

## Here is what you all need to know about the 13 darwazas of Hyderabad

Hyderabad: People entering into the city through National Highway 44 get curious to know more about the giant wooden gate at Puranapul junction in old city of Hyderabad. Not many reaching the 450 year old city from locations enroute this highway are aware about history of the magnificent door. The huge gate actually is one of the 13 darwazas (gates) that once served as entrance to city. Hyderabad once was referred as a walled city and it was called so as a long wall roughly six miles was constructed around the city and it had 13 gates and 13 khirkhis (wicked gates) to allow people to enter and exit. Historians point out the cities in those days needed walls to protect its citizens. Hence the long wall with 13 gates and windows was constructed for Hyderabad. The list of darwazas is Puranapul Darwaza, Dabeerpura Darwaza, Aliabad Darwaza, Fateh Darwaza, Doodhbowli Darwaza, Lal Darwaza, Gowlipura Darwaza, Dilli Darwaza, Chaderghat Darwaza, Mir Jumala Darwaza, Yakutpura Darwaza and Afzal Darwaza. "There were 12 gates initially and later one

more Afzal darwaza was constructed taking the total to 13. Construction of Afzal Darwaza was required after the Nayapul Bridge was built," said historian and INTACH member, B Anuradha Reddy. All the gates were made of iron and heavy wood. One can get a glimpse of huge gates at Dabeerpura area and Puranapul Bridge where two gates still stand tall. "Small repairs were undertaken by the authorities to the gate. The granite structure that holds the gate was painted a few years ago," said Mohd Imran, who runs his shop near Dabeerpura Darwaza, said. Historians point out that armed guards manned the entrances round the clock. The gates closed during the evening and opened only in the morning. "Except during funerals or emergencies the doors were not opened for public in the night," said Anuradha Reddy. A rest house (sarai) was constructed near each of the doors to facilitate the night stay of the visitors who came to the city from far off places. One can find sarai although in a tampered form on the both side of the Aliabad road exactly beside the Masjid e-



Almas. Now shops operate from the rooms of the sarai complex. The long wall that ran around the city was constructed with quality granites and it was designed in such a manner that horses could patrol the pathways. At strategic locations a 'Burj' (place where

cannons are placed) was constructed and cannons mounted on it.

The construction of the wall started during the rule of Abdul Hassan Tana Shah, the last Qutb Shah ruler, and ended during the Asaf Jah period.

## Osmania University's Arts College set to become India's third trademarked building



Hyderabad: Osmania University's iconic Arts College building is set to become India's third trademarked building, following in the footsteps of the Taj Mahal Hotel and the Bombay Stock Exchange, according to reports here on Monday. The trademark application for the building's exterior design was filed in April 2024 and has been accepted for publication. The registration process is expected to be completed within the next 4-5 months, reports have said. The Arts College building, inaugurated by Nizam VII Mir Osman Ali Khan in 1939, is a stunning blend of Ajanta and Ellora styles with Indo-

Saracenic arches. Designed by Belgian architect Monsieur Jasper, the granite structure boasts 164 rooms and covers a vast area of 2.5 lakh square feet. Subhajit Saha, a TM agent, filed the application with the support of Prof. G.B. Reddy, who is the founding Chair Professor of the DPIIR-IPR Chair at OU, specializing in the area of Intellectual Property as an independent researcher, publisher and teacher. Saha hopes that trademarking the building will elevate it to a brand status and inspire other iconic structures like T-HUB, T Works, and the Telangana Secretariat to follow suit. By trademarking its Arts College building, Osmania University aims

to protect its unique architectural heritage and leverage it for commercial purposes, such as merchandise and souvenirs. The concept of trademarking buildings originated in the US, with famous examples including the

Empire State Building, the Chrysler Building, and the New York Stock Exchange. This trend has now extended to other countries, with the Eiffel Tower and the Sydney Opera House also securing trademark protection.

## Remembering 'Gayaka Sarvabhooma' Parupalli Ramakrishnaiah Pantulu ahead of his 142nd birth anniversary

Hyderabad: Eminent people like Duggirala Gopalakrishnaiah, Kasinadhuni Nageswara Rao, Adibhatla Narayanadasu not only captured the Telugu audience but the whole nation through their exceptional talent and were cornerstone in establishing prominence for Telugu in Indian arts and culture. 'Gayaka Sarvabhooma' Parupalli Ramakrishnaiah Pantulu was a gem of a person from that class, who was born on 5th December 1882 to Seshachalam and Mangamamba in Srikakulam village of Krishna district. Ramakrishnaiah hails from the lineage of the third generation of disciples of Tyagaraja. His guru Susarla Dakshinamurthy Sastry was a disciple of Akumadula Venkata Subbaiah, a native of Manambuchavadi village in Thanjavur who learnt Carnatic music under Saint Tyagaraja. Under Dakshinamurthy Sastry, Pantulu ac-

quired excellence as a singer and violinist, imbibed immense wealth of voice, developed his education with devotion. Ramakrishnaiah believed in Manasa, Vacha, Karmana, removed distinctions between caste and creed in order to pass on the tradition of music at that level to his students. His Gurukul house resembled a royal palace and he also taught his disciples all the things necessary in everyday life. His melodic voice and traditional purity won him the love and encouragement of many music lovers in Tamil Nadu. Pantulu was a long-time expert committee member of the Madras Music Academy and was also a member of the organising committee of the Thyagabrahma Aradhana Utsavams in Tiruvayur. In those days, the Columbia Gramophone Company recorded his performances.

# “Nobody can occupy the dreams of a people,” says Palestinian filmmaker Rashid Masharawi

The situation in Gaza, where 62-year-old Rashid Masharawi was born and raised in the Shati refugee camp, has spurred the filmmaker to produce *From Ground Zero*, an anthology of 22 short films that capture the plight of Palestinians under siege for over a year now. *From Ground Zero* was screened this month at the 12th Ajyal Film Festival in Doha and at the Cairo International Film Festival, where Masharawi's latest directorial, *Passing Dreams*, was the opening night title. The film is covering a lot of ground the world over. However, last month's Dharamshala International Film Festival, dedicated to independent cinema, was denied "official permission" to screen the anthology. Earlier this year, the 77th Cannes Film Festival shunned the film because the organisers wanted to keep politics out of the official selection. In protest, Masharawi held a screening outside the festival venue and attended the event sporting a necktie made of the Palestinian keffiyeh.

Speaking on the sidelines of Ajyal, where *From Ground Zero* was part of a special exhibit, Masharawi asks: "Why was it cancelled [at Dharamshala]? Did they watch it or only saw its title before deciding that the film wasn't fit for screening?" He quips: "Gandhiism is over but we still have it, not in India but elsewhere in the world (referring to the resistance and resilience of Palestinians fighting never-ending occupation)." Immediately after a wave of Israeli attacks on Gaza began in October last year, Masharawi, who lives between Ramallah and Paris, set up a fund to help filmmakers from the region tell their stories. "It was easy for me to convince the young filmmakers to show the world what they are going through. For them, however, it wasn't easy to follow my ideas," he says, adding, "People want to save their lives. They want food and electricity as they move from one place to another as refugees inside Gaza." Making cinema, Masharawi admits, wasn't top priority for these young Gazans. But stories, he asserts, cannot wait. They have to be told.

Voices amid the rubble *From Ground Zero* records the personal experiences of the filmmakers. It embraces various forms — fiction, documentary, cinematic experiments, animation, video art and even a story told with marionettes. "Every idea was welcome," says Masharawi. "Our resources were seriously limited. We had to make do with what we had and innovate." The subjects that the anthology film deals with reflect the diversity of the directors. Among them are painters, theatre professionals, writers and filmmakers. "The selection was focused more on the stories than on the personnel," Masharawi continues. "I insisted that we should tell untold stories in an artistic way." Nothing represents the spirit of Palestine more than *Awakening*, a film that artist Mahdi Karirah contributed to. It emerged from rubble, literally. Karirah's home was bombed. All his marionettes, tools and colours were destroyed. He picked up things from the garbage, created marionettes and made the film. "This is resistance," says Masharawi. "Nobody can occupy these people. They are fighting for their lives. They have a life. They are life." Not everybody who wanted to be a part of the project made the cut. "Many aspirants were not selected. Some who were could not com-

plete their film," Masharawi recalls. "People sometimes want to complain and spark angry political debates. For sure, all this is in *From Ground Zero* but we are not saying anything directly. When you see the film, you will say that it is about genocide. I do not have to say it. I do not want to use the methods of television news. I would rather employ purely cinematic means to make my point." That is precisely what the seasoned director has done in his latest, *Passing Dreams*, a simple, gentle and non-confrontational 'Palestinian road movie' about a 12-year-old boy in the Qalandia refugee camp in East Jerusalem who sets out to search for his missing pigeon. "The boy goes to Bethlehem and Jerusalem before he ends up in Haifa [where the original owner of the pigeon lives]," says Masharawi. "The film is not about the pigeon. It is about the region. It is about the beauty of Palestine's landscape, about its problems, about its history and about the primacy of hope." *Passing Dreams*, Masharawi reveals, was filmed on real locations before October 7 last year — in a refugee camp, in Bethlehem, in the old city of Jerusalem near the Al-Aqsa Mosque. The film was in post production even as Gaza was battered and the producer-director soon got busy with *From Ground Zero*. Masharawi, who has



been making films for 40 years and is a role model to an entire generation of Palestinian directors, swears by cinema as a tool of record and resistance. "Cinema is essential when you want to talk about history and memory," he says. "The stories we tell enable us to assert our identity and defend our culture. Nobody can occupy the dreams and

imagination of a people." His career is a testament to freedom, defiance and assertion. "I never take permission to film," he says. "Seeking permission would be tantamount to legitimising the occupation. It is my country. I shoot when and where I want. I know that the authorities can create problems, but this, no matter what, is my land."

## All you need to know about preventive genomics

Did you know that in India, every four minutes, a woman is diagnosed with breast cancer? In fact, breast cancer is the most common type of cancer among women in the country. While the exact cause of the disease remains unknown, several risk factors can increase the likelihood of developing it. In approximately 10 per cent of cases, normal breast cells may become cancerous due to abnormal genes inherited from one's parents. An important aspect of breast cancer prevention and recovery is early detection. The online session 'Decoding Breast Cancer Risk with Lord's Mark', presented by Lord's Mark Microbiotech Pvt Ltd in association with Hindustan Times, focused on raising awareness about breast cancer. It explored how preventive genomics can empower women with valuable insights into their genetic risk factors for the disease. Identifying the risk early

Traditional breast cancer screening methods, such as self-examination or examination by a gynaecologist or even a mammogram, often detect the disease at later stages. This could limit treatment options and impact survival rates because the cancer is detected after it reaches the tissue level. "When the disease has spread in the tissues, there is no option but to go for aggressive treatment, like a mastectomy followed by chemotherapy or radiotherapy. This is not only a financial burden but also an emotional burden on the female. The prognosis, or the survival rate in case of breast cancer, is still 50 per cent in the country because there are chances that the cancer would have metastasised into other organs," said Subodh Gupta, Chief Executive Officer, Lord's Mark Microbiotech Pvt Ltd. The role of genetics with the help of tools such as the polygenic risk score, women can take control of their health, identifying risks early and

implementing strategies to reduce them before they develop into something more serious. Towards this, preventive genomics is reshaping breast cancer awareness and enabling a shift from reactive treatments to proactive treatment. "With preventive genomics, we can identify the risk of breast cancer at a very early stage.

If a female is identified with a high risk of breast cancer, they can go for very aggressive early interventions so that the survival rate goes up. If at all it has to happen, then the chances of metastasis and other complications are reduced to a great extent. Preventive genomics helps to identify the risk factors at a much earlier stage," Gupta further said. Knowing the risk early does not guarantee the prevention of cancer. After a preventive genomic test, if a female is identified as high risk for breast cancer, there is still an 80 per cent chance that she will develop breast cancer at some point of time in life.

However, awareness of this high-risk status allows patients to act proactively, starting aggressive investigations without waiting for physical symptoms to appear. This approach explains why several prominent public figures have opted for preventive mastectomies to reduce the likelihood of cancer developing and spreading later in life.

What is your polygenic risk score?

Although breast cancer is more prevalent in women over the age of 50, it is possible to assess your risk as early as 20 to 25 years of age through a polygenic risk evaluation. This simple, saliva-based test extracts and analyses DNA to determine an individual's genetic predisposition to breast cancer. "The polygenic risk score essentially tracks any changes in the sequence of nucleotides, which our DNA is made of. There are



more than 11 genes that are linked to the issue of breast cancer. A polygenic risk score is a total of all these SNP variations. In a healthy female, single nucleotides are arranged in a particular fashion, and in the females who are prone to have breast cancer, this particular sequence would have changed, which leads to a higher risk of breast cancer. The total of all these changes leads to a polygenic risk score," he said.

Taking charge of the polygenic risk score is high, the chances of the female developing breast cancer at some point in their lifetime are also high. After the knowledge that the risk is high, females can make changes to their lifestyle or even go for interventions such as a preventive mastectomy. What happens if you go for the test and come out as high-risk in the report? "Our intention is not to create anxiety.

We have a team of trained, board-certified genetic counsellors who walk the patient through their genetic profiling report. If at all a patient is identified as high risk for a certain kind of a condition or a disease, our genetic counsellors also help them understand why it is high risk for them, what lifestyle changes they should bring about to delay the disease, and what are the other investigative tests which they should go for. The idea that if at all any condition has developed, it should be identified at a very early stage," he said.

# Prime Minister Modi dedicates to the nation the successful implementation of three new criminal laws

Chandigarh (JAG MOHAN THAKEN), December 3: The Prime Minister, Narendra Modi dedicated to the nation the successful implementation of three transformative new criminal laws—Bharatiya Nyaya Sanhita, Bharatiya Nagarik Suraksha Sanhita and Bharatiya Sakshya Adhinyam Tuesday at Chandigarh. The new criminal laws, which were implemented nationwide on July 1, 2024, aim to make India's legal system more transparent, efficient, and adaptable to the needs of contemporary society. These landmark reforms mark a historic overhaul of India's criminal justice system, bringing in new frameworks to tackle modern-day challenges such as cybercrime, organized crime and ensuring justice for victims of various offenses. Addressing the gathering, the Prime Minister said that the coming into effect of Bharatiya Nyaya Sanhita, inspired by the spirit of the Indian Constitution, was an illustrious moment as the nation was at the important juncture of moving ahead with the resolution of Viksit Bharat as well as commemorating the completion of 75 years of Indian Constitution. He added that it was a concrete effort towards fulfilling the ideals that our Constitution envisioned for the citizens of the country. Modi said that he had just got a glimpse of how the laws will be enforced by a live demonstration of the same.

The Prime Minister underscored that the process of making the country's new Nyaya Sanhita has been as comprehensive as the document itself. He added that it involved the hard work of the nation's many great constitution and legal experts. PM Modi noted that the Ministry of Home Affairs had asked for suggestions in January 2020. He added that there were suggestions of many Chief Justices of the Supreme Court along with support from the Chief Justices of many High Courts of the country. PM Modi also noted that there was intensive brainstorming over the challenges faced by the Judicial System in the seven decades of Independence along with looking into the practical aspect of each and every law. He added that even the futuristic aspect of the Nyaya Sanhita was worked upon. All these intensive efforts, he said, had given us the current form of the Nyaya Sanhita. Noting that the Criminal laws were made by the Britishers in the pre-Independence era as means of oppression and exploitation, Modi said that Indian Penal Code (IPC) was introduced in 1860 consequent to the country's first major freedom struggle in 1857. He added that a few years later, the Indian Evidence Act was introduced and then the first structure of CRPC came into existence. He remarked that the idea and purpose of these laws was to punish Indians and enslave them. He expressed that it was unfortunate that even decades after independence, our laws revolved around the same penal code and penal mindset. He further added that despite changes in the laws from time to time, their character remained the same. Modi underscored that this mindset of slavery had impacted India's progress to a great extent. Emphasizing that the country should now come out of that colonial mindset, the Prime Minister urged that the strength of the nation should be used in nation building, which necessitated national thinking. He recalled that during the Independence Day speech this year, he had pledged to the country to get rid of the mentality of slavery. Modi underlined that with the imple-

mentation of the new Nyaya Sanhitas, the country had taken another step forward in that direction. He added that the Nyaya Sanhita was strengthening the spirit of 'of the people, by the people, for the people', which is the basis of democracy.

Remarking that the Nyaya Sanhita was woven with the ideas of equality, harmony and social justice, PM Modi said despite everyone being equal in the eyes of the law, the practical reality was different. He added that the poor were afraid of the laws, stepping into the court or a police station even. The Prime Minister remarked that the new Nyaya Sanhita would work to change the psychology of the society. He added that every poor person will have faith that the law of the country is a guarantee of equality. This, he said, embodied the true social justice assured in our Constitution. "Citizen First is the basic mantra of Nyaya Sanhita", exclaimed PM Modi and added that these laws were becoming the protectors of civil rights and the basis of 'ease of justice'. Noting that it was very difficult to get an FIR registered earlier, Modi remarked that now Zero FIR was legalized and now a case could be registered from anywhere. The Prime Minister also noted that the victim had been given the right to be given a copy of the FIR and now any case against the accused would be withdrawn only when the victim agrees. He added that now the police would not be able to detain any person on their own and informing his/her family members had been made mandatory in the Nyaya Sanhita. Highlighting Humanity and Sensitivity as the other important aspects of new Nyaya Sanhita, PM Modi said that now the accused could not be kept in jail for a very long time without

punishment and now in the case of a crime punishable with less than 3 years, arrest can also be made only with the consent of the higher authority. He added that the Provision of mandatory bail was also made for minor crimes. Elaborating further, the Prime Minister noted that in ordinary crimes, the option of Community Service was also kept in place of punishment.

"Rules and laws are effective only when they are relevant to the times", said PM Modi. Adding that today the methods of crime and criminals had changed which necessitated the introduction of new laws which are modern. Noting that digital evidence can be kept as an important evidence and Videography of the entire process had been made mandatory to ensure that evidence is not tampered with during investigation, The Prime Minister said that useful tools like e-Saksha, Nyaya Shruti, Nyaya Setu, e-Summon Portal were developed to implement the new laws. He noted that these changes were equally important for the security of the country and Integration of digital evidence and technology would also help us fight against terrorism. He added that terrorists or terrorist organizations would not be able to take advantage of the complexities of the law under the new laws. PM Modi urged that there was a need to broaden our perspective so that the law becomes a medium of citizen empowerment in our country. He added that there were many laws which lacked discussions and deliberations. Citing the example of abrogation of Article 370 and Triple Talaq, Modi said there were a lot of discussions on it. He added that these days, the law related to the Waqf Board was also being debated. The Prime Minister stressed that there was



a necessity to give the same importance to those laws which were made to increase the dignity and self-respect of the citizens. "The strength of any country is its citizens, and the law of the country is the strength of the citizens", exclaimed the Prime Minister. This would encourage people to be law-abiding and this loyalty of the citizens towards the law is a big asset of the nation, said PM Modi. He added that it was the responsibility of all of us to ensure that the trust of the citizens should not be shattered. Governor of Punjab and Administrator of Union Territory of Chandigarh, Gulab Chand Kataria, Union Minister for Home Affairs and Cooperation, Amit Shah and Rajya Sabha MP Satnam Singh Sandhu were present among other dignitaries at the event.

## 98.1% of advisors using IPRU Edge, ICICI Prudential Life's mobile app paid commissions on the same day



Hyderabad :50% of savings policies issued on the same day IPRU Edge, a mobile app offered by ICICI Prudential Life Insurance, exclusively for its advisors, has led to a 37% increase in their productivity in H1-FY2025, resulting in higher earnings for them. Importantly, 98.1% of agents using IPRU Edge were paid commissions on the same day. ICICI Prudential Life is the first life insurer to pay out commissions on the same day to select distributors. The Company has a network of over 2 lakh advisors and approximately 61% of the Company's top ad-

visors are now actively using the app which is helping them grow their business.

The mobile app functions as an office on-the-go for agents which allows them to focus on new business development rather than administrative activities. IPRU Edge facilitates real-time KYC authentication, and the OCR technology provides customers with a paperless buying experience. This is very useful for agents who are based in small towns and villages. In H1-FY2025, the Company recorded a 49% year-on-year increase in retail weighted received premium from its Agency channel, this showcases the convenience offered by the app. Mr. Rajiv Arora, Chief Of Sales, Proprietary Channel, ICICI Prudential Life Insurance, said, "Our mobile app, IPRU Edge has enabled our agents to grow their business. This is evident from the 37% increase in their productivity we wit-

nessed in H1-FY2025. Besides, 98.1% of the advisors using the mobile app were paid commissions on the same day. These initiatives have enabled us to become the most advisor-friendly life insurer in the country. We have also implemented technology solutions which has enabled us to issue approximately 50% of the policies on the same day for the savings business segment in H1-FY2025. IPRU Edge allows advisors to focus on new business development instead of administrative activities. Using the app advisors can easily login new business. We also provide our advisors with new business opportunities, demand generation. It also enables advisors to effectively service their customers. The mobile app is a solution for our agents to profitably grow their business. Importantly, it also provides them with a detailed view of their business and earnings.

## Tractor driver run over by TGRTC bus in Mancherla

Mancherla: A 26-year-old tractor driver was killed on the spot when a TGRTC bus mowed him down while he was crossing a road at a fuel station between Rapanpalli and Laxmipur villages in Kotapalli mandal on Tuesday. Kotapalli in-charge Sub-Inspector K Shyam Patel said that Panem Surya Kiran

from Laxmipur received serious head injuries and suffered profuse bleeding when the bus hit him, resulting in instantaneous death for him. A hit-and-run case was registered against Mallaiah, the driver of the bus based on a complaint received from family members of Surya Kiran.

# Digital Employment of Telangana: A Transformative Platform for Job Seekers and Employers Announced at Ashray Akruti's IDPwD Celebration

Ashray Akruti proudly celebrated the International Day of Persons with Disabilities (IDPwD) with an engaging awareness programme that took place on December 3, 2024, at Sri Satya Sai Nigamagamam, Srinagar Colony. This year, Ashray Akruti was honored with the esteemed State Award for the Best Institution, a testament to its unyielding commitment to empowering individuals with disabilities and fostering inclusive practices.

During the event, the Chief Guest, Mr. Jayesh Ranjan, IAS, Special Chief Secretary of the Department of IT&C and Industries & Commerce, announced the launch of the Digital Employment of Telangana (DET), a platform designed to seamlessly connect job seekers with potential employers. He highlighted that this initiative is crucial for addressing ongoing employment challenges, particularly for individuals with disabilities. Mr. Jayesh Ranjan stated, "Today's gathering is a powerful reminder of the resilience and potential that exists within every individual, regardless of their abilities. As we celebrate the achievements of persons with disabilities, we must remain committed to creating an ecosystem that truly empowers them. The launch of the Digital Employment of Telangana not only aims to streamline the employment process but also ensures that everyone, especially those with disabilities, has access to opportunities that allow them to thrive in our society. It is our joint responsibility to break down barriers and build pathways to employment for all." Other esteemed Guests of Honour included Mr. Sudhir Sunkara, Engineer and Principal/Manager at Qualcomm; Mr. Sarath Babu Chitirala, Managing Director of Global Technology at State Street; and several other key industry leaders who also emphasized their commitment to inclusivity. Mr.



D.P.K. Babu, Managing Director of Ashray Akruti, echoed this sentiment, saying, "The celebration of IDPwD is not just ceremonial recognition; it is a call to action for all of us. As we amplify our voices for inclusion today, we lay the groundwork for a future where every individual, irrespective of their chal-

lenges, can participate and contribute meaningfully to our communities." The event attracted over 1,400 attendees, including students, parents, donors, corporate partners, volunteers, and well-wishers. It served as a powerful demonstration of inclusivity, dignity, potential, well-being, and diversity. A highlight

of the programme included a Science Exhibition and Drawing Competition themed "Colours of Inclusion," where students from both regular and special schools showcased their creativity, emphasizing the importance of collaboration and recognizing diverse talents and perspectives.

## Embryo Grading: What It Means for Your IVF success



**Birla  
Fertility  
& IVF**

Hyderabad :In the journey of in-vitro fertilization (IVF), embryo grading plays a crucial role in determining the likelihood of a successful pregnancy. It is a process where embryos are evaluated based on their development, symmetry, and cell division. The goal is to select the embryos with the highest potential for implantation, giving hopeful parents a better chance of achieving a successful pregnancy. Dr. Alimileti Jhansi Rani, IVF Specialist at Birla Fertility and IVF, Hyderabad, emphasizes "Embryo grading plays a crucial role in IVF success, providing valuable insights into the quality of embryos before implantation. By assessing factors like cell division, symmetry, and overall development, doctors can select the embryos with the highest potential for a successful pregnancy. While embryo grading

is not a guarantee, it enhances the decision-making process and helps tailor treatment plans for optimal outcomes. Understanding the grading system allows hopeful parents to feel more informed, reducing uncertainty and fostering confidence in their IVF journey toward parenthood." During IVF, embryos are typically assessed at different stages, including the early cleavage stage (2-3 days after fertilization) and the blastocyst stage (5-6 days after fertilization).

Doctors look at factors like the number of cells, their shape, and how evenly they are dividing. Higher-quality embryos generally have more cells, are symmetrical, and exhibit steady, organized development. While embryo grading can provide valuable information about the potential for success, it is important to note that it is not a guarantee.

Many factors can influence the outcome of an IVF cycle, and embryo grading is just one tool used to make informed decisions. By understanding this system, patients are bet-

ter equipped to make choices that align with their fertility goals, ultimately leading to a more personalized and confident IVF journey.

## Bridging Tradition and Technology in IVF: A Balanced approach

In recent years, assisted reproductive technologies (ART) like in-vitro fertilization (IVF) have revolutionized the way many people approach parenthood. However, in India, where cultural traditions around family and fertility run deep, combining modern IVF technology with traditional values presents a unique challenge. The key lies in creating a balanced approach that respects both. "Bridging tradition and technology in IVF requires a delicate balance between the wisdom of age-old practices and the power of modern innovation. While traditional values emphasize the sanctity of life and the importance of family, technology offers groundbreaking advancements that make parenthood possible for many. By integrating these two realms, we can ensure that fertility treatments respect the emotional, ethical, and cultural considerations while also

harnessing the precision and efficiency of cutting-edge science. This balanced approach fosters hope, enhances success rates, and creates a compassionate path for future generations," says Dr. Alimileti Jhansi Rani, IVF Specialist at Birla Fertility and IVF, Hyderabad. In India, the desire for children is deeply ingrained in cultural values, and IVF has provided a solution to couples struggling with infertility. While science makes these treatments highly effective, it is crucial that the emotional and ethical considerations remain at the forefront. Many families prefer clinics that understand their cultural concerns, ensuring the IVF process aligns with their traditions and beliefs. The success of IVF treatments depends not just on the technology used but also on the emotional support offered.

# Illuminate the Future of Solar Energy: SuryaCon Hyderabad 2024 Set to Inspire and Recognize Excellence

EQMAG is thrilled to announce the hosting of SuryaCon Hyderabad 2024, a landmark one-day event dedicated to the Telangana & AP Annual Solar Awards, alongside a mini expo. This highly anticipated event will take place on \*Thursday, December 5, 2024, from 08:30 AM to 06:30 PM\* at the renowned Hotel The Westin Mindspace, Hyderabad. "We aim to bring together key high-level stakeholders, including Developers, IPPs, EPCs, government officials, policy makers, and financiers, to discuss and collaborate on the future of solar energy in India," stated Mr. Anand Gupta, CEO of EQMAG. The event promises to ignite discussions and foster collaborations that will drive the industry towards a sustainable future, focusing on essential themes such as Utility Scale Solar, Distributed Solar, Manufacturing, Sustainability, and Decarbonization. \*Inspirational Speakers:\* We are pleased to feature an esteemed lineup of guest speakers who are leaders in the solar energy sector:

- \*Mr. Chilukamari Chakrapani:\* Chief General Manager, Telangana State Southern Power Distribution Company Limited (TSSPDCL), Hyderabad.

- \*Shri B. Yadagiri IRS:\* Additional Commissioner, Income Tax Department, Hyderabad.

- \*Shri G. Veera IRS:\* Ex-Member CEA, Advisor for Energy Studies, Former Chief General Manager, REC, New Delhi.

- \*Shri G. S. Janakiram:\* General Manager, The Singareni Collieries Company Ltd.

- \*Sri N. Janiah:\* Vice Chairman & Man-

aging Director, Telangana State Renewable Energy Development Corporation Ltd.

\*An Engaging Schedule:\*

The conference is designed to provide a rich experience, featuring insightful presentations, engaging discussions, and valuable networking opportunities. Attendees can look forward to a day that culminates in an awards ceremony honoring exceptional contributions to the solar energy field.

\*Event Partners:\*

We extend our gratitude to our event partners who have made this possible:

- \*High Performance Partner:\* Sova Solar

- \*Water Bottle Partner:\* Solis

- \*Module Partner:\* Gautam Solar

- \*Gold Module Partner:\* ECE India

- \*Gold Inverter Partner:\* SMA

- \*Premium Module Partner:\* NOVA Systems

\*Join Us:\*

We are anticipating an engaging day with over \*50 esteemed speakers\* and \*300 delegates\* from across the solar industry spectrum. This event serves as a unique platform for developers, IPPs, EPCs, government officials, regulators, and financiers to explore new avenues for collaboration.

The conference will include two tea/coffee breaks, a lunch break, and an awards ceremony to celebrate excellence within the solar sector. The event promises to be a



prime opportunity for networking and enlightenment regarding the future governance and development of solar energy in India.

\*Attendee Registration:\*

Reserve your spot by registering at: <https://bit.ly/47iVuTj> (<https://bit.ly/47iVuTj>)

\*Previous Conferences:\*

SuryaCon events have successfully gathered prominent officials, developers, and financiers across India, including previous conferences held in New Delhi, Pune, Coimbatore, Kolkata, and more.

## Animal Planet Launches Telugu Feed to Bring Captivating Wildlife Stories to Andhra Pradesh and Telangana Region

Warner Bros. Discovery is excited to announce the launch of Animal Planet's Telugu feed, furthering the channel's dedication to delivering high-quality content in regional languages. This new strategy is aimed at audiences in Andhra Pradesh and Telangana, marking a significant milestone in Animal Planet's mission to bring captivating wildlife and nature stories to Indian homes. The Telugu feed, available across all DTH and cable platforms will feature Animal Planet's signature programming, showcasing thrilling stories about predators, big cats, the untamed wilderness, and much more.

The launch of the Telugu feed is designed to enhance the viewer experience, making content more accessible and relatable for families in the region. Through this, Telugu speaking audiences can now enjoy hundreds of hours of engaging programming around the clock. With South India's strong connection to wildlife and nature content, the region presents a high-growth opportunity for Animal Planet. This move reinforces the channel's commitment to expanding its presence in regional markets and connecting with Telugu-speaking audiences.

Sai Abishek, Head of Factual & Lifestyle Cluster at Warner Bros. Discovery, South Asia, shared his excitement about the launch, saying, "We are thrilled to strengthen

our relationship with viewers in Andhra Pradesh and Telangana, continuing our journey of bringing extraordinary and untold stories from the world of wildlife into Indian homes. The launch of the Telugu feed allows us to further enrich the viewer experience by blending global storytelling with local flavors, offering a unique and engaging experience for families in the region. Localization is at the heart of our strategy, and we are listening closely to our audience to ensure we deliver content that resonates with them."

In line with Animal Planet's broader strategy, the Telugu feed will feature locally dubbed content, ensuring authenticity through a network of voice and writing artists from the region. Given its strong affinity for wildlife content, Andhra Pradesh and Telangana represent key markets for Warner Bros. Discovery. Celebrity collaborations will further amplify key tentpole programming, boosting audience engagement and strengthening our connection with viewers.

About Warner Bros. Discovery: Warner Bros. Discovery (NASDAQ: WBD) is a leading global media and entertainment company that creates and distributes the world's most differentiated and complete portfolio of content and brands across television, film and streaming. Available in more than 220 countries and territories and 50 languages, Warner

Bros. Discovery inspires, informs and entertains audiences worldwide through its iconic brands and products including: Discovery Channel, discovery+, CNN, DC, Eurosport, HBO, HBO Max, HGTV, Food Network, OWN, Investigation Discovery, TLC, Magnolia Network, TNT, TBS, truTV, Travel Channel, MotorTrend, Animal Planet, Sci-

ence Channel, Warner Bros. Pictures, Warner Bros. Television, Warner Bros. Games, New Line Cinema, Cartoon Network, Adult Swim, Turner Classic Movies, Discovery en Español, Hogar de HGTV and others. For more information, please visit [www.wbd.com](http://www.wbd.com). Instagram: [discovery+ | Discovery Channel India](https://www.instagram.com/discoveryplus)

## SCR urges Sabarimala devotees to refrain from lighting camphor, performing fire rituals on trains

Hyderabad: To make the journey safer for the devotees going to Sabarimala in the special trains, the South Central Railway (SCR) officials have requested them to refrain from lighting camphor or performing rituals involving fire onboard trains. The SCR authorities said it was observed that the pilgrim passengers are in the practice of lighting camphor, performing 'Aarti' as part of puja and lighting of match sticks, incense sticks etc., inside the coaches of trains. "Carrying inflammable materials and lighting up fire in any form in trains or other railway premises is strictly prohibited as such acts pose grave threat to safety and may result in fire haz-

ards endangering human lives and railway property," SCR said in a press release.

These activities constitute a punishable offence under sections 67, 154, 164, and 165 of The Railways Act-1989, for which the offender is liable to be punished with an imprisonment up to 3 years or a fine or both, besides being liable for the loss or injury or damage caused. Meanwhile, intensive checks are being conducted across SCR zone by personnel of Railway Protection Force (RPF) and commercial departments to prevent such practices in the interest of safety. South Central Railway is operating several Sabarimala Special Trains for the benefit of pilgrim passengers.

# Another city split into green and saffron

At the centre of Sambhal city lies the white-and-green, four-minaret Shahi Jama Masjid, a grand 16th century structure, built during Babar's reign. It is Tuesday morning (November 26, 2024), two days after violence broke out in the three lanes that converge on the green-domed structure. In the central lane, from where the people allegedly surged, all the houses are locked. The wires to CCTV cameras have been yanked out. The mosque bears witness to the violence — freshly marked gashes scar its paint, and cane rods and broken concrete dot its entry slope. A couple of homes down the lane running perpendicular to the mosque show some stirring of activity. A municipal truck comes around to clean the drains and collect garbage. A middle-aged man in a skull cap and a white kurta-pyjama peeps out of his house, leaves his dustbin out, and quickly goes back in, locking the door behind him.

There is some construction work in a couple of plots, but unlike in Delhi, just 160 kilometres away, where GRAP IV regulations have disallowed building work because of high pollution levels, in Uttar Pradesh's Sambhal, most lanes are deserted. The fear is palpable. In contrast, on Kot Purvi, the lane running parallel to the mosque on its eastern side, the shops are open. People read newspapers; poojas are being conducted — it's business, almost as usual. Here, almost every house has a saffron flag and wall paintings of Hanuman, Shiva, or Ganesha. Kot Garbi, the main market that sees the maximum activity in the city, is shut. Most of the boards indicate they are Muslim-run. The police have put a ban until November 30, on the entry of any "outsider, social organisation, or public representative", thereby restricting political leaders from visiting. The city is a fortress now, with at least 10 police personnel every 100 metres or so. The government suspended the Internet for a week. In 2023 India had the dubious distinction of leading the world in mobile and broadband shut-downs, as per a study by Access Now, a non-profit that works on digital rights. In October, when communal violence broke out in Bahraich in eastern U.P., the Internet was disconnected.

A build-up What most people across India saw of Sambhal city on Sunday, November 24, were images of violence: tear gas, stone pelting, firing, arson. In the videos that went viral, the police were seen pulling children out of the crowd that had gathered after a second survey was conducted at the mosque, to determine whether under it was a temple of Harihar, considered the reincarnation of the Hindu gods Shiva and Vishnu. The wuzu khana in the mosque, the ablution tank used before prayer, had been drained, allegedly to check the depth, leading to rumours of the mosque being dug up. On Sunday (November 24, 2024), as the crowd built up during the survey that took a couple of hours in the morning, Zafar Ali, the President of the Shahi Jama Masjid committee, realised that everyone, including the people and the police, was on edge. "I went outside to try and convince people that the mosque was not being broken, and while many left after being reassured, there were still some who stayed on, enraged," he says. He realised that in case of even a slight skirmish, both the people and the police would react. In the violence that ensued, four, including a 17-year-old boy, were killed and many were injured. Of the 2,500 people who were booked in seven first information reports

(FIRs), 300 have been identified, including the Samajwadi Party's (SP) MP Zia Ur Rehman Barq and MLA Iqbal Mahmood's son, Sohail Mahmood.

While the SP has said that Barq was in Bengaluru at the time, the U.P. police have alleged in the FIR that he delivered a "provocative speech" on November 22 in the mosque, and incited people through WhatsApp. Sohail, according to the police, incited the crowd at the time of the survey. People have been booked on charges of rioting, assault on public servants, promoting enmity, and damaging public property. Two women were arrested for allegedly throwing stones from their rooftops. Similar to the protests in 2020 against the Citizenship (Amendment) Act, 2019, the U.P. government has decided to make protesters pay for damage to public property. Posters of 'stone pelters' — who police claim to have identified through CCTV records — will be displayed at public places. Sambhal police say the mob attacked them with batons, hockey sticks, firearms, and tear gas shells. The police took Ali's phone and had called him in for questioning. A police officer says Ali had "leaked information" regarding the second survey to the people, leading to the violence. However, civil court orders are public documents. Naeem, 28, had a sweet shop in Fatehullah Sarai, about a kilometre away from the main mosque. "The oil to fry the samosas was over, so he left to buy oil from a wholesale market near the Shahi Jama Masjid, at around 8 a.m.," says Ishrat Jahan, 25, a neighbour, who now speaks on the family's behalf, after media harassment. Naeem was to then head to the sweet shop for a regular business day. "In the afternoon, we got a call saying his body had been found on the road," Jahan says. He had bullet injuries near his chest, with entry and exit wounds, indicating a shooting at close range, say the police.

The Commissioner, Aunjaneya Kumar Singh and Sambhal District Magistrate Rajender Pensiya, claim that at about 11 a.m. the mob began pelting stones from three directions. "Police used tear gas and rubber pellets to control the crowd. The mob set fire to three cars and a bike, and began firing with country-made pistols," says the Superintendent of Police Krishan Bishnoi. In the chaos, he says the police PRO was shot in the foot, a Deputy Collector had a fracture, and the circle officer was injured, along with 20 other officers. Singh notes that most in the crowd were "young, unaware of the consequences, and influenced by provocateurs". The Deputy Inspector General of police Muniraj G., says that children were used by the mob to throw stones.

In his two-bedroom house, with a seven-foot courtyard, Tehzeeb, 22, Naeem's wife, observes iddah, a period of mourning after a husband dies. North India's winter is not yet bone-chilling, though the atmosphere is heavy with gloom. She has four children, all below 12. "He had dreams to make them doctors or engineers," Jahan says. The rice and potatoes cooked for a meal rot in a basket. Naeem's mother wakes up, screaming for her dead son. The family claims the police is harassing them. About 20 women gathered around Tehzeeb say the police knock on their doors at 11.30 at night, asking them to take the case back, or to abusively tell them he wasn't shot dead. Naeem's post-mortem report has not been released yet. Naeem's brother, Tasleem,



claims the police, amid threats, took his thumb impression on a blank piece of paper. "I am illiterate. I don't know what the police will write on the paper," he says. SP leader Akhilesh Yadav reacted on X, saying in Hindi, "Threatening somebody and taking their thumb impression on a blank piece of paper is a crime. The Supreme Court should take immediate cognisance and punish those responsible."

Most of the people involved in the violence had come to the market to either open their shops or to buy goods. Bilal Ansari, 22, who ran a clothing shop next to the Shahi Jama Masjid, was about to start his day. He lived with his parents, four brothers, and two sisters in Bada Moharram, not more than 3 km from his shop. Bilal's brother, Salman, 26, who works as a tailor, got a call that November morning. "The caller told me Bilal was in hospital. When I rushed to the emergency ward, all I could do was hold his hand. The last sentence my brother spoke was that he was shot by the police," says Salman. Soon after, Bilal became unresponsive. "We rushed him to another hospital in Moradabad, [40 km away], but by then he had succumbed to his injuries. How will we ever go back to our lives? The police will never listen to us," Salman says. While Salman talks, sitting on a plastic chair at home, a group of 20 men of all ages gather around for support. Every time he explains the sequence of events, a neighbour says, "Musalmaano ko kaun nyaay dilwaega? (Who will give justice to the Muslims?)"

Savita Rastogi, 63, got married and came to live in Sambhal in 1975. A year later, similar violence erupted in the neighbourhood, when the mosque's maulana was killed by a Hindu man. She recalls arson and a curfew-like period for a month. "Nothing good comes out of violence," Savita says, while on her way to a neighbourhood temple managed by her family. Based on what her in-laws told her, Savita says the mohalla (neighbourhood) is over 300 years old. Earlier, it had a few shops that dealt in timber, but slowly, people began to deal in peppermint oil and set up sugar refineries. When she first moved here, she remembers going up to the terrace of her house in Kot Purvi and looking around. "Poora khandar tha (Everything was in ruins). Only the mosque stood out. I wondered why I had moved here, from Meerut," she says. After the violence and loot, people began moving to other cities. Moradabad and Delhi were developing in the 1980s and 1990s. The

market's map changed as more and more smaller shops began opening up in Sambhal for daily needs. Savita also remembers stories around the Harihar temple, but says, "Hindus have enough temples to go to. This controversy has caused more problems for people living here. People have died. Today, there is so much media presence. Tomorrow the media will leave, but how will Hindus and Muslims ever go back to normalcy?" Now, most shops owned by Muslims are shut. Savita says, "I used to 'take udhaar (goods on credit)' from our Muslim brothers. I'm concerned about whether they are ok." With a red teeka (mark) on his forehead and an aum locket around his neck, Arpit Rastogi, 35, is finishing up a puja at his hardware store. "This market was the life of the city. Look how silent it has become. Now, people don't even talk to each other," Arpit says. He worries that the ongoing survey will deepen the divide between Hindus and Muslims. "Taking away land hurts, but what are we doing now?" he asks. The Hindu locality is predominantly populated by the Rastogis, a community involved in business and trade.

Digging up the old The survey of the mosque to determine whether a temple lay beneath, was based on a petition in the District and Sessions Court Sambhal at Chandausi, filed by advocate Hari Shankar Jain. His son, Vishnu Shankar Jain's name also features in the petition, as does Mahant Rishiraj Giri of Sambhal's Kaila Devi temple. The Jains are involved in similar petitions on the Babri Masjid-Ram Janmabhoomi in Ayodhya, the Gyanvapi mosque in Varanasi, and the Krishna Janma Bhoomi-Shahi Idgah mosque in Mathura. The petition referenced the Ancient Monuments and Archaeological Sites and Remains Act, 1958, that stipulates that the "public shall have a right of access to any protected monument". The petition was filed on November 19 morning and the court had ordered the first survey of the mosque, which took place that evening, uncommon for all three events to take place on the same day. Now, the Supreme Court has directed the Sambhal district court to wait until the Shahi Jama Masjid Committee has a chance to approach the Allahabad High Court. Areeb Uddin Ahmed, an advocate practising in Uttar Pradesh's Allahabad High Court explains that the Places of Worship (Special Provisions) Act, 1991, aims to uphold India's secular fabric by prohibiting the conversion of a place of worship's religious character as it existed on August 15, 1947. Social media was also rife with opinions on how in May 2022, Justice D.Y. Chandrachud,

# The maverick and his art: MF Husain across six decades

Growing up in Indore, where his father was a timekeeper in a textile mill, a young MF Husain was an enthralled spectator at the Muharram processions in his hometown. While the festivities he witnessed influenced his art in myriad ways, the effigies of Duldul — the white mule that belonged to Prophet Muhammad — was to remain entrenched in his memory forever. The motif of the horse, his equestrian trademark, continued to re-surface in his works. In an exhibition at Delhi's DAG, which celebrates the maverick and his art, the horse appears in numerous frames, representing varied meanings over the decades. If a series of untitled acrylics positions two horses face-to-face, in a 2000 diptych, a herd in bright hues races across the canvas. In a subdued 1972 ink and wax on paper, a falcon sits on its back, and the title *Nude on a Horse* is descriptive of the canvas. "Husain's influences were broad and appeared to use the horse to speak across communities and to regional, national and global audiences," notes art historian Rakhee Balaram, in a publication accompanying the exhibition.

Titled "Husain: The Timeless Modernist", the showcase features over 115 works, from 1950s to 2000s. In 2006, the artist went on a self-imposed exile following multiple court cases that accused him of hurting religious sentiments with his nude portrayal of Hindu gods and goddesses and a nude Bharat Mata. Though in subsequent years, the courts exonerated him, the artist did not return to India, and passed away in London in 2011. "He continues to exercise a fascination for most Indians as a representative of 20th-century modernism as no other Indian artist before him. Even so many years after his passing, he remains one of the most admired of our artists. It was to investigate this enduring appeal and to pay homage to this well-regarded artist that we decided to curate an exhibition that offered an overarching view of the diversity and range of his work," says Ashish Anand, CEO and managing director, DAG.

Incidentally, one of the central pieces in the exhibition is the *Bharat Mata* in *Bharat Bhagya Vidhata*. The contours of her body mimic the map of the nation, with her limbs folded to form the triangular peninsula. The details include the mighty Himalayas standing above, and a figure of Mahatma Gandhi with his walking stick below. In the publication, Balaram notes, "Bharat Mata as the goddess of the nation acts simultaneously as an inspiration and an aspiration, with the angle, triangle and other geometrical forms pointing towards borders and their calculations: identity, addition and elimination." The 78 x 69 inch, 1990 acrylic on canvas — that shares its name with an iconic mural created by Husain for the Tata Institute of Fundamental Research in Bombay in 1963-64 — features in the exhibition in the segment "Idea of the Nation", that reflects on Husain's idea of nationhood and secularism. This includes works that emerged from his travels across the country as well as those influenced by religious traditions and texts such as the Ramayana and the Mahabharata. It also features a series of photographs from the streets of India and works dedicated to Albanian-Indian Catholic nun Mother Teresa, whom he reportedly first sketched at Palam

airport, Delhi, in 1979.

The section "Freedom of Form" includes his line drawings and works from the series, "That Obscure Object of Desire", that stemmed from his fascination with Spanish-Mexican filmmaker Luis Buñuel's 1977 film of the same name. Then there's "Kumhar", a series of toys designed by Husain in the 1970s — a reminder of his early career, when he designed toys and furniture at a children's studio in Mumbai. The section "Deciphering Desire" analyses the women he depicted from all walks of life, including his late mother draped in a Maharashtrian sari, figures from mythology, women from ordinary life to Gupta and Khajuraho sculptures, public figures like Mother Teresa and movie stars like Madhuri Dixit. The book also discusses the variant symbolism of the veteran's work, where the portrayals carried deeper meanings. The cow, for instance, represented productivity, and the umbrella denoted shelter. The shoe portrayed travel through space and time. While each work is a testament to Husain's artistic ingenuity, in "Monochrome Musings" the viewers have a closer encounter with the artist's spontaneous brushwork. "He was known for creating quick sketches on any available surface that was at hand, from restaurant tabletops, napkins, to margins of newspapers, capturing moments, people and places with immediacy and fluidity," reads the text from the book. In the section "Conversations and Connections", we are introduced to his versatile portraits — of himself, those who influenced him and his patrons. "Regardless of the style, what they have in common is a deep emotional intensity," says the text. The subsequent pages feature his self-portraits, commissioned portraits of the Keehn family, with whom he developed close relations and author Ved Mehta on a canvas signed in Hindi,



among others. "Husain's life and art are intrinsically intertwined, and you cannot separate one from the other. Almost all his collectors have their favourite Husain stories.

He had charisma as no other person I've known; his presence was electrifying... As people become more familiar with his work, his legend will only grow," notes Anand.

## Language matters in battling climate crisis, AMR

Scientists and academicians are comfortable talking in technically complex language. However, complex public health problems need to be communicated in simple language to lay persons, especially if they are expecting them to change their behaviour. This assumes a greater complexity when we have to communicate in multiple languages, as in India. Most health professionals are comfortable in English on technical matters, as that is the language of their education. English is a nuanced language and translating into other languages may result in the loss of that nuance.

Many new world public health problems are complex and need multi-pronged solutions beyond the health sector and professionals. Antimicrobial resistance (AMR) and climate change are two such, listed among the top five global threats by the World Health Organization. One of the main drivers of AMR is the inappropriate use of antibiotics. The climate crisis requires people to adopt climate-friendly lifestyles. Both these chal-

lenges require major behavioural change at the community level. Success in our fight against these two threats cannot be achieved without a strong communication component.

Let us look at some commonly used technical terms in these two areas and their Hindi translations as provided by Google Translate: sustainable (tikao); resilience (lachilapan); climate change (jalvayu parivartan); mitigation (shaman); antibiotic-resistance (antibiotic pratirodh); antimicrobial (roganurodhi); coping mechanisms (parchhathi tantra); adaptation (anukoolan); stakeholders (hitdharak). I doubt anyone working in these areas can carry out an intelligent conversation with any interested party using these Hindi words. I would also not be surprised if these English terms are difficult to communicate to native English speakers as well. The Hindi translation appears to be as complex and technical as the English words themselves (shaman, anookulan) or too "light" to carry the gravitas

that we desire in communicating (lachilapan, tikao). Translations in other Indian languages are unlikely to be different.

Often, in the public sector, technical documents are sent to the Hindi section for translation. Most of the time we receive a technically correct but incomprehensible translation. Machine translations are getting better, but they will invariably miss the social context in the translation. The need for simplicity supersedes technical or linguistic correctness in translation. For the public to read, understand, and apply information, translated materials must be culturally appropriate and consider literacy and the linguistic abilities of the target audience. Bodies such as the WHO adopt a complex process of translation of technical documents that requires both forward and back translation as well as the use of subject experts and skilled professional linguists. This is followed by pretesting and cognitive interviewing in the target audience, to understand how they interpret and digest the information.

# For 'shrinking' BSP, one of its most pressing problems: Chandrashekhar Azad is slowly catching up

For a party like the Bahujan Samaj Party (BSP) that has been electorally shrinking over the years, it is not something that it would have wanted. A direct rival in the Dalit political space has come up and its performance in the recent Assembly polls shows that though not yet an existential threat to the party, it is likely to pose a big challenge in the elections to come. In the recent Assembly elections in Maharashtra and Jharkhand and the Assembly bypoll in Uttar Pradesh, the Mayawati-led party faced off against the Azad Samaj Party (Kanshi Ram) of Chandrashekhar Azad in 47 Assembly seats. While the BSP polled more votes than the ASP (Kanshi Ram) in 34 seats, Azad's party was ahead of the former in 13. Neither party could win a single seat, with both their candidates forfeiting deposits. Of Jharkhand's 81 Assembly seats, the BSP contested 55 and the ASP 17 while in Maharashtra, the BSP fielded 237 candidates out of the 288 seats and the ASP contested 29 constituencies.

The slow but persistent rise of the ASP (Kanshi Ram) is likely to contribute to the bad blood between Mayawati and Azad. In 2019, when Azad joined the protest against the Citizenship Amendment Act (CAA) and the proposed National Register of Citizens, the BSP chief tweeted, "Dalits believe that Bhim Army's Chandrashekhar is playing to the tunes of the Opposition parties and is conspiring to affect BSP's vote share in election-bound states. He protests and then deliberately goes to jail." That line of attack has continued since then, with the BSP viewing Azad's party as a Dalit alternative that may deal it a body blow. In a statement on November 24, a day after the Assembly election results, Mayawati made a veiled reference to the ASP (Kanshi Ram) while accusing the Congress and the BJP of secretly colluding with their "associates" to prevent the BSP from coming to power. "Together, they manipulated and used opportunistic, self-serving individuals from the Dalit community to create numerous parties. These parties are entirely funded by the same groups to serve their interests," Mayawati alleged, adding these parties "travel with dozens of vehicles and even use helicopters and aeroplanes during campaigns".

Mayawati alleged these parties were weakening the BSP for their political gains by fielding candidates who align with their interests. "Furthermore, to strengthen these self-serving and opportunistic groups, our opponents are even transferring their votes to them and ensuring that one or two MPs or MLAs from such groups get elected in each state," she claimed. Mayawati pointed out that such a pattern was witnessed in the Assembly polls in Haryana, Maharashtra, and Jharkhand as well as in the Uttar Pradesh bypolls. An ASP (Kanshi Ram) leader said while Azad campaigned both in Jharkhand and Maharashtra, he gave special attention to Meerapur in UP where a bypoll was held as it is adjacent to his Nagina Lok Sabha constituency. ASP (Kanshi Ram)'s Jharkhand president Kashif Bharti said, "Our party performed so well in the state due to people's growing trust in our leader Chandrashekhar ji and the hard work of the local organisation. Dalits, minorities, tribals and OBCs all voted for the ASP. We were hoping for a better performance.

Though the BSP is not working on the ground, it cut our votes in some seats."

Azad's win from Nagina in the Lok Sabha elections had sent alarm bells ringing in the BSP, whose leaders said it would help him "evolve as a Dalit leader and as an alternative to Mayawati, further weakening the BSP". In Jharkhand, one BSP candidate blamed the party for its poor performance. "The BSP's top leadership was almost missing from the campaign. Party candidates contested on their own with the help of local workers. The majority of Dalit votes shifted to the JMM-Congress-RJD alliance and a section also voted for the ASP. If this is the attitude of our national leadership, then the BSP will become weaker and other smaller parties like ASP will grab its vote bank," said the candidate. How the two parties performed contesting its first Assembly election in Jharkhand, the ASP (Kanshi Ram) went face-to-face with the BSP in 15. It managed to secure more votes than the BSP in eight of those constituencies: Hazaribagh, Jamshedpur West, Daltonganj, Mandu, Bermo, Panki, Godda, and Gandey. Mayawati's party polled more votes than the ASP in seven seats: Bishrampur,



Hussainabad, Barkatha, Garhwa, Ramgarh, Bhawanathpur and Dhanwar. The best result of the ASP (Kanshi Ram) came in Daltonganj, Mandu and Panki, where its candidate came fourth and polled more than 10,000 votes in each seat. In Panki, the party polled 22,990 votes, its highest across the state. For the BSP, finishing third in Hussainabad and Bishrampur was its best performance. In Maharashtra, the two parties were engaged in direct contests in 24 seats. In these seats,

the BSP was by far the more dominant party, winning more votes than the ASP in 21. The three seats where the ASP outperformed the BSP are Amravati, Achalpur, and Pusad. The two parties also faced off in eight of the nine constituencies in UP where bypolls were held.

Azad's party outperformed the BSP in Meerapur and Kundarki, both in western UP, finishing third. The BSP finished ahead of the ASP (Kanshi Ram) in six seats.

## The communal turn in Dhaka

The polarisation in Bangladesh since the arrest of Chinmoy Krishna Das, a Hindu monk associated with the International Society for Krishna Consciousness (Iskcon), suggests that the so-called second revolution in that country seems to have taken a decisive communal turn. Das, a vocal spokesperson and mobiliser for the rights of minorities in Bangladesh, was booked on sedition charges and his arrest triggered clashes in which one person was killed. Sheikh Hasina, the deposed Bangladesh prime minister (PM) currently residing in India, described the arrest as unjust and demanded Das's immediate release. Against this backdrop, the Dhaka High Court's rejection Thursday of a petition seeking a ban on Iskcon comes as a welcome relief: Iskcon claims the legacy of the 16th-century Bengali Vaishnavite saint and preacher, Chaitanya Mahaprabhu, and is more of a transnational counterculture organisation. The arrest of Das, the slapping of sedition charges on him, the demand for banning Iskcon, and continuing communal clashes raise questions about the interim government's capabilities in enforcing law and order and communal peace. Since August when a mass uprising led to the ouster of the elected Awami League government and forced PM Hasina to flee to India, Bangladesh has been in a state of chaos. The internal contradiction in the interim government, a mishmash of representatives drawn from political outfits such as Bangladesh Nationalist Party, and student and even religious groups, is now coming to the fore with various interests pulling it in different directions. The attacks on the Hindu community, considered a political constituency of Awami League, have expectedly raised hackles in India: Geography and a shared political history ensure that the rise in majoritarianism in Dhaka immediately reflects on its relations with New Delhi. New Delhi's "deep concern" about Das's arrest



and its call to Bangladesh "to ensure the safety of Hindus and all minorities" comes against this backdrop. Dhaka has expressed "utter dismay" at the arrest being "misconstrued by certain quarters". The outrage seems misplaced, for it is the illiberal and communal turn in Bangladesh that must worry Dhaka. The face of the interim government, Muhammad Yunus, may want to dismiss the anti-minority violence as exceptional: There have been reports that highlight Muslims safeguarding shrines, homes and other property of Hindus. However, physical violence has been the leitmotif of the public mobilisations that caused the regime change in Dhaka; Islamist groups that were a part of these mobilisations have been open about their intention to subvert the idea of a secular and democratic Bangladesh State. The release of activists such as Jashimuddin Rahmani, the chief of the Ansarullah Bangla Team, points to the complicity of the new

administration in fuelling communalism; Rahmani was in prison in connection with the murder of an atheist blogger. Two aspects of the current situation deserve special attention. One, the character of the interim government in Dhaka. The hatred of the Sheikh Hasina regime seems to be the only glue that holds the disparate groups together. This is reflected in the interim government's stance on its relations with Delhi. While Yunus has also sought the extradition of Sheikh Hasina, he has been more reconciliatory in his approach to Delhi, beseeching India to look beyond Awami League and firewall India-Bangladesh relations from domestic politics. Meanwhile, the Islamist groups, historically seen as pro-Pakistan voices, seek to discredit the legacy of the language movement and deny agency to the people who fought for the creation of Bangladesh. Two, how should India articulate its concerns about Bangladesh's Hindus? Delhi, surely, is not the guardian of Bangladeshi Hindus,