

January 2026 | Vol 4 | Issue 1
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FIGHT
IMPERIALIST

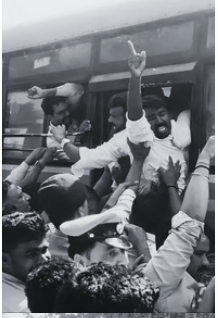
CONTROL
ON
EDUCATION

BRING
BACK
STUDENT
UNIONS

3 years OF
THE
SPARK
MAG



◆— UPDATES ON PEOPLE'S MOVEMENTS —◆



Job aspirants protest at Deputy Commissioner's office to fill vacancies in government jobs

Job aspirants in Dharwad, Karnataka staged a rally from Srinagar Circle to the Deputy Commissioner's office on December 1st, urging the Karnataka government to fill the large number of vacant seats in various state departments. The *Janasamanyara Vedike* and *Udyogaakankshigala Horata* organized the protest. Multiple protestors were detained by the police.

Padayathra against eco-tourism taken out by the Adivasis of Nagarhole

The Adivasis in Nagarhole have started a padayathra across 34 villages in the area to protest against the negative impact of safaris and eco-tourism on the people, flora, and fauna. The long march started on the 20th of December and is slated to continue till the 2nd of January. They have also held Gram Sabhas in all the villages on their way to put forward a demand for recognition of their forest rights. They have also demanded an end to NGOs that promote the anti-people, colonial model of conservation.



People protest across India to protect the Aravallis

December saw multiple protests across India against the Supreme Court's decision of setting an upper limit of 100 m for a landform to be qualified as the Aravalli hill range. The protesters cited concerns over mining, construction and commercial operations which could now be commenced in the hills, contributing to environmental degradation and the already worsening air quality. The Supreme Court was forced to retract its decision following a slew of protests.



Villagers in Raigarh protest against Ambuja Cement

Ambuja Cement's (an Adani owned enterprise) plan to forcibly acquire a Fifth Schedule area to construct an underground coal mine, was met with resistance by the villagers of Raigarh, Chhatisgarh. The mining operation would impact over 10 villages including the Kokdar forest, which is a permanent habitat for wild elephants. The villagers stated that mining would increase human-animal conflict and deplete groundwater. Earlier, the decision to cancel the project was already taken up by the local Gram Sabha.



Farmers protest against ethanol factory in Rajasthan

For a year now, thousands of farmers have been protesting against the construction of an ethanol factory in Rathikeda village, Tibbi, Rajasthan. The factory was opposed as it could poison air and groundwater threatening agriculture and people's health. On December 10th, protesters clashed with the police. The police used plastic bullets, tear gas and baton charges to fend off the farmers but were unsuccessful. On December 17th, the Rajasthan Government announced that the factory will be constructed in another state, marking a landmark victory for the farmers.



Protest in Mumbai highlights the rising Hindutva violence against Christians

On December 26th, the Bombay Catholic Sabha (BCS) along with Samvidhan Jagar Yatra Samiti (SJYS) organized a protest in Goregaon, Mumbai against the growing attacks on Christians across the country during the holiday season carried out by saffron goons. Christians across the country faced vandalization of churches, disruptions of Christmas prayers, and intimidation by individuals claiming to fight back against 'forced conversions'.



People of Bangladesh protest the killing of Sharif Osman Hadi

On 19th December, thousands of protestors took to the street in Bangladesh over the assassination of Sharif Osman Hadi on December 12th. Hadi was a youth leader who played a pivotal role in the 2024 pro-democracy uprising in Bangladesh, which brought down the autocratic rule of Sheikh Hasina. Set to contest in the 2026 elections, he was also a severe critic of India and its decision to provide sanctuary to Hasina, who was sentenced to death in November.



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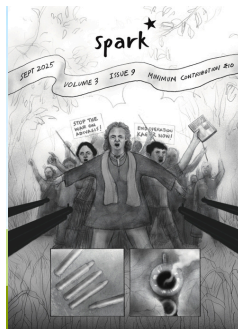


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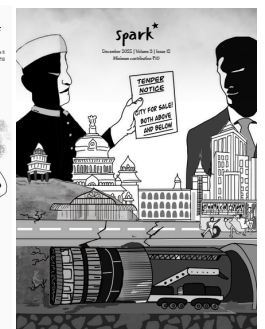
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Spark* is a monthly magazine run by students and youth. Today, the state and the corporate controlled media are constantly propagating fabricated news that suit their interests. This makes exposition of the truth an imminent task. Spark* aspires to provide an alternative perspective on issues that affect the masses. Please send your valuable opinion, comments, criticism, and articles to spark_karnataka@protonmail.com or call us at **8584056936**



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30 Questions and a Solution to Start Off Your Year

Dear Reader,

How does it feel to have witnessed another revolution round the sun, 12 flippings of the calendar pages, and 365 glances at the headlines showing the endless brutalities of the organised state squeezing the last drop of vital force from the scattered masses? Did you notice how the government in India is chipping away diligently at every social welfare measure that was 'given' to the people? How the rural poor is turning poorer with their last straw being snatched in the name of Ram in this RSS-BJP-led Ram Rajya? How the urban poor is being crushed under the bulldozer raj everywhere? How the new labour code is undoing the progress made historically by Communist struggles and labour movements throughout the world? Are you watching how the state is using its tentacles to strip the citizens of their voting rights while upholding the façade of an electoral democracy? Are you too struggling to access education, healthcare, transport, and employment? Are you overwhelmed by the Godi media's constant peddling of anti-minority hate that is blinding the people to these everyday acts of daylight robbery perpetrated by the government?

Have you been following how hundreds of Adivasis are being killed with impunity under Operation Kagar for merely protecting their jal-jangal-jameen and the right to dignified living? Did you tremble at the complicity of the Hon'ble Supreme Court in enabling razing of the Aravallis by putting a height limit on a two-billion-year-old weathering landform? Have you been able to find any 'conclusive data' regarding the direct correlation between higher AQI levels and lung diseases unlike our Ministry of Environment, Forest, and Climate Change? Can you spot a single spot in India that has not been scoured for mineral wealth, that has not seen state-sponsored eviction, that has not seen a severing of centuries of livelihood practices, and has seen some real compensation and rehabilitation into

even a comparable existence? Could you keep track of the number of floodings that took lives across India this year? Do you wonder who is to blame for these extremes, both political and climatic?

Alongside rising sea levels, do you feel the global wave of fascism crashing at your doorstep in the form of Hindutva? Do you see the extreme measures fascism is taking up to divide the people, trump up intense anti-minority hate, suppress working class movements, and crush dissent with an iron fist? Do you see the use of the state apparatus- be it the armed forces, the judiciary, the bureaucracy, or the executive, to ensure that the wealthiest can continue extracting more wealth? Did you come across the recently released World Inequality Report 2026 that states that less than 0.001% of the population (<56,000) hoards three times more wealth than half of humanity combined? Does this vulgar polarisation of wealth and society make you angry?

Do the continued killings of the Palestinian children and people by the Israeli Occupation Forces make you wish for the abolition of the US-backed settler-colonial state of Israel? Does the US trumping up a war frenzy against Venezuela make you wish for the death of this imperialist system that values oil more than human lives? Do you see the price that the Sudanese people are paying for defending their resources against a UAE-backed militia, a price so hefty that it is visible from the heavens? Are you longing for an end to this overwhelming misery, bloodshed, starvation, and displacement?

Amid all this din, do you also notice the people spontaneously rising in resistance against every wrong and injustice done to them? Do you see how the workers and farmers are unitedly fighting against agrarian distress and the new labour codes? Did you see the deluge of protests against the Aravalli judgment that made the highest court retract its decision? Do you see how struggles against displacement are becoming an integral part of people's lives, blurring



EDITORIAL

the rural-urban, farmer-fisher, and religious divides? Are you watching how the precarity of jobs is pushing even white-collar workers to rise in protest against their employers and making the unemployed spill into the streets?

Have you seen the global support for Palestine, particularly in the form of the vehicles of solidarity like the Freedom Flotillas? Are you watching the massive workers' protests in the advanced capitalist countries that expose how these states are unable to pacify their working classes anymore? Did you see the unemployed, underpaid youth leading rebellions against the corrupt governments of Nepal, Indonesia, Timor-Leste, Madagascar, Mexico, Morocco, and Bulgaria? In this age of advanced multi-polar imperialism do you see the possibility of revolutions coming closer and closer?

If you do, dear reader, then let us become travellers together on the path less traversed, the path of the communist alternative. With the deepening crisis of world imperialism, the relevance of the communist movement becomes even stronger today as we observe the 100th year of its inception in India. For this very reason, we do not stop at just telling you that it is raining outside, rather we tell you that the rain has been caused by the excesses of this imperialist epoch.

Guided by your unwavering support we hope to carry this dream on and imbue *you* to dream of a world free of inequality and exploitation, where no class thrives on others' labour, and where the doom of the world does not hang over us like the Sword of Damocles.

Sangolli Rayanna and the Peasant Guerilla Uprising of Nandgad

Sushant

“My last wish is to be born again in this country to fight against the British and drive them away from the sacred soil.”

*- Sangolli Rayanna
(before his execution)*

Sangolli Rayanna (15 August, 1798 - 26 January, 1831) was a revolutionary and guerrilla commander of a peasant uprising against the British, whose struggle was not merely against British rule, but also against the feudal order that crushed the peasantry. Rayanna fought against colonial plunder to defend peasants, herders, and artisans from exploitation.

Colonial Shock and Peasant Ruin in Karnataka

After the death of Tipu Sultan in 1799, Karnataka was subjected to British colonial restructuring through subsidiary treaties, indirect rule, and revenue extraction. The British did not abolish feudalism, rather, strengthened it using landlords and elite castes as intermediaries. All the progress under Tipu was overturned. Land was taxed regardless of yield, irrigation systems declined, village commons and rural markets were eroded, and peasants were subjected to coercive tax-collection. Peasant-soldiers were disbanded, customary rights were ignored, and moneylenders flourished. This transformation created a semi-feudal, colonial rural order, which destroyed Karnataka's agrarian economy. Resistance was inevitable, and in the first half of the nineteenth century, a string of armed uprisings against the British occurred, in which the peasantry took the initiative. Their anti-colonial and anti-feudal struggle charted the course of guerrilla warfare based on the peasantry as a way out for liberation. Rayanna's struggle was not an isolated revolt, but part of a broader wave of peasant insurgencies in Karnataka.

Kittur Uprising (1824-25)

Sangolli Rayanna was born in Sangolli village, in the Belagavi district of the Kittur principality, to a shepherd community (Kuruba Gowda). His family had a fighting tradition and was loyal to the Desais of Kittur. Rayanna rose to the rank of Shetsanadie (Commander-in-Chief) of the Kittur armed forces during Rani Chennamma's rebellion against British Colonialism (1824). After her defeat and imprisonment (1825), most feudal leaders surrendered, but Rayanna did not. Rayanna was imprisoned, half of his land was confiscated, and heavy taxes were imposed on the other half. After his release in 1826, he returned to his village, where he witnessed the suffering of peasants. This experience increased his anger against the feudal-colonial masters and shaped his later strategy of warfare.

Sangolli Rayanna's Guerrilla Warfare (1829-31): A Peasant Military Innovation

Rayanna organised small guerrilla formations and started guerrilla warfare in 1829. This allowed flexibility, secrecy, and survival against a better-equipped colonial force. Forests, hills, ravines, and rural paths of Nandgad (Malnad Terrain) and the surrounding regions were used as natural fortresses. Guerrillas disappeared into familiar terrain after striking the targets. They did stealth attacks on British outposts, government offices, revenue officials, usurers, landlords, enemy supply lines, and informers. Rayanna's army lived among the people, villagers provided them with food, shelter, and intelligence. This social base, not weapons, sustained the struggle. He started with 100 men, and in a few months, his army had ~5000 members. His army had a broad caste composition (Bedas, Lingayats, Kurubas, Muslims, Siddis, Bovis, etc.) and none of them were landlords.



He ensured the practice of inter-dining and non-seclusion among his army. Betrayed by a spy, Rayanna was captured by the British army and later hanged from a banyan tree outside Nandgad village on January 26, 1831. But Rayanna's execution did not end the resistance, instead, it ignited a wider peasant revolt. Sangolli Rayanna became a martyr championing the people's cause.

Sangolli Rayanna: A Symbol of the Struggle of the Oppressed

The history of India's struggle for freedom from British imperialism has long been dominated by revolts of Kings and Queens, as well as elite leaders of the Congress. Colonial and post-colonial historiography has systematically erased the movements of peasants and workers, and mass leaders who emerged directly from the oppressed and waged armed struggle. British imperialism and its feudal collaborators killed Rayanna. But he lives on among the people. He lives in the collective memory and resistance of the oppressed peasant communities. Rayanna's glory and bravery are reflected in the 'gee gee padas' (native folk songs) and dramas. These songs were orally transmitted, sung during jatras, village gatherings, agricultural work, and martyr commemorations at Nandgad. Sangolli Rayanna was not only a freedom fighter— he was a pioneer of peasant guerrilla warfare, a leader forged by class struggle. At a time when peasants fight to survive under neoliberalism, state support to agriculture is withdrawn, increasing debts are leading to farmer suicides, and corporate control over agriculture is increasing, Sangolli Rayanna's struggle inspires. He stands as a reminder that true democracy and freedom cannot exist without agrarian justice, and that the oppressed have always found ways to fight back.

A Report on Karnataka's Crumbling Education Sector

Saniya



A neglected govt. school in Udupi, Karnataka

Karnataka's education system, over the past few years, shows the decay of public schools and colleges. Poor results in schools and heavy commercialization of education make clear how the government's policies deepen class divides and keep education inaccessible.

SSLC (10th state board exam) pass rates dropped to 62.34% in 2025 from 73.46% in 2024 and 83.89% in 2023, 10% fall each year that reveals basic failures. The state government, instead of looking into improving the quality of education, dealt with this by reducing the passing marks by 10% and increasing grace marks by 10%. ASER 2023 shows that fewer than 70% of 14-16-year-olds can read class 2 Kannada text and under 40% can do simple division. Karnataka also scores low on the national Performance Grading Index (PGI). Around 25-26% of teaching jobs in primary and high schools stay empty, filled by temporary guest teachers. Lack of infrastructure like poor buildings, toilets, drinking water supply, and electricity causes students to drop out. In response to falling enrollment the government plans to close 25,000+ schools and merge those with 700 Karnataka Public Schools (KPS), a model similar to Kendriya Vidyalayas, funded by a ₹2,000 crore loan from the Asian Development Bank, likely with fees that will exclude poor families.

Government schools are systematically weakened so that students shift to private ones, where nursery fees reach ₹1.5-2 lakhs and parents take loans on EMI and are trapped in debt. The state

shrugs off responsibility by saying it cannot control these fees. Reports from the RTE Cell and the Council for Social Development show that Karnataka's annual budget allocation towards education was less than the national

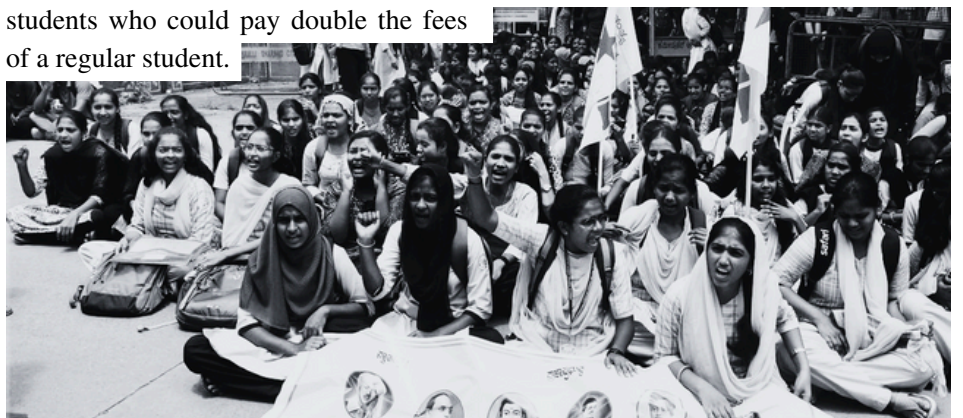
average, with RTE compliance rate at 23.6% as compared to the national average of 25.5%. In 2024-25, only 1.45% of Karnataka's Gross State Domestic Product was spent on education.

Higher education follows the same path. The enrolment rate is 36.2%, as many students are forced to discontinue education after high school. Only 31% of pre-university colleges are run by the government, private ones take the rest. Renowned state universities in Mysore, Dharwad, and Mangalore run on less than 30% of faculty requirement. Government First Grade Degree Colleges heavily depend on guest lecturers who are underpaid, without any job security, relieved and forced to reapply after every semester. Students miss classes for months in the beginning of every semester which makes many turn to gig-work during that time. This way, our education system maintains the status quo instead of challenging it. Earlier, a management quota was introduced in the University of BDT College of Engineering, Davanagere. 50% of the seats were reserved to students who could pay double the fees of a regular student.

This move to introduce management seats in a government college was protested by the students.

The BJP in Karnataka was quick to bring in NEP 2020 in 2021 which encouraged private control. The Congress government scrapped it in 2023, but years later, no new state policy exists. Bans on student unions in universities suppress student voices. They are replaced by selected councils that side with college administrations instead of fighting for issues like fee hikes, staff shortages, or special seats for payment. Students are left with no real platform to address their issues.

The government makes education a commodity for those who can pay. Low spending, school closures, no faculty recruitments, rising fees, and paid seats, all keep most people out. While NEP 2020 pushes this across India, Karnataka's nominal scrapping of NEP does nothing to stop private takeover. Real change means more funding, 6% of state income towards education to be spent on permanent teachers, regulation of exorbitant private fees, bringing back student unions, and fixing infrastructure. 25% of the total budget must be earmarked for education. Without this thrust, the influence of imperialist banks like ADB and World Bank will only strengthen over time. We need to push back against a system that keeps inequality alive and turns education into something only the wealthy minority can access, perpetuating the existing divides of inequality in the society.



State govt. students protest lack of school infra in Dharwad, Karnataka

The Myth of Decolonisation of Education

Sachin

“One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding.”

- Paulo Freire

(Pedagogy of the Oppressed)

At the Sixth Ramnath Goenka Lecture, Narendra Modi talked about decolonising education, freeing India from a slave mindset imposed by the British who framed a policy based on Macaulay’s ‘Minute on Indian Education’ (1835). He also praised the National Education Policy (NEP) 2020 as an effort to decolonise education. While Bhakts are parroting this line, many Dalit scholars are upholding Macaulay as a liberator. What remains missing is an understanding of decolonisation and India’s failure at it despite 70+ years of formal independence.

In reality, pre-colonial education was deeply hierarchical. For centuries, Shudras, Dalits, and women were legally excluded from access through texts like the Manusmriti. They faced humiliation, punishment, and often execution for even trying. Despite few reform movements, pre-British education remained the property of Brahmin men.

Macaulay’s Minute and Colonial Education in India

“The ruling ideas of each age have ever been the ideas of its ruling class.”

*- Karl Marx and Friedrich Engels
(The German Ideology, 1845)*

British education policy in India emerged purely from the material needs of colonial governance. The decisive turn came with Thomas Babington Macaulay’s ‘Minute on Indian Education’ (1835), which advocated English as the medium of higher

education and dismissed native knowledge systems as inferior.

Macaulay’s aim was explicit: to create “a class of persons Indian in blood and colour, but English in taste, opinions, morals and

intellect,” that would mediate between colonial rulers and the colonised. Colonial education systematically obstructed India’s scientific and technological development being oriented toward training for clerical, legal, and administrative roles. Pre-colonial India was rich in artisanal knowledge and technical skill (e.g., Mysore industries under Tipu, textile industries of Bengal and Bihar, etc.), which were systematically destroyed to create markets for the British. However, it also weakened the Brahmanical monopoly on knowledge. Ideas of European renaissance created space for some social reforms.

Colonial rule did not dismantle caste, but access to literacy and schooling for Dalits and backward communities increased. English education became a tool that many Dalits, women, and marginalised communities used to challenge caste authority and enter public life. But these reforms cannot justify Macaulay who was a colonialist, committed to advancing a colonial state. He had no interest in mass education, no belief in equality, and no respect for democratic participation, neither in India, nor in Britain. Colonial education also led to cultural alienation, elitism, and a disconnection from productive labour.

Indian State and Its Failure at Decolonisation

Today, education remains deeply



An English Missionary with the villagers

exclusionary. Schools and universities are dominated by the forward castes and classes. Dalit children are made to sit separately, denied the right to eat with others, forced to clean toilets and school premises, and subjected to daily humiliation, driving them to suicide. There is no thrust towards any discipline that does not serve the market. A decreasing education budget and privatisation is reducing accessibility.

No decolonisation of education started after 1947 since the colonial structures were retained that served the bourgeois and landlord classes. Any educational reform was nipped in the bud e.g., in Kerala, the elected CPI government was dismissed on 31 July 1959, after educational and land reforms. The progressive recommendations of the Kothari Commission (1964-66) were never implemented, but the recommendations of the Ambani-Birla Report (2000) to privatise education were eagerly implemented.

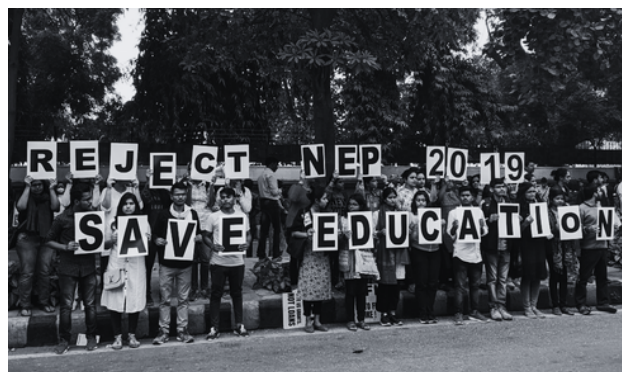
From the 1990s onward, education policy increasingly aligned with imperialist influences dictated by the World Bank and IMF, emphasising skills, efficiency, and market logic. With the arrival of LPG (Liberalization, Privatization, Globalization), education is no longer a ‘merit good’ or a universal right, but a commodity which can be bought and sold. Those who can afford it (or have to take out an education loan) become wage slaves for foreign capital.

National Education Policy (NEP) 2020: Saffronised Colonial Education

In the name of decolonising, NEP combines Brahminism with neoliberal policies, mythifying 'Indian Knowledge System' while marginalising critical scientific ideas on education. The NEP is a result of the demands of the World Bank and the World Economic Forum to supply cheap labour to the MNCs and their Indian brokers. Instead of providing free education to all and investing more in public education, NEP is promoting privatisation, and merger and closure of government schools. In the last decade (2014-2024), around 89,441 government schools closed in India while over 42,000 private schools were opened. At the same time, while criticising colonial influence, the government invites foreign universities to set up campuses in India. While criticising English and speaking about education in 'mother tongues', NEP imposes Hindi in a country with thousands of languages.

Anti-imperialism: Only Path to Decolonisation

Decolonisation is not merely an intellectual or cultural reform but an integral part of the revolutionary process aimed at fundamentally transforming the economic base and liberation from imperialist control. This requires an emancipation from imperialist control of the social production system that will transform the superstructure in its wake. Also, decolonisation must not imply a return to the pre-British modes, it must reject both colonial control and Brahminical tyranny. Education is an 'ideological state apparatus,' and it can be decolonised only when there is democratic control of people over educational institutions. This requires universal, free, tailored, and quality education for all, fit for the diversity of India. Until education serves the interests of workers, peasants, oppressed castes, and women, decolonisation will remain a distant dream.



Nationwide protests against NEP

THIS MONTH IN HISTORY

January 1, 1959- Cuban revolution was completed after intense guerilla warfare under the leadership of Comandante Che Guevara and Fidel Castro who drove out US-backed dictator Fulgencio Batista.



January 1, 1994- The Zapatista uprising began in Mexico. The indigenous people in Chiapas, Mexico declared war against the government leading to a 12-day armed rebellion. The uprising was led by the Zapatista Army of National Liberation (Ejército Zapatista de Liberación Nacional). They occupied buildings, and thousands of acres of land were seized.

January 2, 1989- Communist playwright and director Safdar Hashmi was brutally attacked on 1st January, 1989 by Indian National Congress party goons during his play 'Halla Bol; in Ghaziabad. He succumbed to his injuries the next day.

January 15, 1919- German communist revolutionaries Rosa Luxemburg and Karl Liebknecht were cruelly imprisoned and shot by Freikorps (a right-wing Paramilitary group) officers. Their bodies were dumped in Berlin's Landwehr Canal and Berlin zoo respectively.



January 17, 2016- Rohith Vemula died by suicide in HCU after facing casteist harassment from the administration that was backed by the BJP. His death sparked nation-wide protests demanding an end to institutional casteism, to ensure the safety of backward caste students.

January 21, 1924- Vladimir Lenin, the leader of Russian Revolution and the great proletarian teacher, died of a brain haemorrhage at the age of 54. He led the Bolsheviks to victory over the Tsar and the bourgeoisie in the October Revolution of 1917 establishing the world's first socialist government.



January 30, 1968- Beginning of the Tet Offensive in Vietnam as North Vietnamese troops attacked 36 provincial capitals and 5 major cities in South Vietnam, including an attack on the US Embassy in Saigon and the presidential palace.

January 31, 1943- German Sixth Army surrendered at Stalingrad, marking the first defeat of Hitler's armies in World War II.

Bring Back Student Unions!

Harish

Let them study; certainly let them study. But let them also acquire knowledge about politics and jump into the fray and devote their lives to it, when the need arises. Offer their lives to this cause. There seems to be no other way.

- Bhagat Singh (*Students and Politics*)

A student union is a democratic body of elected student representatives that exists in an educational institution. The student union participates in decision-making processes, ranging from minor day-to-day matters to representation in the highest decision-making bodies at various levels of the institution [from academic (course structure and content) to administrative (students' welfare, hostel, etc.) as part of the senate]. Student unions still have these rights despite several limitations imposed by the Lyngdoh Committee Report (2006). One example is the student union of Jawaharlal Nehru University (JNUSU). Despite constant attacks and curtailing of power, JNUSU continues to hold annual elections in which students elect their representatives.

Student unions uphold the interest of the students, holding university management and the government accountable. They organise dissenting students through protests, boycotts, hunger strikes, and gheraos, depending on the urgency of the situation. Historically these unions have acted as laboratories of democracy, centres of political education, and engines of social change.

Student organisations and unions in Indian politics date back to the freedom struggle against British colonial rule. Dadabhai Naoroji founded "The Students' Literary and Scientific Society" in 1848 as a forum for discussing society. The students at King Edward Medical College, Lahore, protested against academic discrimination between British and Indian students, marking the first student strike in India. In the Swadeshi movement, students led massive protests, boycotts, and burning of

foreign products. Disillusioned by Gandhi's non-violence, Bhagat Singh and his comrades formed the Naujawan Bharat Sabha in 1926 to propagate revolutionary politics among students and youth, and the Lahore Students Union (1928) for student politics. In the days of HRA and HSRA (1925-31), a total of 1192 students, all under the age of 15, were convicted for political activities. All Bengal Students' Association (ABSA) and All India Students' Federation (AISF), both formed in 1928, played a crucial role in organising students against British imperialism. These student groups never functioned merely as campus bodies concerned with examinations or hostels, but acted as organic allies of progressive struggles, often serving as organisers, propagandists, underground cadres, and intellectual leaders of mass movements.

Student unions had a crucial role in the Telangana peasant movement. As the formal independence of 1947 failed to solve the problems of the masses, student unions became grounds for the birth and advocacy of movements throughout India. The crucial break came through the Naxalbari uprising of 1967, that changed the face of student movements in India forever. At the call of Com. Charu Majumdar, thousands left their studies to join the struggle for land and political power in the rural areas facing unprecedented repression from the Indian state. Hundreds of students laid down their lives in this uprising that continued well into the 70's.

Student unions were at the forefront of opposing the corruption and autocracy of the Indira government during the 1975 Emergency. Students led different language, nationality, and statehood demands across India. 1990s onward, with the introduction of neoliberal reforms, progressive student organisations have played a prominent role in opposing it. In 2019, when the BJP government attempted to enact the NRC and CAA, student organisations stood at the vanguard of the resistance.

From the anti-colonial struggle against British rule to contemporary movements resisting the attack of Hindutva fascism on education and society, students have played a decisive role in mass movements.

This is how they are brought into direct conflict with the Indian state. This has often resulted in severe repression, including bans on student union elections in states such as Karnataka linking unions with violence in order to legitimise such repression. Alongside this repression, there has also been an alienation of students from politics, resulting in an overall setback to student movements. This has been caused primarily by privatisation of education since the 1990s, rising educational fees, the structural weakening of arts and science disciplines, the expansion of market-oriented education, and the rise of engineering colleges with placement-driven cultures that make careers heavily dependent on management, and rising unemployment. Together, these factors have increased the burden on students and systematically distanced them from politics. With the introduction of the National Education Policy (NEP), these conditions will worsen.

Karnataka has had an active ban on unions since 1989 while having the highest density of institutions of higher education. Despite Karnataka politicians like DK Shivakumar, Vishweshwara Hegde Kageri, Roshan Baig, Shobha Karndlaje, B K Hariprasad, and others starting out and rising in the hierarchy as student leaders in the '70s and '80s, they are continuing the ban. Only recently, after continued pressure from student organisations, a committee is being constituted to review the ban on unions. In Karnataka any dissent from the students is met with suspension and sometimes even expulsion. As the attack on institutions of public education is at an all-time high it is imperative to highlight the demand for restoration of student unions and student elections in Karnataka, rejuvenate campus politics, and strengthen student movements as a whole.

POCSO: Prevention of Criminals being Seized for Offences

Anoushka

On November 28th, Shivamurthy Murugha Sharanaru of Chitradurga Murugha Mutt was acquitted of sexual assault of two minors by a trial court in Chitradurga district. The victims, 2 girls aged 15 and 16 escaped from the hostel run by the Mutt and lodged a complaint with the Mysuru Police accusing him of assaulting them for several years. The minor survivors also mentioned that 11 other girls were also being sexually assaulted by Shivamurthy. Soon a second FIR was filed by a young girl aged 12 and her mother accusing the seer of the same. Shivamurthy along with others from the mutt were arrested for offences against the POSCO act on 1st September, 2022. After 14 months in judicial custody and being repeatedly denied bail, he was granted conditional bail by Karnataka High Court in November 2023, and a year later the trial court ordered his release in October 2024. Importantly, Shivamurthy is a respected figure among those in power, before his arrest in 2022, he gave an “istalinga deeksha” to Congress Leader Rahul Gandhi and had many politicians cueing up to meet him, including the Union Home Minister, Amit Shah.

This is not the first time an influential figure has been unjustly protected from facing the provisions under the POSCO act. BS Yediyurappa of the BJP and ex-Chief Minister of Karnataka, had a chargesheet filed against him for the sexual assault of a minor. The survivor, a 17-year old girl, came to the politician seeking help for another case of sexual assault that she had faced. The police did not seize any CCTV footage from Yediyurappa's house, where the incident occurred, there was no recovery of digital evidence or DNA evidence by the police. The Karnataka High Court restrained the Criminal Investigation Department from arresting former CM BS Yediyurappa in connection with the POCSO case. While the trial court took cognisance again on February 28, the High Court stayed the proceedings in March - meaning that the proceedings have been postponed indefinitely. Why is our judicial system so keen on protecting such monsters who prey on children? How many more cases will go unnoticed or how many perpetrators will walk free without facing due punishments? How many victims will be denied justice by the very system meant to protect them?

Bhima Koregaon case: Delays and Recent Developments

Kamran

The Bhima Koregaon case represents a collision between civil liberties and state power, where an investigation into caste violence morphed into a complex narrative of conspiracy, digital espionage, and the indefinite incarceration of India's leading intellectuals and activists. On January 1st, 2018, during the 200th-anniversary commemoration of the Battle of Bhima Koregaon, a historic victory of Mahad soldiers against the Peshwa army, a symbol of Dalit assertion, was marred by violent attacks from mobs, resulting in one death. Initial police FIRs named Hindutva leaders Milind Ekbote and Sambhaji Bhide as the instigators of the riots.

Later, the authorities shifted focus to the Elgar Parishad, a peaceful conclave held a day prior. The investigation alleged that the event was organised by the banned CPI (Maoist) and arrested 16 activists alleging them to be part of a sinister plot to overthrow the government and assassinate the Prime Minister. The prosecution relies on letters found on the computers of the accused. However, forensic analysis by the US-based firm Arsenal Consulting revealed that the evidence was planted using NetWire, a commercial malware, for 22 months prior to their arrests. The digital timestamps showed files were created using versions of software (Word 2010) that was not even installed in the computer of one of the accused.

The Bhima Koregaon case is a grim testament to how anti-terror laws are being repurposed to silence ideological opposition, turning the justice system into a tool of political vendetta. The state's primary tool for indefinite incarceration has been the Unlawful Activities Prevention Act (UAPA), specifically section 43D(5) which makes jail the rule and bail the exception. The human cost of this legal gridlock is most tragically exemplified by Fr. Stan Swamy who was denied medical bail despite him suffering from advanced Parkinson's diseases which eventually led to his death in judicial custody on July 5th, 2021.

Recently Jyoti Jagtap was granted interim bail on November 19th by the Supreme Court of India and also Prof. Hany Babu was granted regular bail by the High Court of Bombay on December 4th. As of now 4 out of the 16 accused are still behind the bars. Taking into consideration that the charge sheet filed was 20000 pages and had 363 witnesses the Bombay high court has admitted that the chances of completing the trial in the near future are bleak.



The 16 activists arrested in the Elgar Parishad case

An Orphan with a House:

ONLINE SUBMISSION

Abuse, Alienation, and the Indian Middle-Class Child

Zaid

Not Poor Enough to Protest, Not Free Enough to Breathe

The Indian middle-class child is caught in a dialectic of illusion and alienation. Born into homes with brick walls, school uniforms, smartphones, and status anxiety, they are told they are “blessed” but what they carry within is not gratitude, but guilt. They are orphans with a house: materially sheltered, emotionally exiled. The contradiction is stark they are surrounded by adults who provided for their stomachs but starved their spirit, who claimed to raise them with love but raised them on fear, obligation, and control. This is not family. It is a unit of production, disguised as care.

The Family as a Bourgeois Micro-State

Lenin taught us that the state is a tool of class domination. Likewise, the middle-class Indian family functions as a microcosm of the authoritarian state: top-down hierarchy, zero accountability, violence justified as “discipline,” and emotional coercion sanctified as “tradition.”

- Fathers act as unaccountable autocrats.
- Mothers become enforcers of emotional guilt.
- Children are conditioned to obey — not question.

To seek autonomy is framed as betrayal. To suffer silently is called “maturity.” The family demands not just obedience — but internalized obedience. This is ideological control. This is false consciousness within four walls.

Gratitude as a Gag

“You are lucky.”

This phrase haunts the middle-class child. It is the rope that binds their tongue when they cry out. Because they have food, clothes, and school fees, their pain is denied. But material provision is not emotional validation. One can have a ceiling fan and still suffer heatstroke of the soul.

In this class, gratitude is weaponized. Suffering is not acknowledged, it is policed. A child who complains is ungrateful. A teen who resists is “spoiled.” An adult who questions is a “failure.”

“We sacrificed everything for you.”

The sacrifice, always cited, is never interrogated. Was it love — or was it the reproduction of class pride through children’s performance?

Alienation in the Age of Appearances

This generation is asked to smile in photos, excel in exams, and present well-adjusted social media identities — all while battling invisible violence:

- The slap before school - The humiliation before guests.
- The comparison to neighbours - The threats of disowning.
- The surveillance masked as love.

Middle-class Indian children are not free. They are emotionally outsourced to tuition teachers, therapists (if privileged), or worse to silence. They are alienated from their bodies (shamed), their minds (policed), and their choices (controlled). Marx called alienation the root of all misery under capitalism. In the home, it is even more insidious because it comes wrapped in the language of “what’s best for you.”

The Cult of “Good Children”

A “good child” in the Indian middle class is not one who is happy, curious, or free — but one who is obedient, silent, and productive. This is not parenting. This is industrial conditioning. Middle-class parents often seek to manufacture human capital, not raise conscious citizens.

- You must score well — or you’re a failure.
- You must suppress — or you’re “dramatic.”
- You must adapt — or you’re a disgrace.

This is how abuse is normalized and passed on. Each generation is told, “We were hit too — it made us better.” But it didn’t. It made them fearful, emotionally stunted, and angry — and that anger is passed down.

Breaking the Emotional Caste System

The Indian middle class suffers from an emotional caste system, where children are treated not as people, but as extensions of family status. Their dreams are managed, their feelings invalidated, their suffering gaslit. This system survives not through open violence but through emotional blackmail, cultural guilt, and economic fear. To break it is to rebel not with hate, but with truth. A revolutionary child is not one who throws a stone, but one who refuses to perform gratitude for survival. They begin by asking: Why must I thank my jailer for feeding me?

“A house is not a home if it suffocates. A parent is not a guardian if they guard only their ego”

The Ballad of Sangolli Rayanna *Sushant*

On the rocks of Nandagad
Rayanna stood tall,
He stole the sleep
of Landlords and the Company.

No forts, no flag,
No cannons, no crown on his head,
The forest was his kingdom,

The night his armour.
He moved from hill to hill,
from village to village.
From the tears of peasants
He lit the fire of war.
He did not fight to sit on a throne,
but for the furrows of the field.



The Labour Codes for, of, and by the Bourgeoisie

Vidya

Withdrawing 29 central legislations and replacing them with four Labour Codes (the Code of Wages, the Industrial Relations Code, the Occupational Safety, Health and Working Conditions Code and the Code on Social Security), the Union Government's Ministry of Labour & Employment has removed hard won labour rights legislations in one fell swoop. These 2019 Codes were passed without tripartite consultation between workers, employers and representatives at the Indian Labour Conference (ILC). Unsurprisingly, this order saw representatives of big business chime in with glee with the Director General of Confederation of Indian Industry (CII) calling it "a historic milestone for India's labour landscape.", while the organised sector unions and workers' organisations have been raising objections. The unorganised sector that constitutes almost 90% of the workforce, have a significant stake in these developments. The Labour Codes claim to herald transformational changes by 'reducing compliance burden' aligning with 'global standards'. The November 21st notification bringing the four Labour Codes leaves no doubt regarding whose interest the current regime serves.

A quick look at the legislation will reveal that all 'rationalising' and 'simplifying' is for the sake of big business. An example of this appears in the Occupational Safety, Health and Working Conditions (OSHC) Code, which effectively repeals the Building and Other Construction Workers (BOCW) Act of 1996 that laid out roughly 180 rules to ensure worker safety at construction sites. The OSHWC will now depend on a web-based process to ostensibly ensure safety of the workplace and minimum wage implementation. In the name of 'flexibility', working hours can be stretched beyond the hard won limit of 8 hours a day via overtime and flexible rosters. These provide the employers with flexible production schedules while

the workers, particularly those on contract, are compelled to accept this flexibility in order to retain their jobs.

The union government claims that the four Labour Codes align with global standards by allowing women to work the night shift. Nowhere does it recognise that women, already severely underpaid, would be compelled to take these night shifts at the risk of their safety and job loss. This is coercion cloaked in the liberal façade of gender equality. While the Labour Codes speak of including gig and platform workers within the ambit of workers, it does not speak of providing them job security. The Social Security Code speaks of creating one welfare board for all unorganised workers without any distinction between beedi, salt, mining, construction and other sectors. This code also expands the threshold for workplaces that qualify for safety committees, in some instances from 100 to in some instances from 100 to 300 employees, reducing regulatory compliance for a wide net of employers/companies.

The Codes of Wages brings with it a replacement for the regulatory powers of labour inspectors. The new Inspector-cum-Facilitator System moves away from enforcement of worker rights to serving the employer by blatantly stating that it intends to move away from punitive enforcement of workers' rights. With labour inspectors turning into advisors, it will now provide guidance, presumably for the employers, and focus on boosting productivity. Further, this Code creates ambiguities by failing to define and differentiate between 'worker' and 'employee' and undermining existing protections. Instead of setting a statutory minimum wage, the new 'floor wage' pushes the minimum wage downward. In fact, instead of mandating worker rights like Dearness Allowance (DA), the Codes 'endeavour' to revise DA twice yearly essentially rolling back worker rights. And worst of all, the Industrial Relations



Protest against the labour codes

(IR) Code creates Fixed-Term Employees (FTE). Every FTE worker will remain in constant fear of non-renewal of contract. Here, no explanation need be given for non-renewal and therefore no scope for appealing dismissal. The most egregious method of undermining worker rights is by curtailing the right to strike. The IR Code requires a 14-day notice period for all establishments irrespective of type or size, prohibiting strikes during conciliation proceedings and expanding the definition of strike to include mass casual leave. Furthermore, as per the Codes, a trade union with at least 51% of workers as members will be the sole negotiating union. Even institutions like Tribunals are weakened as governments can defer, reject or modify their awards. In the name of simplifying, streamlining, rationalising, universalising and consolidating, the Labour Codes are nothing but a generous gift to the employers/companies. When unemployment is high, jobs are scarce and, for many, livelihood is a matter of life or death, the current regime invigorates and galvanises its support through systematic polarisation on caste and communal lines. And it does so while serving the ruling class through the use and abuse of the institutions of governance. This salvo of anti-worker legislation should force us to evaluate the ways to organise and unite. Every single day the line between the working class and the agents of imperialism are growing sharper. The question is, are the barricades ready?

BLOs' Deaths Expose SIR, the Killing Machine

Sreeganga

A wave of suicides and sudden deaths among Booth-Level Officers (BLOs) across India was reported without much media attention towards the end of 2025. The deaths clearly point to the coercion, overwork, and institutional apathy from the Special Intensive Revision of electoral rolls and its creator the Election Commission (EC), which turned the BLOs into victims of a high-pressure exercise. From various reports, there have been at least 37 deaths of BLOs in West Bengal, UP, Rajasthan, Gujarat, MP, Kerala, and Tamil Nadu. Families and colleagues have shared that these deaths, including suicides and medical emergencies, were linked to work stress. The BLOs are thus the newest victims of SIR following the migrant workers, mostly Bengali-speaking Muslims, who have been lynched in different corners of India.

BLOs are the lowest level workers in the hierarchy, given tasks for voter verification, door-to-door surveys, data collection, and grass-root level implementation of countless, sometimes arbitrary, directives from the Election Commission. BLOs are typically school teachers, clerks, Anganwadi workers—already overworked and underpaid in their primary job. On top of this, election duty is imposed on them as compulsory service, often without consent, adequate training, strict time targets, with minimal pay and no support. They are set daily targets (often 150-200 households per day), monitored closely, and threatened by superiors if they fail to meet them. Many have raised complaints regarding having to work from dawn till midnight, with no lunch breaks, and no rest. Suicide notes left by some of the officers repeatedly mention 'impossible workloads', 'excessive pressure from superiors', and a state of complete helplessness. BLOs have spoken about patterns of the officers collapsing at home after working for days continuously, teachers found dead in their classrooms, and workers dying of heart attacks and hemorrhages after



weeks of 20 hour work days, with just 2-3 hours of sleep.

The suicide notes and final messages of BLOs paint a harrowing picture of despair and helplessness. Arvind Vadher, a BLO from Gujarat, wrote: "I can no longer continue this SIR work. I have been feeling exhausted and troubled for several days. Take care of yourself and our son. I love both of you very much, but now I feel completely helpless. I have no option left anymore." In Kerala, Aneesh George, a 44-year-old BLO from Kannur, was found hanging; his family cited the same reason: unbearable work pressure from the SIR exercise. In Noida, at least 81 BLOs were booked for 'dereliction of duty' for not completing their SIR work, adding legal and professional fear to their already crushing workload.

The Election Commission dismissed any connection between these repeated patterns of death with the workloads created by the SIR, claiming them to be due to 'personal health issues' and 'unrelated to duty'. It has not acknowledged the scale of BLO deaths or announced any compensation for the families, nor has it paused the SIR exercise despite the increasing public outrage.

The revision exercise is heavily document-dependent, an RSS-BJP-driven campaign that attacked the right to vote of the poor, migrants, Dalits, Adivasis, Muslims, and other minority groups, who are alien to their core voter blocs. SIR is being conducted under rict, rushed verification, and we have seen waves of reports showing the deletion of lakhs of peoples' names from the voter

list, enough to change electoral outcomes, as seen in the case of Bihar. The EC's clear subservience to the fascist BJP-RSS also becomes evident from the aggressive, high-pressure revision going on in multiple states, combined with its long periods of silence on the wave of deaths of BLOs and multiple cases of vote theft. They reveal a 'democracy' built on coercion, money and muscle power, and exploitation of the masses for the benefit of a very few on top. It is about who bears the cost of maintaining this facade of a democracy and who reaps the benefits.

The clear connection between the SIR and the NRC-CAA is not lost on anyone. The tremendous mass movement against NRC-CAA forced the government to back-off temporarily. Now the snatching of citizenship is taking the insidious form of SIR propped by the ECI. Multiple campaigns and protests have been ongoing in India against this exercise for the past few months. These have recently been joined by unions of teachers, Anganwadi workers, and other government employees protesting their workloads. For many years, they have been demanding reasonable working hours, voluntary participation, the right to refuse, increased pay, and recently, mental health support. These basic demands have not been accepted by the EC, the all-powerful body that oversees the elections in the world's largest democracy. The refusal to meet these basic demands shows how the government prioritises disenfranchisement over protection of rights.

Philosophy of the Bomb: The Question of Violence in the Indian Freedom Struggle

Sushant

“There is no crime that Britain has not committed in India. Deliberate misrule has reduced us to paupers, has ‘bled us white’. As a race and a people we stand dishonoured and outraged. Do people still expect us to forget and to forgive? We shall have our revenge - a people’s righteous revenge on the tyrant. Let cowards fall back and cringe for compromise and peace. We ask not for mercy and we give no quarter. Ours is a war to the end - to Victory or Death. LONG LIVE REVOLUTION!”

- Bhagat Singh and Bhagwati Charan Vohra (*Philosophy of the Bomb*)

“An oppressed class which does not strive to learn to use arms, to acquire arms, only deserves to be treated like slaves.”

- Lenin (*The Military Programme of the Proletarian Revolution*)

The question of violence has always been central to revolutionary movements, their strategies, and political goals. While the state always verbally denounces violence, its basic function is to continue subjugation of all the other classes through the use of armed forces.

Ahimsa vs. Revolutionary Violence

In the 1920s, the two ideological trends of the freedom struggle in India emerged. After the Chauri Chaura incident in 1922 when Gandhi suspended the non-cooperation movement, disillusioned with Gandhi’s non-violent tactics, the revolutionaries formed the Hindustan Republican Association (HRA) that later became Hindustan Socialist Republican Association (HSRA). In 1925, Sachindra Nath Sanyal (a prominent revolutionary and co-founder of the HRA) and Mahatma Gandhi had a famous debate on the fundamental question of whether non-violence or revolutionary violence is an appropriate strategy for India’s struggle for independence. In a public

letter, Sanyal criticised Gandhi’s nonviolence as unrealistic and ineffective. Gandhi responded in his journal, *Young India*, advocating ahimsa through civil disobedience and non-cooperation as the only moral, effective, and practical path to achieving freedom. Their public exchange reflected the deep ideological divide within the Indian independence movement. Gandhi argued that nonviolence was the only way to involve the entire population, ensuring sustained and widespread support. In contrast, Sanyal emphasised the urgency of immediate action to dismantle colonial rule, viewed violence as a pragmatic necessity in the face of British repression, and believed that such revolutionary acts could ignite the masses.

Gandhi’s Crusade against Revolutionaries

On 23rd December 1929, the HSRA bombed the special train of then Viceroy Lord Irwin, just outside Delhi (near Purana Qila) on the Delhi-Agra railway line. Two bogies were detached from the train as a result of the explosion, but the Viceroy escaped unhurt. Following this action, the Congress, under Gandhi’s leadership, launched a crusade against the revolutionaries. At the Lahore session of the Indian National Congress, Gandhi thanked God for the Viceroy’s narrow escape and proposed a resolution ‘condemning the cowardly deed of the misguided youth’. Despite Gandhi’s efforts, the resolution was passed by a narrow majority (a bare majority of 81 in a house of 1713, a victory that echoed like a defeat). Disappointed by this, Gandhi wrote ‘The Cult of the Bomb’ in ‘*Young India*’ on 2nd January, 1930 to condemn the revolutionaries. In the article, Gandhi accused revolutionaries of causing economic and social harm to the masses by provoking British repression, and alleged that acts of violence disrupt the momentum of the



Noise bombs were hurled by HSRA comrades inside the parliament

nonviolent movement, diverting attention and resources away from civil disobedience campaigns. He called upon the masses to isolate them.

The Philosophy of Bomb : A Marxist View on Revolutionary Violence

Challenging Gandhi’s critique of revolutionary activities, ‘**The Philosophy of the Bomb**’ was published on 26th January, 1930. It was written by Bhagawati Charan Vohra with Bhagat Singh finalising the draft in jail. It also exposed the capitalist-landlord class character of Gandhi and the Congress and showed their philosophy and political ideas did not represent the interests of the peasants and workers (broad masses) .

As HSRA interacted with peasants and workers much more organically, they were the true representatives of the masses. For them, the revolution was not only to overthrow British imperialism but also to end the exploitation of one class by another, to establish the dictatorship of the proletariat, and to bring about Socialism. They wrote, “The revolution will ring the death knell of capitalism and class distinctions and privileges. It will bring joy and prosperity to the starving millions who are seething today under the terrible yoke of both foreign and Indian exploitation... Above all, it will establish the dictatorship of the proletariat and will forever banish social parasites from the seat of political power.” They identified the emancipatory role of violence on the psychology of subjugated people, “... terrorism is a phase, a necessary and

UPDATE ON STUDENT MOVEMENTS

AISA organises multiple campaigns and protest opposing the closure of government schools in Karnataka

Following the Karnataka government's announcement to close 25,683 government schools and replace them with corporate-backed Karnataka Public Schools (KPS), AISA launched campaigns and protests to raise awareness among students. These were held in St. Joseph's College, Chinappa Garden, Vasanth Nagar near Mount Carmel College, and Ramaiah College areas. On December 19, a protest took place at Mysore Bank Circle. Activists said the proposal would make education inaccessible to lakhs of poor children and violate the Right to Education Act's neighbourhood school norms. They criticised the reliance on international finance, arguing it promotes privatisation and corporatisation of public education. Protesters demanded the immediate withdrawal of the merger proposal, allocation of 25% of the state budget to education, and strengthening of government schools through permanent teacher appointments and neighbourhood access to quality education.



Students of KIT stage protest against the university management for autonomous status

On December 11th, Students of Kanpur Institute of Technology (KIT) staged a protest challenging the university management's decision to implement the rules of Dr. A.P.J. Abdul Kalam Technical University (AKTU) despite advertising its autonomous status at the time of providing admission to the students. This decision would mean the university wouldn't have autonomous status and hence the students wouldn't have access to better scholarships and placement opportunities. Students also cited collection of huge amount of examination fees and violence on the peaceful protesters.



inevitable phase of revolution..." as it "...instills fear in the hearts of the oppressors, it brings hopes of revenge and redemption to the oppressed masses, it gives courage and self-confidence to the wavering, it shatters the spell of the superiority of the ruling class and raises the status of the subject race in the eyes of the world."

It showed that nonviolence can only bring some reforms, not freedom, and presented an analysis of the failure of different nonviolent movements of Congress (e.g., Non-Cooperation movement, Bardoli Satyagraha, etc.). It dismissed Gandhi's claim that violence delays freedom and impedes progress, citing examples of revolutions (e.g., Russia, Turkey) to argue that armed struggle leads to progress and freedom. It refuted the notion that revolutionaries are misguided or deluded, and emphasised that their actions were guided by reason, conviction, and a deep sense of justice, not by blind fanaticism. It stated that moral authority stems from justice and righteousness, rather than adherence to nonviolence.

Bhagat Singh and Bhagwati Charan Vohra, as Marxists, viewed the question of revolutionary violence with a class lens. 'The Philosophy of the Bomb' shares significant ideological parallels with the revolutionary theories of Lenin regarding the use of revolutionary violence (and also with Frantz Fanon, who later presented similar ideas in the context of anti-colonial struggles). In 'State and Revolution' (1917), Lenin argues that revolutionary violence is essential to overthrow the bourgeois state and replace it with a dictatorship of the proletariat. Later, in 'The Wretched of the Earth' (1961), Fanon emphasises that violence is a response to the systemic violence of colonisation and a way to assert agency and dignity. HSRA comrades too saw violence as a tool to dismantle the imperialist state, seize the state apparatus, and pave the way for a socialist future. 'The Philosophy of the Bomb' justified violence as a tool to awaken national consciousness and inspire the masses to revolt. The 'Philosophy of the Bomb' not only counters Gandhi's arguments but also presents the meaning of revolution and the kind of society they envisioned. It is a socialist future where the exploitation of workers and peasants would be eradicated, and this could be achieved only by capturing the state apparatus through revolutionary violence, a just violence directed against the oppressors to end the exploitation.



Jamia Millia Islamia students receive show-cause notice for participating in the December 15th protest

On December 15th, Students of Jamia Millia Islamia (JMI) held protests to commemorate the crackdown against the 2019 demonstrations against the Citizenship Amendment Act(CAA). Days later, the students received show-cause notices by the university management for allegedly violating University rules. Students said that the gathering was peaceful and the show cause notices amounts to suppress dissent in the campus. Protesters demanded the withdrawal of the show cause notices asserting their fundamental right to peaceful assembly.



Killing of Angel Chakma Studying in Dehradun Sparks Protests

Various youth and students' groups organised a candlelight march in Agartala, Tripura on 29th December to protest the brutal assault and subsequent death of Tripura student Angel Chakma in Uttarakhand's Dehradun. He and his brother Michael were subject to racial slurs while being attacked with sharp objects by some locals. 'We are Indians' were his last words before being subjected to the xenophobic brutality that has become the norm today under the RSS-BJP. This follows multiple instances of attacks against migrant workers, particularly Bengali-speaking Muslims across India.

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