

EDUCATION FOR ALL

Education is the cornerstone of progress, a beacon that lights the path to opportunity, and a fundamental right that transcends borders, cultures, and socio-economic barriers.

Education is the bedrock of personal and societal development. It equips individuals with the skills and knowledge necessary to contribute meaningfully to society, fostering economic growth and innovation.

From a societal perspective, education reduces inequalities and promotes social harmony. It nurtures critical thinking, enabling individuals to question prejudices and stereotypes, thereby fostering inclusivity.

Poverty is a significant barrier to education. Many families in underprivileged regions prioritize survival over schooling, forcing children into labor to supplement family income.

In many parts of the world, especially in developing countries, girls face systemic discrimination that hinders their access to education. Cultural norms, early marriages, and gender-based violence further exacerbate this issue.

Rural and remote areas often lack educational infrastructure, making it difficult for children to access schools.

In an increasingly digital world, access to technology and the internet has become essential for education. However, the digital divide excludes many from the benefits of online learning, particularly in low-income regions.

Addressing these challenges requires a multifaceted approach, combining policy reforms, community engagement, and innovative solutions.

Governments must prioritize education in their budgets, ensuring adequate funding for building schools, training teachers, and providing learning materials. Policies should focus on making education free and compulsory, particularly at the primary level, to ensure universal access.

Empowering girls through education requires addressing cultural norms and providing incentives for families to send their daughters to school. Initiatives like providing scholarships, sanitary facilities, and safe transportation can significantly improve girls' enrollment and retention rates.

Achieving Amrit Kaal 2047: Revising Colonial mindset in higher education

PROF K S CHANDRASEKAR

India has celebrated its 75 years of freedom on 15th August 2022, and by 2047 it will be a 'Century of Independence for India'. This period from 2022 to 2047 has been earmarked as 'Amrit Kaal'.

It is important to notice that the per capita income of the country in 1990 was \$391 as opposed to China which had only \$319. By 2023, India had only \$2600 while China galloped to \$ 13700. This vast difference in the per capita income was attributed to the growth in manufacturing over the years as Made in China took the world by storm.

One of the important aspect is how the "Bharathiya gyan" has to be promoted so that by 2047 there should not be any colonial mind set and India on its own is developing and practising its plan indigenously.

UGC by ensuring that "Indian knowledge System" being introduced as part of the National Educational Policy 2020 has spear-headed the need to substitute the Colonial mind set. At the school level, the Indian knowledge system needs to be introduced removing the colonial mind set.

According to Ministry of Education, The Indianness is sustainable and strives for the welfare of all. It is important that we regain the comprehensive knowledge system of our heritage and demonstrate the 'Indian way' of doing things to the world.

so unique and peculiar to our great civilization. The NEP, 2020 recognizes this rich heritage of ancient and eternal Indian knowledge and thought as a guiding principle.

There needs to be a clear plan on a decadal basis to reform and restructure the higher education and at the same time focussing on the primary and secondary education. There is a need for promoting native languages.

CESS in their study clearly gave directions on how to ensure Indian knowledge system in place and slowly removing colonial mind sets.

cially for BAMS course students of Ayurveda take modern Physiology as a compulsory subject along with traditional paper "Sharira kriya". Concerns need to be addressed with HEIs who have integrated UGs programs for seamless integration of IKS foundation courses.

With the arrival of 4 year under graduation and its eligibility to do doctoral programs, there will be more students opting for research. Earlier only 0.4% qualifies through research programs.

To be a global super power, one needs to be Atmanirbhar shirking the colonial foot prints and drive on its own.

(The author is Vice Chancellor, Cluster University of Jammu)

From Vision to Victory: How India is Reshaping Its Fight Against TB

JAGAT PRAKASH NADDA

On this World Tuberculosis (TB) Day, I reflect with immense pride on how India is rewriting the playbook in the fight against TB.

The 100-day Intensified TB-Mukt Bharat Abhiyaan introduced cutting-edge strategies to detect TB early, ensuring that even those without symptoms - who would have otherwise gone undiagnosed - were identified and treated.

Artificial intelligence-powered X-rays flagged suspected TB cases instantly, and confirmation was done using gold-standard Nucleic Acid Amplification Tests (NAAT).

The campaign reached every corner of the country, screening 12.97 crore people belonging to vulnerable populations. This intensive effort led to the notification of 7.19 lakh TB patients, out of which 2.85 lakh cases were asymptomatic and would have otherwise been missed but for this innovative approach.

TB- Mukt Bharat Abhiyaan: A people's movement

But the real game-changer wasn't just the technology - it was the unprecedented mobilization of communities. TB elimination is now a mass movement powered by Jan Bhagidari (people's participation).

held, where more than 30,000 elected representatives, including Hon'ble MPs, MLAs, and representatives of PRIs and ULBs stepped up to support the 100 day TB Mukt Bharat Abhiyaan. Corporate partners and ordinary citizens joined the campaign, reinforcing the idea that TB elimination is not just a government responsibility but a collective mission.

More than 21000 TB awareness activities were held on festivals during the campaign duration involving faith based leaders and community influencers.

The vision of our honorable PM, which laid the foundation stone of Jan-Bhagidari, mobilized extensive social support for adoption of patients not only for nutrition but also psychosocial and vocational support. Support for TB patients is no longer limited to hospitals - it is happening at homes, in villages, and at workplaces.

Welfare is also providing tailored and personalised treatment for TB patients under the Differentiated TB care program. For instance, if a TB patient is found to be underweight (with a BMI < 18.5 kg/m2), their healthcare providers will chart out a tailored nutrition and treatment plan and monitor their progress each month during treatment.

Building on the momentum of the 100-day campaign

The momentum of this campaign has also demonstrated how a whole-of-society and whole-of-government approach can drive transformative change. 22 ministries joined forces to integrate TB awareness and services into everyday life. TB awareness floats became a highlight of the Goa Carnival parades.

mation and put TB elimination at the centre of public consciousness.

The 100-day campaign is just the beginning. India is all set to scale up these efforts nationwide, ensuring that every citizen - regardless of where they live - has access to modern diagnostics, quality treatment, and unwavering community support.

India is not just fighting TB-we are defeating it.

(The author is the Union Health and Family Welfare Minister, Government of India)

Maa Baglamukhi-The female form of personification of the Mahavidyas

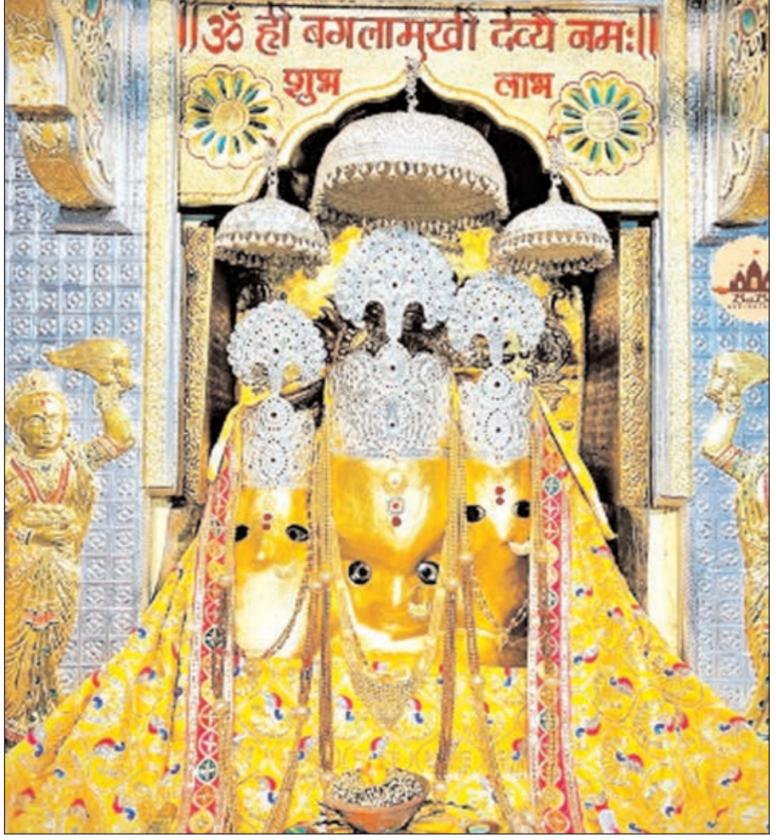
ER RABINDER SHEKHAR

The word "Bagala" is derived from the word "Valga" (meaning - bride or to rein in) which, became "Vagla" and then "Bagla". Bagalamukhi is commonly known as Pitambari in North India, the goddess associated with yellow color or golden color.

Bagalamukhi is one of the ten forms of the Devi, symbolising potent female, primeval force. The main temples dedicated to Bagalamukhi or Bagala Devi temples are located at Shri Bagalamukhee Shakthi Peetham, Shivampet, Narsapur, Telangana State, Bagalamukhi Temple, Datia Madhya Pradesh, Bugiladhar, Ghuttu Uttarakhand, Kamakhya Temple, Guwahati, Assam, Baglamukhi temple of Lalitpur, Nepal and of Banghandi, Kangra, Himachal Pradesh.

Bagalamukhi, another interpretation translates her name as "Kalyani". In Kubjika Tantra. There is a reference to yet another interpretation of the meaning of the name 'Bagala'. In the initial chapter of the text, there is a verse - 'Bakare Baruni Devi Gakare Siddhida Smrita. Lakare Prithivi Chaiba Chaitanya Prakrirtita' ('Ba', the first letter of the name - 'Bagala', means 'Baruni' or 'She Who is filled with the intoxicating mood to vanquish the demon'. 'Ga', the second letter, means 'She Who grants all kinds of divine powers or siddhis and successes to human beings'. 'La', the third letter, means 'She Who is the foundation of all kinds of sustaining powers in the world like the earth and is Consciousness Herself'

Bagalamukhi is also called Pitambaradevi, Shatrubudhivinashini and Brahmastra Roopini and she turns each thing into its opposite. Bagalamukhi sits in a golden throne in the midst of an ocean in an altar. Her complexion is yellow (golden). Clad in yellow clothes, she is adorned by a garland of yellow flowers and decked with yellow (golden) ornaments. She pulls the



tongue of a demon by her left hand, while raising the right hand to strike him with a club. Another description says that she has four arms and a third eye. A yellow crescent moon adorns her forehead. Though generally depicted with a human head, the goddess is sometimes described to have a

head of a crane and sometimes depicted riding a crane. Sometimes, she is described associated with other birds: having a duck-head or a nose of a parrot.

Legend: In the Satya Yuga, a great storm started destroying Creation. The god Vishnu was disturbed and performed austerities to appease the goddess Parvati on shore of Haridra Sarovar, the lake of turmeric. Pleased with Vishnu, the goddess appeared and brought forth her manifestation Bagalamukhi from the lake. Bagalamukhi calmed the storm, restoring order in the universe.

Another tale records that a demon named Madan acquired Vak-siddhi, by which whatever he said came true. He misused it to trouble humans and murder people. The gods beseeched Bagalamukhi. The goddess grabbed the demon's tongue and immobilized his power. Madan requested the goddess that he be worshipped with her; the goddess granted him this boon, before slaying him.

Symbolism: Bagalamukhi is strongly associated with the yellow colour. She dresses in yellow clothes and ornaments. Various texts describe her affinity to the colour; yellow is an integral part of her worship rituals. Bagalamukhi is propitiated with yellow offerings by devotees dressed in yellow, seated on a yellow cloth. Yellow turmeric bead rosary are used in her japa of her names or mantra. The colour yellow is linked to the Sun, gold, the earth, grain and fire, signifying auspiciousness, bountifulness and purity. The yellow turmeric is associated with marriage. This is why goddess Bagalamukhi is also known as Pitambhara devi.

Bagalamukhi is praised as the giver of supernatural powers or magical powers (riddhis meaning good fortune, prosperity, wealth)

In 'Bagalamukhistotratram', a part of 'Rudrayamala', there are hymns in praise of the powers of Bagalamukhi - 'Vadi Mukati Ran kati Kshitipatirvaishwanarah Sheetati Krodhi Sanyati Durjanah Sujanati Sraivpranugh Khamjati. Garvi Khanjati Saravivecha Jarati Tvanmantrinaamantritah Srinitye Baglamukhi Pratidinam Tubhyam

Namah" (By the effect of Your Mantra good conversationalists become speechless; rich become beggars; devastating fire gets cooled. The anger of the angry person is removed; an evil minded person becomes good. The quick moving person becomes crippled. The conceit of the conceited person is reduced. Knowledgeable person nearly becomes a fool. Salutations to the compassionate Bagalamukhi!

Baglamukhi Temple of Bankhandi-Himachal: Maa Baglamukhi Temple is the most ancient Siddha Peeth located in Bankhandi close to both Jawalamukhi Devi and Chintpurni Devi Temple.

Architecture: The temple also features a Havan Kund, a sacred fire pit, where it is believed that Lord Ram himself performed a havan (ritual fire offering) during his time. This adds to the temple's spiritual significance, as it is said that the goddess Maa Bagalamukhi granted Lord Ram divine blessings and the powerful Brahmastra through this very ritual. The Havan Kund serves as a reminder of the temple's deep connection to Lord Ram's victory over the demon king Ravana, symbolising divine intervention and protection for all devotees who visit.

Mythological Significance: According to Hindu Puranas, Lord Rama, guided by the Lord Hanuman, worshipped Temple in Bankhandi, Kangra district to secure victory over the demon king Ravana. The goddess granted Lord Rama the Brahmastra, a celestial weapon of immense destructive force. This divine gift was instrumental in Lord Rama's success, symbolising the victory of good over evil and demonstrating the divine support that Maa Baglamukhi Temple in Bankhandi, Kangra district provides to her devotees.

It is believed that worshipping Maa Baglamukhi Temple in Bankhandi, Kangra district enhances one's power and diminishes enemies capabilities, rendering them helpless. This aspect of the goddess's power underscores her role as a protector and a formidable force against adversities.

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