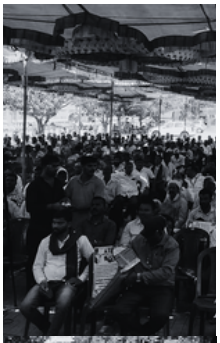
Spark

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UPDATES ON PEOPLE'S MOVEMENTS



Land, justice, and the PTCL struggle in Karnataka

Across Karnataka, Dalit organisations have launched indefinite protests demanding stronger implementation of the PTCL Act, a law meant to restore lands illegally taken from Scheduled Castes and Scheduled Tribes. Protesters pointed out that court rulings, bureaucratic delays, and loopholes have weakened the Act, leaving many families without justice. Activists said that over 2 lakh PTCL cases remain pending across the state, leaving thousands of families without land rights.



Protest against demolition in Kolkata turns violent

On the 17th of May, a large number of people were gathered to protest against the targeted demolition in Kolkata's Tiljala area. The demonstrations turned violent after alleged stone pelting by some of the protesters leaving the cops injured. The locals say that apart from the illegal demolitions, the restrictions on the use of loudspeakers at mosques and curbs on Muslims offering prayers on the roads also led to the tensions.



Adivasis from three states meet at Nagarhole to assert forest rights

On May 6 and 7, a gathering of about 200 Adivasis, most of them from different parts of Mysuru, Kodagu in Karnataka, and Kerala and Tamil Nadu met at the Nanachi Gate of the Nagarhole Tiger Reserve (NTR) in Kodagu district, to assert forest rights. The Karnataka government and the Taj Group of Hotels had struck a deal to build a resort in Murkal which was turned down by the Karnataka High Court after Adivasi resistance. When the protesters gathered at the Veeranahosahalli gate to head towards Murkal, the forest department blocked access making them wait for hours and later they had to shift the venue for the gathering altogether. Various communities including the Jenu Kurubas have spoken about the concerns and held placards saying 'Conservation is a Lie'.



Student-youth groups in Bengaluru lead a campaign against the Tunnel Road Project

On the 16th of May, activists from the All India Students' Association (AISA), Fridays For Future (K'taka) and Collective led signature campaign across Bengaluru against the Tunnel Road Project. The signature campaign was conducted across bus stops between Silk Board and Hebbal, the proposed route of the Tunnel Road Project. The activists collected over 1000 signatures and submitted it to the Greater Bengaluru Authority Chief Commissioner Maheshwari Rao M demanding the project be scrapped. According to the protesters, the commissioner said that public consultation were not mandatory for infrastructure projects and that no environmental assessment was required for the project.



Dalit families resist eviction in Malayidamthuruth

On May 23, seven Dalit families in Pariyathukavu, Kerala, protested against government eviction attempts from land they have lived on for generations. Being descendants of a bonded labourer who used to live on the land, they allege that an upper-caste man manipulated land records to seize the property. The dispute has led to years of legal battles, prompting a government-ordered resurvey that remains incomplete. Despite this, authorities launched a 14th eviction attempt and the most brutal one, with a police squad inflicting multiple injuries on the families.

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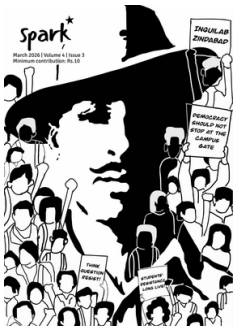
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Spark* is a monthly magazine run by students and youth.

Today, the state and the corporate-controlled media are constantly propagating fabricated news that 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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Climate, Catastrophes, and the Corporates!

Ganga

Long gone is the time when climate disasters were being predicted for the future! Every 'brink of climate catastrophe' sign gets passed, and new warnings, more glaring and desperate, appear. People are dying due to heatwaves, floods, droughts, cyclones, and wildfires across continents. Despite all this, governments and corporations continue profiteering activities unabashedly. The role of multi-national corporations with the servitude of the state machinery is evident in causing this crisis. Imperialist powers continue to exploit the resources and labour of countless poor countries, and shift the burden of climate destruction on them as well.

Across India, corporate plunder has scoured forests, rivers, coasts, mountains, agricultural land, destroying the lives of Adivasis, peasantry, fisherfolk, workers, and landless communities. Since the transfer of power in 1947, then by the LPG reforms in the 1990s, and now under the fascist Hindutva regime, natural resources have increasingly been handed over to the private corporations under the language of 'development'. Forests are cleared for mining projects, rivers diverted or covered up for industries, coasts privatised for ports and tourism, and agricultural land acquired for infrastructure.

In Central India, mineral-rich forests inhabited by Adivasi communities are now zones for extraction by mining corporations like Adani and Vedanta. In Hasdeo, Bastar in Chhattisgarh, and Sijimali in Odisha, we are currently witnessing massive mining projects despite widespread protests by the Adivasis. Entire ecosystems and livelihoods are being destroyed to feed the demands of thermal power and mineral industries. Forests that sustain biodiversity and traditional livelihoods are being reduced to a commodity to be played with for the corporate giants. Any resistance in these regions and the military sets up camp to eliminate these 'security threats'!

The country's rivers have become victims of this assault as well. These rivers today have become dumpyards of toxic industrial waste, chemical pollution and sites of extraction of sand and silt. These actions again affect the aquatic ecosystems and livelihoods of the people dependent on the water bodies. Mega dams constructed in the name of development have displaced lakhs of people, especially Adivasis and farmers, and that too, without any compensation and rehabilitation. Rivers are also diverted to meet the water needs of industries or commercial farming, neither of which benefits the people. The Ken-Betwa River Linking Project is a good example of how, in the name of development and water security, thousands of people will be displaced and large parts of Panna Tiger Reserve will be submerged, just so that commercial agriculturalists may gain the 'surplus' water from Ken river.

Not a grain of sand is left untouched by the corporations. This is not an overstatement because the intensifying plunder by the sand mining mafias across India has exposed yet another brutality of corporate plunder in India, powered by the state. Illegal, corporate-backed sand extraction has ruined river systems from Kashmir to Kanyakumari. Sand mafias operate through links and contracts between politicians, contractors, police, and of course, corporates. Activists, journalists, whistle-blowers, exposing illegal mining have faced threats, and even been murdered.

India's coastlines are another site of violent corporate assault. From Vishakhapatnam, Vizhinjam, Kanyakumari, Honnavar, Palghar, to Gujarat, the Sagarmala and other grand projects envision private ports to ease the transfer of natural resources of our country into the hands of the imperialists.

One might think urban areas cannot further contribute to this ecological and social stress. Lo and behold! The data centers that require thousands of liters of water per day to function are ironically being set up in urban water-scarce regions. Parts of Greater Noida, Bangalore, Visakhapatnam, where these will be set up already have depleted groundwater levels. The so-called digital economy, projected as clean and futuristic, rests upon enormous extraction of water, electricity, land, and labour.

In all these settings there is some universality. One, the people are not consulted in decisions that permanently alter the course of their lives. Two, when there is resistance against these private players, the state rushes in to crush any movement by the people to ensure smooth functioning of the corporations; military, judiciary, media, and legislature use their power to quash lives and livelihoods. Three, it is always the Adivasis, Dalits, Muslims, women, and landless communities that face the brunt of this corporate loot. This is a global pattern– in Brazil, the Amazon rainforest is being destroyed for mining, logging, and commercial agriculture, displacing millions of indigenous people and severely accelerating climate collapse. In Nigeria, large parts of the Niger Delta are being handed over to multinational corporations, destroying fishing livelihoods and poisoning rivers.

Imperialism in its death throes can only survive on extraction of resources and cheap labour. Across the world we are seeing how people are fighting back against these moribund forces! The only solution to this grim situation is channeling the movement against the climate crisis towards building a truly democratic society. Only through collective ownership of natural resources and democratic control by the working class can humanity break free from the cycle of corporate plunder and climate destruction.



Long live the fight for Jal-Jangal-Jameen!

On Bengaluru Floods, its Cause and Effect

Sachin

The recent deaths during the Bengaluru rains once again exposed the brutal reality of urban flooding in India's 'Silicon Valley'. In April 2026, heavy rains led to the collapse of a compound wall near Bowring Hospital, killing several people, including street vendors and daily wage workers sheltering along the pavement. Most of the victims were working people trying to protect their small stalls and belongings during the downpour. Investigations later revealed that construction debris and poor maintenance had weakened the wall long before the rains. Yet, as always, the tragedy was reduced to a story of 'heavy rain', while the deeper issues of negligence, unsafe urban infrastructure and unequal living conditions were ignored.

The current state of affairs has certainly been intensified by climate change, as rising temperatures are increasing the frequency of extreme rainfall events. Bengaluru too has witnessed unusually intense rainfall over the past decade. According to studies on the 2022 floods, the city received nearly 1,958 mm of rainfall that year, almost double its long-term annual rainfall. Climate change induced heavy rain becomes disastrous only when a city destroys the ecological systems that once absorbed, stored and channelled water.

Historically, Bengaluru was known for its interconnected network of lakes, wetlands and *rajakaluves*. These water systems acted as natural flood-control mechanisms. Rainwater flowed from one lake to another through stormwater channels, reducing flooding while simultaneously recharging groundwater. Over the last few decades, Bengaluru's expansion has come at the direct cost of its lakes and wetlands. Studies by researchers such as T.V. Ramachandra from the Indian Institute of Science showed that between 1973 and 2017, Bengaluru witnessed a staggering 1028% increase in paved surfaces, alongside an 88% decline in vegetation cover and a 79% decline in wetlands. Historically, the city had nearly 1,452 interconnected water bodies capable of storing enormous quantities of rainwater. By 2016, only around 190 lakes remained, and their storage capacity had fallen drastically from nearly 35 TMC (thousand million cubic feet) to barely 5 TMC. Even these surviving lakes are heavily polluted, encroached upon or cut off from their natural drainage systems. The *rajakaluves* that once connected lakes and carried excess rainwater across the city have been narrowed, blocked or built over by roads, apartment complexes, tech parks and commercial infrastructure. As a result, rainwater that earlier flowed gradually through wetlands and lakes now accumulates rapidly on roads, low-lying slums, etc., turning entire neighbourhoods into flood zones after just a few hours of intense rainfall.

Some of Bengaluru's most prominent infrastructure projects stand directly on destroyed lakebeds. The M. Chinnaswamy Stadium was built over the Sampangi Lake bed. The Kempegowda Bus Station at Majestic replaced the historic Dharmambudhi Lake. Large parts of the Outer Ring Road corridor, Manyata Tech Park and the Bellandur region were developed over wetlands, floodplains and interconnected lake systems. Today these same areas become some of the worst flood-hit zones during heavy rains. Roads turn into rivers, tech parks are submerged and apartment complexes are inundated. Bengaluru is now witnessing the consequences of treating lakes as "vacant land" available for commercial expansion.

The extreme concretisation amplifies the issues. Earlier soil, vegetation and wetlands absorbed rainwater naturally. Today roads, malls, apartments, parking spaces, and glass office towers dominate the landscape. Water can no longer seep into the ground. Instead, rainwater rushes rapidly across concrete surfaces and overwhelms drainage systems. In many places, drains themselves have disappeared under roads and buildings. Bengaluru receives enormous rainfall every year, yet it lacks even basic mechanisms to store this water effectively.

This is why the city faces the absurd situation of floods and water scarcity simultaneously. During monsoons, rainwater floods the streets because there is nowhere for it to flow or accumulate. Months later, the same city suffers severe water shortages and groundwater depletion. The issue is not lack of rain, but destruction of the infrastructure needed to conserve it.

However, the burden of this crisis is not equally shared. The people who profit from Bengaluru's speculative urban expansion are not the ones who suffer its harshest consequences. It is the working classes who are forced to pay the price. Migrant labourers, street vendors and low-income families often live near drains, lakebeds and low-lying areas because affordable housing elsewhere in the city is unaffordable. When flooding occurs, their homes are submerged first, their belongings destroyed and their livelihoods interrupted immediately. A tech employee may continue working remotely during floods; a street vendor or construction worker cannot. For daily wage workers, even a few days without work can mean hunger, debt and displacement.

Bengaluru's crises therefore reveal the class character of urban development itself. Ecological destruction is carried out in the name of economic growth, smart-city infrastructure and global investment, but its social costs are imposed upon workers and the poor. The same workers who build the city, clean its streets and sustain its economy, are pushed into the most vulnerable spaces and abandoned during disasters.

The floods are not simply a warning about climate change, they are a warning about a model of urbanisation that treats lakes, wetlands and working-class lives as expendable in the pursuit of profit. Unless the government puts people over profit, flooding will continue to become more frequent, more destructive, and more unequal.

The Nicobar Project: Genocide Disguised as Development

Nishanth

The Andaman & Nicobar (A&N) islands are home to multiple indigenous communities that have lived there for centuries. Some communities have particularly small populations and are isolated from the rest of the world, making them particularly vulnerable to diseases carried by outsiders. This has led to categorising them as “Particularly Vulnerable Tribal Groups (PVTGs)”.

Official documents of the Nicobar Project state that tribal lands will not be disturbed. The government even told the parliament that no tribes will be displaced. However, the ground reality paints a very different picture. This article delves into the lives of the adivasi communities and highlights how the Nicobar project adds to the existing challenges that threaten their survival.

Existing plight of the adivasis

The indigenous peoples of A&N face cultural erasure, exploitation and sexual harassment among other issues. Currently there is a government programme where adivasis are provided rice and dal along with t-shirts and trousers for clothing. While this may seem like welfare, the reality is much grimmer. The adivasis cannot grow their own rice/dal and their traditional clothing carries cultural meaning to them. These welfare schemes have been implemented without any understanding of their lifestyle and culture. Anthropologists warn that by making them increasingly dependent on rice and by providing culturally irrelevant clothing, it actually contributes to erasing their culture, identity and dignity - it is a cultural imposition disguised as welfare.

Even roads can act as tools of exploitation. The Andaman Trunk Road cuts through the reserve of the Jarawa paving the way for “tribal tourism”. Tourists are told stories of "naked backward people that live in the forests" and for a few thousand rupees can go on a safari through the forest to "spot the tribals" stripping them of their dignity. There is an order to close down this road but it has not been implemented to date.

Poachers supply alcohol, tobacco and other substances to adivasis creating issues of drug addiction in the community. Multiple incidents of sexual abuse of adivasi women have also been reported. The Nicobar project only exacerbates existing issues. The case of the Shompen and Nicobarese illustrate this.

The Shompen: Refugees in their own land

The Shompen live in small groups of 4-5 families. These groups are scattered throughout the forest. Each group creates temporary settlements and collects products from the sea and forest for survival. When resources are depleted or if the season changes, they move to a different location.

Experts warn that clearing the forest for the Nicobar project will force the Shompen to relocate into the remaining forest spaces - i.e., a higher number of Shompen will be forced into a much smaller forest area. Despite the immense biodiversity, the plant and animal species that the Shompen can actually consume are few in number. Hence the increased density of Shompen will lead to faster depletion of resources. Moreover during the relocation, one Shompen group may move into the territory of another leading to conflict. This conflict over land and resources will create a scenario where the Shompen will eventually become refugees in their own land.

The Nicobarese: What is culture when there is no home?

After the 2004 tsunami, the Nicobarese were shifted from their original residence in the south-west to the northern area of the island. Although this was meant to be temporary, till date they have not been relocated back. The Nicobar project plans to build infrastructure on the original lands of the Nicobarese directly threatening their survival. The effects of separating them from their ancestral lands are already seen in the community. The lack of access to resources has disrupted their food habits, livelihoods and arts and crafts. Moreover, they were given small cramped houses made of tin sheets with improper toilet and water facilities increasing risk of disease in the community. In schools, Nicobarese children are discriminated against and are not taught properly.

Elections: A win for democracy, a woe for the adivasi

In recent times, multiple videos have been released showing Shompen and Jarawa individuals coming and casting votes for the first time. This has been portrayed as a win for democracy. Additionally some signatures from Shompen have also been collected on no objection letters for the port construction.

However researchers have stated that till date nobody has actually studied the language of the Shompen and Jarawa. Every conversation with them so far has been in Hindi or Nicobarese. For communities that have lived for centuries with minimal outside contact, this means that no real effort has been made to explain what development projects and elections actually mean and what consequences it can have on their lives. Additionally, no efforts have been made to rehabilitate the Nicobarese or to restore and protect the culture and dignity of those facing tribal tourism and sexual harassment. A few signatures and votes have simply been collected as a media stunt.

The Nicobar ~~project~~ tragedy

Two key learnings emerge from the case of Nicobar. First, it shows how government institutions have actively ignored scientific findings and enacted policy changes to remove environmental protections and make way for the Nicobar project. Second, it highlights state-sponsored cultural erasure, abuse and exploitation of adivasis and their lands.

The Road to Sunar Bangal

Aratrika

Assembly elections were recently concluded in West Bengal (WB), Tamil Nadu (TN), Kerala, Assam, and Puducherry. While BJP barely stood a chance in the southern states and INDIA barely stood a chance in Assam, West Bengal remained in the grey zone. The unprecedented saffron sweep highlighted general anti-incumbent sentiments and particularly the use of central agencies to engineer a double-engine sarkar. The most effective of these manoeuvers has been the Special Intensive Revision (SIR) of the electoral rolls.

To understand the need for SIR, a process that completely defies the mandate of the Election Commission (EC), one has to look back at the massive challenge the Modi government faced in 2019-20 through the anti-NRC-CAA protests. While the centralised effort at disenfranchising Muslims failed, the process of state-level SIRs started from 2024, to meet the same goals. As expected, the net of SIR has not only caught many Muslims, but also Dalits, women, and the poor; people not featuring prominently in BJP's votebank. Despite protests and campaigns across India, it continues to march ahead as a 'logically discrepant' process, with the Karnataka chapter starting from the 20th of June.

Last year in Bihar, in 174 seats, the victory margins were lower than the number of voters deleted during the SIR. 75 of these seats went to the NDA (the alliance of BJP, JDU, etc.). Under fascism all institutions suffer centralisation, the EC is no exception. In essence Bihar election showed how the central institutions have been made pliant to the ruling party's needs.

Coming to the WB SIR, the process was done hurriedly within a span of four months. Similar to other states, the Booth Level Officers were overworked, some of them died from it. Many Bengalis (exact number unknown) also died by suicide or from cardiac arrests out of the fear of being stripped of citizenship. By the end of it, more than 90.82 lakh names were erased from the electoral roll. As expected, the majority of these deleted names were of Muslims, Dalits (mostly from the Matua community), and women. The ECI also introduced a new criterion called 'logical discrepancy' (LD) to remove lakhs of voters having spelling and other 'inconsistencies' in documents, something very common for Muslims with Persian names and married women. WB also saw an unusually high voter turnout of 92.47% in both phases. This record-breaking turnout, the highest since independence, can be partly attributed to the lakhs of deletions caused by the SIR, thus decreasing the baseline number. However, the possibility of manipulations also rises when this number is combined with the very high recorded pace of votes coming in at rates of 1 vote per 40-50 seconds. Even if the process had been as smooth as possible, the numbers point to a practical impossibility.

As for the judiciary, it conveniently overlooked the lack of a statutory basis for the ECI to create the criterion of LD. When the LD deletions were challenged, the Supreme Court requested the Chief Justice of the Calcutta High Court to get judicial officers to take over all such cases, an enormous task that in no way could be completed before the polls began in WB. As a result lakhs of voters were left without their fundamental right to vote. The Supreme Court took no effort to remedy the situation, in direct contrast with its role as the guardian of the Constitution.

Around 6 months before the start of the elections in WB, the Enforcement Directorate (ED) under the pretext of investigating offences of money laundering, conducted high-profile raids and arrests, the most prominent one being the arrest of the director of Indian Political Action Committee or I-PAC, Vinesh Chandel, on April 13. I-PAC being the corporate strategist behind the Trinamool Congress's election campaign, the choice was politically motivated. Precisely a day after voting concluded in WB, Vinesh Chandel was granted bail without any opposition from the ED. Apart from I-PAC, the DCP, the MD of Sun enterprises, the former education secretary, and a famous actor, all of them close to the TMC, were summoned by the ED. While all of them deserve to be apprehended, the silence maintained by ED when it comes to ethanol scams, PM-CARES, RSS and its overseas funds, etc., is conspicuous.

For more than a month before the first phase of elections, the central armed police forces (CAPF) were deployed at around eight companies per constituency, a density higher than Kashmir/Bastar. An unprecedented meeting of the Director generals of CRPF, BSF, CISF, SSB, and ITBP happened in Kolkata prior to the election phases to create an 'integrated security grid'. News of clashes still emerged from different quarters with the CAPF as silent observers. In South 24 parganas, they even denied entry to voters wearing lungis. On the counting day complaints emerged of miscounting across the state with opposition booth agents being attacked by BJP cadres in the presence of CAPF.

In a nutshell, the triumph of BJP in WB is primarily the outcome of a concerted effort by every arm of the state machinery and secondarily a consequence of TMC's decade of misrule and corruption. The CPIM's self-destructive push for a saffron rule to replace Mamata Banerjee added to it. Not even a month has passed since the win, the BJP is already targeting the opposition, breaking Lenin statues, vandalising monuments marking anti-British struggles, and wreaking havoc in the lives of the working classes in villages and cities. Islamophobia has now taken the centre stage as evident in the recent restrictions on cow slaughter, removal of Muslims from the OBC list, removal of deleted names under the SIR from government schemes, etc. The WB elections has again reaffirmed that the BJP juggernaut cannot be stopped using this rigged system, the streets are the only way forward.

When Regulations Override Research

A Curious Case of Christ (Deemed to be University)

COLLEGE CORNER

Anonymous submission

Every day, one new rule: Welcome to CHRIST (Deemed to be University) (CU). Why would any institute like CU be called a university! It's a rule book of torture. Shameful, they host a PhD programme amongst others.

Firstly, UGC guidelines suggest that full-time PhD scholars are expected to provide not more than 10 hours of work per week to the department/university, in case one is a JRF (Junior Research Fellow) scholar. However, most universities emphasise on building a quality research environment and allot work that helps scholars for their research unlike CU where more than 6 hours work is extracted out of scholars. They are given full courses to handle and sometimes sharing it with faculty where easily more than 6 hours of work per week is spent on easing the burden of the professors, who are deriving salary to teach.

Scholars also have to maintain work logs/sheets to show how their work has added up to 6 hours. If the sheet shows more work, there is no written guidelines to provide them any kind of exemption for the overwork. How convenient! The revised version of the same expects the non-JRF full-time scholars (who receive stipend from the university of Rs. 15,000 if they have 100% attendance) to provide 195 hours of work per semester/year without pay and after completing these many hours of work, they can ask for pay which is about Rs. 120/per hour. If taking classes is one aspect of work, working for the university in other capacities includes administrative work, NAAC work, IQAC work etc. which are used to exploit research scholars.

The next issue is the regulations on the movement of research scholars. Research scholars are expected to log-in anywhere between 8:30 am to 9:30 am and be on campus for 7 hours and leave the campus only after logging-out at 4:30 pm in the evening. Anytime, during a day, if you go out of the campus, you have to make entries in the register at the gate where time (exit and re-entry) with reason. This was made stricter recently where scholars are not allowed to go out of the campus till 12.30 pm, once they enter the campus in the morning and have to go through Head of the Department (HoD)/Supervisor's permission letter and show the same at the entry and exit gates. Have you heard of any university which makes a written guideline that one cannot use exit gates? Does a university have a right to regulate physical movement of PhD scholars? One of the scholars mentioned that she cannot take permission from HoD every single day as she has to drop off her kid to a creche and come to college. Creche only opens by 10 am. These are genuine issues the university does not care about. University rules are updated showcasing heights of undemocratic ways, sadism and hyper-regulation enforcing dictatorship. No rules are made consulting the scholars. This, CU believes, helps them maintain academic discipline and builds a vibrant research culture on campus! Do these prison rules and panopticism build a research culture? It is a classic example of a research mis-culture.

Multiple scholars from several departments narrated how they were not allowed to go for data collection for their own PhD, during exam invigilation, because invigilation duty is mandatory. Scholars are expected to prioritise university work over their own PhD work. Scholars were told to complete ethnographies in 2 months whereas historically ethnographies have taken years for researchers aiding the production of knowledge.

Quality research culture is a myth at CU. Students are expected to publish two research papers in Scopus indexed or Web of Science journals. Firstly, this is not a UGC guideline. However, Christ retains it because they need it to increase their rankings in NAAC etc. and additionally because they have some professors who cannot publish two papers per year, which is part of university guidelines. Most scholars write articles all by themselves. Some supervisors make an effort to read and help, while most get the publications for free. Scholars who publish in Q1 and Q2 (top quartiles) Scopus indexed journals are treated differently from the ones who publish in Q3 and Q4 journals. The ones publishing in Q1 and Q2 are incentivised (apparently an encouragement) for the publications, only if they publish with the guide as a second author on the paper, where the guide receives 50% of the incentive, regardless of what the contribution of the guide is. The incentive is not given to the scholars who don't publish with the guide and the ones who publish in Q3 and Q4. Of course, they do not need encouragement! Because they do not contribute by including the faculty in their publications.

Acing in toxic rule-making, CU can be classified as a total institution. For those in power, everything is a disciplinary measure, but it is complicated and problematic as it intervenes into one's rights to free speech and expression, whose throats are choked in institutions like CU. Intellect is quantified, learning is chained, and regulations and restrictions rule the research in CU.

University's vision and mission list out every perceived noble value present on earth. However, PhD scholars at CU do not agree. Instead, if CU has the audacity, it should openly come out and admit to its core values of Dictatorship, Un-democratic ideals, Dehumanisation and Hypocrisy. CU, own up your real face!

Scan to read the full article

A Cage in Search of a Bird:
Paper Leaks and Crisis of India's Education System

Sushant

NEET-UG 2026 paper leak once again exposed the deep crisis of India's examination system. Nearly 23 lakh students appeared for the NEET examination, which is the gateway to medical colleges across the country. The exam conducted on May 3 was cancelled on May 12 after it was found that a PDF circulating weeks before the exam contained 135 of the 180 questions asked in the paper, many in the same order and with the same options. The Central Bureau of Investigation (CBI) has arrested 11 persons in connection with the paper leak. The network involves National Testing Agency (NTA) appointed subject experts who leaked the questions, coaching institute owners who funded the operation, and middlemen who sold the papers to students for ₹10-35 lakh.

This is not the first time that a NEET paper has been leaked, NEET has a long history of systemic vulnerabilities, severe administrative failures, and paper-leaks. Prior to the NEET-2026, there were paper leaks in 2016, 2021, and 2024. In 2024, 67 students achieved a perfect score of 720/720, and some students received mathematically impossible scores such as 718 and 719. The NTA attributed this to 'grace marks' awarded for lost time at specific centres. In previous cases, the Supreme Court rejected the cancellation of the exam. This time a re-examination is scheduled for June 21.

Paper Leaks, Unemployment and the Crisis of the Examination System

A cage went in search of a bird.

- Franz Kafka

In the last 10 years, more than 100 paper leaks have occurred in examinations, including NEET, JEE, CUET, NET, SSC exams, Judicial Services, Teacher Eligibility Tests, Railway recruitment, Constable recruitment, etc. What began as a localised crime has become an organised industry involving politicians, exam officials, businessmen, and criminal networks. Most major scandals involve printing press staff, transport handlers, IT administrators, coaching intermediaries, different agencies conducting exams, and political protection networks. Despite the volume of cases, there were no significant inquiries or punishments.

These repeated paper leaks are not isolated incidents, but the symptoms of a much deeper social crisis. Behind every leaked paper lies a history of unemployment, inequality, commercialisation of education, and institutional decay. There is mass unemployment and a reserve army of jobless, educated youth. India has never before had such widespread insecurity among educated youth. Millions study for years for examinations whose credibility is increasingly questioned. Families spend enormous amounts on coaching, yet secure employment remains scarce. Even a low-paying government job today requires passing a brutal, competitive exam with millions of applicants for a handful of posts. The crisis intensified after the LPG (Liberalisation, Privatisation, Globalisation) reforms of the 1990s. Stable public-sector jobs declined, private employment remained precarious, and inequality soared. This is the section that was recently vilified by the CJI as 'cockroaches'. The outrage emerging in the form of the 'Cockroach Janata Party' is thus justified. It remains to be seen if it is able to formulate a program capable of a radical societal transformation.

The crisis of education is that of a society where millions compete desperately for limited opportunities. Paper leaks, exam mafias, student suicides, and credential obsession are expressions of the inherent contradictions of our education system and society, which have transformed education into a permanent competition in the struggle for economic upliftment and social mobility.

NTA and Paper Leaks: Coincidence or Correlation?

What is the robbing of a bank compared to the founding of a bank?

- Bertolt Brecht (The Threepenny Opera)

Before a parliamentary panel, NTA Director General Abhishek Singh said that the NEET-UG 2026 question paper 'was not leaked', and 'only certain questions from the May 3 exam were circulated beforehand' despite a 75% leak.

NTA was established in 2017 to 'address' corruption in different examinations. Centralised exams such as NEET, JEE, NET, and CUET were promoted as mechanisms to standardise evaluation, improve efficiency, and selection. The National Testing Agency has conducted hundreds of national-level exams since its creation, and a surprisingly large number (>50) of exams have faced paper-leak (e.g. NEET-2024, 2026, JEE-2021, UGC and CSIR NET-2024), proxy candidate controversies (e.g. NEET-`19, `22, `24, `25, JEE-`20, `21, `22), technical failures (e.g., JEE-`19, CUET-`22, NCET-`24), answer-key controversies (e.g. NEET-`20, `24, `26, JEE-`23, CUET-`24), normalization disputes (e.g. JEE-`19, `24, CUET-`22), grace-mark disputes (e.g. NEET-`24), exam cancellations (e.g., NEET-`24, `26, JEE-`21, CUET-`22, CSIR and UGC-NET-`24) and court cases. Students have started calling the NTA the 'National Tampering Agency'. Despite these irregularities, NTA exams determine access to IITs (JEE), AIIMS and other medical colleges (NEET), Central Universities (CUET), PhD fellowships (CSIR and UGC NET), and many other elite careers.

These are not new accusations for NTA. What is different this time is that the leak occurred despite guidelines issued by a committee formed to reform the NTA following the 2024 leak.

In October 2024, a Committee (chaired by ex-ISRO Chairman K. Radhakrishnan) submitted a report with 101 recommendations to the Ministry of Education, but the ministry and NTA ignored the suggestions. Unlike older constitutional or statutory bodies, the NTA functions with a minimal permanent cadre (from June 2024 to October 2025, the NTA did not even have a full-time chief), relying almost entirely on a combination of deputed officials, contractual hires, and third-party outsourced labour. This dependence on contractual staff increases the risk of leaks and weakens accountability, as there is no fixed institutional responsibility. Also, NTA is registered as a society (under the Societies Registration Act of 1896), not a statutory body, thus limiting the scope for enforcing accountability.

Education not a Commodity, but a Fundamental Right

This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well.

- Paulo Freire (Pedagogy of the Oppressed)

Despite no solution existing within the current system, a significant transformation is possible through learning from the Soviet experience. In the Soviet Union, education was not a commodity but a fundamental right for everyone, employment was guaranteed, and labour allocation was planned, examinations did not determine survival. The Soviet model emphasised producing socially useful citizens rather than reproducing class inequality.

Universal free education through government schools, public universities, libraries, laboratories, and teacher training can remove dependency on coaching centres. Guaranteed employment for everyone according to their ability can end the life-or-death stakes attached to examinations. As long as education remains subordinate to market needs and scarcity of opportunities, reforms alone will remain insufficient. Such radical changes will not be gifts by the government, we will have to fight for it.



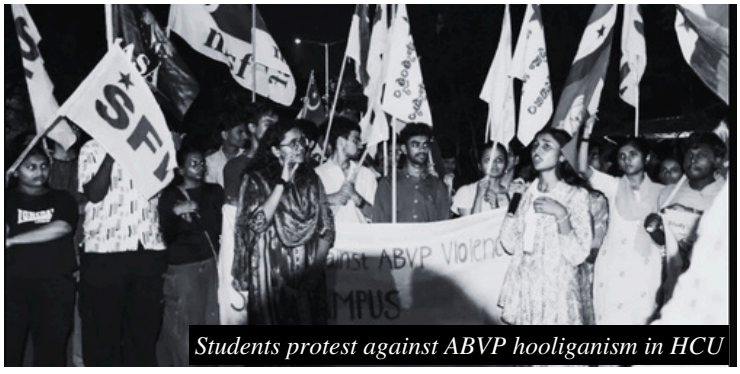
Students protest against NEET paper leaks in Jantar Mantar

ABVP Strikes Again!

Sonu

On May 4th, a group of people belonging to ABVP violently disrupted a final theatre performance at the department of theatre arts GB hall, University of Hyderabad, leaving several students injured. The students were staging a play titled 'Holi'. This play, written in the 1960s critiques the caste hierarchy and looks at how caste operates within educational institutions. ABVP members had objected to certain dialogues from the play referring to Brahmanism claiming that they hurt Hindu sentiments, and had earlier demanded the students to censor the play. When their demands were not met, the ABVP goons resorted to vandalism to violently disrupt the play. On WhatsApp, messages calling the "karyakartas" to mobilise against the play were being circulated, students and faculty seeing these messages sought out security protection from university administration. The situation escalated when members of ABVP along with Student's Union members arrived outside the hall, they attacked security members and students with broken beer bottles, vandalised property - destroyed lights, windows and vehicles and also threw stones at students, chanting slogans like "Desh ke gaddaron ko, goli maro saalon ko". The university administration failed to ensure the safety of students despite prior warnings of threats. Why did the administration not respond adequately? Did the devastating consequences of their complicity not teach them anything?

The attack on democratic spaces and academic freedom, especially within universities, has only increased. The attack on the students of JNU during the student union elections, the attack on the students of APU to disrupt a discussion on the state violence in Kunan-Poshpora in Jammu & Kashmir, campus democracy is being threatened again and again. And it is no surprise, we have seen in the past as well that fascism has subtly expressed itself through a clamp down on education and educational institutions. India under fascist RSS-BJP is not proving to be different. These are deliberate attacks against the culture of debate, dissent and discussion on campus spaces. University administrations have been repeatedly failing to protect their students, or even being openly hostile towards their students, from these clampdowns. Discussions and critical discourse is being treated as criminal activity, spaces for inquiry are being shut down and instead being turned into apolitical and ideologically conforming spaces. We students must unite against this sustained violence and reclaim these spaces!



Students protest against ABVP hooliganism in HCU

Campus Democracy Returns: Karnataka's Long-Overdue Reckoning with Student Politics

Saniya

After 37 years of enforced silence, Karnataka's college campuses may soon hear something unfamiliar: the noise of student elections. Chief Minister Siddaramaiah announced in the 2026–27 State Budget the plan to revive student union elections. The question worth asking, however, is not simply whether elections will return, but what kind of democracy will be allowed back in.

Student elections in Karnataka were banned in 1989 by the government of Veerendra Patil, citing campus violence and rising political interference. The ban, intended as a temporary corrective, quietly became a permanent feature of higher education policy, surviving government after government, party after party. Decades later, the formal structures through which students could collectively voice grievances, negotiate with administrations, or enter public life remained frozen.

In December 2025, the Karnataka Pradesh Congress Committee announced a nine-member panel to examine the feasibility of restoring elections. By March 2026, the Budget made it official. And by April, student wings of the Congress, BJP, JD(S), and Left parties had gathered at the State Higher Education Council auditorium, urging the government to act without delay.

The proposed framework draws from the J.M. Lyngdoh Committee guidelines, which the Supreme Court had endorsed as a template for fair and regulated campus elections. Ministers have signalled that rules will be framed expeditiously. But the details remain contested. Proposals to restrict candidacy to students with clean disciplinary records, good attendance, and no involvement in protests have already drawn resistance from NSUI and JD(S) representatives, and rightly so. A framework that disqualifies students for dissent would be nominal democracy.

The structural problem that the proposal cannot ignore is that the majority of Karnataka's students today study in private institutions, where management authority is nearly absolute and student representation is a formality at best. Any revival that leaves private colleges untouched will, in effect, restore democracy to a small share of the student population.

Karnataka has produced leaders whose political formation began on campuses. But the more urgent point is that students need elections to have a meaningful say in the institutions that shape their present and future. Whether the government delivers on that principle or offers a diluted, manageable version of campus democracy remains to be seen.

The Three-Language Policy: Multilingualism or Linguistic Hierarchy?

Sushant

Language is not only an instrument of communication or even knowledge, but also an instrument of power.

- Pierre Bourdieu (Language and Symbolic Power)

The CBSE has implemented the three-language framework for Classes 9 and 10 from July 1, 2026, under the National Education Policy 2020. Students have to study 3 languages, of which 2 must be Indian languages. While CBSE promotes the three-language policy as a progressive reform that fosters multilingualism, national unity, and cultural diversity, Tamil Nadu and other non-Hindi states view it as an indirect imposition of Hindi, a threat to federalism and their linguistic autonomy. This policy imposes unequal burdens on different classes of students. Wealthy students in elite private schools already possess advantages: English-speaking environments, private coaching, educated families, and access to resources. For them, learning an additional language is manageable. But for working-class and rural students studying in poorly funded schools, the compulsory addition of another language becomes an extra burden rather than an opportunity.

This inequality becomes sharper in non-Hindi states, where students must invest additional effort in learning a language that is not part of their daily life. In most cases, this third language becomes Hindi as it has state support. The policy claims to promote ‘national integration’, but in practice, it risks creating a hierarchy in which Hindi expands institutionally while regional languages become secondary. While imposing the burden of Hindi on non-Hindi students, this policy does not challenge the real language of class power in India - English. Access to elite jobs, higher education, science, technology, and corporate employment still depends overwhelmingly on English proficiency. This policy creates a double domination, while English remains the language of the ruling classes and global capital, Hindi expands as the language of cultural centralisation. Meanwhile, regional languages remain neglected. Smaller tribal and minority languages, which already lack institutional support, risk further marginalisation under a system dominated by Hindi, English, and major regional languages.

Instead of democratising education through massive public investment, better schools, and equal access to knowledge, the state introduces policies such as the NEP and the three-language policy, thereby reproducing existing inequalities through education. A democratic language policy should prioritise mother-tongue education, employment for people educated in their mother tongue, voluntary multilingualism rather than compulsion, and equal state support for all languages.

Bourgeois Decadence in a Burning World: **The Met Gala**

Ajithaa

The Met Gala is often described as a celebration of fashion. In reality, it has evolved into something far more revealing: an annual spectacle for a vulgar display of wealth in front of a world that is defined by crisis. This year, the Met Gala was sponsored by Jeff Bezos, a figure widely criticised for worker rights violations, tax evasion and the influence of corporate wealth over democratic structures.

In the week leading up to the 2026 Met Gala, civilians were being killed across multiple regions: in Gaza, the death toll had exceeded 75,000 Palestinians and the ongoing US war on Iran under Operation Project Freedom contributed to further civilian deaths. At the same time, in the USA, the Bushwick hospital ICE incident involved a hospitalized man detained by immigration authorities while protesters were suppressed. This is the context in which billionaires and celebrities walked the red carpet.

The contradiction sharpens around Jeff Bezos. His sponsorship with the Gala triggered backlash as the Amazon Labor Union (ALU) protested outside over workplace injuries, union suppression and the refusal to recognise organised labour. The arrest of Chris Smalls (Co-founder of ALU), brought the contradiction into sharp focus. A worker resisting exploitation is detained, while the billionaire built on that exploitation is celebrated. At the same time, a protest message from 72-year-old Amazon worker Mary Hill was projected onto Bezos' penthouse, exposing the wealth inequality. This dynamic reflects Thorstein Veblen's idea of 'conspicuous consumption', where wealth is showcased to assert dominance.

From an Indian perspective, figures such as Isha Ambani are framed as national pride, but this is not representation. It is crony capitalism, repeated and aestheticized, where wealth accumulated through monopolistic dominance, resource extraction and corporate consolidation is repackaged as culture. Take the much-discussed mango 'accessory' by Subodh Gupta, an artist with accusations of sexual misconduct. It reflects a larger pattern where objects rooted in everyday life, labour and struggle are stripped of context and repackaged as luxury. What emerges is not art in any meaningful sense, but the sanitisation of exploitation, where the lived realities of working-class people are aestheticized and sold back to the elite as culture.

The Gala is a spectacle where the ruling class celebrates itself at the expense of labour. Its timing is revealing: crisis unfolds, yet celebration continues, exposing how insulated elite spaces are from material suffering. This is not culture, but structural violence dressed as aesthetics. Its irrelevance lies not in fashion, but in a form detached from the labour that produces it.

What they demand is a more fundamental question: What kind of system allows such extreme concentration of wealth alongside such widespread suffering and how long can that system sustain itself?

The answer does not lie on the red carpet.



THIS MONTH IN HISTORY

9 June, 1900 - Birsa Munda, an anti-British rebel and icon of India's independence struggle, died in jail at the age of 24. He led a powerful Adivasi struggle for land in the late 19th century in what is now Jharkhand. His slogan was: *"Abua raj seter jana, maharani raj tundu jana"* — "End the queen's rule, establish our own."

14 June, 1928 - Birthday - Ernesto Rafael Guevara de la Serna, or 'Che', was born on this day in the year 1928. Comrade Che led multiple revolts against imperialist forces in many colonised nations of the world.



16 June, 1963 - Valentina Tereshkova, 26, became the first woman in space as her Soviet spacecraft, Vostok 6, took off from the Tyuratam launch site. She manually controlled the spacecraft completing 48 orbits in 71 hours before landing safely.

25 June, 1975 - Indira Gandhi-led Congress government declared a state of emergency in India. Emergency was lifted only after nearly two years on 21st March 1977 after massive and persistent protests all across India.

28 June, 1969 - The Stonewall Riots began, when queer patrons of the Stonewall Inn in New York fought back against a violent police raid. Joined by others from nearby pubs and the streets, they sparked a powerful uprising. Stonewall is now seen as the turning point in the gay liberation movement and the fight for queer rights in the U.S.

30 June, 1855 - The day marked the declaration of Hul—meaning 'revolution'—as 10,000 Santhals rose in rebellion at Bhognadih village, Sahibganj, led by brothers Sidho and Kanho Murmu. Their siblings Chand, Bhairo, Phulo, and Jhano also joined the uprising.



Saheb Ram Tudu from Ruby Hembrom's 'Disaibon Hul' (2014)

No Pride in Capitalism

Anonymous submission

That time of the year is here- Pride Month. Spectacles, performances, and marches of 'remembering' and 'strengthening solidarity' among the queer communities and allies. Once rooted in collective resistance against patriarchy and state violence, the mainstream queer movement in India has increasingly taken a liberal and individualistic turn, mirroring capitalist logic. In doing so, the movement has opened itself to co-option by both capitalist and Hindutva forces, leading to the depoliticisation of queer struggles and their use in ultra-nationalist, Islamophobic, and profit-driven agenda.

Only through queer liberation struggles can the heteronormativity imposed by the ruling classes be countered. However, in this era of neoliberalism, MNCs have resorted to rainbow capitalism to include the LGBTQIA+ communities, all the while erasing its radical past. This inclusion is tokenistic, limited to holding grand marches with police permission, devoid of any critique of the government. This is not solidarity. It is the commodification of the queer identity.

The tradition of conversion therapy has been historically justified by religious superstition, support from big pharma, and from state institutions. This has enforced the criminalisation of queer bodies, and propagated ideas of queerness being pathological. Against this the queer movement has fought hard to establish that queerness has existed fundamentally as part of nature and society. Today, a new contradiction has cropped up in place of the old one where the norm has flipped to the extent that a consumerism-driven, market-accepted, queer body has become the 'ideal'.

This new norm in essence excludes those who do not conform, like sex workers, visibly gender non-conforming people, working class queer individuals, and trans-people surviving outside societal approval. Mainstream queer visibility today often centers on the elite subject: dominant class/caste, English-speaking, urban, and aspirational within capitalism. The success of a queer CEO, actor, or politician is treated as a triumph of the movement while the struggle of the vast majority of workers, unemployed youth, Dalits, Muslims, Adivasis, etc. are made irrelevant to the cause.

What is thus missed out is that the ruling classes very much benefit from the oppression of queer bodies. The concepts of social reproduction, division of labour, and maintenance of class rule are very often left out of the analysis. Both capitalism and feudalism depend on rigid gender roles and the patriarchal family to maintain unpaid domestic labour. Queer identities challenge this, also defying the traditional structures of inheritance and maintenance of property, to be handed down along generations.

The recent Transgender Persons Amendment Act and subsequent policies reveal how the Indian state seeks bureaucratic control over queer bodies. The state now positions itself as the supreme authority that decides who qualifies as 'trans' through certification procedures, documentation, and medicalized scrutiny. Rather than affirming self-identification, the law bureaucratizes gender and places trans existence under state surveillance. Thus, exposing the political system within capitalism where identity becomes regulated by administrative machinery. The state's concern is not the welfare of queer people but the maintenance of social order. Queer people continue to face discrimination, police violence, unemployment, caste oppression, and denial of healthcare, representation, or even the right to marriage, while the government promotes token welfare schemes that leave structural inequalities untouched. Therefore, queer liberation cannot simply mean inclusion within these very institutions.

Hindutva politics also appropriates queerness, by conveniently cherry-picking events from Puranas, while simultaneously demonizing Muslims and other minorities as backward and queerphobic. It attempts to project India as culturally tolerant while intensifying authoritarianism, caste violence, and communal hatred. A playbook clearly borrowed from Israel's branding of Tel Aviv as a queer paradise while they commit genocide against Palestinians.

Through the various experiences, we can conclude that only a collective struggle to build a people's democracy can break the system that persecutes queer bodies. It can be seen that there is a gap between the queer liberation movement and class struggle of the oppressed masses as a whole. While introspecting on the roots of this divide and reflection on the world communist movement, we must acknowledge the dire need for the queer liberation movement to be assimilated within the class struggle.

We must viciously reject the idea that any liberation can be achieved through reforms or class-collaboration. The fight for queer liberation is not merely a demand for rights; it must become a fight for systemic transformation that breaks existing power structures. It demands solidarity across struggles against class division, caste oppression, patriarchy, racism, and communalism. Because no one is free until everyone is free.



Art by Rinaldo Hopf, depicting Stonewall Riots

From Hitler, Hearst to Harvard: The Hoax of the Holodomor

Harish and Sushant

Anti-communists, bourgeois historians, and fascist propagandists have long used various myths and distortions to malign the achievements of the great Soviet people during the period of socialist construction under the leadership of Comrade Stalin. One of the most prominent of these claims is the allegation that Stalin deliberately imposed a famine and starved the people of Ukraine during 1931-1933, an event popularly referred to as the Holodomor. This article mainly seeks to examine the historical roots and sources of the famine.

In 1933, against the backdrop of rising fascism across Europe, the Nazi Party newspaper Völkischer Beobachter published an article claiming that 'Bolshevik Jews' had manufactured a famine in Ukraine in order to kill millions of Ukrainian Christians. This marked the first major source of the Holodomor narrative. The claims gained further legitimacy when Theodor Innitzer, the Nazi-aligned Cardinal of Vienna, organized relief efforts for Ukraine, asserting that starving Ukrainians had appealed to him for assistance. American journalist Anna Louise Strong then had predicted that these sustained propaganda efforts were intended to legitimize a future Nazi invasion of Ukraine, which ultimately did occur.

As the Soviet Union increasingly promoted initiatives such as united fronts against growing fascism and sought entry into the League of Nations, Nazi propaganda intensified. The Nazis approached William Randolph Hearst, owner of one of America's largest newspaper empires, and described by many working-class Americans at the time as 'America's No. 1 Fascist'. It is important to note that Hearst had celebrated the 'great achievements' of the Nazis, and asked his reporters for positive coverage of the Nazis, and fired journalists who refused to do so. His magazines and newspapers frequently published the articles of fascist leaders such as Mussolini, Hitler, Göring, and other dictators. He praised Hitler as 'saviour of Europe' and celebrated Hitler's attack on the Soviet Union, and asked other European countries to support Hitler against communism.

During a trip to Munich in 1934, Hearst signed a business agreement worth one million German marks with the Nazi Party. A few months later, on February 18, 1935, a series of articles appeared in the New York Evening Journal written by a mysterious man named Thomas Walker. Walker claimed that he had traveled through Soviet Ukraine and witnessed six million people being deliberately starved and killed by the Soviet government. Alongside these reports, photographs depicting dead and starving bodies were published.

When reports of the famine emerged and created a huge sensation in America, some of the earliest rebuttals also came from journalists working within the same capitalist-owned media establishment. Journalist Louis Fischer wrote in the March issue of The Nation that, according to official records, the man known as Thomas Walker had remained in the Soviet Union for only 13 days, from October 12 to October 25, 1934, and had spent his time several hundred kilometers away from Ukraine. Journalist John Casey investigated the authenticity of the photographs published alongside Walker's reports and found out that many of them were not from Ukraine at all. Several images were traced back to the Volga Famine of 1921-1922, while others originated from different parts of Europe during World War I. Meanwhile, Walter Duranty of The New York Times dismissed the claims of famine, and said that available evidence showed 1933 to have been one of the best harvest years for Ukraine. It is worth noting that Lindsay Parrot, Hearst's correspondent in Moscow, also had the same observation about Ukraine's harvest in 1933. The Hearst press was not able to counter these criticisms, and the campaign gradually lost momentum after it was revealed that 'Thomas Walker' was himself a fraud. His real identity was exposed as Robert Green, an ex-convict.

As the American cycle was going on, parallelly in Germany, the Nazi party was producing its own propaganda. One of the most significant works to examine in this context is Human Life in Russia, written by Nazi-backed journalist Ewald Ammende. The book was about the Ukrainian famine. The book used the photographs and accounts of Fritz Ditloff, director of the German Government Agricultural Concession in the North Caucasus, to substantiate its claims. The same images, which appeared in articles of the Hearst press, were to be seen here this time, claiming they were taken by Ditloff. But with Ditloff, the Volgan roots of the images could be understood, as he was posted as a relief worker in Volga during the 1921 famine.

A number of influential books and publications, such as Black Deeds of the Kremlin; Nahayewsky's The History of Ukraine; Dalrymple's The Soviet Famine of 1932-1934; Dushnyck's The Famine Holocaust in Ukraine; Woropay's The Ninth Circle; documentaries such as Peter Ustinov's Russia and Harvest of Despair which was funded by the National film board of Canada; and government publications, such as Communist Takeover of Ukraine, produced by the Select Committee on Communist Aggression in 1954, were all built upon the foundations of the Walker/Ditloff fabrications. Though after the fall of Nazi Germany, the Holodomor campaign as a whole faced a setback, it eventually revived itself in the Ronald Reagan era, with several million dollars spent on anti-communist propaganda. During this time, the Ukrainian Research Institute was established at Harvard, providing unprecedented intellectual and academic backing for the famine theory. It was from this backdrop that the famous anti-communist writer Robert Conquest emerged.

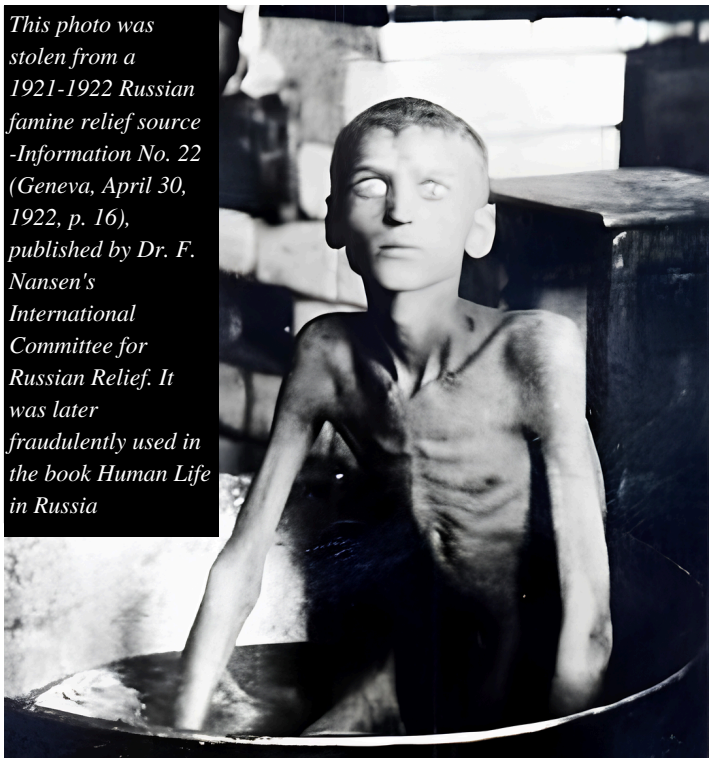
While analyzing the 'Harvard era', historians such as James E. Mace, Robert Conquest, and Lev Dushnyck, it becomes evident that the frequently cited death toll of six million is derived from statistical distortions. These historians often

compare the Soviet census of 1926 with the census of 1959 in order to argue that millions perished as a result of the famine.

However, such analyses fail to adequately account for several major historical factors. Large parts of Ukraine were occupied by Nazi forces and became major battlegrounds during World War II. For example, the city of Kharkov, which had a pre-war population of around 700,000, lost nearly half of its inhabitants during the war years. In addition, between 650,000 and 700,000 Volga Germans migrated during this period, while certain groups, such as the Kuban Cossacks, were reclassified in Soviet demographic records from Ukrainians to Russians.

According to the 1926 census, there were approximately 25 million ethnic Ukrainians living in Ukraine. If six to seven million had truly died in the famine, and another five to ten million perished during World War II (as is widely acknowledged), then the remaining ethnic Ukrainian population by the late 1940s would have been drastically reduced. Yet the 1979 Soviet census recorded Ukraine's population at approximately 49.7 million. Thus, it raises a question: how could the population have recovered and expanded so rapidly if the famine had truly occurred?

The Holodomor campaign is still very much alive (and gained popularity again with the Russia-Ukraine War), with dozens of propaganda pieces being pumped out every year. However, none of them have any conclusive proof to substantiate the claim, and all of it is built over the same Walker/Ditloff fakes and Hitler/Hearst era lies. Thus, the Holodomor to this date remains a hoax, which philosopher Aymeric Monville calls "the famine that feeds the West!". Capitalism has never achieved any development without costing millions of lives, and they also cannot think it is possible, so they keep blaming the USSR for genocide to defame the unprecedented achievements of the Soviet people.



This photo was stolen from a 1921-1922 Russian famine relief source -Information No. 22 (Geneva, April 30, 1922, p. 16), published by Dr. F. Nansen's International Committee for Russian Relief. It was later fraudulently used in the book Human Life in Russia

Death of Our Nation!

Harish

If there lies a minuscule God hidden
in the deepest pits and burrows of my heart,
I call upon You,
With obligatory alms, lamps,
and chants dispersing vibrance
that yearns for Your presence.
On my knees, my palms pressed together,
my head bowed low,
I pray for the death of our nation!

For its airports, railways, courts, prisons,
schools, and colleges shall wither away
like dust beneath my feet.
The moribund urbans that bow
willingly to foreign scavengers,
The rotten rurals that scream
with naked violence, dogmas,
and feudalism beneath the facade of culture,
The goons of the state who guard
these citadels with pride and honour,
And the oligarchs throughout—
Shall all burn beneath the Saharan desert, skinless!

For the suffering we endured in the face of capital,
For the sacrifices we made
for the petty fights of the imperialists
for their place in the sun,
For the hundreds of millions of us
who are faceless slaves
to the so-called "civilized" nations,
Our kind shall triumph over the contradictions throughout!

For on that day, we shall all gather
together with joyous smiles,
arrogance, and pride as victors,
Watching the new beginning unfold—
As the knocks of death reach our nation's doorsteps!



UPDATES ON STUDENT MOVEMENTS



NLSIU students protest against poor women's hostel facilities

Hundreds of NLSIU students protested through the night till 4am on 13th May. The protestors highlighted the disparity in accommodations provided with women's hostels having poor water supply, lack of space, improper ventilation and lesser number of rooms. Women students expressed that they were being treated like cattle by the admin.

Protest against casteist violence in University of Hyderabad (UoH)

Multiple protests took place in UoH in May. First, a hunger strike was staged by students given the private apology and lack of any severe action by admin after a Dalit student had filed a complaint on the repeated casteist violence faced by him. Students also protested against ABVP's attack on students performing the anti-caste play - 'Holi' on May 3rd and against abetting a student to die by suicide.



Indian Institute of Science Education and Research (IISER), Pune students protest strip search

Several 1st year students were forcibly strip searched during examinations at IISER Pune despite clearly communicating non-consent to the staff including a case where a female student's private parts were exposed by staff. This led to hundreds of students protesting across two days (May 5th and 6th). The admin has agreed to an unbiased inquiry which will include student representatives in the process.

Delhi University (DU) students protest against examinations on Eid day

Students of DU protested on 26th May against the university's decision to conduct exams on 28th May, the day of Eid ul-Adha. Despite being a gazetted holiday, the admin's decision to conduct exam is discriminatory against students of Muslim community, prompting protests.





Students of Nagpur protest against delays in DBT payments

On May 15th, hundreds of Adivasi students in government hostels in Nagpur protested against delays in Direct Benefit Transfer (DBT) payments, poor hostel infrastructure, pending scholarships, and administrative neglect by Maharashtra's Tribal Development Department. Students continued their sit-in through the night with many sleeping at the protest site itself.

Students of BBD university, Lucknow protest violence against student

Protests erupted in Lucknow university campus on May 16th. The protests were triggered when a student, who had taken a few rotis from the canteen to his room, was pulled aside by the warden and beaten up. This triggered widespread protests demanding action against the warden. The student also brought up the failure of the admin to resolve that long-standing complaints on food quality in the mess.

