



CPI Centenary Celebrations PREPARATORY MEETING AT KHAMMAM

Ram Narsimha Rao
Vuppala

KHAMMAM: “Relentless efforts are being made for expansion of the party to new areas and new sectors. There is also a call for struggles, in not only Khammam but from the entire region,” stated national leaders of the Communist Party of India. They also reiterated that future belongs to communists, and without communists society cannot survive and that is why they said, “We have to concentrate on expansion of the party. That is the mission

celebrations of foundation of CPI, to be held at Khammam on December 26, 2025. Preparatory meeting was held at SR gardens function hall, Khammam, on October 5, 2025, presided by Kunamneni Sambasiva Rao, MLA, Telangana state secretary of CPI. The meeting was attended by huge number of party leaders, including, many well wishers.

Dr K. Narayana, Chairman, central control commission, who attended the meeting, stated that Khammam is having special place in the pages of Indian history. This was the place



same Khammam, today centenary celebrations of the foundation of the party are going to be held. Khammam is well known for historical

CPI had adopted a slogan of “Land to the tiller” and brought the land issue into the national agenda. CPI has become platform for the many nationwide movements. CPI not only fought against British Imperialism, it was the premier party in the country which gave a slogan of complete independence. CPI also has given slogan for defending constitutional bodies and for their independent functioning, in its 25th national congress at Chandigarh recently. Pro British imperialists are in power and who are against British imperialism are in opposition and fighting against them. That is the new situation, Narayana made it clear when he said that the Governors of the states de-throning the governments that

were elected by people. Now the prime question is raised that will these leaders would be able to protect democracy?, Narayana questioned.

Dr Narayana stated that BJP is trying to dismantle the Constitution and has given away the very concept of federalism. Amit Shah could come out of prison despite the fact that he had been involved in the killing 12 persons. Narayana has also made it clear that though Amit Shah is frequently telling that his government will annihilate all Naxalites. But despite the claim, he will not be able to eliminate them, said Narayana. Modi is ruling the country with the help of black

On Page 02



before us.”

The leaders addressed the gathering present in the preparatory meeting for conclusion of centenary cel-

where was initiated struggles through Andhra Mahasabha, against dictator Nizam, the most notorious ruler of Hyderabad. In the

movements and struggles. It is always in the forefront raising the voice of toiling sections. Dr. K Narayana also revealed that in 1925 itself



Conclusion of Centenary Celebrations of Foundation of CPI

Rubbles of Bulldozed Mosques in UP

The right reaction had started raising its head in our country around the time when Rashtriya Swayamsevak Sangh came alive a century back with Hindutva as its signature. Using Hinduism for achieving its political objective remained the core of the RSS. So was its double-speak. In its hundred years long life, even now, its chief Mohan Bhagwat placed “communal harmony” and “social responsibility” at the heart of his vision for India. “As a society, a country, a culture, and a nation, we are united. We must remember that this larger identity is above everything else for us. Because of this, our attitudes towards each other in society are required to be harmonious and respectful. Everyone has their own beliefs, icons and places of worship. We should be careful not to disrespect these in thought, word, or action,” he said on October 2, 2025, the day the RSS completed its hundred years.

The words obviously did not mean the way they were said, hence sounded empty. There is no effort to establish secularism as its creed. There is continuous stream of cruelties, unimaginable brutalities against minorities, who are considered to be the ‘other’. The example came the same day, on October 2, from Uttar Pradesh, the state run by the BJP, with same Mohan Bhagwat, chief of RSS, being the guiding force for the party at national level.

Only hours before Bhagwat’s claims on October 2, which also happens to be the Gandhi Jayanti Day, the Sambhal district administration demolished a mosque and a marriage hall, claiming that they were allegedly built on the government land. In the state, this was the second mosque to face demolition in Sambhal within four months. Authorities said the structures, including a madrasa, were on gram sabha and pond land. Local residents, however, claimed the marriage hall was built with donations and requested alternate land.

What has happened in Sambhal is part of the systematic destruction of Muslim places of

worship that has continued unabated in Uttar Pradesh under the Yogi Adityanath government. In February this year, a 168-year-old mosque in Meerut was bulldozed to make way for the controversial rapid rail project. The mosque, located on Delhi Road, was deemed an obstacle to the development, with authorities claiming its demolition was necessary for the project’s completion.

The destruction took place under heavy police supervision, with the main gate of the mosque being demolished and its electricity connection severed. Authorities insisted that the mosque’s removal was part of the broader plans for the rapid rail network, a project promoted by the National Capital Region Transport Corporation (NCRTC).

Editorial

Similarly, in December 2024, a portion of a 185-year-old mosque in Uttar Pradesh was demolished by local authorities. Once again the reason, as the authorities claimed, was that the structure was encroaching on the Banda-Bahraich Highway. The incident was reported from Fatehpur district. It came merely days after the Supreme Court underlined that bulldozer action was unacceptable under the rule of law.

The district administration claimed that it had given a notice to remove some parts of the mosque due to their “illegal construction” on August 17. The mosque officials claimed were given a month’s time and locals promised to follow suit. However, they decided to challenge the order in the high court, said the district administration.

The chief of the Noorie Masjid Management Committee disputed the district administration’s claim. “The Noorie Mosque was built in 1839 and the road here was constructed in 1956, yet the PWD is calling some parts of the mosque illegal,” said Mohammad Moin Khan, Mutawalli

(chief) of Noorie Masjid Management Committee.

According to the authorities, about twenty meters of Noorie Masjid, which was obstructing the widening of Banda-Bahraich Highway No. 13, was demolished by a bulldozer in the presence of officials and later the debris was removed.

The speech with which the mosques in UP are being demolished has sparked widespread anger and disbelief among Muslims in the region, many of whom see it as part of a wider trend of targeting Muslim religious properties under the current state government. Several local residents voiced their frustrations, drawing comparisons to the ongoing suppression of Palestinians in Israel.

In his speech on October 2, the RSS chief spoke about following rules, maintaining order, and demonstrating harmonious behaviour. He said, taking the law into one’s hands and coming out on the streets or engaging in hooliganism and violence, on a small matter or merely out of suspicion — this tendency is not correct.

In contrast to the lessons advanced by the chief of the RSS, demolitions of mosques and attack on Muslims are happening with sickening regularity. Show of strength is deliberately done to terrorise the minority community in states where its own political outfit, Bharatiya Janata Party, is in power.

In fact, the RSS’s hundred years are full of this kind of double-speak. Mohan Bhagwat in his October 2 speech only continued this process. Contradictions between the RSS leader’s conciliatory public statements and the organisation’s core ideology and actions continue to threaten the core of Indian Constitution. The conciliatory note in his speech does not in any sense represent a change of stance of the RSS on the issues of secularism. It only means that the RSS chief is trying to mislead the nation by diverting the attention from attack on secular structure by its own men.

Preparatory Meeting...

From Front Page
mail politics. He could not establish single public sector undertaking in the country and not even one irrigation project is being constructed. Though dacoits and exploiters are getting bail but Varavara Rao, a well known writer could not get the bail.

The coming celebrations meeting of foundation centenary of the party will be held with a slogan “We will not allow the country to be bifurcated into pieces” and

expansion of the party to every village and every sector will be target of every communist and with these task huge meeting will be held in Khammam.

Kunamneni Sambasiva Rao while rendering presidential remarks stated that communists are advancing forward with the history of sacrifices whereas BJP is working with the aim of perpetuating their power. Whereas communists are uniting people, BJP is disrupt-

ing the unity. Communism is the great humanitarian ideology and there is no end to it, Sambasiva Rao made it clear. He said it would continue to survive as long as exploitation remains in the planet.

Palla Venkata Reddy, national secretary, CPI, in his address, stated that history of RSS, of 100 years of its existence is nothing but disruption and dismantling. And they do not have any history of working for the

welfare of people. Communists are working with a political commitment and a goal to eradicate exploitation. At present party might have weakened but it will get revitalized soon. It has organizational capacity for that. Survival of communists is guarantee of defense for the nation and people.

K. Ramakrishna, Andhra Pradesh state secretary, CPI gave an assurance that they will mobilize people and support in every way to make concluding ceremony a grand success.

TM Murthy, national ex-

ecutive member, CPI, in his while address, assured that they will mobilize 10,000 people from Tamilnadu.

Pudhucherry CPI state secretary Saleem said that his state and Telanganahave basic similarities. Both had launched armed struggle. Subbaiah, the great leader of Puducherry freedom struggle was known all over the country.

The meeting was attended by Syed Azeez Pasha, Chada Venkata Reddy, state secretariat members, and national council members of the Party.

Vahidha Nizam

India Should Come Out with Its Policy on Virtual Currency

Union Finance Minister Nirmala Sitharaman while addressing the Kautilya Economic Conclave 2025 in New Delhi, has signalled potential shifts in India's cryptocurrency policy. Finance Minister emphasized the inevitability of engaging with stablecoins, highlighting their impact on money and capital flows.

India's journey towards digital economy has been one of a rigmarole. The Ministry of Finance and the Reserve Bank of India had earlier expressed reservations about virtual money. The Reserve Bank of India (RBI), in its Financial Stability Report 2025 has issued a cautionary note on the widespread use of crypto assets, including stable coins, citing their potential to disrupt India's economic and financial stability. The RBI governor Sanjay Malhotra had said that the RBI was concerned about crypto as it could hamper financial stability. But now the Finance Minister hints at a policy shift.

In India digital currencies are not recognized as legal tender yet, they are not illegal either. There is no formal law to regulate cryptocurrencies or classify them as legal tender. But a category of digital assets called "Virtual Digital Assets" (VDAs) are defined through the Finance Act, 2022 and include cryptocurrencies, non-fungible tokens (NFTs), and any other digital assets notified by the central government. This does not yet provide clarity on the legal status of cryptocurrency under RBI or SEBI regulations. But bringing VDCs under the tax net, the Finance Act, 2022, introduced a new Section 115BBH, which imposes a flat tax rate of 30 percent on all income arising from the transfer of VDAs and one 1 percent TDS on transfers.

There are frauds involving cryptocurrencies. Several complaints have been filed across the country against

frauds involving crypto currencies. The apex court while hearing petitions involving extortions of digital currency has urged the government to enact a law to regulate Virtual Digital Assets including cryptocurrencies and stable coins.

The RBI which had advocated for a ban on Virtual Digital Assets (VDAs) is now exploring Central Bank Digital Currency (CBDC) pilots – stable coins, which are government-backed cryptocurrencies.

The Finance Minister talks about the transformative nature of innovations like stablecoins and their implications for the international economic landscape. She goes on to emphasise that

VDAs making rounds around the globe is essential for preliminary understanding before contemplating about a policy.

Cryptocurrency and stable coin that we refer to are Virtual Digital assets.

Virtual Digital Assets (VDAs) refer to digitally represented assets that use blockchain or cryptographic technology for transactions. Blockchain is a decentralized and distributed digital ledger that records transactions across multiple nodes in a secure, transparent, and immutable manner.

Types of VDAs

Cryptocurrencies: Bitcoin, Ethereum, Ripple, Solana, etc.

Non Fungible Tokens



countries might adapt or risk being left behind.

Finance Minister has hinted at a certain policy shift. The implications on Indian economy and the demerits of virtual assets cannot be ignored. Indian economy its priorities, digital illiteracy, its banking system and the financial exclusion of a large section of population cannot be wished away in the policy.

That said, in the evolving world financial digital landscape, India has to explore ways of integrating while not compromising on the domestic growth and not subjecting Indian resources to risks of volatility of Virtual Digital assets.

A brief insight into the

(NFTs): Unique digital collectibles and assets. Stablecoins: Crypto assets pegged to fiat currencies (e.g., USDT, USDC) both stable coins pegged to the US dollar, designed to maintain a stable value of approximately one dollar).

Tokenized Assets: Digital representations of real-world assets (e.g., tokenized stocks, real estate).

The impact of stablecoins and cryptocurrencies on the Indian economy are,

Potential Positive Impacts include the following:

Global Financial Inclusion and Cross-Border Remittances

India is the world's larg-

est recipient of remittances (over 100 billion dollar in 2022). Traditional channels like banks and money transfer operators (Western Union) are slow and charge high fees (5-7 percent). Stablecoins can settle cross-border payments in minutes for a fraction of the cost, directly putting more money into the hands of recipients.

Access for the Unbanked: Cryptocurrencies can provide financial services to those without access to traditional banking, requiring only a smartphone and an internet connection.

Efficiency in Payments and Trade Finance:

While UPI has revolutionized retail payments, stablecoins could offer a similarly efficient system for larger-value transactions and programmable payments.

Blockchain-based smart contracts can automate and streamline complex trade finance processes, reducing paperwork, pilferage and delays for Indian exporters and importers.

The beneficiaries of the above opportunities do not include the common man.

Yet, with a clear regulatory framework India can successfully be a global hub for blockchain innovation, attracting investment and talent in Web3 the next stage of internet, decentralized Finance and other crypto-native businesses. This would create high-skilled jobs in software development, cybersecurity, legal, and compliance fields.

The Potential Negative Impacts are larger and involve high risks

Monetary Policy and Sovereign Control will be jeopardised. The widespread adoption of a private, foreign-issued stablecoin (like one pegged to the US Dollar) could undermine the RBI's ability to conduct

monetary policy.

If people hold and transact in a dollar-pegged stablecoin instead of the Indian Rupee (INR), the RBI's control over interest rates and money supply to manage inflation and growth would be severely weakened.

Cryptocurrencies can be used to bypass India's Foreign Exchange Management Act (FEMA). It becomes easier to move large amounts of capital out of the country without detection, potentially destabilizing the rupee's exchange rate.

Extreme volatility with wild price swings of most cryptocurrencies pose a massive risk to retail investors who may not understand the risks.

The space is rife with Ponzi schemes, rug pulls (where developers abandon a project and run off with investors' money), and phishing attacks.

There is absolute lack of recourse. Unlike banks, there is no deposit insurance or central authority to turn to in case of theft or fraud.

The pseudo-anonymous nature of blockchain transactions can be exploited for illegal activities. While blockchains are transparent, tracing the real-world identity behind a wallet address is challenging. This will be a major concern for Indian financial intelligence and law enforcement agencies.

Let us make a comparative study with China which treads a cautious path.

A Closer Look at China's Strategy reveals that it is experimental and seriously strategic towards dollarisation. Strategy with stable coins is a calculated move with specific characteristics such as the following:

China is primarily using Hong Kong's separate legal

From Page 10

New Age Weekly

25th Party Congress Resolutions-III

[Continued from Last Week]

Depletion of groundwater aquifers, extreme climate variation, decline in biodiversity, increased human-wildlife conflict, death of rivers are just some of the issues that the country is facing. While the fragility of our ecological zone is a fact, the crisis experienced is not simply a natural phenomena. The environmentally insensitive development model pursued by the ruling dispensation which willfully chokes to side track community rights that must be understood as a combination of social justice and sustainability. In 2023-24 alone 29,000 hectares of forestland have been diverted for non-forest activity. This is the highest diversion in the last decade. Diversion has been undertaken to make way for mining, unregulated road construction, invasive irrigation and so on. Rapid urbanization without any scientific planning has resulted in waste as a massive hurdle to dignified life. This has also further entrenched the Brahminical notion of division of labour and labourers.

For the first time in 50 years, India's life expectancy at birth lies dropped. While the drop itself is by a very small decimal, the meaning of it is in no way small. It must be seen as symptomatic of the dilution of the fundamental right to life with dignity due to adverse environmental condition combined with the breakdown of public health and rising precarity within the informalised-unorganised economy. The pandemic further exacerbated the dilution through the unaccountable nexus with corporate interests. Changes in the Environmental Impact Assessment to fast track environment clearance by passing public consultation is a prime instance of the state-corporate nexus. Bharatmala Pariyojana (national highway project), National Infrastructure Pipeline (NIP), and National Monetization Plan (NMP) continued to drive approvals. The government accelerated clearance for the Brahminicals for mining, road construction, and other industrial projects, sometimes with environmental expert panels approving projects swiftly via video conferencing.

Faced with this precarity, people are resisting steadfastly, refusing to give in to the capitalist greed. Despite immense state repression and censorship, the adivasis refuse to the robbery of land and resources in spite of killings, kidnapping, and arrests. Forest communities continue to hold on and as well as reclaim their right to land. They fight for the proper implementation of the FRA.

The Fishermen of Tamil Nadu are

mapping their own villages, challenging the local collectors to NGT and Courts, Not just resistance against land grab but land reclamation movements have increased.

This 25th Congress also recognises the deep ecological crisis faced and understands this question as one that needs immediate intervention. The ecological crisis can no longer be relegated as an after thought and must be integrated with the principles of class struggle. Understanding life, livelihood, and labour foregrounded upon the idea of commons, alongside a clear recognition of compounded exclusions of caste and gender is of essence. This Congress resolves to strengthen the fight for jal-jungle-zameen and stand firm with the various people's struggles across the country.

On LGBTIQ

The questions of identity, and representation have been under systemic and institutional attack by the right wing BJP government who trace their ideological roots to the madness of Manu that prescribe rigid gender rules that undermines equality and justice. The LGBTIQ community stand particularly vulnerable in such a political and institutional order of exclusion and violence.

The community continues to face pervasive stigma and discrimination rooted in Brahminical patriarchy which enforces rigid social hierarchies and restricts access to resources.

The hijra community in South Asia is one of the most organised sections across the world with a history that predates the mobilization efforts in the West. While the 2011 census counts 4,87,803 individuals as transgender, which itself is a gross undercount, there has been no comprehensive survey to collect data regarding the other members of the gender and sexual minorities. The Ipsos Global LGBT Pride 2021 Survey through the means of confidential survey reported that 2% of respondents worldwide identified as non-binary or gender non-conforming. In comparison to the global average of nine per cent, India recorded 17 per cent of individuals as identifying as LGBTQ.

While on the face of it, the issues of the gender and sexual minority question may appear as a private matter pertaining to choice and preference, yet it is deeply embedded in the material organisation of society in terms of family, property, and representation. The queer and trans movement offers an opportunity for us to assess and challenge the standardised structures of patriarchy in terms of marriage that is invested in property, caste and gender based

compulsions.

The pioneering work done by Cuba is an illustrative case in point. Through popular referenda Cuba evolved the Family Code of Cuba that operates with an expansive idea of family within a which there is gender-neutral recognition of partnerships, equal sharing of domestic labour and responsibility, the right of all to caregiving, and expanded protections in a cases of violence at home.

In India, the community exists at the fringes of society, often with no means of employment and education compounded with criminalisation.

The hurriedly passed Transgender Persons Act with no effective measures for livelihood, healthcare, and right to family, further institutionalises exclusion. The community has been fighting to ensure welfare schemes, gender-affirming healthcare, employment, educational opportunities, reservation, and the right to self-determine gender identity. It is of note that the question of reservations remains a critical one. The demand for horizontal reservations that accounts for the intersecting oppressions of caste and gender are operational. Trans individuals remain confined to the labor surplus economy often denied access to resources and livelihood confined to labour practices deemed inferior by the Brahminical schema of order.

Here, reservations is crucial to ensure dignity and equality to the community. This demand becomes of greater importance given that the reservation policy is under heightened attack towards its dilution by the current regime.

This 25th Congress resolves to stand in solidarity with the struggles of the LGBTQ community and pledges unwavering allyship in the collective towards democratic rights for all and equal citizenship for all.

On Disability

Disability is an identity that needs recognition. It is not just a physical condition, rather it extends to the social, culture, and economic infrastructure that affects the quality of life and is detrimental to the right to life with dignity. Stigma, phobia, and prejudice colours the lives of people with disabilities who cannot be fixated within the so called ideal frame of reference.

Disability and people with disabilities are not a homogenous group. India stands as a signatory to the UN conventions on Persons with Disability. In 2016, India adopted the Right to Persons with disability which puts forth 21 categories of disabilities. While many of the demands and as-

pirations of the persons with disability across these 21 categories have some parallels there remains many divergences too. This complexity is often ignored and set aside while discussing the matter of disability in the country.

While legal institutional mechanisms like the RPD Act and reservations in employment and education, unfortunately the implementation remains abysmal. Rights and entitlements are denied to people with disabilities.

Accessibility too remains a major concern. Here accessibility must be understood not only in terms of physical-architectural space but also in terms of information and technology. Associated with this, the other issue that emerges is affordability.

Further on, the question of gender within the disability question is crucial. Patriarchy in tandem with disability poses additional hurdles to access space, knowledge, and democracy itself.

There needs to be a more intensive public discourse on the concept of disability itself.

This 25th Congress resolves to frontally address the issue of recognition and representation of persons with disability. We firmly stand with the right of the community as equal citizens of this country and their undeniable right to life with dignity. Equality and justice is not a choice but a matter of fundamental rights.

On How to Organise the Working People Living in Slums to Increase Strength of Party in Urban Areas

Comrade a three-day meeting was held in Mumbai in 2012 to increase the strength of the party in urban areas including all metro cities of the country. In this meeting, the condition of the cities was analyzed. During the analysis, it was seen that the urban population of our country is increasing drastically. The poor working people of the cities live in the slums. Where even the minimum civic amenities like drinking water, sanitation and hygienic conditions are not good. There are slums in 2613 cities across the country, comprising city size and population distribution, small and large. According to the definition given by the United Nations, a slum is a dwelling that does not have a permanent housing structure, does not have a healthy and normal living space, does not have the necessary clean water, does not have a hygienic adequate toilet and drainage system and does not have a permanent safe shelter. The slum heavy world is a living reality of today's urban era

On Page 06

Where is the promised PPP policy? Where is a unified market for government and corporate debt?

The RBI's latest monetary policy and regulatory pronouncements are a strange mixture of caution and recklessness. The policy appreciates that with inflation depressed, not only because of well-behaved food prices but also because of deficient demand that has sent fast-moving consumer goods companies into depression, real interest rates in the economy are high. Yet, given what Trump is doing to uproot the dollar as the anchor currency of global finance, and the disruption this could unleash in exchange and interest rate regimes that the world has been used to, the RBI deems it prudent to wait, when it comes to lowering policy rates. This is appropriate.

But why throw caution to the winds and allow banks to step into shoes that do not fit their stodgy feet? Limits have been removed on lending against listed securities. Lending to finance initial public offerings has been made more liberal. Banks have been allowed to lend to finance corporate acquisitions.

How fair is it to label such lending reckless? These are all legitimate activities, which some agency or the other would undertake, even if banks virtuously stay away from them. In a scenario where companies are not borrowing from banks on any large scale to expand capacity, and all that additional liquidity the RBI injected into the system is weighing down bank finances with minimal returns, why not let the banks make some money, at least, by easing up a little on the restraints that curb bank lending in these areas?

The governor's statement has the following sentence: "Rising capacity utilisation, conducive financial conditions, and improving domestic demand should continue to facilitate fixed investment." Let us parse this a bit. "...should continue to facilitate fixed investment," says the governor. Fixed investment has not been

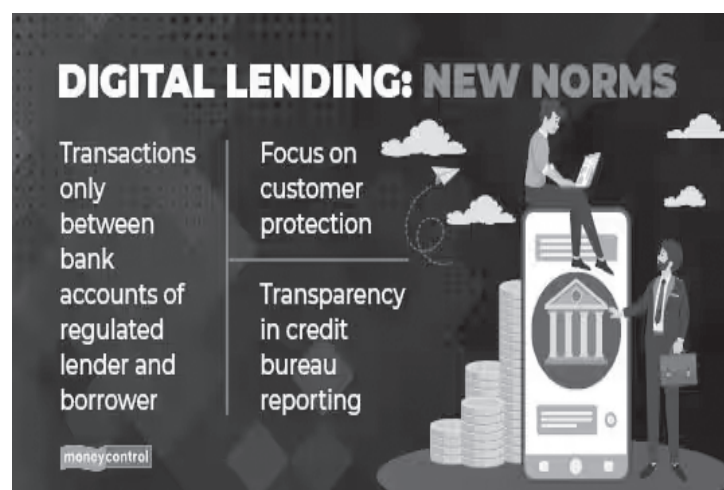
happening, so where is the question of facilitating fixed investment? Or of continuing to facilitate fixed investment? And what is the basis for "rising capacity utilisation"? The RBI's own survey on capacity utilisation reports a rise of 30 basis points in capacity utilisation, to less than 76% of existing capacity.

If we can't fix it, let us spin it — is that the new Mint Street Mantra?

And the RBI cannot fix the lack of investment demand. For that, the government has to deliver on its Budget promise to come out with a new policy for Public Private Partnership in

the present ruling dispensation cannot expect the private sector to invest in largescale infrastructure without freshly-formulated structured support from the government.

Different sectors call for different policies. For airports, the modernisation projects have been awarded on the basis of bidding on a



infrastructure. When industry sees stagnant capacity utilisation, it cannot really invest to expand that capacity. But there is plenty of entrepreneurship in the private sector that can invest in building the infrastructure that India needs, to sustain fast growth. After having damned the UPA government's PPP projects as vehicles for loot,

single parameter: how much revenue would the operator part with the government? This amounted to open invitation to rig the bidding by means of unrealistically high offers of revenue share with the government. Such offers could be made only by operators who have the confidence that they can use their clout with the government to have airport

RBI's New Lending Norms: To Serve Inflate Stock Prices

T. K. Arun

development charges and user development fees jacked up, to generate enough revenue to make good on those lavish revenue share promise without crimping operational profits. Ideally, the bid parameter needs to have an element designed to hold down costs as well.

This is one example of how PPP policy needs to be worked out for different sectors. This is beyond the RBI's scope.

But what the RBI can do is to remove its insistence on controlling the market for government debt. The market for listed debt securities must become a unified whole, corporate and government, with the facility to hedge against risks across instruments and maturities.

Such a debt market should finance infrastructure projects, mergers and acquisitions and non-banking finance companies that have the manpower and the expertise to actually lend to micro, small and medium enterprises by the million.

Has the RBI done anything to create such a vibrant market for debt in India? Probably some well-meaning RBI officials have wrung their hands enough to raise the demand for hand cream in this slow market.

By letting banks finance mergers and acquisitions, the RBI acts as if it does not see the scope for bankers to collude in unscrupulous related-party transactions all over the place. On the surface, banking is all good and healthy. But can we shut our eyes to the steady dribbling of rot from IndusInd Bank?

In the section on liberalising foreign exchange transactions, it is mildly puzzling that the increasing tendency for foreign companies to raise capital in India does not find mention. Hyundai's South Korean parent took out a tidy sum of capital from India, selling a chunk of its holdings in its Indian subsidiary. Its success has inspired LG to do a similar IPO. These are welcome developments and increase the internationalisation of the rupee. The public at large would be keen to know the RBI's thinking on the subject.

On Harms of Integrated Medicine

Integration of Ayurveda with Modern Scientific Medicine is Irrational

India has made tremendous strides in medical science and technology. In this current era of 5th technological revolution, quality of our medical education should be upgraded for further advancement.

The national health policy -2017, says "The policy recognises the need to revise the under graduate and post graduate medical curriculum keeping in view the changing needs, technology and the newer

emerging disease trends". On the contrary the Government of India is trying to dilute modern scientific medicine (MSM /Allopathy) by integrating it with AYUSH medicines. Recently Union Minister of AYUSH PratapraoJadhav announced at Puducherry that the GOI is planning to introduce a new integrated medical course combining MBBS and BAMS at JIPMER, Puducherry.

GOI is in hurry to implement integrated health system

Dr.GR.Ravindranath
Dr.A.R.Shanthi

also, called 'One Nation, One Health System to integrate MSM and AYUSH by 2030. NitiAayog is working hard on it. National Medical Commission has already introduced an one month Common Foundation Medical Course for all MBBS students and AYUSH students.

Hindutva imposition

It has to be noted that GOI

is already doing this by renaming all programmes from common name to Hindu Identity names, that too from English to Hindi and Sanskrit. For example, immunisation programme has been named as "Mission IndraDhanush" (Bow of god Indra) , PHCs / Health and Wellness centres as "Ayushman Arogya Mandir (mandir means temple) . The Delhi AIIMS has formed a committee to start spiritual medicine. Indian council for medical

On Page 10

New Age Weekly

Resolutions-III

From Page 06

capitalist development. In our country, slums are the contribution of colonial civilization as a residence for the poor people coming from villages.

Slums are only in big cities; The 2011 Census report has proven this idea wrong. There are slums in all the big and small cities of our country. They play an important role in keeping the economic activities of the city alive by providing livelihood and employment. These marginal working poor people of the city are involved in various unorganised sectors.

Slum dwellers have to live as third-class citizens in the cities. Less money is allocated for development including drinking water and sewerage in slum areas. Today, slum dwellers are forced to live in extreme poverty and an unhealthy environment with extreme humiliation.

Comrade, our party is a party of the working class, therefore, it is not possible for the party to grow in the urban areas without organising these working people. From today's conference, we must organize these slum dwellers and build slum organizations. Building this organiza 20. Resolution on Resisting Power Excess of BJP led Union government against Lakshadweep Lakshadweep Island an integral part of our country has been under the onslaught of BJP led Union government through its administration measures. The undemocratic ordinances and other measures by the administration is a deliberate attempt to alter the harmony of the island.

The people of island are stripped of their democratic rights. The lack of decision-making power within the people is a blow to our democratic ethos. This resolution demands democratising Lakshadweep and granting statehood to the island.

On the Preservation and Revival of the Heavy Engineering Development

Corporation (HEC), Ranchi

After India's independence, the Heavy Engineering Corporation (HEC) was established in Ranchi, the capital of Jharkhand, in 1958 to develop a self-reliant industrial base, heavy machinery manufacturing capacity, and indigenous preparation for defense production. HEC has made historic contributions to the country's steel plants, mining industries, power projects, and defense and space sectors with its unique technological capabilities. It is not just an industrial unit but a legacy of India's self-reliance and national security and has played a pivotal role in India's industrialisation.

HEC's national contribution, if considered, lies in the steel sector, the foundation of indus-

trial

It established its global recognition by playing a key role in the establishment of steel plants like Bhilai, Bokaro, Durgapur, and Rourkela.

It has also contributed significantly to the indigenous production of large machinery such as draglines and shovels for the mining and energy sectors, and to the manufacture of specialized equipment for defense research and space programs, and to the development of India's nuclear energy sector.

This plant, which provides livelihoods to millions of workers and their families and forms the backbone of the industrialization of eastern India, including Jharkhand, is now on a closed-door basis due to government neglect.

Current Crisis

Due to years of neglect, lack of investment, technological advancement, and pressure for privatization, HEC is facing an existential crisis. Workers employed there have not received their salaries for several months.

The Communist Party of India is of the clear opinion that:

1. Considering HEC as a national strategic asset, its privatization or closure is unacceptable under any circumstances.
2. The party demands that the government revive this public sector undertaking by providing a special financial package and policy support.
3. Its potential should be fully utilized by assigning HEC priority tasks in the defense, space, steel, and energy sectors.
4. The skills, technical infrastructure, and social contribution of workers must be protected.

This General Conference of the Communist Party of India resolves that preserving and developing HEC is essential for India's industrial self-reliance, national security, and the interests of the working class. The government must take immediate concrete steps. The Party appeals to the general public of Jharkhand and the forces supporting the country's industrialization to organize united action to protect HEC, the nation's heritage.

On Anti-Conversion Laws

The 25th Congress of the Communist Party of India expresses its deepest concern and strongest opposition to the series of so-called Anti-Conversion laws enacted by several state governments.

These legislations, though deceptively framed as measures to prevent "forced conversions," are in reality instruments of persecution, intimidation, and discrimination against religious minorities, Dalits, Adivasis, and even sections of Hindus who wish to exercise their constitutional right

to freedom of conscience and belief.

The Congress notes with grave alarm that these laws stand in direct violation of the Constitution of India, particularly Article 25 (freedom of conscience and right to freely profess, practice, and propagate religion), Article 19 (freedom of speech and expression), Article 21 (right to life and personal liberty), and Article 14 (right to equality before law and equal protection of laws). By curtailing the right of individuals to make personal decisions about their faith, and by imposing state surveillance and bureaucratic permission for matters of conscience, these laws strike at the very soul of our secular Republic.

The CPI Congress condemns the attempt of these laws to distort the history and cultural diversity of India by branding Sikhism, Buddhism, Islam, and Christianity as "other" or "foreign" religions, while projecting Hindu Dharma as the sole and original religion of the Indian nation. Such a conception is a direct assault on the spirit of the Constitution, which envisions India as a sovereign, socialist, secular, and democratic republic where no faith is privileged over another.

The practical effect of these laws is deeply authoritarian. Individuals seeking to change their religion are compelled to seek prior permission from District Collectors, file detailed applications, and even issue public notices that expose them to harassment, threats, and violence. This procedure violates the right to privacy, recognized by the Supreme Court as part of the right to life under Article 21. It also endangers vulnerable communities by legitimizing vigilantism, state overreach, and persecution in the name of "protection of religion."

The Congress notes that the following states have enacted anti-conversion laws:

- Odisha (1967)
- Madhya Pradesh (1968; reenacted in 2022 with harsher provisions)
- Arunachal Pradesh (1978)
- Chhattisgarh (2000 and 2006)
- Gujarat (2003; amended in 2021 with draconian clauses)
- Himachal Pradesh (2006; amended in 2019)
- Jharkhand (2017)
- Uttarakhand (2018)
- Uttar Pradesh (2020)
- Haryana (2022)
- Karnataka (2022)

The latest and most alarming addition is Rajasthan, which passed such a law on September 9, 2025. This legislation represents the most repressive and discriminatory version of anti-conversion law in the country. It criminalizes voluntary religious choice,

expands unchecked powers to the police and administration, and is designed to instill fear among minorities, Adivasis, and socially oppressed communities.

The 25th Congress of the CPI firmly asserts that:

1. All anti-conversion laws are unconstitutional and must be repealed immediately.
2. Until the Supreme Court delivers its judgment on their validity, the operation of all such laws must be suspended without delay.
3. Parliament must take cognizance of the dangerous trend of states undermining fundamental rights and take measures to reaffirm the supremacy of the Constitution over sectarian agenda.
4. The democratic movement across the country must unite to resist these communal legislations and defend the secular, pluralistic ethos of India.

This Congress declares that the Communist Party of India will continue to stand in unwavering solidarity with religious minorities, Dalits, Adivasis, women, and all oppressed communities who are the primary victims of these laws. We affirm our unshakeable commitment to defend the secular and democratic character of the Republic of India, to safeguard the freedom of conscience of every citizen, and to resist all attempts to impose a majoritarian Hindu Rashtra.

On Bhagat Singh National Employment

Guarantee Act (BNEGA)

The 25th Congress of Communist Party of India (CPI) resolves to strengthen its fight to get 'Bhagat Singh National Employment Guarantee Act' (BNEGA) get passed by the Parliament of India. CPI cadres along with other like minded organizations and social and Political activist will launch a nationwide campaign to enlighten masses, especially youth and students, about the Salient features of BNEGA and get their consent in writing for passing of the said Act by the Parliament. The said campaign will be carried out in 'door to door' made in rural and urban areas habituated by students and youth preparing for government and other jobs.

CPI cadres along with the like minded organizations and social activists will also approach leaders of Political Parties, members of both houses of the Parliament, intellectuals and other progressive elements of the society to generate a conclusive Political environment for passing of BNEGA benefitting millions of rural and urban youth.

[Concluded]

Defend the Bench Before it Crumbles

In the sanctum of India's Supreme Court — where oaths to the Constitution echo eternal — a shoe became a symbol of fracture. On October 6, 2025, advocate Rakesh Kishore, a 71-year-old with 14 years at the bar, hurled his footwear at Chief Justice of India (CJI) B.R. Gavai, bellowing “Sanatan ka apmaan nahi sahenge Hindustan!” (“India will not tolerate insults to Sanatan Dharma!”). The projectile missed its mark, but the act pierced deeper: a visceral clash of faith, caste, and constitutional sanctity, exposing the judiciary's fraying under majoritarian pressures and historical wounds.

The outburst erupted in Courtroom No. 1 during mundane proceedings presided over by CJI Gavai, India's first Dalit chief justice since his elevation in August 2025. Eyewitnesses recounted Kishore approaching the dais, shoe in hand, his face twisted in rage. A note in his pocket amplified the fury: “Mera sandesh har sanatan ke liye hai... Sanatan Dharma ka apmaan nahi sahega Hindustan” (“My message is for all Sanatanis... India will not tolerate disrespect to Sanatan Dharma”). Security pounced, dragging him away as the chamber froze in disbelief. Kishore later told reporters, sleepless since the trigger, “God made me do it. I have no regrets.” He framed the assault as defiance against judicial “irreverence” toward Sanatan Dharma, Hinduism's eternal ethos.

CJI Gavai, unflinching amid the chaos, waved off the disruption. “Don't get distracted,” he urged lawyers. “These things do not affect me. I am the last person to be affected by such things.” True to his word, he directed the registry to withhold immediate action against Kishore, who was briefly questioned by Delhi Police before release, shoes and documents intact. Yet institutional swiftness followed: the Bar Council of India suspended his license, labelling it a “serious breach of discipline” unfit for the court's

dignity. The Supreme Court Bar Association, led by President Rakesh Singh, demanded expedited probes, while the SCORA pledged to revoke credentials and boycott him. “Such behaviour blurs courts from street brawls,” a senior advocate lamented.

The spark traced to September 16, when Gavai's bench dismissed Kishore's public interest litigation (PIL) seeking restoration of a seven-foot headless idol of Lord Vishnu at Madhya Pradesh's

termed it, such demands flood courts, blurring heritage from ideology.

This wasn't mere contempt; it was a caste-infused assault on a Dalit pinnacle. Gavai's heritage — rooted in Ambedkar's 1956 mass conversion to Buddhism, rejecting Hinduism's caste hierarchies — amplifies the sting. His mother, once invited by an RSS branch in Amravati, rebuffed the overture, affirming her Ambedkarite faith: “I follow Babasaheb's religion, not

upheld dignity without disruption.”

The incident unmasks systemic strains. Critics, including Mishra, draw parallels to former CJI D.Y. Chandrachud's “soft corners” — Ganesh Puja with PM Narendra Modi post-retirement, the Ayodhya verdict sans ironclad evidence — suggesting capitulation to majoritarian sway. “They're signalling: If judgments don't bend, pressure will,” Mishra asserted, nodding to RSS em-



UNESCO-listed Khajuraho Temple. Petitioners invoked Mughal-era “desecration,” urging judicial revival to safeguard worship rights and temple sanctity. Gavai, prioritizing Archaeological Survey of India (ASI) preservation norms, rebuffed it as “publicity interest litigation.” In a quip that snowballed into infamy, he remarked, “Go and ask the deity itself. You say you're staunch devotees — pray to them.” The order stood firm: the idol remains untouched, devotees redirected to other shrines.

Social media erupted, branding Gavai's words a mockery of Hindu sentiments. The CJI clarified on September 18: “My statement was twisted; I respect all religions.” A bench colleague quipped that online vitriol was “anti-social media.” Historians note scant evidence of Mughal vandalism at Khajuraho — UNESCO and ASI mandates preserve artifacts unaltered, barring “temple-digging” frenzies. Yet, in “Amrit Kaal,” as commentator Pragya Mishra

Hinduism.” Mishra, in her viral “Pragya Ka Panna” monologue, seethed: “A Dalit CJI targeted for not ruling on idol worship? If this is our top judge's fate, imagine Dalits on the margins, under jooton ki nok par (the tip of shoes).” She decried “blind devotion's poison,” likening it to the ruin of Pakistan, Sri Lanka, and Bangladesh — nations where faith trumped progress — while praising China's secular ascent.

Mishra's critique pierced political nerves. Right-wing circles on X (formerly Twitter) hailed Kishore a “revolutionary” or “Hindu ambassador,” their glee a stark contrast to national media's whisper. “A tragic day, yet no breaking news for the fourth pillar's lynching,” she fumed, accusing outlets of downplaying the judiciary's siege. Senior counsel Indira Jaising echoed on X: “This appears a clear casteist attack. A joint judicial press conference must condemn ideological assaults — the court won't tolerate them.” She lauded Gavai's poise: “He

barrassments over Gavai's mother's snub. With the BJP's 400-seat Lok Sabha dream unfulfilled, she quipped darkly: “This is now — what if they win?” Political consensus was rare: PM Modi deemed it an outrage “angering every Indian, with no place in society.” Opposition leaders framed it as democracy's assault, uniting in condemnation.

Beneath the uproar lurks institutional capture. From the Election Commission's poll rigging whispers to CBI/ED's selective probes, bulldozer “justice,” and religious site surveys, the judiciary stands as Ambedkar's last sentinel — equality, rule of law, marginalised inclusion. Yet rulings irking the establishment invite bias barbs. “Has the Constitution become subordinate to ideology?” an analyst queried, evoking Gandhi's 1948 assassination as hate's grim echo. When faith overrides law, and algorithms amplify grievances into mobs, impartiality teeters. Mishra warned: “Judiciary alone saves democracy; oth-

STUDY & STRUGGLE



C. Adhikesvan

ers kneel to power.”

Legally, Kishore treads thin ice. The Contempt of Courts Act, 1971, and Article 129 empower the court to penalize disruptions — up to six months' jail, ₹ 2,000 fine, or both — for “criminal contempt” like hurling shoes or sloganeering. Apology might soften blows if deemed sincere; feigned remorse invites rigor. As a registered advocate, disbarment looms, stripping his “black coat” facade. Mishra scorned such “A-grade, B-grade” operatives: party pawns donning robes for clout, their crimes catapulting them to “brand ambassador” status. “They reward the boldest provocateurs,” she said, eyeing BJP's playbook and imitators.

Gavai's stoicism — “I am not afraid” — resonates like Ambedkar's Constitution Sabha pleas: India's civilization must embrace the marginalized, granting equality to the fringes. In 1947's partition ashes and 1956's conversions, he envisioned pluralism over prejudice. Today's shoe symbolizes reversal: a “part-time” constitutional fealty, where Sanatan's lens supplants secular scrutiny. Must Hindu judges “wear Sanatan goggles,” as Mishra asked, echoing predecessors? Or can a Dalit CJI embody neutrality without reprisal?

The Bar Council's deliberations and CJI's Z-plus security review underscore vigilance. If the Supreme Court — oath's cradle for presidents to primes — breaches, Ambedkar's hope dims for the oppressed. Reclamation demands reclaiming the Constitution: not relic, but plural India's pulse. As Mishra signed off: “Ram-Ram, Salaam, Jai Hind.” In polarized echoes, that triad — Hindu, Muslim, secular — holds the key. Faith's addiction devours nations; reason rebuilds them. For Dalits, dissenters, and democracy, the shoe's shadow urges: defend the bench before it crumbles.

Coalition to Combat Israeli Genocide in Gaza, Palestine

“There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.” The 7th October, 2025, several hundred civil society activists from all over Goa, anchored by the Coalition to Combat Israeli Genocide in Gaza – Palestine (Goa) gathered for a candle light walk through the streets of Panjim to Azad Maidan in solidarity with the persecuted people of Gaza and Palestine as a whole.

On the surface it was a peaceful march, but inside our hearts, our minds were reminded of the most aching experiences of the people of Gaza and the West Bank and East Jerusalem. We were reminded of the horrific circumstances of the Bedouin Tribes in Israel 1948 who were driven, as if they were mere cattle by marauding Israeli settler colonialists. The sole intent of Israel was to uproot the people and disable them from normal lives and these acts of violence continue unabated to this day.

In small groups, the participants of the rally had gathered to recall the deadly attacks of the Israeli Defense Forces (IDF) and the barbaric and relentless attacks on anyone in sight in Gaza and Palestine. The most affected were children and women. Youth were targets only because Israel is afraid that they will grow up rooted with memories of atrocities which they witnessed in front of them. As these sad and angry conversations were taking place, the world stood largely stoic and muted! If only the world had condemned sanctioned the Israeli genocide early on, the grim situation of the Palestinian people would have been halted. Israel, after all, deserved the status of a ‘pariah state’.

Our plan on 7th October, was to walk in an orderly fashion to the Azad Maidan

from the Panaji Band – stand. We would lay flowers at the martyrs’ memorial: each flower a memory of the dead. We would speak of the tens of thousands who were injured who resemble the ‘living dead’ whom the Israeli’s considered as “living animals”. We planned to express solidarity followed by interventions, songs, poetry and

unstinted loyalty and support to the Palestinians until they gain their freedom and justice.

We had outlined our unanimous demands and intended to call for:

- A lasting cease-fire accompanied by justice and a secure homeland for the Palestinians.

obstructed in our plan to express our opposition to the Israeli cruelties and the support offered by the USA and European countries to Israel. The police arrested nearly 100 persons including our leaders. Many went to Azad Maidan to join the speeches and other events. Freedom has to come, we asserted.

lonialism. We even dared the United Nations to suspend Israel from the body until it would disentangle itself from the clutches of imperial power and the occupation of Palestine since the last 77 years.

Even as we sat on the steps in front of the Panaji Band – stand signing the



MSF USA staff, medical aid workers, and supporters gather in front of UN headquarters in New York during the September 2025 session of the General Assembly to call on world leaders to take urgent action to stop the genocide in Gaza. US 2025 © Jason DeCrow/The Associated Press

art by civil society progressives, lawyers, professionals, artistes, writers, trade unionists, youth and political activists.

Deeply saddened by the complicity of the Indian government which supplied armaments, and men who joined the killing of innocents in Palestine, we swore to ourselves: “Never again” but feared that the lessons of genocide have not yet been learned through the years. We would fervently appeal to the Central Government to show our country’s

- An immediate end to the siege and inhuman Israeli gates and closures in the West Bank.

- Dismantling the illegal Israeli settlements in the West Bank and detailed obedience to International human rights law and release the West Bank from cruel gates thus creating obstacles to freely move.

- Join the interventions in the International Criminal Court (ICC) and International Court for Justice (ICJ).

Unfortunately, we were

The police force was large, acted brazenly and were insensitive to the theme of our gathering. We were stopped in the midst of our meeting. Our microphone was unplugged, our posters were mutilated and we were arrested at the Church Square and thereafter at Azad Maidan. Though we were peaceful.

We are ordinary people, drawn from the working, middle classes and other sections united to demand the end to the last bastion of co-

Memorandum addressed to the Honourable Indian Prime Minister and External Affairs Minister, Government of India, we were peaceful. We collectively expressed our yearning for an end to war and an inauguration of a new era of peace based on justice.

We call for global unity to end imperialistic hegemony once and for all. The Police brazenly disrupted our peaceful meeting.

The Coalition to Combat Israeli Genocide in Gaza – Palestine (Goa) calls upon the Government and its administration to read the writing on the wall and stop suppressing and disrupting the peaceful assembly and expression of the people in Goa and throughout the Country.

(Christopher Fonseca)

Convenor On behalf of:
Coalition To Combat Israeli Genocide in Gaza – Palestine (Goa).



Unseen Pages of Cuban Revolution

**Herbert Mathews of NYT Was the First to Tell the World about Castro and Cuban Revolution
His Reports are Testimony of Engaged and Impassioned Journalism in Present Period of Fake News**

NEW YORK: Whether covering international conflict in Ukraine or Gaza or reporting from the front lines of the culture wars, journalists are, we are frequently told, unreliable, biased, and motivated by partisan political agendas. It is a charge that has echoed for as long as journalists have plied their trade and has been levelled against some of America's foremost reporters, including Herbert Lionel Mathews of the New York Times, one of the finest war reporters of the twentieth century. He was born in January 1900 and died in July 1977 after a decades of principled journalism. His reports are a reminder to the journalists how truthful the reporters can be, even in the present period of fake and embedded news.

Mathews had made his name covering the Italian invasion of Abyssinia, the Spanish Civil War, and the Allied invasion of Italy during World War II. But when he retired from the paper in the fall of 1967, following a storied four-decade career, he did so under a cloud. His sympathetic reporting on the Cuban Revolution had long drawn the ire of conservative critics.

William F. Buckley, for instance, claimed that Mathews had done more than any other individual to facilitate Fidel Castro's rise to power. Even some of Mathews's senior colleagues at the Times feared that he had grown too close to the story. Harboring private doubts about his judgment, they nixed long pieces that he had written, following trips to Cuba in 1963 and 1966, after concluding that to print them would do the paper more harm than good.

While Mathews's posthumous reputation continues to suffer from such criticisms — he was being denounced as a “dictator's scribe” well into the twenty-first century — he serves as a powerful model of the journalist engagé: a reporter who, while

emotionally invested in the story, nevertheless retains a commitment to honest reporting. It is a combination that is sorely needed in our own troubled times.

Mathews was, in fact, unusually reflective about the journalist's craft. This was, in part, a product of his scholarly training at Columbia University during the early 1920s, and his admiration for the work of the Italian historian and philosopher Benedetto Croce, who famously claimed that “all history is contemporary history.”

It was while covering the

Simon Hall

the truth was telling. Despite his personal political sympathies, he held fast to the view that the most fundamental job of the journalist was “to write truthfully what he sees and knows on a given day.” Among his fellow professionals, Mathews's reputation for integrity, and for reporting based on verified facts and first-hand testimony, was second to none. It was a reputation that was tested almost to destruction by what



turned out to be his single greatest journalistic feat.

A story with the headline “Cuban Rebel is Visited in Hideout” hit the front page of the New York Times on Sunday, February 24, 1957. The scoop was the result of a clandestine Meeting with Fidel Castro in Sierra Maestra Mountains. The meeting was arranged by members of Castro's July 24 Movement who had smuggled the then fifty-seven-year-old reporter past military roadblocks and accompanied him during the long and treacherous hike to the remote rendezvous spot.

In the report, which was published alongside a photograph of Castro, rifle in hand, Mathews explained how the rebel leader — tall, olive-skinned, with flashing brown eyes, a figure who had captured the imagination of Cuba's youth — was “alive and fighting hard and successfully in the rugged, almost impenetrable fastness of the Sierra Maestra” for a free and democratic Cuba. It was a struggle that, Mathews predicted, was destined to

succeed.

Mathews's scoop was electric: it discredited the claims of the Fulgencio Batista regime, which had been assuring everyone that Fidel Castro was dead, bolstered the reputation of the rebels, and established the popular image of Fidel as a kind of Robin Hood of the Antilles. It also brought a flurry of congratulatory telegrams, enough Cuban cigars to last for a year, and the plaudits of his fellow journalists. Even the press attaché at the US embassy in Havana was moved to write to Mathews (strictly off the record) to convey his congratulations for a feat of reporting reminiscent of a bygone age.

However, during the early 1960s, as the post-revolutionary government began to nationalize US-owned businesses and draw closer to Moscow, Mathews became a target for conservatives. Anti-Castro Cubans denounced him as “Comrade Mathews,” and Time magazine claimed that he was a Castro apologist who had allowed his emotional bias to impede his judgment.

There is no doubt that Mathews was enamoured by the Cuban Revolution, which he privately described as a noble and heroic feat. Yet he would defend his reporting and his wider professional integrity for the remainder of his life.

“Those of us who live with history and try to relate it,” Mathews explained, “know how inaccurately it is chronicled when it happens, how much of it is coloured by point of view, how many different truths there are.” Newspaper correspondents were, Mathews pointed out, human, and as such could not help being biased. But in his view, there was only one test that means anything, only one quality that the reader has a right to demand — the truth as the man sees it and all the truth. He must never change or suppress that truth; he must never present as the truth

anything that he does not honestly believe to be true.

While journalists would inevitably make mistakes, Mathews was confident that these would be corrected in the fullness of time. There was, though, the question of what he termed “the living truth.” “Those who come after,” he noted, “cannot take from us the reality of having

lived the events — lived the Cuban Revolution as those who made it lived it.”

Although Mathews admired the documentary research undertaken by historians of Cuba such as Theodore Draper, he insisted that there was a critical element missing in such works — the dimension that came from direct, first-hand experience of the events in question:

A man who deals with living realities may be handicapped by his subjective reactions as a human being, but the material he deals with is true. A man who works only from speeches, articles, documents and decrees is playing a guessing game, however brilliantly he plays it.

Throughout his long and distinguished career, Mathews demonstrated an unwavering commitment to going where the action was, viewing the situation with his own eyes, and reporting the news as honestly as possible. When it came to his own legacy, Mathews explained that the “only monument I want to leave on earth is for some student years from now to consult the files of the New York Times for information about the Spanish Civil War, the Cuban Revolution, or other events and places, and find my by-line, and know that he can trust it.”

In our own age of so-called fake news and alternative facts, Herbert Mathews offers a powerful reminder that engaged, impassioned journalism and a respect for the facts are not mutually exclusive.

[Courtesy: Jacobin]

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Mathews's invocation of

On Harms of Integrated...

From Page 05

research (ICMR) had funded RML hospital Delhi for a project to chant Mahamrityunjaya mantra to aid brain injury patients to recover. Department of science had funded research on the efficacy of Gayathri mantra to cure covid in AIIMS Rishikesh. These anti-science ventures have been made to have a health system with Hindu identity. These integrations will damage scientific temper. Imposing Hindutva ideology into medicine will be detrimental to scientific, secular and democratic values of medical science. Scientists, doctors, even qualified Ayurveda doctors are opposing the introduction of Medical Astrology in Ayurveda curriculum by its Ministry, stating it is unscientific and backward move.

Glorification of Myths

Glorification of ancient medical systems, Vedic sciences, mythology, spiritual medicine, superstitions and pseudo medical sciences are carried out vehemently. On October 25, 2014 at a

hospital function in Mumbai, our Prime minister Narendra Modi said “Mahabharat says Karna was not born from his mother’s womb. This means that genetic science was present at that time”. He added “We worship Lord Ganesh. There must have been some plastic surgeon at that time who got an elephant’s head on the body of a human being and began the practice of plastic surgery”. In April 2019, Pragma Singh Thakur, a former BJP MP said “a mixture of gaumuthra “cow urine and other cow products cured her breast cancer, after undergoing surgeries and receiving high tech modern treatments. These are very few examples only. These glorifications will damage scientific temper, science and technological progress of India.

Origin of

Medical Science

Hindutva ideologues propagate that Ayurveda is Vedic medicine with a Hindu tag. Some believe that Ayurveda has originated from Lord Brahma. These are all

unscientific views. Medical science was not created by any supernatural power. Practice is the source of any science, including medical science. Science evolved out of social labour. Accumulation of social experiences in the process of social labour to change the nature for material needs is the basis of science and its theory. Theory and practice are not separate entity, but rather dialectically intertwined. Practice updates theory and theory guides practice. Science develops through a continuous cycle of theoretical development, practical application, and further refinement based on the outcomes of that application. An important feature of any science, including medical science is the upholding continuity of scientific knowledge. Each new generation of people does not discard past achievements of science, but assimilates and develops it further. Nature is infinite hence science is also infinite.

Primitive medicine

In primitive classless communes mothers were the sole caretakers of their infants.

This knowledge of care spread to the community. Women were the harbingers of the rudimentary medical science. Witchcraft as the earliest medicine was practiced by Women. Every member of the primitive communes had to play the role of medical practitioners also, since there was no division of labour. They believed diseases were caused by the wrath of supernatural powers. The treatment naturally was to appease the them. Thus the origin of spiritual medicine or witchcraft was meant to heal. Medicine was dominated by magic and sorcery. The witchcraft, magic and sorcery evolved into MSM in class society.

Materialistic medicine

The rise of sciences is a product of division of labour. It is a mental labour. In slave owning class societies, division of labour gave opportunity to some mental labourers to become medical practitioners. Division of mental and physical labour paved the way for the emergence of medical science. The concept of physical basis for diseases came up. The practice of medicine changed from faith based to reason based.

This breakthrough from spiritual medicine to materialistic medicine paved the way for evolution of Ayurveda, Chinese, Greek and Siddha medicine. The physical basis of disease led to the exploration of physical means for the alleviation of diseases. The search for remedies from plants, minerals and animals was started. Caraka-samhita says “...there are causes; there are diseases; there are ways of curing the curable diseases”. This materialistic approach is a great leap forward of Indian Medicine.

Modern Scientific medicine is already integrated

MSM is a product of the great industrial revolution and capitalism. Industrial revolution led to revolutions in natural sciences like Physics, Biology, Chemistry, Physiology, Biochemistry, Microbiology and so on. These basic medical sciences laid foundation for MSM to progress. MSM as a whole is an integration of different natural sciences, social sciences like history of medicine, technologies and political

OnPage 12

India Should Come...

From Page 03

and financial system to experiment with regulated, Yuan-backed stablecoins. Tech giants like Alibaba and JD.com have shown interest in issuing such tokens in Hong Kong

The strategic goal of China is to use a potential offshore renminbi stablecoin to challenge the dominance of the US dollar in global trade and finance, thereby opening a “new path for renminbi internationalization”.

Within mainland China, strict capital controls remain. While trials exist for regulated stablecoin apps, residents are not permitted to freely trade major USD-backed stablecoins like Tether, which are seen as a direct challenge to state control.

Why should India view Stablecoins as a threat?

India’s resistance is rooted

in fundamental economic and policy concerns highlighted by its central bank, the Reserve Bank of India (RBI):

The biggest concern for India is digital dollarisation. If the value of the stable coin is pegged to USD, it would effectively replace the Indian Rupee in local digital transactions. This would erode the RBI’s control over monetary policy and its ability to manage the economy. If only Indian government has the political will to introduce rupee-backed stablecoin to reduce remittance costs and potentially internationalize the rupee, then this may contribute significantly to de-dollarisation. But this is very unlikely in the seemingly near future.

Systemic Financial Risks of regulating VDAs cryptocurrencies would grant them legitimacy and create systemic risks for the entire

financial system. Widespread stablecoin use could also fragment and weaken India’s highly successful banking and domestic digital payments system, UPI.

A Standard Chartered report identifies India as one of several emerging markets vulnerable to capital flight via stablecoins. Entrenched global system seeking the safety of the US dollar could move as much as \$1 trillion out of local banks in the emerging markets like India, destabilizing its domestic credit systems.

Finance Minister’s statement has opened a wide debate. The government should discuss its policy on Stable Coin and Virtual Digital Assets before leaping to disastrous policy decisions. Regulatory framework characterised by a strict prohibition on private crypto currencies and a strong push

for RBI backed digital currency may be discussed. GENIUS Act of the US and MiCA of EU have signalled Trans Atlantic convergence of digital economy. India should take cue from China to strengthen regional currency and exchange.

The Indian Regulatory Landscape: A “Wait-and-See” Approach

The Indian government and RBI’s approach has been cautious, prioritizing risk mitigation.

1. The RBI’s Stance: The RBI has been historically skeptical, citing the risks mentioned above. It had initially banned banks from dealing with crypto firms (overturned by the Supreme Court in 2020). The RBI is actively developing its own Digital Rupee (CBDC), partly as a sovereign alternative to private cryptocurrencies and stablecoins.

2. The Government’s Actions:

· Taxation (2022 Budget): The government introduced a 30 percent tax on crypto profits and a one percent TDS (Tax Deducted at Source) on all transactions. This brought crypto into the tax net but also significantly dampened trading volumes on Indian exchanges.

Anti-Money Laundering Rules (2023): Bringing crypto under the PMLA (Prevention of Money Laundering Act) was a crucial step. It mandates that exchanges must perform KYC and report suspicious transactions to the Financial Intelligence Unit (FIU).

3. The Global Influence: India is watching global regulatory developments closely, especially the EU’s MiCA (Markets in Crypto-Assets) framework. A harmonized global standard would make it easier for India to craft its own regulations without fearing capital or innovation flight.

[Summary and Outlook]

Joblessness Now Emerging as a Major Political Issue

Slowly but surely, joblessness has been emerging as a serious political issue in India, that too at such a large scale that was never witnessed. Now Bihar, which is scheduled for poll in November 2025, is victim of it. PM Narendra Modi is seen trying to navigate from its adverse impact on the NDA government in the state. Schemes worth thousands of crores have already been announced to woo the jobless youth and women, and many more may be coming.

Bihar has been the most jobless state in India for quite some time. Worker Population Ratio (WPR) has come down to the lowest since 2021-22 in the state at 25.6 per cent since 2021-22, under Chief Minister Nitish Kumar of JD(U) ruling the state alternately as part of NDA in alliance with BJP, or as part of Mahagathbandhan in alliance with Rashtriya Janata Dal (RJD).

Bihar still has one of the lowest WPR in the country, with recent data showing a rate of 33.5 per cent for July 2023-June 2024, which was significantly lower than 43.7 per cent of the national average.

Nevertheless, NITI Aayog came out of fresh data in March 2025, and showed a better picture of Bihar, currently ruled by NDA. The third most populated state, Bihar was shown performing better, with unemployment rate on usual status basis decelerated to 3.9 per cent in 2022-23 from a peak of 10.2 per cent in 2018-19. It was still higher than 3.2 per cent at national level.

Manipulation of the data does not reflect the actual position on the ground since unpaid household helps were also counted as employed, most of them are women.

Counting the unpaid help as employed though improve the employment data on paper, it had political repercussions too for the ruling establishment. Even

after such a faulty counting, female labour force participation rate (LFPR) for 15 years and above, the percentage of working women in the state was 22.4 in 2022-23 which was far below the national average of 37 per cent. Since there were no jobs in the job market, majority of female workforce comprises self-employed individuals (70.9 per cent), or casual



labourers (22.5 per cent). Women workers on regular wage or salary were only 6.7 per cent, which is only around 8.5 per cent for men and women combined.

No wonder, Prime Minister Narendra Modi has recently launched Bihar's Mukhyamantri Mahila

Dr Gyan Pathak

PM Modi was clearly trying to navigate the adverse impact of joblessness among women in Bihar.

Now, to soften the ire of jobless youths, PM Modi has unveiled various youth focussed initiatives worth more than Rs 62,000 crore. PM-SETU has been launched for

upgradation of 1000 government ITIs across the country with investment of Rs 60,000 crore. The scheme envisages the upgradation of 1,000 Government ITIs across the country in a hub-and-spoke model comprising 200 hub ITIs and 800 spoke ITIs. Collectively, PM-SETU will redefine India's ITI ecosys-



Rojgar Yojna transferring Rs 10,000 each to 75 lakh women. The Rs 7,500 crore scheme aims to empower women through self-employment, offering additional financial support up to Rs two lakh for entrepreneurial ventures. "Bihar's women now have two brothers, Nitish and Modi," said PM Modi, "who are working tirelessly for their betterment."

tem, making it government-owned but industry-managed, with global co-financing support from the World Bank and Asian Development Bank. In the first phase of the scheme implementation there will be special focus on ITIs in Patna and Darbhanga. Obviously, key focus was youth skilling and education in Bihar.

PM Modi has launched Bihar's revamped Mukhyamantri Nishchay Svayam Sahayata Bhatta Yojna, providing monthly allowance of Rs 1000 to 5 lakh graduates for two years. He also inaugurated Jan Nayak Karpuri Thakur Skill University in Bihar to boost industry-oriented courses and vocational education.

PM also laid foundation stone for new academic and research facilities in four universities of Bihar and dedicated new campus of NIT Patna in Bihta. PM Modi also inaugurated 1200 vocational skill labs established in Navodaya Vidyalayas and Eklavya Model Residential Schools across 34 states and UTs. He facilitated ITI toppers at Kaushal Deekshant Samaroh.

A special emphasis of the PM's launch programme was on transformative projects in Bihar, reflecting the state's rich legacy and youthful demographic. Apart from launch of Bihar's revamped Mukhyamantri Nishchay Svayam Sahayata Bhatta Yojana, under which nearly five lakh graduate youth every year will receive a monthly allowance of Rs. 1,000 for two years, along with free skill training, some other schemes were also launched. It included the launch of the redesigned Bihar Student Credit Card Scheme, which will provide completely interest-free education loans of

up to Rs.4 lakh, significantly easing the financial burden of higher education.

More than 3.92 lakh students have already availed loans worth more than Rs. 7,880 crore under the scheme.

Further strengthening youth empowerment in the state, Bihar Yuva Ayog, a statutory commission for people between the ages of 18 and 45, was formally inaugurated by the Prime Minister to channelise and harness the energies of the state's young population. New research and educational facilities were inaugurated in Patna, Madhepura, and Chapra under PM-USHA, which is worth Rs 160 crore which will benefit more than 27,000 students.

Bihar campus of NIT Patna, will have the capacity to host 6,500 students. PM has also been distributing appointment letters, the latest being to more than 4,000 newly recruited candidates in the Government of Bihar. PM's rolling out scholarships and skills programmes are likely to benefit over 25 lakh students.

Earlier, the NDA government has committed for launch schemes to create 1 crore employment opportunities over the next five years 2025-2030, which will include skill development and training via skill universities and institutions.

It is the glimpse of how PM Narendra Modi is trying to navigate the adverse impact of joblessness among youth and women in Bihar. Much more are likely to come before the election dates are announced.

It is obviously the result of mounting political pressure on the ruling establishment on account of joblessness among youth and women in Bihar. The state has witnessed numerous protests demonstration in recent years by youths and women demanding change in policy for creation of jobs.

Stirring up a Hornet's Nest over Ayodhya and Kashi is Ominous

It is bizarre that the Ayodhya and Kashi issues have again started unravelling. These questions remained in suspended animation with orders from the highest judiciary. For many, the Ayodhya verdict was an enigma with the apex court order that those who criminally destroyed Babri Mosque were in fact, to be rewarded with ownership, and facilitated in construction of the Ram Temple. Significantly, Prime Minister Narendra Modi underlined this judicial validation while inaugurating the Ram Mandir.

Obviously, in contrast, we had to clearly state that the Supreme Court had 'delivered a verdict, but not justice'. Now, former Chief Justice Chandrachud has reopened the entire question. In an interview to Sreenivasan Jain of Newsland published this September 24, Chandrachud said, "There was adequate evidence from the archaeological excavation. Now, what the evidentiary value of an archaeological excavation is a separate issue altogether. All that I want to say really is this, there is evidence in the form of an archaeological report."

The former CJI's controversial response was to a question asked by Jain: "The argument there is, the idea that the inner courtyard (of the mosque) was

contested was a result of also the Hindus committing illegal acts like desecration and creating disturbance; the fact that the Muslims did not do that in the outer courtyard, they did not contest it, then becomes almost the ground to punish them. The fact that you didn't put up a fight, while the Hindus did, actually weighs against the Muslims is actually one critical reading of the judgment."

Chandrachud responded, saying, "When you said that it was the Hindus who were desecrating the inner courtyard, what about the fundamental act of desecration – the very erection of the Mosque. You forget all that happened? We forget what happened in history?"

Judicial pronouncements, particularly those from the higher judiciary are crafted with subtle nuance to conceal the rough edges acting as a 'smokescreen'. Unless they are voluntarily disclosed by the authors they would never be known, let alone understood. This is particularly so, given the exact text of the Ayodhya judgement. What Justice Chandrachud had to say in the interview was completely at variance with what the text of the judgement has to say with respect to the archaeological findings, "The report concludes on the basis of the architectural fragments found at the site and

P Sudhir

the nature of the structure that it was of a Hindu religious origin. The report rejects the possibility (urged by the Sunni Central Waqf Board) of the underlying structure being of Islamic origin. But the ASI report has left unanswered a critical part of the remit which was made to it, namely, a determination of whether a Hindu temple had been demolished to pave way for the construction of the mosque. ASI's inability to render a specific finding on this facet is certainly a significant evidentiary circumstance which must be borne in mind when the cumulative impact of the entire evidence is considered in the final analysis".

Then the order goes on to further state that – "There is another aspect which needs to be flagged at this stage and which will be considered when the question of title is evaluated.

That issue is whether a determination of title can rest on the basis of the ASI findings as they stand. Whether the construction of a mosque in 1528 A.D. (over 450 years ago) on the foundations of an erstwhile religious structure (dating back to the twelfth century A.D.) can result in a finding on the question of title is a distinct matter.

At this stage, it will suffice to note that a determination of title was not obviously within the remit of ASI. This is a matter on which the court will need to draw a considered and objective conclusion when it deals with the issue of title later in this judgment". Therefore, the apex court never came to a decisive conclusion that 'a temple was destroyed to build a mosque' as Justice Chandrachud asserts in the interview – "There was adequate evidence from the archaeological excavation".

On the brazen self-contradiction on allowing excavation at Gyanvapi Mosque site in Kashi while recommending that 'character of the religious structure can be investigated, but it cannot be changed' spelt out by a Supreme Court Bench which figured Justice Chandrachud, the same majoritarian strand can be discerned. In the light of the Places of Worship Act, except for Ayodhya, no other religious site was open to legal challenge.

Therefore, the apex court's position has paved the way for dispute, hate and violence with relation to other sites.

Since the Newsland interview has become public all hell has broken loose. However, regrettably public discourse and debate has tended to be confined to the role and persona of Justice Chandrachud. Many

other judgements in which the former CJI was involved are coming up for reference, particularly those where RSS-BJP appear to have politically benefitted.

Undoubtedly, this is inevitable. But to remain confined to the subjective consideration alone would be 'missing the wood for the tree'. The kind of change that the Indian State has undergone can be overlooked only at our own peril. The RSS spear-headed BJP rule is premised on corporate-communal nexus. The very nature of this new direction presupposes a paradigm shift where the democratic secular Republic will suffer extensive erosion and damage.

It is clear that the State is not confined to the Executive and Legislature; but includes the Judiciary, as well. Therefore, while there is a concerted effort to do away with the Constitution per se, simultaneously, Judiciary is sought to be brought in alignment with the Hindutva juggernaut as well. Notwithstanding some shining examples of judicial commitment towards principles of Republican jurisprudence and constitutionalism there is a drift. Unfortunately, neither the Ayodhya nor the Gyanvapi verdicts uphold such constitutional principles and laws of the land premised on such basis.

On Harms of Integrated...

From Page 10

economy. MSM has assimilated and incorporated all ancient cultures' scientifically proven medical knowledge and practises. There are more than 2000 independent scientific disciplines. Medicine itself has lot of branches. The process of diversification of sciences is accompanied by their integration.

Today, lot of discoveries are made at the junction of various natural sciences. In our time the fusion of science and technology has been taking place and all sciences have been globalised.

Intermingled ancient medical systems

Ancient medical systems also influenced each other and mingled through trade, cultural exchange, and the movement

of knowledge. About 4000 BC, Before the Vedic period, Sumer had a medical system. The Indus Valley civilization engaged in trade with both Sumer and Egypt. This trade could have facilitated the exchange of knowledge and ideas, including medical practices and surgeries. Ayurveda and Siddha are having close relations. Yoga's origins are deeply intertwined with the Indus valley civilisation, a Dravidian civilisation. It was practiced in various traditional medicines (TMs) including, Chinese traditional medicine and Siddha.

Trepanation, an oldest surgical procedure involving the perforation of the skull to access the brain. It was practiced across various continents. This practice was found in the Neolithic age in

Europe, in Harappan and Greek culture. The Buddhist and Ayurvedic literatures had mentioned about this surgery. Greek medicine influenced Roman and Persian medicine, Ayurveda impacted Chinese medicine. Between AD 531 and 579, Greek, Hindu, Nestorian, Syrian and Persian physicians mingled in Jundishapur of Persia. Historically traditional medicines mingled with each other. There is no pure traditional medicine. So, there is no place for identity politics in medicine.

MBBS and BAMS should not be integrated

Lot of Traditional medicines and their concepts and treatments are unscientific. The concepts and treatments

of TMs were formulated based on the scientific and technological level of that time. Many of the concepts are proved unscientific today due to developments in tools of labour and productive forces. Ayurveda came up with a theory called three humours, Greek with four humours and China with the theory of two opposites called yang and yin. Caraka and Sushruta held that heart and not the brain that was the centre of sensation, intelligence and consciousness. Carakasays, the birth of any living being involves not two, but three partners, the mother, father and the soul. Homeopathy has three key principles, 'Like cures like', 'Dilution of a medication increases its potency' and 'Miasms'. The new scientific and technological advances have refuted them.

TMs cannot reject the latest developments in basic medical sciences, treatments and diagnostic methods etc, to keep them as living sciences. They are using new diagnostic methods liberally. If they accept all the developments in natural sciences and technologies, the differences between MSM and TMs would be only in pharmacology and therapeutics. The TMs irrational, unproven harmful compound drugs are adversely affecting patients.

For example, if we take Ergot, derived from fungus, *Claviceps Purpurea*, it contains so many different chemicals. Ergot's Ergometrine can cause abortion and Ergotamine can relieve migraine. If a pregnant woman with migraine consumes crude Ergot preparation for relief of migraine, she risks abortion. Ayurveda has more than 8000 compound drugs.

Loot, Laugh, Destroy

Israeli Troops' Feeds Bare Gaza Genocide's Brutal Core



*Diary of
International
Events*

C. Adhikesavan

In the shadowed feeds of social media, a chilling narrative unfolds — one not of victory parades or heroic stands, but of unfiltered cruelty. Since October 7, 2023, Israeli soldiers have flooded platforms like TikTok and Instagram with videos that lay bare the human cost of the ongoing conflict in Gaza. These self-documented spectacles of pillage, mockery, and torture offer a raw glimpse into what critics call the machinery of genocide, turning violence into viral entertainment.

The footage is relentless. Soldiers ransack Palestinian homes, torch residential buildings while overlaying bombastic music, as if scoring a triumphant montage. One viral clip shows troops confiscating a red negligee from a woman's wardrobe, parading it mockingly before the camera in deliberate humiliation. "Look what we found," they jeer, transforming intimate possessions into trophies. These aren't pranks; they mirror a pattern of destruction that has levelled hospitals, mosques, universities, and schools, with soldiers filming rubble like tourists at a demolition derby.

Most harrowing are videos of detained Palestinians — stripped to underwear, bound, and numbered like cattle, evoking Guantanamo Bay or Abu Ghraib. In one, a blindfolded man lies face-down, hands tied, as a soldier steps on his head amid laughter. Experts call this textbook dehumanization: purposeful harm on the powerless, where custodial imbalances amplify degradation. "It's trophy shots," one analyst notes, fetishising vulnerability and stripping victims of dignity.

This carceral spectacle spills beyond Gaza. In the West Bank, over 7,000 Palestinians have been detained since October 7 — a decade-high figure. Soldiers document mass arrests with casual bravado, entrenching imprisonment as control. Lacking Hamas intelligence, troops round up communities, extracting confessions through cruel interrogations. The Geneva Conventions outlaw such stripping, blindfolding, and shaming, yet posts persist unchallenged.

What fuels this digital exhibitionism? A toxic mix of impunity and ideology. Officials' rhetoric — branding Palestinians enemies to eliminate — permeates ranks. Reservists — teach-

ers, doctors, artists — broadcast widely, not to niches. Their confidence? Perceived exemption: no sanctions, repercussions. "We can do this, and no one stops us," videos taunt, daring intervention. This isn't bravado; it's anti-Palestinian reinforcement, where destruction becomes consumable, fortifying hatred like by like.

History warns: Dehumanization — racialising the "other" as expendable — paves expulsion, degradation, erasure. From Israel's founding, with Palestinian forced disappearances, to Gaza's inferno, this practice thrives



in discourse and deed. Soldier videos don't just document crimes; they sustain settler-colonial logic targeting lives, livelihoods, homes, histories.

As genocide grinds — over a year of bombardment, displacement, death — these posts pierce official fog. They force confrontation: not distant tragedy, but mirror to inaction. Will the world shatter impunity? Soldiers' feeds bet no. Yet in sharing evidence, they've armed us to prove otherwise.

Athens Awakening

Thunberg's 'Bare Minimum' Battle against Gaza Silence

Fresh from Israeli detention, climate and human rights activist Greta Thunberg arrived in Greece not as a victim, but as a fierce advocate for the oppressed. On October 6, 2025, the 22-year-old Swede spoke to hundreds at Athens' Eleftherios Venizelos International Airport, her message cutting through "Free, free Palestine" chants. Deported with 160 activists

from the Global Sumud Flotilla — a daring sea effort to breach Israel's Gaza blockade — Thunberg transformed her detention into a call against global complicity.

"Let me be very clear," she said amid applause and raised fists. "There is a genocide going on in front of our very eyes. A live-streamed genocide on all of our phones. No one has the privilege to say we are not aware... No one in the future will be able to say we did not know." The diverse crowd — Greeks and international allies — cheered, amplifying the

flotilla's failed bid for solidarity.

The flotilla, with over 40 vessels and 470 participants from 20 nations, launched last week as the biggest sea push for Gaza aid. Israel's 16-year blockade has worsened a crisis for 2.3 million, marked by starvation and siege. Bearing two tons of essentials — modest yet momentous — the convoy sought to expose the blockade's toll. On October 2, Israeli forces intercepted the boats, towing them to Ashdod and jailing crew at Ktziot prison. By Monday, 341 were deported; 138 remained, including Greeks, Swedes, French, Italians, Americans, and more.

Thunberg's address, timed before the October 7, 2023, Hamas attacks' second anniversary, shifted from personal woes to institutional betrayal. "I could talk... about our mistreatment... But that is not the story," she dismissed, ignoring her shoving by guards, trophy-like parading with an Israeli flag, and denied basics like food

and water. She focused on Gaza: "deliberate starvation under an illegal siege," a "part-time occupation" choking Palestinians for decades. "I will never comprehend how humans can be so evil... to deliberately starve millions," she said, evoking over 41,000 Palestinian deaths since escalation.

States, she argued, hold a "legal obligation to act to prevent and stop a genocide" — ending complicity, pressuring Israel, halting arms. Yet governments offer less than the "bare minimum," enabling an "attempt to erase an entire population." "Our international systems are betraying Palestinians," Thunberg charged, tying Gaza to Congo, Sudan, Afghanistan — victims of "extremely violent business as usual."

The flotilla embodied grassroots pushback — a "last resort" against failed leaders. "Our governments talk human rights... while failing," she noted, hailing it as "global international solidarity" where people reject complicit rulers: "My leaders... do not represent me." Shun heroics — "We are doing the bare minimum" — she urged amplifying Palestinian demands: lift the siege, end occupation, and deploy privilege against injustice.

Israel called the flotilla a "publicity stunt" aiding Hamas, denying genocide and affirming detainee rights. Its Foreign Ministry cited one activist biting a medic, dismissing abuse claims as "fake news." But Swiss, Spanish, and Greek accounts reveal harsher realities: sleep deprivation, beatings, prolonged bindings, and seized meds. French MEP Rima Hassan, arriving in Athens, claimed police "beat" her.

Thunberg and allies — including 27 Greeks — pledged persistence, their return fuelling defiance. The mission's thwarting magnified its cry: aid falls short; justice requires dismantling the blockade and violence. In a scrolling world blind to suffering, Thunberg's warning endures: "We cannot take our eyes away from Gaza." Leaders' response? The era's gaping sore.

Messages Received From Fraternal Parties

1. Communist Party of Australia
2. Communist Party of Bangladesh
3. Communist Party of Britain
4. Communist Party of Brazil (CPdoB)
5. Communist Party of China
6. Communist Party of Chile
7. Communist Party of Cuba
8. AKEL of Cyprus
9. Communist of Catalonia
10. Czech Communist Party
11. Communist Party of Renaissance Pole in France
12. German Communist Party (DKP)
13. Communist Party of Greece
14. Tudeh Party of Iran
15. Worker's Party of Ireland
16. Japanese Communist Party
17. Communist Party (Marxist) Kenya
18. Workers Party of Korea (DPRK)
19. Lao People's Revolutionary Party
20. Communist Party of Nepal (UML)
21. Communist Party of Nepal (United Socialist)
22. Communist Party of Pakistan
23. People's Party of Palestine
24. Philippine Communist Party
25. Portuguese Communist Party
26. Communist Party of Russian Federation
27. Communist Party of the Workers of Spain
28. Communist Party of Sri Lanka
29. JVP, Sri Lanka
30. Syrian Communist Party
31. Communist Party of Swaziland
32. Communist Party of Turkey
33. Communist Party of USA
34. Party of Communists of USA
35. Communist Party of Ukraine
36. Communist Party of Vietnam
37. New Communist Party of Yugoslavia



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AITUC Rejects Draft Labour Policy

The following statement was issued 9th October, 2025 by General Secretary, AITUC rejects draft labour policy “Shram Shakti Niti 2025” Demands Indian Labour Conference.

AITUC rejects the draft labour policy released on October 8, 2025 for very valid reasons. This draft policy named as, “Shram Shakti Niti 2025” has been unveiled as a unilateral diktat of the BJP government. This comes in a blatant violation to the established tripartite process. This deeply alarming and anti-democratic move has left the workers and the Trade Unions in a sense of shock and betrayal. AITUC urges upon the MOLE to immediately withdraw the draft and initiate discussions with the CTUs before finalising it for public opinion.

A labour policy means the

government’s comprehensive framework to regulate the workplace and manage the country’s employment landscape ensuring labour rights and protection. Discussing with the Central Trade Unions as the main stake-holders before drafting such a policy is a standard and crucial practice established in India. Only such a practice ensures legitimacy and effectiveness to the draft policy.

Consulting with trade unions is neither an option nor a formality; it is a cornerstone of sound labour policy. We condemn the increasingly high-handed manner of MOLE in releasing the draft labour policy bypassing the essential dialogue with the trade unions.

A national labour policy sets out a government’s strategy for its workforce. It should include job protection,

employment generation, social security including maternity benefit, hours of work, safety, skilling etc. The labour policy should uphold international labour standards and constitutional commitments. But the draft labour policy lacks credibility and

A cursory and quick glance of the draft policy reveals its blatant hollowness. The policy is intended to compliment the Labour Codes that are vehemently opposed by the Central Trade Unions. The policy does not address the most

Transition and in the background of incomplete and dubious data architecture the claims made in the draft are simply an eye-wash.

AITUC vociferously challenges the false narrative of universal social security built by the MOLE. The welfare schemes do not constitute social security. Every worker including the unorganised sector workers, daily wage workers, gig, casual, contract, agricultural, home based, domestic et al, should be provided with minimum wages and social security as legal entitlements and ensured by strict inspections. Any policy short of this shall not be accepted.

AITUC once again reiterates its rejection of this draft policy and calls upon the MOLE to withdraw the draft and initiate dialogue with the CTUs by long overdue Indian Labour Conference (ILC).



rings hollow. Seen in the background of BJP’s pro-corporate and anti-worker policies, the draft policy comes across as an insincere document seeking to legitimise its anti-worker stance.

contentious issue of job security, employment generation and mandatory minimum wages as per the Minimum Wages Act. In the absence of policy on Artificial Intelligence and Just

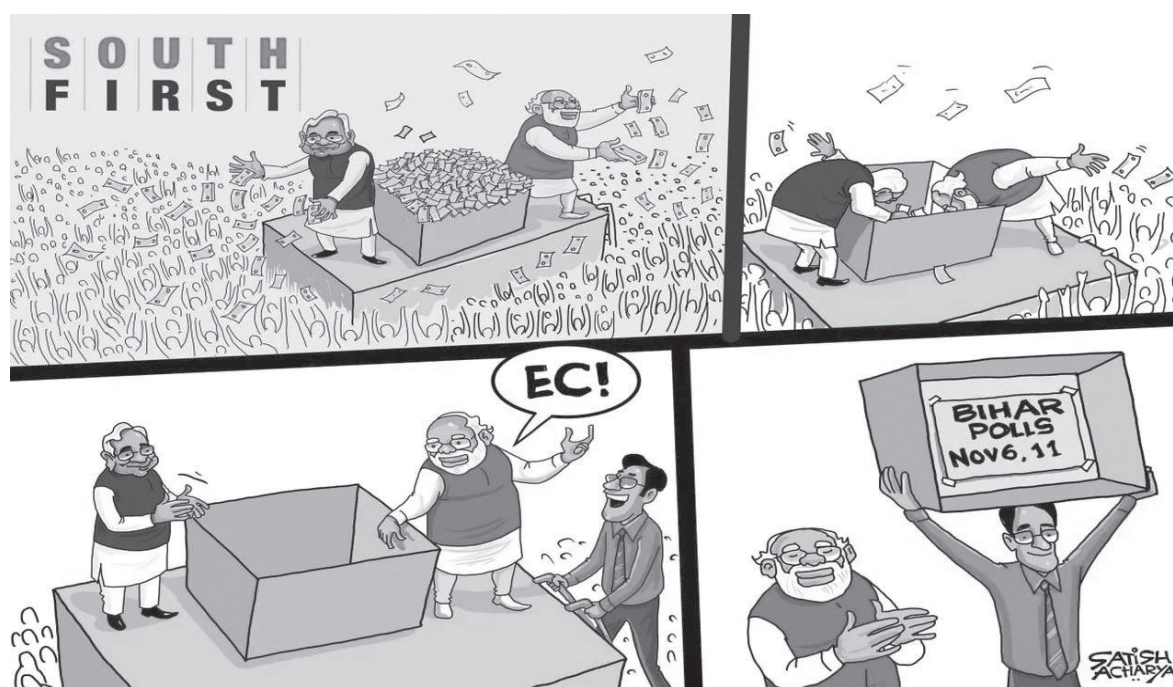
On Record ...

Ladakh lieutenant governor Kavinder Gupta claimed the region had returned to normal, evoking a sharp reaction from local leaders who asked the administration to lift all curbs and ease its heavy-handed approach.

The LG’s statement came on a day Ladakh continued to be calm, with markets reporting near-normal activities. However, curbs on the Internet and restrictions on businesses and other activities during early morning and evening hours remained. “The normality here on the surface is not normality. It is a fake normality. Internet is still suspended. The restrictions on people remain. The questioning of people and arrests are still continuing. Ladakh is no way normal,” Dorjay, who also heads the influential Ladakh Buddhist Association, told a media conference. – *The Telegraph*, October 7.

The father of the “mentally unstable” Dalit man accused of being a “drone thief” and lynched has alleged that policemen were present during the night atrocity in Rae Bareilly district but did nothing. Uttar Pradesh police watched and did nothing: Father of Dalit man lynched in Rae Bareilly. Rae Bareilly police neither denied nor confirmed the allegation directly, but told *The Telegraph* that a sub-inspector and two constables had been suspended. – *The Telegraph*, October 7.

Remember when mathematics meant proofs, theorems, problem-solving, logic, and rigor? Well, buckle up: the UGC’s new draft curricu-



lum wants to replace Euclid and Euler with Kala Ganana, Bharatiya Bijaganit, and divine digressions through the PurâGas and Darshanas. Yes, your future calculus course might begin with: “Let us first consult the Narada PurâGa to derive the quadratic formula.” The UGC has published a draft curriculum for undergraduate Mathematics degrees which is capable of destroying mathematics teaching in the whole country—and thereby crippling the nation’s scientific and intellectual future. This isn’t reform; it’s regression with Sanskrit subtitles. – *countercurrents.org*, October 5.

Ambedkar University Delhi (AUD) is facing sharp criticism after expelling four students and debarring two others, raising serious concerns over the fairness and transparency of the university’s disciplinary process. Students and faculty mem-

bers allege that the actions are arbitrary, aimed at silencing dissent and intended to undermine the newly elected student union. Student groups claim the proctorial inquiries preceding the disciplinary action were fundamentally flawed. In one instance, the Delhi High Court quashed the inquiry altogether. In other cases, the Court had to intervene to compel the administration to complete inquiries that were delayed well beyond the three-month limit set by the university’s own rules. Alleged procedural lapses include the absence of show-cause notices, denial of cross-examination and repeated last-minute cancellations of inquiry meetings. – *The Tribune*, October 4.

– Compiled by C. Adhikesavan

Culmination of Year-long Centenary Celebrations

GLIMPSES OF A MAMMMOTH PUBLIC MEETING AT KHAMMAM



In culmination of year long centenary celebrations of Communist Party of India (CPI) across the country, it is decided to organise a mammoth public meeting at Khammam City of Telangana state on 26th December 2025.

This city is about 200 km away from Hyderabad and is at the border of Andhra Pradesh state. CPI Telangana state council is determined to make the public meeting a grand success. A preparatory meeting was held in Khammam on October 5, 2025.

CPI senior leader, Central control commission chairman Dr K Narayana was the Chief guest of the meeting presided by CPI state secretary, MLA Kunamneni Sambasiva Rao, attended by CPI senior leader Syed Azeez Pasha, Secretariat member Palla Venkat Reddy and others. To make the public meeting a grand success, it is formally decided to mobilise the public from the neighbouring States of Telangana like Andhra Pradesh, Tamilnadu, Karnataka, Maharashtra, Kerala, Chhattisgarh and others. On the invitation of CPI Telangana state neighbouring Andhra Pradesh state secretary, National secretariat invitee K. Ramakrishna, Puducherry state secretary Saleem and National executive member from Tamilnadu T. M. Murthy also attended the preparatory meeting.

Speaking at the meeting

Dr. K. Narayana recalled the glorious history of Khammam and appreciated the Telangana state party for coming forward to host a historical Public meeting to conclude the nationwide CPI centenary celebrations.

CPI state secretary K. Sambasiva Rao assured that every effort would be made to make the meeting a grand success and be recorded in the annals of the history. He requested the neighbouring states party secretaries to join their hands in this historical event. On the sidelines of the meeting jathas, cultural programs, photo exhibition capturing the 100 year old history of communist party of India are planned. He said reception committee will be finalized and announced very soon.

CPI National secretary Palla Venkat Reddy said that it is a great honour and proud

moment for CPI Telangana state unit to organise the valedictory public meeting of the communist party of India is centenary celebrations.

CPI Andhra Pradesh secretary K. Ramakrishna said that they will take active participation to make the meeting successful.

T. M. Murthy assured that from Tamilnadu they will mobilise about 10,000 people. Saleem from Puducherry also spoken on the same lines.

CPI veteran leader, former legislator from Khammam, Puvvada Nageswara Rao, former national executive member Chada Venkat Reddy, CPI state assistant secretaries T. Srinivas Rao, E. T. Narasimha, AIKS General Secretary Ravulavenkayya, Akkineni Vanaja, M. Nageswara Rao, G. Eswaraiyah from Andhra Pradesh were also present.

