to gather with the intention to gather walnuts under trees fallen during the night hours. Winter's another fascinating feature for the children was the story telling by their grandparents who would close their eyes only after hearing a couple of interesting stories. Sometimes they would demand a cup of Kehwa before going to bed or sweet Suji or Gajar Ka Halwa which their mother used to prepare without showing any indifference or objectiveness. Now the things have altogether changed. Children of contemporary times aren't attracted towards physical games. Instead the presence of smart phones, laptops and other electronic gadgets are consuming their most of the precious time. They spend less time on their studies and more to watch rubbish stuff through internet. Parents have to make more efforts now to send their wards to schools as they have become screen addicted. They prefer online and mobile games over the physically played ones. Instead of taking traditional pink tea during morning and at afternoon, two times cooked rice alongside some well prepared vegetables

at their home, they prioritize junk foods and other fast foods unhygienically prepared in hotels and roadsides. Instead of widening the real friend circle which would come to their help in distressing times, our children now are increasing their number of friends on social media which at times prove to be disastrous. Book reading which previously was considered a sacred hobby, is now declining among our children with each passing day. Reading a book now seems to be a boring exercise to our digital age children. Morality has almost vanished among our contemporary children, as they aren't taught the ethical and other moral values by their parents, teachers and other elders, the moment they are taught so, they start arguing. Instead of imitating the real ideals in life and trying to develop their personality, they are running a rat race of increasing their fan following on social media. To impress more people on internet, they become YouTubers, TikTok players and make some nonsense reels to expand their viewership. Instead of making judicious use of modern technology, they are hell bent in harming and disadvantaging themselves by recklessly using it. Instead of showing affinity with his parents, siblings and other relatives, our children nowadays are lured by the fake characters on internet. Through internet they long to become millionaires, as famous as a celebrities and keep themselves aloof from the real life situations which makes them more like a machine than a sensible human being. Celebrating traditional and local festivals which were previously the main source of get-together for the extended families to share pleasures and grief, is now holding no value for our children as digital technologies have completely changed their priorities and preferences. To make the lives of our children better, colourful and vibrant, we must immediately hold the rope of our rich legacy strongly in order to add values, ethics and rationality in their lives. Further to develop them as civilized future citizens, we must reshape and polish them according to the lines of straight path.  
**(The writer hails from Qazigund Kashmir).**

YOUR COLUMN

Do they want now exodus of Kashmiri Pandits from Jammu too?

Dear Editor  
Kashmiri Pandits living as forcibly displaced persons, being called as migrants are highly thankful to the people of Jammu, who gave them shelter and comforts of sorts after their genocide and forced exodus from their native places in the valley of Kashmir, in the years 1989-90, due to the onslaught of militancy in Kashmir. KP's have been living in Jammu as displaced migrants of Kashmir for the last more than 34 years, when it is so great of the Jammu people to have accommodated them at the cost of their civic and other facilities. Now probably the newly constituted government in J & K wants their exodus from Jammu too, when their first mass exodus occurred from Kashmir, in the year 1989-90, which occurred when this very political party was ruling the state of Jammu and Kashmir at that point of time. Reasons are obvious.  
In a bizarre action at least 12 temporary mini shops, located at Muthi, Jammu, which were the primary source of livelihood and income for some destitute KP's migrants of Kashmir, living as refugees in their own country, for the past 34 years,

were got demolished by the present government authorities, ruthlessly and mercilessly. These shops were not only a means of survival for them, but also a source of existence for the them as a displaced community from Kashmir. These demolitions were done against the canons of law recommended for such demolitions. No prior notice as required as per the rules and regulations prescribed for such demolitions, were given to these innocent shop holders, before such demolitions. It is a clear violation of the norms of justice and the fundamental rights of these innocent people. Presuming though not conceding that these mini shop structures were unauthorized in nature, but no government authority for the last more than 34 years, when so many governments changed hands in J & K since then, demolished these shops as unauthorized structures till date during the last 34 years. Reasons can be obvious. Not to allow the displaced KP's to live in Jammu too. No one amongst the ruling clan has so far condemned it. It is circumstantially shrouded with an aim of political mystery and vendetta. It bears testimony to one of the points of the political election manifesto of this political party which is now again ruling J & K, about the changing the names of the most sacred religious places of Kashmiri Hindus in Kashmir, the Shankaracharya in to "Takht-e-Suleiman" and Hari Parbat, in to "Koh-e-Maran". It looks speaks acrimoniously. What can be expected by the displaced KP's under the circumstances?  
"The whole nation, is well aware of the plight of the forcibly Kashmiri Pandits , who have been living in exile since their forced exodus and genocide of 1989-90, from Kashmir. Despite their prolonged displacement, both the central gov-

ernment and the Jammu and Kashmir state administration have failed to implement any effective rehabilitation policy for them. This inaction has resulted in continued suffering for these displaced KP's migrant families who continue to be in absolute dilemma for the same.  
This act of willful and illegal demolition of these shops of some migrant KP's at Muthi, Jammu, is strongly condemned. It is hoped that this inhumane and illegal act of illegal demolition will be got probed by the government authorities in power presently as early as possible and stern action taken against the defaulters in this regard. Shri Omar Abdullah, Chief Minister of Jammu and Kashmir, is equally requested to restore the temporary shops of the affected Kashmiri Pandit migrants, so that they do not face starvation and further hardships. Furthermore, those responsible for this heartless action should be held accountable and punished according to the law. If under the garb of Roshini act thousands of acres of government land can be allotted to people of influence and political favors, why cannot these small patches of lands on which these demolished shops were constructed, be permanently allotted to these affected migrant shop owners to earn their bread and butter and live with dignity. Hope that the government of the day will show its commitment to rehabilitate KP's back in Kashmir as per their election manifest, by restoring the lost position of these KP migrant shop owners, who are in deep distrust due to such illegal demolitions. Better said than done.  
**P.L Khushu**