Spark

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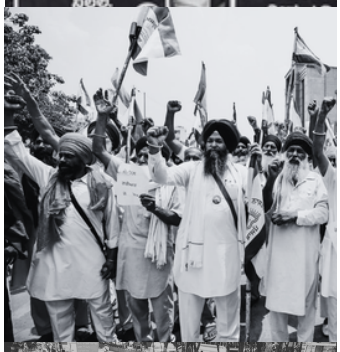


UPDATES ON PEOPLE'S MOVEMENTS



Anti-SIR demonstrations take place across Karnataka

As Karnataka prepared to begin the Special Intensive Revision (SIR) process, anti-SIR demonstrations have been held in parts of the state by civil rights groups. They have stated that the process, particularly the 'logical discrepancy' category has been used to take away the voting rights of women, Dalits, Muslims and other marginalized communities causing voter deletions in Bihar and West Bengal for example. Mysuru in particular saw a Black Flag protest at the Deputy Commissioner's office to condemn the lack of response from the Chief Electoral Officer.



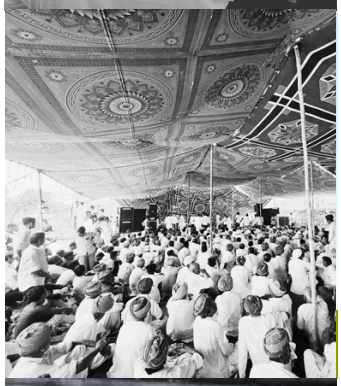
Farmers protest against India-US trade deal

Farmers groups in Punjab conducted multiple protests in June against the India-US trade deal by burning effigies of Trump and Modi. The deal may increase agricultural imports to India. They highlighted that farmers in the US received higher support and held more land which would give them an unfair competitive advantage against the smaller Indian farmers. They have demanded for the scrapping of the trade deal, the Electricity Amendment Bill 2025 and the Seed Bill 2025, and opposed smart electricity meters. They have also demanded for a legal guarantee for minimum support price to farmers to protect them from seasonal losses.



Workers protest against killing of people aboard civilian vessel by US military

Trade unions across Maharashtra held a joint protest near the US consulate in Mumbai on 19th June. They protested the murder of 3 Indians aboard a cargo ship near Iran by a missile strike by the US military. They stressed that the attack constituted a war crime and demanded that the Indian government release a statement condemning it. The protestors also demanded that the Indian government must not provide any assistance to USA and Israel in their ongoing genocidal campaign.



Hindus and Muslims protest against demolition of mosques in Rajasthan

Hindu and Muslim residents in Rajasthan's border districts of Barmer and Jaisalmer jointly organized protests under the slogan 'Sarv Dharm Shanti Sabha' (Peaceful Assembly of All Religions). They opposed the ongoing wave of mosque demolitions by the government. They emphasized on the extrajudicial nature of the demolitions and how it could disrupt the long-standing communal harmony in the region. They have demanded for an immediate halt on the demolitions and called for a lawful enquiry into the matter and submitted memorandums on the same.



Manipur government employees protest for better working conditions

Government employees across Manipur boycotted working hours and staged mass demonstrations against the state government. They have demanded the government to restore the Old Pension Scheme (OPS), hike the Dearness Allowance (DA) and Dearness Relief (DR) to the same amount as central government employees, extend the age of retirement from 60 to 62 years, end contractual appointments of sanctioned posts and restore second-Saturday holidays. The movement has seen active participation from both active employees and pensioners.

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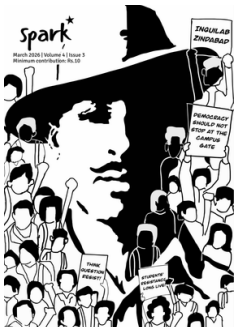
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Today, the state and the corporate-controlled media are constantly propagating fabricated news that suits their interests. This makes exposition of the truth a pressing task. Spark* aspires to provide an alternative perspective on issues that affect 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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Fertile Lands for a Sterile Project:
Report on Bidadi AI City

Ganga, Harish, Sharanya, and Shashirekha

On 12th March 2025, the Greater Bengaluru Development Authority (GBDA) sent preliminary notices of land acquisition to the farmers of Ramanagara district to build a Greater Bengaluru Industrial Township (GBIT), popularly known as the Bidadi township. The project will acquire more than 9,000 acres of land across 10 villages, including Allalasandra, Kanchugaranahalli Kaval, Gollarapalya, Kempaiahnapalya, Bannigere, Byaramangala, Mandlahalli, Hosur, and Vaderahalli. As a result, 10,580 farmers (53,000 people, including family members) will face displacement.

Since the coming of the neoliberal reforms in the 1990s, India has become a dumping ground for foreign capital, with Bengaluru emerging as one of its epicentres. The city has since witnessed various forms of capitalist ruination. This project in particular seeks to turn the area into a gated city with AI data centres and industrial hubs for IT honchos requiring lakhs of liters of fresh water to be pumped from the water table below this fertile land.

Naturally, this has triggered more than 450 days of protests by the farmers. With the protesters refusing to be deterred by the usual police gimmicks and FIRs, coupled with the recent media attention that the protest has received, the ruling Congress regime has flung a few of its age-old justifications before the people: first, that the land is barren, second, that there are very few to no farmers in Bidadi, and third, that the project will bring 'development' to the lives of the people.

This article bases itself on the findings of a recent visit conducted by a group of student activists to the affected areas to provide a brief insight into the socio-economic character of the area,mostly from a survey of landowning farmers who are protesting, along with debunking the claims by the Congress.

History and communities

Bidadi is a name well-established in the history of South Karnataka. It has provided a loyal and well-heeled buttress for the rulers of the Mysore State, serving as a transit point for the Maharajas of Mysore, with ‘Bidara’ meaning a resting place. Loyal to the Maharajas were the dominant agrarian and warrior caste of South Karnataka, the Vokkaligas, a caste name that means cultivator or householder. Today, home to some of the most powerful landowners, the rural elites, administrators, and farmers, numbering over 50% of the population, the Gangadikara Vokkaligas, tracing their lineage to the Western Ganga Dynasty, remain deeply entrenched in the social fabric of the district of Ramanagara. Their significance continues to extend to whoever comes to power in Bengaluru.

D.K. Shivakumar, a well-known Vokkaliga face of the Congress, is well aware of this. Thus, it is a baffling coincidence that the project is being pushed in a rival constituency next door to his own stronghold of the Vokkaliga-dominated Kanakapura. In this context, H.D. Kumaraswamy of the Janata Dal (Secular), another well-known Vokkaliga strongman from the region, now presenting himself as the major opposition to the project and urging farmers not to give up their lands, was in fact the one who first proposed the project in 2006. Thus, it becomes evident that, for these politicians, irrespective of party affiliation, their loyalty to finance capital outweighs their loyalty to the communities they claim to uplift.

The myth of the barren land

Nobody is doing agriculture. There are no farmers there. Maybe there might be one or two or perhaps 10 or 20.

- D K Shivakumar

When one enters the affected region, all one can see is lush green cover stretching out in every direction. The area is so verdant that one of the villagers told us that greenery rivaling this can only be found in Malenadu. With its highly fertile lands, the region is an agricultural powerhouse. It is home to 83,536 arecanut trees, 87,903 coconut trees, 12,550 mango trees, 2,344 chikoo trees, and 306,506 banana trees. The region also has 231 acres dedicated to ragi cultivation, alongside several other acres used for the production of paddy. Ramanagara is home to one of Asia's largest cocoon markets, with 3,381 hectares of land under mulberry cultivation. In addition, the region has a substantial dairy industry, producing nearly 6 lakh liters of milk every month. To describe such a



Vast, fertile, green lands in Bidadi;
a stark contrast to the claims made by the government

region as ‘barren land’ is collective gaslighting.

Land, ownership, and labour

The region has both landowners and landless labourers. Among the landowners, around 70% possess between 10 guntas and 1 acre of land (20 guntas = 1 acre), 15% own between 1 and 2 acres, 10% own between 5 and 10 acres, and only 5% own more than 10 acres. There are no large landlords in the region.

The landowners themselves, along with their families, work on their fields and hire landless labourers depending on seasonal requirements. For example, in tender coconut production, labourers are employed for coconut plucking and transportation to markets, earning wages of around ₹500 per day. Women are predominantly involved in dairy-related chores. Landless labourers are dependent on the income that comes from agriculture based on tenancy, wage labour, or on slaughtering and cleaning animal waste.

Most of the landowners belong to the Vokkaliga community,



Interactions with the protesting farmers

while the landless labourers largely come from marginalised caste backgrounds.

Irrigation, machinery, and fertilisers

Some of the upper-middle farmers were found to reinvest a significant portion of the surplus generated from agriculture into improving their productive capacity through irrigation, machinery, seeds, insecticides, and fertilisers. Many farmers have invested in sprinkler systems, drip irrigation, and other forms of sustainable agricultural infrastructure. With regard to tractors, only around 20% of farmers own equipment, while the rest rent it from them. Along with tractors, farmers invest in machines such as cow-milking machines and wool-cutting machines. There is also a growing tendency among landowners to invest in machinery to reduce their dependence on labourers. There are no government schools in the area, and hence, a large part of the earnings go into the education of the children and towards maintaining their lifestyle.

The government has discontinued various subsidies for fertilisers, forcing the farmers to pay higher retail prices.

Loans, markets, and economy

When it comes to loans, there exists a system of cooperation where the landowners among themselves give out loans to each other for minimal to no interest, on a principle of mutual aid and barter. The interest increases the lower one goes down the social ladder. The SKDRDP (Shri Kshetra Dharmasthala Rural Development Project), informal money lenders, and local microfinance institutions offer loans at interest rates ranging from 5% to 9% per month.

Agricultural produce from Bidadi is sold in Bengaluru's KR Market (Krishna Rajendra Market) and Banashankari Market, given the absence of the APMC and MSP framework. Price determination is largely informal, depending on the total volume of incoming produce, weather conditions, and the perishable nature of the crops.

Landless labourer family

A landless labourer family we spoke to, cultivating 30 cents (0.01 acre) of leased land, reported severe financial insecurity due to rising cultivation costs, crop losses, and fixed annual rent payments of ₹20,000 to the landowner regardless of output. The family relies on loans from self-help groups, chittis, and landlords to meet cultivation expenses, leading to persistent indebtedness. To supplement household income, at least one family member undertakes wage labour, while their son works in a biscuit factory alongside farm work. Despite illness or other hardships, family members are often compelled to continue working due to economic necessity.

The myth of development

While addressing this question of development, first and foremost it is important to address the government's narrative that 80% of the farmers have understood the need for this AI city and have consented to it, while only a small, uninformed section is mindlessly resisting. The government has, till now, provided no credible evidence to substantiate this claim.

While considering this argument, one question naturally comes to mind: does the government really think that farmers are foolish enough to fall for slogans such as "Farmers as Partners in Progress" or "The Future of Bengaluru Begins Here"? The farmers have already seen what happened in the neighbouring Bidadi Industrial Area (BIA), established over three decades ago. It does not employ the children of those whose lands were acquired for its construction. Those who have found employment, primarily the children of landless peasants and petty farmers, are largely confined to insecure sanitation and other low-paying jobs in the heavily polluting factories of the BIA. The farmers are well aware that only a small section of the English-speaking elite, armed with degrees from the costliest institutions, will be able to thrive in such an AI city.

The scale of environmental destruction that this project would unleash is also well understood by the farmers. They know that the greenery they have seen all their life will be gone; around 200,000 trees will be felled. In the era of social media, they are well aware of how much the farmers of Virginia and Ohio suffered under these AI city projects and

data centres; it will suck the groundwater dry. They themselves have seen the way the Vrishbhavathi river was ruined. The sewage and untreated effluents from so-called world-class factories of companies like Toyota Kirloskar, Parle, Bosch, Hindustan Coca-Cola, Featherlite, and Motherson have turned the Vrishbhavathi river into a foaming, fetid, toxic deluge for those downstream.

Another narrative to be debunked here is the claim that such projects ought to be built in North Karnataka, which is underdeveloped, to create development there. But it is to be understood that these projects, by their very essence, were never meant for the development of the poor toilers who make up the majority of our country. These capitalists come from foreign countries all the way to oppressed nations like India with only the notion of exploitation and pocketing as much wealth as possible. These projects destroy the environment and self-sufficient local economies, thus generating hordes of cheap labourers to be further exploited. We have seen what foreign investments and industries can do, ever since the days of the East India Company. These are not development projects but should rather be called 'underdevelopment projects'.

The struggle

Ever since the preliminary notices were issued, the farmers have been protesting. Byramangala has emerged as the epicentre of the resistance, with an ongoing protest that has continued for more than 450 days. The farmers have been sitting under a *shamiana* made through an act of defiance, which has cost them FIRs. They have also organised rallies and roadblocks. Similar events are unfolding around land acquisition at Anekal too (refer to the Nov, '25 issue).

With the final notices in June, the protests have only intensified. Many activists and organizations have been joining the movement, and the protest is gaining increasing attention in both the state and national media. Coupled with the victory snatched by the Devanahalli farmers last year, this saga of resistance is nowhere to be stopped!





The Most Dangerous

Avtar Singh Sandhu (Pash)

Most treacherous is not the robbery
of hard earned wages
Most horrible is not the torture by the police.
Most dangerous is not the graft for the treason and greed.
To be caught while asleep is surely bad
surely bad is to be buried in silence
But it is not most dangerous.
To remain dumb and silent in the face of trickery
Even when just, is definitely bad
Surely bad is reading in the light of a firefly
But it is not most dangerous
Most dangerous is
To be filled with dead peace
Not to feel agony and bear it all,
Leaving home for work
And from work return home
Most dangerous is the death of our dreams.
Most dangerous is that watch
Which run on your wrist
But stand still for your eyes.
Most dangerous is that eye
Which sees all but remains frostlike,
The eye that forgets to kiss the world with love,
The eye lost in the blinding mist of the material world.
That sinks the simple meaning of visible things
And is lost in the meaning return of useless games.
Most dangerous is the moon
Which rises in the numb yard
After each murder,
but does not pierce your eyes like hot chillies.
Most dangerous is the song
which climbs the mourning wail
In order to reach your ears
And repeats the cough of an evil man
At the door of the frightened people.
Most dangerous is the night
Falling in the sky of living souls,
Extinguishing them all
In which only owls shriek and jackals growl,
And eternal darkness covers all the windows.
Most heinous is the direction
In which the sun of the soul light
Pierces the east of your body.
Most treacherous is not the
robbery of hard earned wages.
Most horrible is not the torture of police
Most dangerous is not graft taken for greed and treason.

Google-Adani Break ~~Ground In~~ Vizag

Shailendra

"We invite the whole world's data to reside in India." PM Narendra Modi said recently, pitching the country as a global data hub ahead of the India AI Impact Summit 2026.

The massive boom in artificial intelligence (AI) all over the world has turbo-charged data-centre growth in India. Foreign tech companies are investing billions to set up these campuses here. The process to fast-track such projects has only resulted in massive land grab, privatisation and loot of public resources, not just tax-free but with concessions. As global tech companies race against each other in advancing their artificial intelligence systems, the cost is borne by third world nations like India. Several such tech facilities have been planned to be put up in India, especially in cities like Mumbai, Bengaluru, Visakhapatnam, and Chennai. As the whole world rejects these projects as they are known to be water guzzling and resource hungry, our prime minister welcomes them with open arms. The people most affected by this are the people who have troubled access to resources. Jai Bhim Nagar in Mumbai was demolished last year to make way for a data centre by the Hiranandani Group, one of the wealthiest real estate developers in the city. Similarly in Karnataka, farmers of Bidadi are being forcefully evicted by the state for a proposed AI township. The marginalised are being displaced from their land for these projects.

In October 2025, the Government of Andhra Pradesh signed an MoU with Google to execute the construction of a massive data centre complex in the Visakhapatnam and Anakapalli districts, with investments worth 15 billion US dollars. While being proposed by its proponents as a crucial engine of jobs, green growth, and economic upliftment for the state of Andhra Pradesh, this project brings forth a serious environmental and humanitarian crisis. If built, the environmental damage the state would incur is irreversible. This project is nothing but corporate loot under the guise of technological advancement.

Close to 400 acres of land has been proposed for the construction of these massive hyperscale data campuses. These establishments are notoriously known for being water and energy-hungry; a data centre of this capacity would drink up as much water as 50,000 households. Visakhapatnam, which is already water-stressed, will be pushed to its limits to keep these centres active by providing several hundred million litres of water continuously to keep them from overheating. Moreover, another critical concern is energy consumption. A one-gigawatt (GW) facility, as proposed initially across these sites, would demand enormous amounts of electricity, equivalent to that consumed by half-a-city with several lakh houses in it every day.

In April, the state issued Environmental Clearances for both the sites, Tarluvada and Rambilli. It was then revealed that the 1 GW centres proposed across the aforementioned sites had taken the shape of 1 GW centres each for Tarluvada and Rambilli. The government is unwilling to make the MoU signed with Google public, shrouding information about this project in secrecy.

The 260 acres acquired for the AI data centre at Tarluvada is land taken away from almost 200 Dalit households in the village. Relli Ramakrishna, an elderly woman from the village, shares that the land was given to her parents during Indira Gandhi's government almost 50 years ago. Just like her, everyone from the village had been given two acres of land to farm. For five generations they have been able to sustain themselves by farming on the land, while some men also go out for municipality work. The municipality work hardly pays ₹10,000 per month, but having a piece of land on which the family could farm brought them dignity and independence, especially for the people of the SC colony who belong to the Mala sub-caste within the Dalits.

These plots allotted for farming to the members of the SC colony were given to them as D-form lands, and the farmers are obliged to comply if the government decides to take them back at any given point. Kondamma, another resident of the colony, shared that these lands should now be registered permanently in their names since they have been farming them for over half a century. In light of the AI data centre proposed to be built here, the land has since been transferred to Adani for the same purpose. Moreover, the compensation for an acre of land lost to the project is just 40 lakhs and 20 cents (0.2 acre) of land, which hasn't been given yet. Relli Ramakrishna expresses her concern over the fact that the money given to them as compensation will soon run out and they will be left with nothing in the future.

The state's action in taking the land away from the farmers of Tarluvada is an attack on the right to livelihood. The land-owning members of the Dalit community are very few. The dependency on daily wage work is bound to increase among the members of the SC colony of Tarluvada. Furthermore, one of the biggest concerns is the close proximity of the data centre to the colony. They are more prone to radiation, sound, water, and air pollution since the proposed complex is hardly a kilometre away from their houses.

The Mudasarlova-Adavivaram site proposed for a 0.5 GW data centre is planned right next to the Mudasarlova reservoir and just 0.8 km from the Kambalakonda Reserved Wildlife Sanctuary. The reservoir, which is almost 100 years old, is one of the main water sources for the city of Vizag. Arilova colony, which falls on the same stretch and has been one of the most water-scarce areas in the entire city, is living on tanker water. It is reported that water is supplied barely for an hour a day, except for most days when there is no supply at all. The claim that water is the only solution for cooling these data centres is false. It is just the cheapest option.

The brazen illegalities of this project are multiple. The project has been categorised as a B2 building and construction project under the Environment Impact Assessment (2006) in order to obtain rubber-stamp clearance from the state. These establishments consume industry-level energy and thus need to be put under Category A for a proper Environmental Impact Assessment to take place. The EC was issued within just 9 days. Moreover, this data centre is planned right on top of the catchment area. During the monsoon, streams flow down from the Simhachalam and Kambalakonda ranges to recharge groundwater levels. When such a project is planned in such an eco-sensitive zone, it not only violates the laws put in place to restrict such development projects from taking place but also completely alters our water futures.

This is textbook corporate loot. The state of Andhra Pradesh is not only letting foreign companies like Google come in and destroy our commons but also allowing them to benefit from public utilities by offering substantial concessions. A 20% concession on land, water, and energy for the first 10 years, along with other tax exemptions, has been granted; the concession itself would amount to over 2 billion dollars. When citizens voice their concerns and demand transparency, the state machinery shuts them down, goes further to spread misinformation about the project to appease their imperialist masters, and its supposedly minimal usage of the natural resources. Even videos of protests against these data centres have been censored by Meta in response to the government's requisition.

The struggle against data centres is not one against development and technology. Displacement of people for building data centres is no different from displacing people for mining bauxite. The struggle to save jal-jangal-jameen is against the assault on nature and people's livelihoods. We must build broad struggles against this loot and unite all those who are fighting for their lives and livelihoods.



Visakhapatnam:
Residents protest against establishment of data centre

The Moo Point

Sonu

For years, the narrative that cow slaughter is the foulest and vilest deed above all has been propagated by the Indian media. Those who consume beef are labelled crude and insensitive, "What has that bovine done to you? That pure, godly bovine with every part of it worth celebrating and worshipping, including its excreta! The holy cow!" Holy to the Hindus, a staple food for everyone else. Mob lynching over cow slaughter and consumption has been going on for years— Muslims, Dalits and other have been targeted over this, over what is just a staple food.

In 2020, the BJP government went so far as to criminalise the slaughter of cattle in Karnataka, with the Karnataka Prevention of Slaughter and Preservation of Cattle Act. This Act in a stroke took away jobs from lakhs of Muslims, Dalits, poor farmers, cattle traders, etc. Beef for many remains the only affordable nutrient-rich food source. Through active saffron propaganda, cow-slaughter has become a tool to incite communal riots that have been running rampant for many decades in India. It is ironic that India regularly features among the top 5 beef exporters in the world even under the watchful eyes of cow vigilantes. Clearly, the ban aims to fatten the pockets of capitalists while making the marginalised poorer.

Before Congress came to power in Karnataka, they openly criticised this Act and pushed to repeal it. After having been in power for more than half the term, there has been no initiative from the Congress to repeal the Act. They are now worried about losing a large number of votes by coming across as a party that is insensitive towards Hindu sentiments. There truly is no lesser evil here, both parties set out to criminalise minorities further by criminalising their food. Muslim organisations in Karnataka have vocally reminded the Congress of their hypocrisy.

Historically, communal violence has been repeatedly engineered in India, first by the British and later by successive governments that have ruled from Delhi. The motive has remained the same, that of sowing discontent within the people, dividing them on religious lines, and harming the unity forged through the anti-British freedom struggle or other forms of democratic movements post-1947. The situation may often feel like a hopeless one. Brotherhood and fraternity may seem difficult to achieve in such a vitriolic atmosphere that is kept alive by the ruling powers.

Communism teaches us to look beyond what is apparent, obvious, and superficial. It teaches us to understand that our way of looking at the world or any other political/juridical/religious phenomena have its roots in the question of the economic life of the society as a whole. The same goes for communal violence. While economic growth for the wealthy minority increases inequality and reduces the quality of life for the broad masses, polarisation on communal lines is created by the state to ensure no unity on the basis of basic livelihood demands can be forged among the people.

The Hidden Cost of Private Education:
Extraction of Labour, and Exploitation of Students

COLLEGE CORNER

Anonymous submission

At institutions like the **Ramaiah University of Applied Sciences**, the language of 'innovation, science and student-centric education' masks the truth of commodification of education in these institutions which are turning the education sector into a marketplace. Within the Faculty of Life and Allied Health Sciences, students struggle in an environment where academic life is shaped less by the idea of knowledge and more by constant extraction of money, labour, obedience, and performance.

Despite the already devastatingly high tuition fees charged by private universities, students continue to face repeated demands for payments throughout the academic programs like, extra fee for workshops, conferences and additional certificate courses that are often presented as a part of the curriculum. Programs that should be part of comprehensive education are instead imposed on the students as monetised add-ons. The result is an academic structure where students are made to feel devalued with continuous targeting and humiliation unless they continue paying beyond their regular fees. Education under privatisation is very similar to a subscription model. Every skill becomes a commodity. Every credential becomes a purchasable token. The private university system financially and mentally exploits students with this pressure in the name of 'opportunities', where they are told how these certificates are mandatory and are threatened for their degrees if there is a failure to do so in the given time. The burden falls on students, especially the ones who already come from families facing a lot of difficulties to even access higher education. Such private institutions create an atmosphere where students are not treated as learners who have a right to education, but as consumers expected to continuously invest in maintaining the institution's own employability. This exposes a clear hierarchy of power in which institutional gains, interests and extraction of money from students dominate over meaningful academic learning. The labour of students becomes part of the exploitative branding machinery of the university.

The consequences of this privatisation and exploitation of education extend beyond finances. Students increasingly face physical and mental exhaustion due to constant deadlines, assignments, and a classroom environment with little room for discussion, disagreement, or critical thought.

Some students from RUAS have shared that it is ironic how those who teach them subjects like Ethics in classrooms often seem to know nothing about practicing it themselves. Instead of creating a respectful and meaningful learning environment, some faculty constantly disrespect and humiliate students and make classes feel like a complete waste of time by simply forcing everyone to sit through the day with no lectures or engagement but in an atmosphere of fear and power assertion. Students shared how whenever any issue arises, the faculty respond with threats about marks and academic consequences. Students are openly targeted in classrooms, treated differently, and humiliated in front of the entire class to isolate them and alienate them further, which creates an unhealthy and uncomfortable classroom atmosphere instead of one focused on learning and mutual respect.

All of this genuinely puts a mental toll on students when teachers hold personal grudges, use authority to settle personal issues against students instead of behaving with professionalism, fairness, and maturity.

University professors are supposed to guide and support all students, but when personal biases influence their behaviour, it creates a toxic environment in the classroom which has a serious mental impact on students. Students say that they reject this culture completely.

Threatening students with the withdrawal of guest lectures, field visits, or academic opportunities exposes a dangerous understanding of teaching itself where knowledge is treated not as a right but as private property controlled by those in power. Academic opportunities become rewards for obedience rather than essential parts of learning. This is not mentorship. It is coercion.

Students recount that such repeated statements imply that teaching students is put across as a burden or personal inconvenience which reveals another disturbing reality of institutional culture where students are seen as liabilities rather than learners. We are reminded that someone is "leaving their own work" to teach us, as though education is a charity given to us and not a professional responsibility funded directly through student fees and institutional salaries. What does this say about the condition of academia today?

Students of public health from private universities have stated that they are constantly taught about structural violence, systems of inequity, psychological well-being, and social justice under social determinants of health. But how seriously can institutions speak about these values while reproducing the exact toxic power structures within their own classrooms? These issues faced by students are bigger than one classroom or one department. It exposes a broader crisis in higher education where authoritarianism is normalized, dissent is discouraged, and students are reduced to fee paying recipients expected to endure whatever conditions are imposed upon them in order to get their degrees. We refuse to normalize this. Privatized education transforms universities from spaces of public learning into surplus-generating corporations where students are simultaneously customers, unpaid promoters, and raw material for institutional growth. A university cannot claim to provide learning while continuously monetising access to it. Education is not a commodity to be bought, sold, and exploited for profit. It is a basic right that must be accessible to everyone with dignity and equality.

Who Encroached on Whom?

Sharanya

In India, we have often come across success stories of how several recognised restaurant chains first started as humble roadside stalls or as street food carts. These stories celebrate individuals who supposedly started from ‘nothing’ or ‘the bottom’ and eventually built culinary empires. However, the reality of most hawkers is far removed from these celebrated tales of ‘self-made’ entrepreneurs.

For millions of street vendors across the country, selling vegetables, fruits, tea, snacks, clothes, or household goods is simply a means of survival. They work long hours in the informal economy, earning just enough to feed their families while receiving little recognition, protection, or security from the state. Yet when governments decide to ‘beautify’ or ‘sanitise’ cities or reclaim public spaces, these same vendors are often the first to lose everything.

In India where ‘bulldozer justice’ is seen as something to be celebrated by the ones that support these pro-establishment or anti-poor drives, for the helpless the selective ways of the bulldozers spell the end. This has been evident in different parts of India, most recently after BJP coming to power in West Bengal, where hawkers near major railway stations were suddenly met with arbitrary eviction from their livelihoods using bulldozers. Demolitions and evictions like these are often justified by claiming they are necessary to remove encroachments, improve pedestrian movement, and enhance public convenience.

Phrases like ‘anti-encroachment drive’ have become a powerful political tool, it conveniently portrays the poor as illegal occupants while rarely questioning how or why there is a structural failure in implementing laws such as the Street Vendors Act, 2014. While the act clearly states that no vendor can be evicted until a local Town Vending Committee conducts a comprehensive survey and issues a Certificate of Vending, what is often missed is how these surveys are delayed on purpose to treat the vendors as ‘illegal encroachers’ and order a clean-up drive.

Who really benefits from this redevelopment? Why are informal workers denied a place in the cities they help sustain? The irony is difficult to ignore. Time and again we have seen how capitalist-owned large commercial establishments routinely occupy public land through parking encroachments, illegal pavement extensions, and advertising structures. We have seen rich neighbourhoods or housing complexes occupying footpaths with hundreds of fancy cars. Yet it is the small tea stall, fruit cart, vegetable or fish vendor that becomes the visible symbol of ‘illegal occupation’. The idea of urban development is blatantly selective, targeting those with the least economic and political power while leaving larger violations untouched.

In Bengaluru and Mumbai, too, hawkers have repeatedly faced eviction drives citing traffic congestion, road widening, and city beautification. Instead of recognising and planning street vending as an essential part of the city's economy, authorities frequently treat vendors as obstacles to development. The aim is to redirect their customer base to bigger capitalist establishments. Recently, the Greater Bengaluru Authority (GBA) has taken up demolition drives and has notified around 1,500 km of arterial, sub-arterial and major roads across the city as non-vending zones. There has been an expression of public outrage against this plan.

While eviction drives are officially presented as neutral administrative actions, they come with communal narratives where Muslim vendors are at the receiving end of harassment, intimidation, and organised economic boycotts by Hindutva forces. Across several cities, Muslim slums, Muslim-owned roadside stalls, vendors, butcher shops, etc., have often found themselves disproportionately targeted during demolition drives.

When the state disregards its own laws, bulldozes livelihoods, and pushes the poorest further into destitution in the name of development, it is not only reclaiming land. It is also encroaching upon people's constitutional right to life and livelihood. Public spaces are not meant to be ‘beautified’ to appease upper-class aestheticism but to serve the people. In this regard the rights of the vast majority of working class street vendors who maintain the economic life of the city, must be protected. A government that snatches away these rights is the true encroacher.



CBSE, OSM, and Privatisation

Kamran

For the 2025–2026 batch +2 exam, the Central Board of Secondary Education (CBSE) transitioned from physical answer sheet evaluation to digital evaluation method of On-Screen Marking (OSM). Although this transition was promised to reduce human error while increasing transparency and efficiency, it has instead resulted in blurred scans, incomplete answer sheets, missing supplementary pages, unchecked answers, re-evaluation portal failures, payment gateway issues, download errors, and delayed results.

CBSE outsourced its OSM technology to Coempt EduTeck, which had rebranded itself from Globarena Technologies. The name change followed a disastrous contract with the 2019 Telangana Intermediate Board, where digital evaluation failures caused over 3.5 lakh students to fail, nearly twice the usual rate. Students received zeros for completed work, blank pages replaced written answers, and personal details were mismatched. This catastrophic breakdown led to the tragic suicides of 23 students.

You would expect an incident like this to force government accountability and a strict ban on future contracts. Instead, the government practically rewarded the company responsible by giving it control over the nationwide CBSE examinations.

Rather than launching an inquiry into the portal failures and the contractor's track record, CBSE chose to distribute a social media toolkit to school principals nationwide. Principals were told to make reels, post tweets, and release statements praising the OSM system.

This response demonstrates whose interests CBSE and the government is working for. CBSE and the government have acted as facilitators, directing public money into private pockets.

We must understand that OSM method was not introduced to modernize or make the evaluation more transparent or maintain anonymity during evaluation or reduce the workload of the teachers but was rather introduced because it creates a multi crore market for IT firms, scanner operators, and cloud service providers.

This push for OSM and the digitization of student records is heavily promoted by global financial institutions and ed-tech corporations. It is not a domestic policy choice but a structural demand of imperialist finance capital.

The difficulties faced by teachers in the OSM method exposes the deep exploitation at the heart of the system. Teachers were informed less than ten days before the examination that they would have to evaluate on a screen, using unfamiliar software, with no training. They were expected to adjust their pacing and their judgment to a platform designed for speed and cost cutting. Every step is monitored, timed, and measured, teacher who pauses to carefully read an answer is penalised by the system's productivity metrics, thus removing any autonomy, and intensifying the pace.

Under the pretext of efficiency, the OSM system was imposed to convert public education into a market for IT contractors, scanner vendors, and imperialist backed ed-tech capital. While education remains a commodity, no reform can serve the people, expelling imperialist finance, and nationalizing education is what would liberate education.

THIS MONTH IN HISTORY

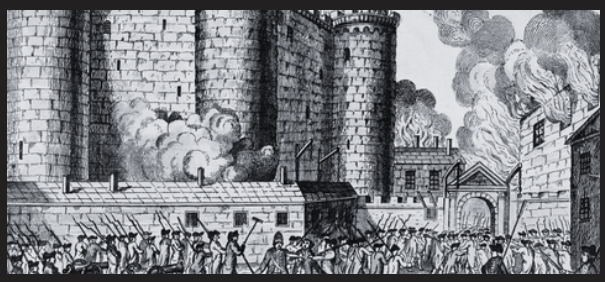
1st July, 1994 - Zapatista Army of National Liberation (EZLN) led the indigenous uprising in Chiapas, Mexico, demanding land reform, indigenous rights, and an end to neoliberal policies that perpetuate inequality.

11th July, 1996 - The Bathani Tola Massacre- This was a brutal massacre of Dalits and other marginalized communities in Bihar, by upper-caste landlords. It exposed the deep-rooted caste oppression that persists in society.



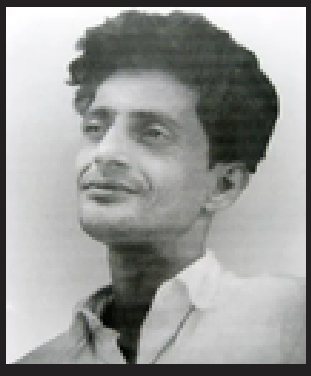
11th July, 2004 - Thangjam Manorama Devi, a young Manipuri woman, was sexually assaulted and murdered by members of the Indian paramilitary forces. The perpetrators were shielded by the draconian AFSPA.

14th July 1789 - The Bastille prison fell on this day marking the beginning of the French Revolution, when the working class under the leadership of the fledgling French bourgeoisie rose against the tyranny of the feudal monarchy.



26th July 1953 - The start of the armed struggle led by Che Guevara and Fidel Castro called the 26th of July Movement, which ultimately overthrew the U.S.-backed dictator Fulgencio Batista, dealing a death blow to US puppet regimes in Cuba.

28th July 1972- Marks the martyrdom of Charu Mazjumdar, a founding member of the Communist Party of India (Marxist-Leninist) [CPI(ML)], who played a pivotal role in the Communist movement in India.



Anatomy of a Cockroach

Danny

The economic reforms of the 1990s, and the developments that followed, proved catastrophic for many sections of Indian society. Among those affected were the youth, who were crushed under ever-increasing educational fees, widespread unemployment, and the replacement of stable public sector employment with precarious private-sector jobs.

This situation was further aggravated under the BJP regime with the establishment of centralized institutions such as the National Testing Agency (NTA) in 2017. This body will then go on to conduct highly centralized exams such as the NEET, JEE, NET, and CUET in a land that is a union of several diverse nationalities and ethnic groups, which was in itself a grave mistake. Adding to this, the agency's heavy reliance on contractual and third-party outsourced labour rids itself of any form of accountability. As a result, over the past decade, more than 100 paper leaks and other irregularities have occurred, affecting lakhs of students. It is against this backdrop that the subject of this article's concern, the Cockroach Janata Party (CJP), emerged.

On 15 May 2026, during a court hearing, the Chief Justice of India, Surya Kant, called the unemployed youth 'cockroaches'. The remark poured petrol on the already simmering anger of India's youth. Social media erupted with a flood of trolls, memes, and rebuttals, pressuring the fear-stricken CJI to issue a half-baked clarification.

Though the entire remark episode in itself was short-lived, amidst it, a 30-year-old digital media strategist from Boston, Abhijeet Dipke, created an Instagram account and website called the Cockroach Janata Party (CJP), carrying the tagline, "Voice of the lazy & unemployed". What was intended as a joke quickly transformed into something much bigger. Within 72 hours, the party had attracted over 350,000 membership sign-ups, while its Instagram following crossed 3 million. It eventually grew to over 22 million followers, surpassing the BJP's official Instagram account. The response was so overwhelming that Dipke himself remarked in an interview, "The Cockroach Janata Party was supposed to be a joke. But I had not expected it would draw such an encouraging response."

The Fascist ruling class reacted to this by withholding the CJP's X account, citing 'national security concerns', thus bestowing the CJP with a good dose of legitimacy with its own buffoonery. What transpired next was even more interesting, drawing upon the intensifying anger of the masses towards the paper leaks, the CJP called for a protest at Delhi's Jantar Mantar on 6th June, demanding the resignation of Education Minister Dharmendra Pradhan. The protest received support from Sonam Wangchuk and witnessed a massive mobilization, with thousands of young people joining from across the country, making a transition from internet memes to the streets.

An online petition demanding Dharmendra Pradhan's resignation gathered over eight lakh signatures, while demonstrations spread to Pune, Amritsar, Nagpur, Lucknow, Hyderabad, Bengaluru, and Jaipur. The movement continues to gather momentum. A peaceful sit-in remains underway at Jantar Mantar, and since 28 June, Sonam Wangchuk, along with 20 other student activists, including six members from AISA, have been on an indefinite hunger strike, demanding Dharmendra Pradhan's resignation.

While the traction earned by the CJP is a glaring sign of the rage of the Indian youth, it is upon us to analyze the scope of it as a political solution to our problems. The central demand of the CJP and associates is the resignation of Dharmendra Pradhan. A minister of a fascist government being corrupt and incompetent is just a symptom of a decaying system.

The liberalization, privatization, and globalization policies have transformed education into a commodity that serves the greed of the domestic and foreign capitalists. The conglomerates treat India as a breeding ground for cheap labour; to sustain and leverage this model, policies such as fee hikes, school closures that deny education to large sections of the population, the structural underfunding of the sciences, arts, research, the attack on student unions have been pursued. These measures strip the population of opportunities for critical thinking. It is in furtherance of this process that the centralization of education and later saffronization have been aggressively advanced over the past few decades by initially the UPA and later NDA regimes.

It is by looking at these historical experiences that we must tell our friends in the CJP and the thousands of cockroaches who stand behind them that the problem extends far beyond Dharmendra Pradhan, Amit Shah, or Narendra Modi. It is not the whip that must be attacked, but the one who wields it. This understanding comes with the imbuing of class-consciousness, a task that falls on the shoulders of the left-democratic student-youth forces participating in the movement.



CJP protest: Hundreds gather at Jantar Mantar, Delhi



Resolving Contradictions Within the People

Aratrika

In the social context, when it comes to the process of organising the masses, imbuing them with revolutionary ideas, consolidating the vanguard class into a revolutionary party, rallying the broad masses on the call of a radical change, and carrying forward the process of a socialist construction, the correct handling of contradictions gains supreme significance. This understanding of contradictions form the very basis of Marxist philosophy i.e. dialectical materialism. Otherwise stated, unless one understands the law of unity of opposites inherent in every system they cannot even imagine to change it. Every thing or system is in a state of constant motion precisely due to contradictions inherent in it creating the internal content of the process of development. This is true for both nature and society.

Comrade Mao teaches us that in any situation it is very important to distinguish the contradiction among the people to that between the people and the enemy. Who the people are and who the enemies are may differ from place-to-place and time-to-time. It is determined by the prevailing fundamental contradictions in a society. In the current situation of revolutionary preparation where contradictions with fascist forces are sharpening, history teaches one to not only form the broadest possible left alliance, but also align with a section of the bourgeoisie. The definition of the 'people' and the 'enemy' thus is not universal. The only absolution here is the differing nature of the two kinds of contradiction. As comrade Mao says, "Since they are different in nature, the contradictions between ourselves and the enemy and the contradictions among the people must be resolved by different methods."

When one works in an organisation or within the people, contradictions are bound to crop up now and then. The first step must be to understand whether the contradiction in question is one within the people, hence of a non-antagonistic nature or whether it is with the enemy and of an antagonistic nature. A contradiction that is of antagonistic nature will continue as long as either of the two aspects of it exist. For instance, the contradictions between labour and capital, peasants and landlords, slaves and slave-owners, etc. are of antagonistic nature. In other words, the contradiction has to be resolved through violent means, one side cannot emancipate while the other exists. On the other hand, non-antagonistic contradictions must necessarily be solved through debates, dialogues, and getting involved in common practice. The question of violence is not applicable here.

A person suffering from rightist deviations may end up treating enemy classes as friends (overlooking antagonistic contradictions) whereas one with a 'left' deviation in their thinking may blow up the proportions of a non-antagonistic contradiction. Both are problematic and may lead to long-term damage. While the former may cause one to choose reform over revolution, the latter may cause internal strife within a communist organisation, creation of distrust, endanger confidence in the leadership, and inactivity. How does one then try to steer clear of it and apply the democratic method to resolve contradictions within the people?

The answer lies in the process of unity-struggle-unity. It starts with a very basic desire within the organisation and the elements in question "for unity, resolving contradictions through criticism or struggle, and arriving at a new unity on a new basis", to quote comrade Mao. Explaining further, one must identify the wrong ideas, mostly stemming from non-proletarian class trends, within such elements. This must be followed by struggle-criticism to rectify the wrong trends and forge a higher level of unity than before, on the basis of a new set of ideas.

In today's context, applying this democratic method of solving non-antagonistic contradictions essentially goes against the neoliberal trend of cancelling people for their wrong ideas. While comrade Mao says "learn from past mistakes to avoid future ones and cure the sickness to save the patient", the blanket cancelling attitude is equivalent to throwing the baby with the bath water. In the final call, it weakens the people's organisations and strengthens the enemy's efforts at dividing the people. Ultimately, contradictions within the people must be welcomed, a hundred flowers must be allowed to bloom, a hundred thoughts must be allowed to contend, and it is only through this process of unity-struggle-criticism-transformation that one collectively arrives at the correct ideas.

In this context, it is useful to remember how comrade Charu Mazumdar, the first general secretary of CPI-ML, explained this question in the 70s. A few months before he was martyred on 28th July, 1972, he shared his insights on dealing with wrong ideas/negative aspects within the people. Today, when the task of strengthening subjective forces is of prime importance, we must repeatedly go back to these ideas. The relevant article has been reproduced below.

On Struggle-Criticism-Transformation

Each man has two aspects-Positive and Negative. So does everything. We call that individual a good person whose positive aspect is more. Quite naturally, on the other hand, one whose negative aspect is greater we call him evil.

We should always examine these two aspects. This is the dialectical law. We must always keep an eye on the positive aspects.

We have to develop it. As they say, every nation has a positive side as well as a negative side. Which one shall we take? The positive one of course. We shall take it, learn from it and try to improve it. This is called transformation, the phenomenon of which we often speak about. If the case is 60-40 (%), we should then concentrate on the 60%. We must try to develop the positive aspect of each and every person through individual care. This is the main aim of, what we say, forming the party on the basis of individual contact. We have to understand one's living ideas, his positive and negative aspects. And then we have to transform them. They have issued the slogan 'struggle-criticism-transformation' precisely for this purpose. As we launch struggles [against ideas], we also criticise, and, at the same time, transform.

This transformation is possible.

D.D. Kosambi: The Pioneer of the Marxist School of Indian Historiography

Sushant

History is the development in chronological order of successive changes in the means and relations of production.

- D.D. Kosambi (History and Society)

Very few intellectuals have left as profound a mark on Indian scholarship as Damodar Dharmanand Kosambi **(31 July, 1907–29 June, 1966)**. Mathematician, historian, philologist, statistician, numismatist, and Marxist thinker, Kosambi belonged to that rare generation of scholars whose work transcended disciplinary boundaries. His work fundamentally transformed the way we understand the Indian past. While editing the Sanskrit literary works of Bhartṛhari, he became interested in ancient Indian history. At a time when Indian history was largely dominated by either colonial narratives or nationalist glorification, Kosambi introduced a rigorous, scientific, materialist approach to historical inquiry. He shifted attention from kings, dynasties, and battles to the lives of ordinary people, the evolution of productive forces and production relations, and the complex interaction between economy, culture, and ideology.

Materialist Analysis of Indian History

Colonial historians largely portrayed India as a civilisation without history, ruled by despotic rulers and characterised by stagnant social structures. Nationalist historians challenged these prejudices but often replaced them with narratives centred on great kings, glorious empires, and cultural achievements. In both approaches, history remained primarily the story of rulers, dynasties, and wars. Kosambi revolutionised the methodology of historical research by applying Marxism and an interdisciplinary method, which was unprecedented in Indian historical scholarship. He rejected reliance on literary texts alone and argued that historians must draw on multiple sources, such as archaeological remains, coins, inscriptions, folklore, village customs, linguistic patterns, ecology, etc., for valuable clues about the past. He argued that history should not be confined to the actions of kings and elites but should focus on the development of society as a whole. He sought to reconstruct the history of ordinary people. For him, the central questions of history were: How did people produce their means of livelihood? How were resources distributed? How did social classes and castes emerge? What material conditions gave rise to religious beliefs, political institutions, and cultural practices?

D.D. Kosambi was the first to apply historical materialism to the study of Indian society and to develop the subject from Indology into a Social Science. Some of his major contributions have been summarised in the following sections:

Kosambi's theory of Indian feudalism

One of the most influential aspects of Kosambi's work was his theory of Indian feudalism. He emphasised that Indian feudalism differed from European feudalism as India lacked certain characteristic features of European medieval society. He argued that after the decline of urban centres and long-distance trade following the Gupta period, Indian society experienced increasing ruralisation and localisation. Land grants to Brahmins, officials, and military elites became widespread. These grants fragmented political authority, weakened centralised administration, increased agrarian dependency, and promoted localised power structures, leading to the emergence of feudal tendencies.

Historical Emergence of Caste

One of the major contributions of Kosambi was his treatment of caste and religion as historical phenomena rather than eternal institutions. Earlier historians often described caste as an unchanging feature of Indian civilisation. Kosambi argued that caste was not merely a religious doctrine, racial difference, or eternal Hindu tradition. Instead, caste developed historically through the division of labour, agrarian systems, control of land, social stratification, and surplus extraction. Kosambi demonstrated that caste evolved over time and was closely linked to changing economic and social conditions. Similarly, he interpreted religious traditions not merely as systems of belief but as products of concrete historical circumstances. Kosambi argued that caste evolved partly through the absorption of tribes into agrarian society. When tribes were incorporated into expanding agriculture, each group acquired a fixed socio-economic role, which later developed into caste.

Historical Numismatics

D.D. Kosambi's contribution to numismatics (the study of coins and currency) played a crucial role in shaping the approach to the study of Indian history. While traditional numismatists often focused on identifying kings and dynasties, classifying coin types, and establishing chronologies, Kosambi's innovative approach considered coins as scientific evidence for reconstructing economic and social history. His contribution to numismatics lies in demonstrating how coins can be used to reconstruct the history of ordinary economic life, making numismatics an integral part of modern historical research. Kosambi's most important numismatic work concerned ancient Indian punch-marked coins, among the earliest coins used in the Indian subcontinent. Kosambi applied mathematical and statistical methods to numismatics by carefully measuring the weight distributions, metal content,

patterns, and frequencies of different types to identify patterns that individual specimens could not reveal. Identifying that coins lose tiny amounts of metal through circulation, he attempted to estimate relative periods of circulation, trade intensity, and economic activity. Kosambi used coin finds to reconstruct ancient trade routes and economic life.

Marxist School of Indian Historiography

Kosambi was the first historian to systematically apply Marxist historical analysis to study Indian society. He founded modern Marxist historiography in India by introducing materialism into the study of Indian history. He did not mechanically impose European historical models on Indian society; instead, he applied Marxism to Indian conditions, paying close attention to the distinctive features of Indian society. His work demonstrated that Indian history could be studied scientifically without reducing it to either colonial stereotypes or nationalist myths. He introduced concepts such as the study of modes of production, class relations, agrarian structures, and the social roots of culture, which became central to historical research. He laid the foundations for modern social and economic history in India and influenced generations of historians, including R. S. Sharma, Romila Thapar, Irfan Habib, and many others.

Kosambi's contribution was not merely the addition of new facts to historical knowledge, but the creation of a new method of studying history. Using Historical Materialism, he reconstructed the development of Indian society. His pioneering works challenged the entrenched assumptions and opened new avenues for understanding caste, class, religion, state formation, and social change in the Indian subcontinent. In an era marked by the saffronization of history, the spread of historical myths, and growing attacks on scientific and rational ideas, his insistence on evidence-based study of the past continues to resonate.



DD Kosambi commemorated through a stamp

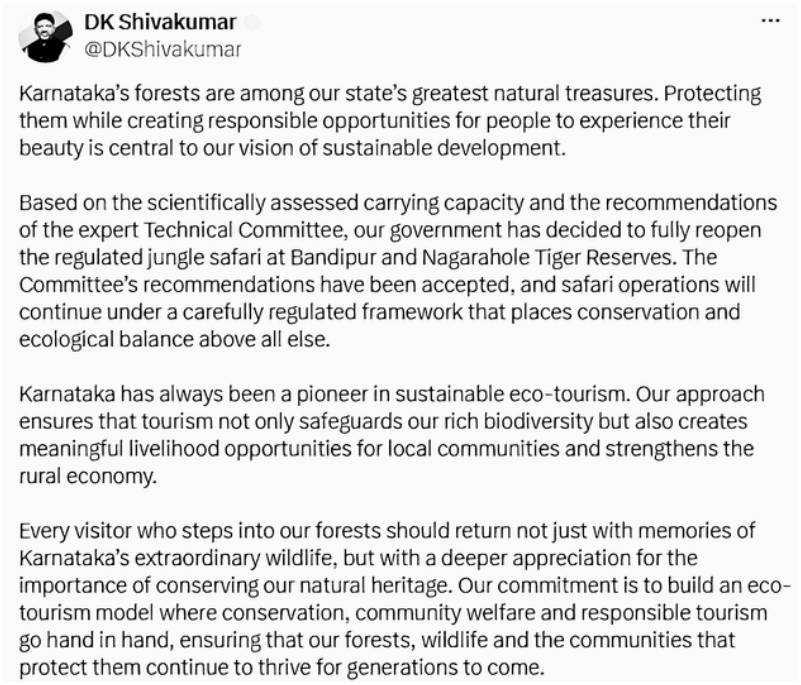
The Class Struggle in Environmentalism

Saniya

On June 5th, students from All India Students Association (AISA) held a flash demonstration at Lal Bagh on the occasion of World Environment Day. They highlighted key environmental issues in Karnataka, as well as India, such as the corporate loot of natural resources, rapid unplanned urbanization, climate change, water scarcity, and the tunnel road project which is set to destroy much of the ecosystem in the city of Bengaluru. There has been an increase in the acquisition of fertile lands in and around Bengaluru for real estate and industrial purposes. Recently, CM DK Shivakumar has also opened up wildlife safaris in Bandipur and Nagarhole despite the Adivasis fighting against eviction in these areas. The impact of these policies on the environment was also spoken about by the students.

The police arrived shortly after it started, threatening to detain or arrest the students if they did not disperse and delete all the media right away. They termed this protest ‘illegal’ due to the unconstitutional and undemocratic protest ban in Bengaluru that hides all protests from public vicinity. The fact that students who tried to raise awareness about environmental issues got threatened with FIRs shows the poor state of affairs in the Congress-ruled state of Karnataka. While the RSS is given a free pass to hold rallies in the city, students and activists who speak about environmental and other issues concerning the broad masses, get slapped with FIRs and arrests.





DK Shivakumar
@DKShivakumar

Karnataka’s forests are among our state’s greatest natural treasures. Protecting them while creating responsible opportunities for people to experience their beauty is central to our vision of sustainable development.

Based on the scientifically assessed carrying capacity and the recommendations of the expert Technical Committee, our government has decided to fully reopen the regulated jungle safari at Bandipur and Nagarahole Tiger Reserves. The Committee’s recommendations have been accepted, and safari operations will continue under a carefully regulated framework that places conservation and ecological balance above all else.

Karnataka has always been a pioneer in sustainable eco-tourism. Our approach ensures that tourism not only safeguards our rich biodiversity but also creates meaningful livelihood opportunities for local communities and strengthens the rural economy.

Every visitor who steps into our forests should return not just with memories of Karnataka’s extraordinary wildlife, but with a deeper appreciation for the importance of conserving our natural heritage. Our commitment is to build an eco-tourism model where conservation, community welfare and responsible tourism go hand in hand, ensuring that our forests, wildlife and the communities that protect them continue to thrive for generations to come.

UPDATES ON STUDENT MOVEMENTS



Veterinary college students against privatization

On June 18, students of the Veterinary College, Hebbal, staged a protest against the upcoming Yenepoya Private Veterinary College in Mangaluru. Their main agenda was to prevent this private college from opening due to limited job opportunities for veterinarians, particularly outside metro cities. The students explained how private colleges and universities would reduce the quota under agriculture, leaving students with even fewer opportunities after graduation.

Nationwide protests against NEET – NTA paper leaks

The month of June saw many large-scale protests against the National Testing Agency and Education Ministry, across India. Led by students, the protests come in light of the ongoing epidemic of paper leaks highlighting the corruption in the system. The leak of the NEET-UG 2026 paper in particular has led to multiple student suicides. Currently, hundreds of students and parents have initiated an indefinite protest at Jantar Mantar, Delhi demanding the resignation of education minister Dharmendra Pradhan. Some participants are in an indefinite hunger-strike. Major cities across India are also witnessing continuous protest and campaigns by various progressive and democratic forces.





Aspirants in Patna protest against inadequate transportation

Hundreds of students protested in Patna Railway station on June 14th due to lack of transportation to reach their exam centres. The protestors were aspirants of the Bihar Police Prohibition (Excise) Constable examination. The lack of sufficient transport caused many candidates to miss their examination. The mass frustration due to this led to them protesting at the railways station by pulling emergency chains and blocking trains.

Students in Indonesia protest against economic mismanagement

More than a thousand students took to the streets in Jakarta, Indonesia to protest against the government's economic policies. Their primary demand is to reduce food and fuel prices. The protests come at a time when the country's economy is facing a severe crisis. Additionally, a recent probe had exposed the corruption in the multi-billion dollar mid-day free meals programme further angering students.





Student-led protests in Philippines demands for accountability and a governance free from corruption

Thousands of students in the Philippines staged massive protests against corruption in the government. Despite the Department of Public Works and Highways (DPWH) receiving billions in funding, major cities continued to experience floods. It was later revealed that the money was swindled by channelling them into 'ghost' projects. Additionally, the impeachment trial of Vice President Sara Duterte revealed that she spent millions of Pesos without any transparency. These incidents triggered a wave of protests that renewed in June. The movement is demanding for government accountability, end to political dynasties, and transparent governance.