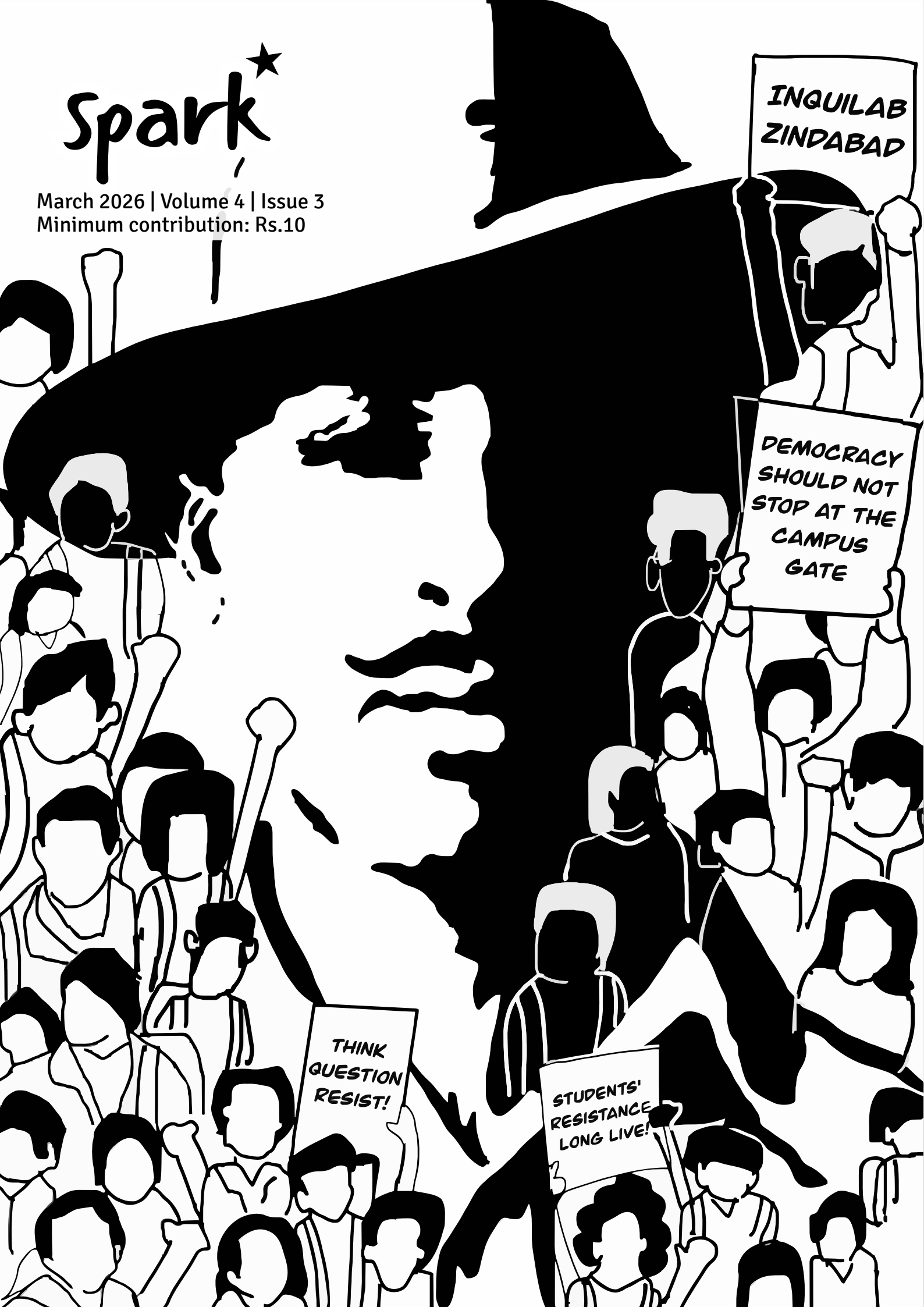


Spark[★]

March 2026 | Volume 4 | Issue 3
Minimum contribution: Rs.10



◆ UPDATES ON PEOPLE'S MOVEMENTS ◆



All India General Strike- Karnataka

The joint platform of central trade unions and sectoral federations/associations announced an All India General Strike on 12th February where 600,000 workers struck work and around 100,000 workers, farmers, and activists participated in street protests against the new Labour codes legislated by the BJP. In Bengaluru, hundreds of workers and activists were detained by the police for gathering at Town Hall.



PM in Epstein Files

The Epstein files have exposed links between PM Modi and Jeffrey Epstein, drawing significant public attention. A protest denouncing the 'compromised' PM was held on 10 February by the Indian Youth Congress (IYC) in Jantar Mantar, New Delhi. The protesters were also beaten up by the police. The protest also highlighted the controversy surrounding General Manoj Naravane's book, 'Four Stars of Destiny' that discusses the PM's attitude during national crises.



Protests Against US and Israel's Attack on Iran

After the 12-day war between Iran and Israel from 13 to 24 June, 2025, US-Israeli strikes restarted on 28th February. The current strikes, launched under the pretext of defense, have given rise to numerous protests worldwide against these two imperialist forces. Israel has already bombed a school in Iran, killing 165 girls aged between 7-12 years.





Farmers Protest Safari Services in Nagarhole

On 19th February, activists and farmers gathered outside the Aranya Bhavan, the Forest Department's office in Mysuru, to oppose the Minister for Forest, Ecology and Environment, Eshwar Khandre's decision to allow resumption of safari operations in Bandipura and Nagarhole forests. The protestors urged the government to withdraw the order and continue the ban on safari operations.



Protest Against False Cases and Industrial Pollution- Mahuwatand

On 17th February, hundreds of rural poor, workers and women marched in Mahuwatand (Giridih, Jharkhand) under the banner of CPI(ML) Liberation and the Unorganized Workers Front against the false cases lodged by the management of Balamukund Steel Factory and against rising industrial pollution in the area. The demonstration saw strong participation of women and men from surrounding villages who raised slogans against repression, pollution and anti-worker practices.



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Speaker:
Dr. Shamsul Islam
(Researcher in religious nationalism)

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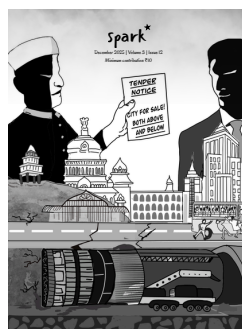
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Spark* is a monthly magazine run by students and youth.

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



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Stand in Solidarity with Azim Premji University Students

Ajithaa and Kamran

On 24th of February members of Akhil Bharatiya Vidhyarthi Parishad (ABVP), the student-wing of the RSS, forced their way into Azim Premji University (APU) Sarjapura campus to disrupt a discussion organised by the Spark Reading Circle marking 35 years of the Kunan-Poshpora atrocities. A discussion was escalated into vandalism, assault, police intervention, and finally an FIR filed by the university against its own students for a 'breach of university protocols'.

The ABVP members forced entry, blackened the university name, scrawled 'Ban Spark' and 'Ban AISA' on campus walls, vandalised property, and raised slogans. The security guards resisting their entry were assaulted. A student wearing skullcap was targeted and beaten up. Despite the Sarjapura police station being in close vicinity of the university campus, an effective police intervention took nearly two hours. The police largely remained passive as vandalism and intimidation continued before roughly 20 detentions were finally made. This delayed response allowed the attackers to proceed deep inside the campus and continue their rampage uninterrupted. The vandals even threw chappals at students.

In response, hundreds of students mobilised in resistance. They refused to disperse despite attempts by security, admin, and police to clear gatherings. By 8 pm, students began a peaceful counter demonstration inside the campus condemning the organised assault on academic freedom and ABVP. On February 25th, many students boycotted classes in protest.

A formal FIR against the ABVP members involved in the attack was filed by the security manager at 8:10 pm on 24th February. The FIR registered included charges under Sections 191, 189, 351, 115 and 329 of the Bharatiya Nyaya Sanhita. The FIR named the affected security personnel and the targeted student as the victims.

The second FIR filed at 11:30 pm on 24th February, however, targeted the Spark Reading Circle Instagram account handlers. The Registrar filed this complaint against a "specific social media handle that used the University's name without authorisation". He also stated that 'on the Instagram page ...several defamatory posts unrelated to our university have previously been made, damaging the reputation of our institution', indicating the retaliatory nature of the FIR. Sections 299 of the Bharatiya Nyaya Sanhita (hurting religious sentiments), 66E (intentional, non-consensual capture, publication, or transmission of a person's private intimate images), and 67 (publishing, transmitting, or causing to be published/transmitted of obscene material in electronic form) of the Information Technology Act (2008) have been absurdly invoked.

The decision to file an FIR against students is alarming, it equates those who organised a discussion with those who carried out violence and allows confusions in accountability. Supporting students does not mean endorsing every idea they express. It means affirming their right to express and examine



ideas without fear of violence or legal intimidation. When external goons enter a campus and disrupt an event, the institution must clearly stand with its students and draw a firm line against such interference.

For more than three years, Spark magazine has organised discussions, published writings and engaged students on social and political questions within campus spaces. No call to violence or disruption was initiated by organisers on that day as opposed to the open threats and labeling of 'anti-national' by ABVP.

Solidarity has emerged across academic and civil society circles. Starting from APU alumni, Bahutva Karnataka, left student groups, and numerous human rights groups unequivocally denounced the vandalism and the FIR lodged by the university. The Democratic Teachers Initiative warned that criminalising students while granting bail to attackers reflects a troubling institutional imbalance. PUCL Karnataka described the incident as vigilantism, citing the Supreme Court's observations in Tehseen Poonawalla v. Union of India and demanded withdrawal of the FIR against students. The All India Forum for Right to Education condemned the delayed police response and the non-bailable charges on the students. The APU Student Council highlighted the 'asymmetry' between the treatment of vandals and student organisers. NAJAR backed the students and called for protection of democratic dissent. AILAJ stated that the FIR is part of a larger trend where victims of mob attacks themselves face punitive charges.

ABVP is on a rampage across the country to crush all spaces of democratic dissent. From JNU, Jamia, DU, to APU, the troubling pattern continues with tacit state support. Attempts to silence through mob force and criminal law are attacks not only on students but on the future of education itself. In this alarming situation, we demand the following:

- Immediate withdrawal of the FIR against Spark Reading Circle Instagram handlers.
- Universities must protect a space for democratic discussions, not crush it with an iron fist.

Lastly, Spark stands in solidarity with the resistance put up by the Azim Premji University students in the face of communal assault and institutional backlash.

Naujawan Bharat Sabha: Bhagat Singh's Experiment with Mass Organisations

Sushant

The aim of the Naujawan Bharat Sabha is the attainment of complete independence of the country and establishment of a completely independent socialist republic of peasants and workers by all possible means.

- First Provincial Conference of Naujawan Bharat Sabha
(13 April 1928, Amritsar)

After the withdrawal of the Non-Cooperation movement in 1922, the revolutionaries were disillusioned with the non-violent tactics of Gandhi and Congress leading to reorganising efforts. As students of world history, Bhagat Singh and his associates realised the importance of creating a mass platform to mobilise the youth, workers, and peasants in support of the revolutionary movement. After the Russian Revolution (1917), the idea of workers' and peasants' organisations reached Punjab through Ghadar Party leaders, and many young activists were trying to form organisations of workers and peasants. Comrade Ram Chandra (later became the president of Naujawan Bharat Sabha) worked with press employees, Urdu Katibs (Lithographers), and manual scavenger unions. He felt the need for more comrades for organisational work. When he discussed his difficulties with Bhagat Singh, Bhagat Singh observed that the work should start with organising young educated men who can then undertake the working class organising. In 1924, Bhagat Singh called a meeting of teachers and students of National College, Lahore to discuss the need to form a youth organisation. It was decided that the name of the organisation should be 'Naujawan Bharat Sabha' and 'Young India Association' (inspired by the Young Ireland, Young Turkey, and Young Italy movements). The object of the organisation was declared to be the achievement of complete independence using all possible means, as against the Congress' aim of Dominion Status.

After the Kakori action (August 9, 1925), most of the top-ranking leaders of Hindustan Republican Association (HRA), except Chandrasekhar Azad, were arrested. Bhagat Singh and his comrades felt the need to rebuild the party from scratch and to propagate revolutionary ideals among the masses. Naujawan Bharat Sabha (NBS) was founded in Lahore in March 1926 by Bhagat Singh and his comrades, with the aim of involving the masses, particularly youth, in the freedom struggle. Kedarnath Sehgal was elected as its first president, Bhagat Singh as general secretary, and Bhagwati Charan Vohra as propaganda secretary-cum-treasurer of NBS. It played a critical role in radicalising the masses, spreading anti-imperialist ideas, and building a mass base for the anti-colonial revolutionary movement in India. Soon, the branches of NBS were formed in different cities of Punjab. NBS developed as a feeder organization for the Hindustan Socialist Republican Association, the reorganised HRA.



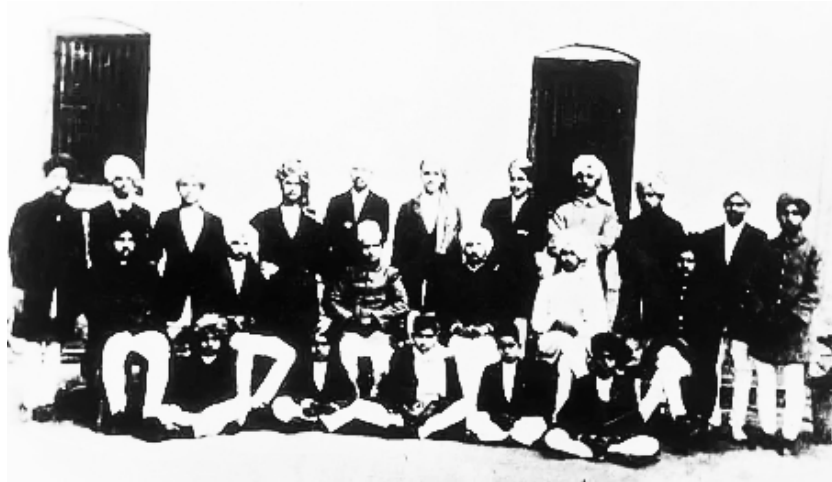
In 1926, NBS activities started through magic lantern shows and lectures spreading socialist propaganda. They organised programs on the martyrdom days of the Kakori and Ghadar revolutionaries. Bhagat Singh and his comrades emphasized the need to build a scientific, rational outlook among the masses, countering superstition and religious bigotry. NBS published many important pamphlets in Urdu, Hindi, and Punjabi to propagate the revolutionary ideas. While the British fuelled communalism in India, the NBS strongly opposed it, uniting people across communities. To promote secularism, NBS organised community meals in which all communities, Hindus, Sikhs, Muslims, and Christians, and all castes, from Brahmins to Dalits, would cook and eat together.

In 1928, NBS held the first Provincial Conference at Jallianwala Bagh, Amritsar, on the 13th and 14th of April where important resolutions including one on separating religion from politics and treating religion as a personal matter, the boycott of the Simon Commission and of foreign goods, demand for a law against untouchability, etc., were passed. The conference hailed the Kakori prisoners. The Manifesto of the Naujawan Bharat Sabha, written by Bhagwati Charan Vohra in 1928 for the Provincial Conference, marked the failure of moderate legalist approaches of the Congress and the growing influence of radical revolutionary movements. The manifesto addressed India's socio-political conditions, critiqued the British colonial government, and outlined the NBS's ideology and goals. It sought to channel widespread discontent into an organised anti-colonial and socialist struggle.

In 1928, the Lahore Students Union was organised as an appendage to the NBS to work among students. Soon Punjab Students Union, Bal Students Union, Bal Bharat Sabha, and other organisations were formed to work among students. NBS served as a nucleus for involving other organisations of workers, farmers, students, and women. NBS also worked with the Kirti Kisan Party to organise peasants and workers. In August 1928, NBS celebrated 'Friends of Russia Week' and organised meetings on the Russian Revolution.

In 1929, the second provincial conference of NBS was held in Lahore from February 22-24. NBS held many protest meetings against the British government on the martyrdom of Jatin Das in 1929. During the hunger strike of the Lahore Conspiracy Case prisoners, NBS held protests in support of the strike. It was banned on June 23, 1930, along with many other leftist organisations like the Kirti Kisan Party. Even when NBS was declared unlawful, it continued its activities using different names. The Bhagat Singh Appeal Committee was formed in 1931 that observed Bhagat Singh Day on February 17 throughout Punjab. A procession of more than 15,000 people, largely students, was taken out in Lahore. The Bhagat Singh Appeal Committee collected over one lakh signatures opposing the death sentences for Bhagat Singh, Rajguru, and Sukhdev. On March 21 and 23, it organised a huge procession in Lahore and a public meeting outside Mori Gate. The day after Bhagat Singh-Sukhdev-Rajguru's hanging, three pyres were built with the remains of the three martyrs brought from the Sutlej bank near Ferozepur, and they were properly cremated on the bank of river Ravi. The Punjab Provincial Naujawan Bharat Sabha issued an appeal to build a memorial to three martyrs there. A committee of all eminent leaders of Punjab was formed for the purpose, but as Gandhi refused to associate with the memorial, Congress leaders dragged their feet, and the plans for the memorial were thwarted. In Karachi, NBS activists showed and handed over black roses to Gandhi. During the Congress conference, NBS had its own parallel session in Karachi, which was addressed by Subhas Chandra Bose. Between April and August 1931, more than 100 NBS activists were arrested. After a year of severe repression, NBS was revived again in May 1932. The Sabha held its conference on 16th July 1933 and demanded that political prisoners not be sent to Andamans and condemned repression on prisoners. Later, some activists of NBS formed the Punjab Socialist Party, and some others joined other socialist platforms like the Revolutionary Socialist Party (RSP) and the Communist Party of India (CPI).

The Naujawan Bharat Sabha was deeply rooted in socialist and anti-imperialist ideology, opposing not only British rule, but also class exploitation in all forms. They acted as a bridge between militant revolutionary groups and ordinary people, ensuring that the revolutionary struggle does not remain isolated from the masses. It laid the groundwork for the broader revolutionary movement by popularizing socialist ideals and emphasizing the need for class struggle alongside the fight for independence inspiring generations of revolutionary struggles continuing even today.



Naujawan Bharat Sabha

It is My Right Now

Pash

I bought my ticket
to witness the farce of your democracy.
Sitting in the theatre,
It is my right now
to hoot, to hurl my rage.
You too gave no discount,
not a single penny,
when handing out the tickets.
And I, too, holding the arm I favor,
will tear the cushions apart
and set the curtain ablaze.



Avtar Singh Sandhu 'Pash' (9 September 1950 – 23 March 1988) was a revolutionary Punjabi poet known for radical and anti-establishment poetry. His writings reflected his deep commitment to social justice, equality, and resistance against oppression. Influenced by Marxist ideology, he joined the Naxalite movement in Punjab. Pash's poetry is the 'poetry from below' - people's concerns, joys, and sorrows are at the centre stage in his poetry. Influenced by Brecht and Neruda, Pash turned poetry into a weapon of political action. He edited literary magazines 'Rohle Baan' (Raging Arrows) and 'Siarh' (The Plow Line), propagating the idea of armed peasant revolution. Pash was assassinated by Khalistani extremists on 23rd March 1988, the same date as Bhagat Singh's martyrdom day, 57 years later.

From the British Raj to BK-16

Kamran and Harish

At the outset of monsoon in 1929, inside the damp walls of Lahore Central Prison, Hindustan Socialist Republican Association (HSRA) comrades Bhagat Singh, Jatin Das, B. K. Dutt and many others, began a historic hunger strike. On the 63rd day of the strike, Jatin Das's health deteriorated severely. When British officials attempted to force-feed him milk, it burst his lungs and he attained martyrdom. Even after his death, Bhagat Singh and the other HSRA revolutionaries continued the strike until the first week of October, fasting for nearly 116 days.

The demand of this strike was to improve the conditions of political prisoners. The letter titled "Hunger-Strikers' Demands" written jointly by Bhagat Singh and B. K. Dutt defined political prisoners as those convicted of offences against the British Raj that crushed any form of struggle towards liberation, subjecting them to brutal trials, and turning the entire judicial process into punishment.

In 1951, the ongoing Telangana movement and the impact of Tebhaga and Punnapra-Vayalar revolts shook the feudal core of Indian society. Under the heat of the rising revolutionary struggles the Nehru government brought in the Preventive Detention Act (PDA), which echoed colonial legislations such as the Rowlatt Act (1919) and the Defence of India Act (1939), both of which Nehru himself had opposed during the British rule. Through this Act, the idea of 'detention without trial' was once again institutionalised in the name of internal security. In the decades that followed, successive governments, irrespective of ruling party, enacted draconian laws, such as MISA (1971), NSA (1980), TADA (1987), and POTA (2002). Later, after India signed several agreements with the European Union, this trajectory culminated in the notorious UAPA of today. With the government adopting neoliberal policies in the 1990s, there was a significant rise in corporate land grabs and mass displacement across India. This led to a rise in people's uprisings and movements against displacement. One of the primary tools that the state uses to suppress these movements has been the UAPA.

A year ago in Karnataka, six surrendered Maoist rebels demanded abolition of Kudremukh National Park, a ban on tourism in the Western Ghats, and the recognition of Adivasi rights over forest land from the Congress government as conditions. However, within days of their surrender, they were sent to jail under the UAPA. This starkly echoes the case of Knayakumari, a Maoist rebel who had surrendered in 2017 but is still languishing in jail. Not only Maoists, but the government has also incarcerated numerous human rights activists, trade unionists, and scholars who have been waging struggles against displacement through entirely constitutional means. Many of them have been charged under the UAPA on suspected links with Maoists, yet to be proven.

In the Bhima Koregaon conspiracy case (BK-16), sixteen prominent activists and intellectuals were arrested and spent



years in prison, with Stan Swamy dying in custody due to harsh prison conditions. Except people's lawyer Surendra Gadling, others have been released on bail. It is also worth noting that when Gadling was fighting against G. N. Saibaba's incarceration under UAPA, police warned him that he would be the next target. Even as public outrage over the BK-16 case continued, the government has initiated the Delhi riots case (2020) against activists fighting for the repeal of NRC-CAA and the new Lucknow conspiracy case (2023) in which democratic activists fighting displacement are being targeted. In all these cases, no trial has started.

The UAPA has been disproportionately used against Adivasis. The incarceration of Adivasi activists from organizations such as Moolwasi Bachao Manch in Chhattisgarh, Niyam Surakhya Samiti in Odisha, and Adivasi-Moolvasi Adhikar Manch in Jharkhand demonstrates how easily Adivasis can be framed as having links with Maoists. Similarly, Muslim activists were targeted during the 1980s and 1990s under TADA. Research conducted by the School of Oriental and African Studies and the independent legal news platform Article 14 has pointed to systemic bias in the application of such laws. One study notes that of 925 individuals accused under UAPA between 2005 and 2025, 84.6% were Muslims.

The rapid growth of fascist Hindutva ideology, and its increasing influence within the Indian state since the late 1980s gave legitimacy to easily brand Muslims as terrorists and unlawfully arrest them. This trend peaked with the BJP coming to power in 2014, as now even students can be arrested as terrorists just because they are Muslims. As is the case with student activists Sharjeel Imam and Umar Khalid, who continue to languish in jail for more than five years under allegations of inciting the Delhi riots.

Several decades have passed since the British formally left India, however the oppressive conditions that led to the rise of revolutionaries like Bhagat Singh still exist. Democratic activists continue to emerge in big numbers, and thus brutal colonial methods also continue to persist in crushing all possible forms of dissent.

Students of Bangalore Medical College Fight for Dignity

Aratrika

Bangalore Medical College and Research Institute (BMCRI) was rocked by a two-day protest organised by students pursuing BSc in Allied Health Sciences (AHS) in early February. The protests highlighted a demand for stipends for those undergoing compulsory internship period in their 4th years. Upon closer investigation, it was found that the lack of stipends was just the tip of the iceberg, their overall academic experience was replete with other serious issues.

BMCRI is a prominent government medical college in Bengaluru, Karnataka, affiliated with Rajiv Gandhi University of Health Sciences (RGUHS). It offers MBBS as well as BSc courses in Nursing and Allied Health Sciences. The courses in the Allied Health Sciences stream include Radiology, Optometry, Medical Imaging Technology, Medical Lab Technology, etc. that have been running for more than a decade. As of now, about 450 students are studying in these courses spread across four years. A cursory look at the RGUHS website shows that BMCRI is not even mentioned as one of the institutes providing AHS courses. It only shows the address with a stated capacity of 40 seats, something that starkly contrasts with the ground reality.

Despite AHS graduates forming the backbone of medical services everywhere, they are kept at the periphery of the medical fraternity with no respect accorded to their discipline or labour. The college does not provide them either with a dedicated building or a set of faculty recruited for teaching AHS courses. Since the start of these courses, the students are forced to have their classes in empty seminar halls, auditoriums, or inside respective departments within Victoria hospital. Due to the lack of faculty members, the PG medical students are forced to take their classes. Often enough, due to timing clashes, the AHS students are forced to run behind and request the PG students to teach the lessons and finish the curricula. All this trouble despite paying Rs. 17,000-18,000 per year at a public institute.

Besides this everyday discrimination, the students are made to work for 8-12 hours on all days during their internship period. This is crucial work, not only confined to Victoria but also includes being posted to other hospitals like Kidwai, Sanjay Gandhi, etc. According to the RGUHS guidelines for internship as issued in 2019, the students are eligible for a stipend for the duration of their compulsory internship of 1 year. The guidelines issued also stipulated a limit of 470, 650 and 750 hours of clinical posting per academic year for first, second and third year students, respectively. However, the junior students are forced to work more than 1500 hours per academic year. They are also forced to do night shifts, work on national holidays, and Sundays. All this unpaid labour is expected to be borne silently.

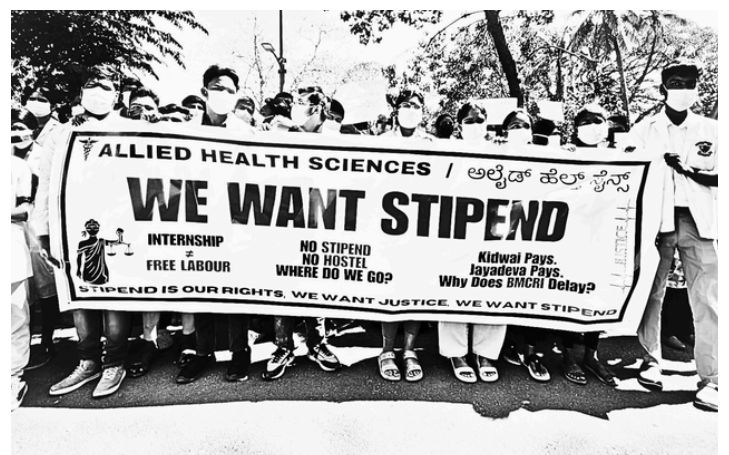
Despite going through means like signature campaigns and petitions, their demands were never met. As a last resort, the students decided to boycott classes and gather in protest at the

BMCRI college premises on the 4th of February. Shortly, the police were called in who invoked the Freedom park rule and threatened the students with FIRs unless they disperse. The principal and dean came out too, repeatedly threatening the students with cancellation of exams, internships, police escalations, etc. without even accepting the memorandum of demands prepared by the students. The principal even said that the staff do not get paid for teaching AHS courses. She taunted the students for paying 'low fees' while being ungrateful for the 'free' classes.

The protest continued on the 5th of February inside Victoria hospital with a lot of media coverage. Since then, the students have met the Health Minister and submitted a memorandum at RGUHS. Their internal exams were preponed to disrupt the protest. The recent graduates' and interns' certificates have been withheld by the principal who is demanding a written apology from all protestors. In the face of such arm-twisting, students have filed an RTI asking for details of the funds that have reportedly been released by the government for betterment of infrastructure. Interestingly the students initially approached ABVP for support, however they were denied any. It was only left student groups who stood with them in solidarity.

The BMCRI protest once again stresses the need for student unions in Karnataka. The college administration does not recognise legitimate demands of the students, they resort to threats with complete impunity, and deny any kind of accountability. It is precisely to counter this imbalance, student unions are essential. Lack of political nurturing and student activism has given college administrations a free run to dictate campus lives. Recently, CM Siddaramaiah flatly discouraged any increase in public funding in education, asking universities to seek corporate funds. This attack on accessible, public education will only sharpen with time.

Echoing Shaheed Bhagat Singh, there is an urgent need for students to understand the broader socio-political scenario their academic experiences are embedded in. It is high time for students to unite and organise themselves, armed with the ideas of Bhagat Singh to fight against injustice.



Students protesting at Victoria hospital

UGC Regulations, Rohith Act, and the Brahminical Backlash

Sachin

The recent stay ordered by the Supreme Court of India on the UGC (Equality Promotion in Higher Education Institutions) Rules, 2026 marks yet another moment where the state has sided with entrenched caste privilege over social justice.

The UGC Equality Rules 2026, framed by the University Grants Commission, did not emerge overnight. They are the result of long-term struggles by students against caste discrimination, humiliation, social boycott, academic exclusion, and institutional violence in India's higher education system. Since the 2012 anti-discrimination guidelines, multiple incidents across the country like student suicides, expulsions, fact-finding reports, and sustained protests, have exposed the failure of advisory-level mechanisms. Those guidelines lacked enforceability and accountability from institutions. Discrimination did not stop.

The 2026 Rules were shaped precisely to overcome those limits (at least on paper). They moved beyond moral instructions and defined equality as an institutional responsibility. They mandated Equal Opportunity Centres, representative committees, time-bound grievance redressal systems, and clear investigative procedures in every university and college. Their primary aim was to safeguard the educational rights of historically oppressed communities: SC, ST, OBC, minorities, women, and persons with disabilities.

It is therefore no surprise that as soon as these rules were notified, sections of forward caste students and reactionary groups mobilised to demand their withdrawal, particularly in North Indian states. The atmosphere resembled the Mandal Commission backlash, where social justice was projected as persecution. Demonstrations were organised both in favour of implementation and against it. While oppressed-caste students demanded accountability and protection, privileged groups projected the rules as discriminatory against them.

In this context, irrespective of the long history of struggles by SC, ST, OBC and minority students, the judiciary chose to halt a regulatory mechanism meant to protect them. Once again, it exposed that the judiciary, overwhelmingly dominated by forward castes, remains structurally disconnected from the lived realities of caste oppression.

Parallel to these demands has been the long-standing call for the Rohith Act, named after Rohith Vemula of University of Hyderabad, whose institutional murder exposed the brutality of caste within campuses. The Rohith Act demands criminal accountability for caste discrimination in higher education institutions, time-bound investigations into harassment complaints, and fixed responsibility on university authorities in cases of student suicides linked to discrimination.

Since 2016, repeated incidents across universities have shown that without enforceable laws, administrations close ranks to protect faculty and dominant caste students while isolating

complainants. The UGC Equality Rules and the Rohith Act together represent attempts, though limited but necessary, to shift power away from caste networks and towards institutional accountability.

This is precisely why protests have erupted across India. Students in Delhi, Banaras, Allahabad, Agra, Patna, and several other universities have demanded immediate implementation of the Rules and removal of the Supreme Court's stay. These movements are the results of years of discriminatory experiences, accumulated humiliation, and growing political consciousness among the oppressed students.

In University of Delhi, protests demanding implementation were met with physical assault by the Akhil Bharatiya Vidyarthi Parishad, affiliated to the Rashtriya Swayamsevak Sangh. Casteist slogans like "Brahmanwad Zindabad" were raised. Threats of violence ("desh ke gaddaron ko, goli maro saalon ko") were openly issued. Protesters were attacked for peacefully discussing equality regulations. Inside the police station, a student activist was asked to remove her clothes and rape threats were extended to her family. The police did nothing.

This is very ironic. The very acts of casteist abuse and sexual violence during protests become living evidence of why enforceable anti-discrimination laws are required in India. Institutional demography shows faculty positions in central universities remain dominated by forward castes. Vice-Chancellors and decision-making bodies reflect similar patterns. The higher judiciary, bureaucracy, and media houses mirror the same imbalance.

Since the BJP came to power, saffronisation of education has intensified. On one hand, there is ideological consolidation through Hindutva narrative; on the other, there is hostility towards affirmative measures. The introduction of 10% reservation for economically weaker sections among forward castes, despite their overwhelming institutional dominance, reflects this political direction. The targeting of celebrated intellectuals like Irfan Habib for speaking against casteism and communalism further demonstrates how even addressing these problems is a threat to the Hindutva goons.

Of course, the UGC Rules and the Rohith Act are not enough to annihilate caste. But they open institutional cracks through which justice can be demanded. So opposing them is a defence of caste superiority. Every arm of the state has revealed its position. The judiciary by staying protective regulations, the executive, through complicity with ABVP goons, and the mainstream media by portraying protesters as instigators.

This moment demands collective resistance. Caste will not disappear through polite debate or symbolic reforms. It requires organised struggles on campuses, in courts, on the streets, in the villages, and within communities. The fight for UGC regulations and the Rohith Act is not merely about policy. It is a struggle against Brahminical ideology championed by the state.

Budget: Vikas × Bakwaas* ✓

Ganga and Shailendra

The Union Budget 2026–27, presented by Finance Minister Nirmala Sitharaman as a roadmap to “Viksit Bharat 2047” and youth-driven growth, projects ₹53.5 lakh crore in total expenditure and a fiscal deficit of 4.3% of GDP, signalling fiscal prudence and macroeconomic stability. Yet beneath these headline figures lies a stark contradiction: the lived realities of ordinary Indians, the working poor, unemployed youth, and those dependent on public services, remain marginal to its core priorities.

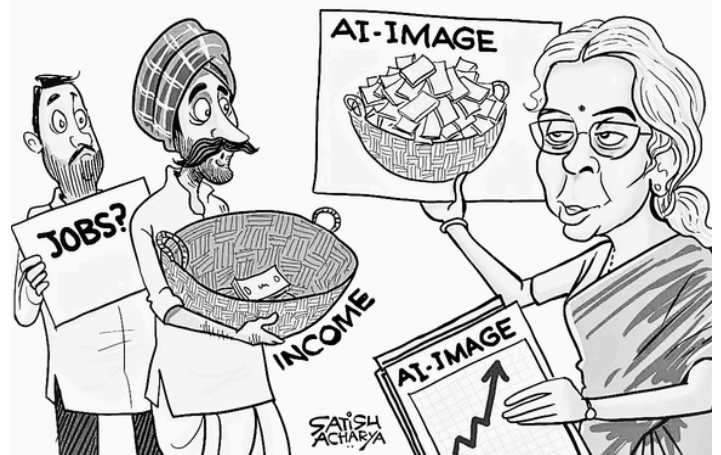
Social sector spending, which includes health, education, rural development, and welfare, has fallen to its lowest share of GDP in a decade, dipping even below 2014–15 levels. Key transformative programmes are not only underfunded but also significantly underspent, revealing a troubling gap between allocation and implementation. The Jal Jeevan Mission, allocated ₹67,000 crore in one year, saw actual spending fall to around ₹17,000 crore; a disparity that translates into millions of households still waiting for safe water and basic sanitation. Similar patterns of under-utilisation extend across housing, rural livelihoods, and minority welfare schemes, with some ministries reporting severe shortfalls between promised and actual expenditure.

Unemployment, particularly among India’s expanding youth population, receives no credible structural response in the Budget. Despite repeated rhetoric around “youth empowerment,” there is no clear pathway to generate large-scale, decent employment. The emphasis remains on capital-intensive infrastructure and growth models that historically create fewer jobs per rupee spent, while informal and precarious workers- gig workers, casual labourers, artisans, and migrant workers; are left without meaningful guarantees of job security, fair wages, or social protection. The subsuming of MGNREGA under a new programme, VB-GRAMG, further clouds the assurance of guaranteed rural employment, raising concerns about coverage and implementation.

Education continues to be neglected, with spending far below the long-standing 6% of GDP target envisioned in national policy. While selective initiatives such as creator labs for animation and graphics are announced, these appear as boutique interventions rather than systemic investments in teachers, infrastructure, inclusive quality teaching, and equitable learning outcomes. The foundational requirements of public education, which could enable genuine social mobility, remain inadequately addressed.

Healthcare spending remains at roughly 2% of GDP in central allocations, despite persistent gaps in infrastructure, staffing, and primary care delivery. Announcements of emergency care centres and regional hubs read well in policy documents but fall short of addressing everyday health needs without broader systemic strengthening. Housing schemes such as PMAY-

AI-BUDGET?



Urban and PMAY-Rural face reduced allocations even as homelessness and rural housing deficits endure.

Across sectors, a consistent pattern emerges: ambitious rhetoric accompanied by constrained substantive support. Fiscal consolidation, including a deficit target of 4.3% and modest debt reduction, is achieved largely through limiting discretionary social expenditure. Meanwhile, interest payments consume nearly a quarter of total expenditure and about 40% of revenue receipts, narrowing the fiscal space for human development.

Ultimately, the Union Budget 2026–27 reflects discipline in arithmetic but not in social responsibility. While the increasing wealth accumulation at one pole may signal growth, the microeconomic realities of millions, without secure employment, quality education, affordable healthcare, safe housing, and reliable public services, remain sidelined. The measure of a budget lies not merely in its spreadsheets, but in the lives it transforms. On that count, this Budget falls short of its promise of equitable progress.

[*nonsense]

India’s AI boom is powered by the underpaid labour of vulnerable rural women in India, employed as data annotators and content moderators for global tech companies, watching hundreds of violent, abusive and explicit videos daily to train AI systems. Many experience trauma, insomnia and emotional numbness from prolonged exposure, with one worker saying that after months of the job “you feel blank.” Mostly Dalits and Adivasis, these women earn modest pay while receiving no psychological support, and their essential role remains largely invisible. On one hand this shows the exploitative nature of big tech, on the other hand it exposes the lack of dignified employment available to scores of youth across India. In the recent AI summit at New Delhi, tech giants pledged billions in investments in India’s AI sector, with companies like Reliance and Adani committing large-scale funding and Microsoft planning significant global-south AI spending. New data-centre projects and AI infrastructure deals were also discussed notwithstanding the environmental impact.

The Nicobar Project: Ecocide Disguised as Economy

Nishanth

Earlier in February, the National Green Tribunal dismissed a petition filed against the Nicobar Project on grounds of "considering the strategic importance of the project". Further it found that 'adequate safeguards' were in place to mitigate environmental damage. What is the Nicobar project? Why have people objected to its environmental clearance? Have scientific facts and due processes been followed in the matter?

In 2020, the NITI Aayog proposed the Nicobar Project - a plan to 'holistically develop' the Great Nicobar Island. Spread over 166 sq km it proposes building a transshipment port, airport, township, and a powerplant that comes at a cost of Rs. 75,000 crore! The government claims that the location of the port is 'strategic' to take advantage of trade routes to boost economic development.

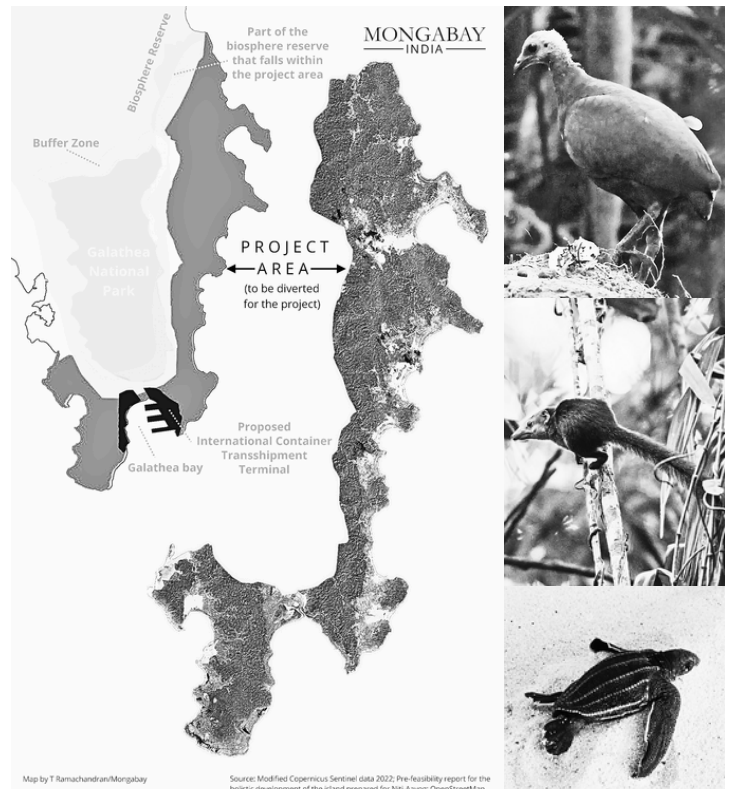
While the project may seem lucrative, experts warn that the project will destroy the biodiversity of the islands and upend the lives of Adivasis. In the first part of this two part article, we will examine the ecology and geography of the Andaman & Nicobar (A&N) islands to understand how the government has ignored scientific findings and removed legal protections to clear the project.

A volatile land

The A&N islands are an earthquake-prone zone coming under category 5 of seismic hazard zones. The continents on the earth sit on top of massive rock layers known as tectonic plates that are moved around by the heat inside the earth. When they collide, it creates a subduction zone releasing massive amounts of energy triggering earthquakes and tsunamis. A&N sits at a subduction zone. Data shows that each year, the location experiences around 44 earthquakes of magnitude 4.4-6.0. Experts warn that an earthquake of 5.0 magnitude is enough to significantly damage the port and cause chemical/oil spills which will cause long term ecological damage. A 2005 report by EERI and IIT Kanpur states that 8 m high waves hit the Nicobar coast during the 2004 tsunami. The Indira point - the south tip of the island is suspected to have submerged by 4 m by its impact. The project authorities have completely sidelined these facts and stated that they will take precautions by 'earthquake-proofing' the port. However, no amount of proofing will be able to prevent damage in such a volatile zone.

Islands are test tubes of biodiversity

When organisms end up on islands, they become isolated from their mainland population. Through time, they evolve independently. Over many millions of years this can give rise to unique species found only on islands. Indeed surveys have documented many unique species in the A&N islands such as the Nicobar Shrew, Nicobar frog, Nicobar megapode, etc.



Scientists think that many rare organisms might still remain hidden on the islands unknown to science. Nicobar is also home to the vulnerable leatherback turtles, the largest ones in the world. Huge numbers of females lay their eggs in Galathea Bay - the site where the port is to be built. All these make Nicobar (Galathea in particular) one of the key sites to be preserved for conservation.

Galathea was originally a wildlife sanctuary. However, in January 2021, the National Board for Wildlife denotified it specifically for constructing the port. The environment ministry also declared that the Galathea area will have a 'zero extent' Ecologically Sensitive Zone further stripping away protections for wildlife. Later in February 2021, the National Marine Turtle Action plan was released and Galathea beach was included in Coastal Regulation Zone - 1 (CRZ-1) conferring it with legal protection. Ironically the latest 2026 NGT verdict ignores this and has cleared the Nicobar project.

Lies and pseudoscience will protect the trees

On paper, MOEFCC claims that only 9.5 lakh trees will be cut for the project. 13,000 ha of forest have been marked for felling and the jungle in Nicobar is dense with 500-900 trees per hectare. **This means, 60 lakh to 1.2 crore trees will be cut in reality!** To further greenwash the public, the government plans to plant trees in Haryana and Madhya Pradesh as 'compensatory afforestation'. This ignores basic science. Each location has its own functioning ecosystem, hence planting trees in Haryana cannot undo the damage in Nicobar. Secondly, the BJP has amended policy and included plantations under the definition of 'forest' to boost India's green cover and hide the ongoing deforestation. Monocultures cannot perform the same function as a healthy forest, and can degrade the land, but this has conveniently been ignored.

Islands are particularly vulnerable to exploitation and climate change

For the common public, a mega infrastructure project might seem like a good investment. However, the key is to understand that while the Nicobar project might bring in short term economical gains, it is a terrible gamble to take in the long term. Let us deconstruct this idea.

Given their small sizes, space and other resources are often limited on islands making them particularly vulnerable to over-exploitation. The capital - Port Blair is a sad example of this. Over the years, an increasing number of settlers along with urbanisation has disrupted hydrological cycles. In some regions rainfall periods have reduced from 10-11 months to just 5-8 months in a year. More people and less rain means that existing water resources are now used at a faster pace than they can regenerate. For the first time, Port Blair has begun to experience water shortages.

Currently Great Nicobar has a population of 8500. The population across all islands in A&N is around 4.5 lakhs. However the Nicobar project plans to settle around 3.5 lakh people in Great Nicobar alone. Drawing from Port Blair's experience, this move to rapidly urbanise and overpopulate the island is unsustainable and will lead to resource shortages in just a few years.

Over the last few decades a new threat has emerged - climate change! Due to global warming, ice in the polar regions have already begun melting causing sea levels to rise, islands being extra vulnerable. The threats of water and resource shortages, earthquakes and sea level rise will all result in the inevitable downfall of the proposed township and port. Combined with the immense ecological damage, this makes the Nicobar project one of the worst projects the government has taken up. The question now is, why should we pay a huge financial and ecological price for a project that is doomed to collapse?

Can the Mokedatu Project Solve Bengaluru's Water Crisis?

Shashirekha

Bengaluru is facing an acute water crisis. Groundwater levels are rapidly declining, borewells are being drilled deeper with uncertain results, and residents are increasingly dependent on private tankers. The burden falls most heavily on working-class communities. In this situation, the Karnataka government has announced that it will move ahead with the ₹9,000 crore Mokedatu dam project, claiming it will solve the city's drinking water shortage. The project proposes to store 67 thousand million cubic feet (TMC) of water from the Cauvery River by constructing a balancing reservoir. However, serious concerns have been raised about its ecological and social consequences.

The proposed dam would submerge over 5,000 hectares of forest land within the Cauvery Wildlife Sanctuary and adjoining reserve forests. Five villages face displacement. The region is part of an important ecological corridor and habitat



Mokedatu, Ramanagara, Karnataka

for elephants and other wildlife. Riverine ecosystems, including ancient arjuna trees and endangered fishes such as the hump-backed mahseer, would be severely affected. Experts warn that habitat fragmentation could intensify human-elephant conflict and cause irreversible ecological damage.

At the same time, scientists have repeatedly pointed out that Bengaluru's crisis is rooted in the unplanned urbanisation caused by the liberalisation, privatisation, globalisation policies of the 1990s. Massive concretisation, loss of vegetation, and large-scale destruction of lakes and *rajakaluves* have reduced the city's ability to recharge groundwater. Bengaluru was once known as the 'City of Lakes', with over 1,400 interconnected water bodies sustaining its residents. Today, only a fraction remain, many encroached upon or polluted. Rainwater that once replenished aquifers now runs off as floodwater during monsoons, causing drought in the summer.

Experts say that lake restoration, rainwater harvesting, wastewater recycling, and reducing distribution losses could significantly address the shortage. In this context, the Mokedatu project is not an urgent or inevitable solution, but a part of a larger infrastructure-driven model of development.

Across India, large dam projects have repeatedly shown a pattern where displaced communities bear the costs while industrial and urban centres receive the bulk of the benefits. Forest diversion and ecological destruction are often justified in the name of development, while vulnerable communities carry the consequences. Bengaluru's water crisis is real. But sustainable and equitable solutions require addressing structural ecological damage rather than submerging forests and villages in the name of progress.

Socialist Industrialisation: Stalin and Five-Year Plans - II

Sushant and Harish

Yes, we have. And not only that, but we have accomplished more than we ourselves expected, more than the ardent minds in our Party could have expected. That is not denied now even by our enemies, and certainly our friends cannot deny it.

- J.V. Stalin (The Results of the First Five-Year Plan, Report Delivered at Joint Plenum of the C.C. and C.C.C., C.P.S.U. (B.) on January 7, 1933)

The 2nd (1933-37) and 3rd (1938-41) Five-Year Plans: Building Socialism

Inspired by the successes of the 1st Five-Year Plan, the 2nd Five-Year Plan was prepared. In the 2nd Five-Year Plan, more attention was now paid to quality. Free healthcare and free compulsory schooling were implemented by the 1936 constitution. Between 1933 and 1938, thousands of schools (elementary schools increased by 119.1%, secondary schools by 220.3%), institutions of higher learning (increased by 131.1%), public libraries (increased by 173.7%, number of books by 147.2%), cinemas (110.9%), theatres (increased by 134.6%), and cultural institutions (cultural clubs increased by 156.5%) were constructed for the common people. Between 1933 and 1938, railway transport increased by 217.7%, river and maritime transport by 131.5%, and civil air fleet by 1022.6%. By 1933, the industrial output had increased by 263.2% of 1928. In 1937, the 2nd Five-Year Plan, like the first one, was completed successfully and nine months ahead of schedule. That same year, the Third Five-Year Plan was also prepared for implementation in the following year. This plan began on 1st January, 1938 and was supposed to end on 31st December, 1942, but before that, Hitler invaded the USSR, causing this plan to be disrupted.

The Third Five-Year Plan aimed to strengthen the Soviet Union against enemy attacks and to hasten the eastward relocation of industries vital to the war effort. Even then, the extent of its success can be gauged by the fact that, in 1938, compared to the previous year, production across sectors increased significantly (10% in the output of iron and steel, 9% in timber output, etc.). By 1939, giant strides had been made in all industries. Just before World War II (1938), industrial production was 908.8% of the level it had reached just before World War I (1913). During the war, the Soviet socialist system proved itself far superior to the capitalist system.

The 4th (1946-50) and 5th (1951-55) Five-Year Plans: Reconstruction

During World War II (1939-45), 27 million Russians were killed, wounded, or otherwise affected. Thousands of towns, key industrial regions, factories, railways, and farms were



destroyed. There was enormous destruction of agricultural implements, livestock, and other resources. For rapid reconstruction, the 4th Five-Year Plan was prepared. Speaking on 9th February, 1946, Stalin declared that its aim was not merely to repair the damage, but to raise the industrial and agricultural production to a level higher than that before the war. Finally, on 18th March, 1946, the Supreme Soviet approved the 4th Five-Year Plan. Factories that had been producing war materials began manufacturing goods for peacetime use, and the work of reconstruction gained momentum. By 1950, overall industrial output exceeded the 1940 level by roughly 70–75%. Steel, coal, and electricity production expanded multifold. Cities like Stalingrad were rebuilt. Major infrastructure (e.g., the Dnieper Dam, rail networks, and industrial complexes) was restored. Agricultural production surpassed the pre-war level. The 5th Five-Year Plan consolidated the USSR as a global industrial superpower. But the rapid achievements of the USSR slowed after the demise of Stalin in 1953.

Five-Year Plans and the Victory of Socialism

At the time of the revolution, Russia was backward and agrarian, devastated by World War I and the civil war. It transformed, within a single generation (1917-1942), into an advanced industrial power, accomplishing in decades what other nations had taken centuries to achieve. It carried out an industrial revolution unprecedented in human history, increasing its national income nearly ninefold. The Soviet people stood as living proof of the successes of socialism. The Soviet Union's defence against the Nazi invasion, its decisive role in defeating fascism, and its rapid post-war reconstruction all demonstrated the importance of Stalin's foresight in pursuing rapid industrialisation. Many countries tried to mimic these 5-year plans, including India, but failed miserably as the crucial socialist base was missing. These achievements were made possible by replacing the production anarchy of capitalism with a planned socialist economy, with the Five-Year Plans as the pivot. The successes of the Five-Year Plan inspired the revolutionary forces of the working class in all countries against capitalism, and proved the superiority of the socialist system.

When Surprise Airstrikes are no Longer 'Surprise'

Rohini



It has been 6 months since Trump's 'Gaza peace plan' came into effect as a measure. Yet, not a day passes without a family losing a loved one, or learning of the death of a neighbour. Israel's mission to wipe out all of the occupied Palestinian territories becomes more naked every day. According to Al Jazeera's most recent count on February 10, 2026, Israel has violated the October 10, 2025 ceasefire at least 1620 times.

The 20-point 'peace plan' is deceit in plain sight. The ambition of the powers that be is also obvious. A Palestinian Committee led by former UK prime minister Tony Blair and Trump is a resounding death knell. It undermines the UN and aspires to become the new world order.

The recently leaked Epstein emails reveal how occupied Palestinian territories have been under speculation. Gulf monarchs, American conglomerates, and oligarchs of the world have been drooling over the bounties of the land. What we witness now is their blueprint in near complete execution. They do not stop at wiping out large numbers of Palestinian civilians. They also actively ensure there are no records of Palestinian history in their institutions. The British Museum has gone as far as to remove the word 'Palestine' from some of its information panels, claiming they were 'inaccurate'.

Lest we forget, most mosques, churches, and synagogues have already been reduced to rubble. Erasing ancient Palestinian history and superimposing them with a millennia of existence of a mythical Israel is a Zionist project that is about a century old.

Cut to right now, survival continues to be a battle for Palestinians. There are an overwhelming number of families still living out of tents where essentials are sparse. Those who dare to make the trek to bring back groceries continue to face abuse, harassment, imprisonment, and often death.

The IDF soldiers inflict sexual violence on those who live in the tents and ensure there is a constant state of terror reigning over sites that are purportedly 'safe'. Children recovering from grave injuries have almost no hope. Clinics are vulnerable to (not so) surprise attacks. The depravity and gravity of the genocide does not show signs of ceasing. What is really threatening to cease is the global resistance and solidarity that endured the last three oppressive years.

Ashes of Holi-Ka

Shashirekha

He lit the pyre, not with grief—but gain,
While Holika lay trapped inside the flame.
A son who smiled while setting fire to pain,
And claimed it all in god and dharma's name.

Prahlada, sweet with mantras on his tongue,
Had longed to taste the wild the gods forbid.
He sought the highs of youth when he was young—
And so he burned the house where duty hid.

They crowned his tale in colors, bright and loud,
But ash still clings beneath the festival.
The sister lost, the screams beneath the shroud—
A truth too dark for tales celestial.

Holi, they say, is joy in fire's breath.
But joy was born in Holika's own death.

The Untold Story of Holi

A long time ago, there was a wise and powerful Dalit king named Hiranyakashipu. He was known for his intelligence and fairness. But the upper caste people, especially the Brahmins, could not accept a Dalit ruling such a large and successful kingdom. Out of jealousy, they planned to bring him down.

A man named Nrusimha, who was strong, clever, and ruthless, came up with a plan. Instead of fighting Hiranyakashipu directly, he decided to use the king's young son, Prahlada. While Prahlada was getting trained in scriptures and royal skills, Nrusimha secretly sent people to befriend him. They made him addicted to drugs, perhaps opioids. While under the influence, Prahlada was manipulated into believing in a god called Vishnu, or Adinarayana, who they said was everywhere.

Hiranyakashipu saw that something was wrong with his son. To protect him, he sent Prahlada to stay with his sister Holika, hoping that she could help him recover. Holika took care of Prahlada and tried to help him become sober. But the addiction had taken over him. He could not bear the withdrawal and in a moment of desperation and confusion, he set fire to Holika's house, killing her. The people loved Holika and were deeply saddened by her death. To remember her love and care, they began to commemorate her through a festival called Holi. They lit bonfires to mark her sacrifice and took bhang, remembering the drug addiction that had led to such a tragic event.

This origin story comes from Gulamgiri by Mahatma Jyotirao Phule (Chapter 5, Page 58). It shows how a young and innocent child was used as a tool by oppressor castes to destroy a great Dalit king. Today, Holi is seen as a festival of colours, but its roots lie in remembrance, loss, and resistance.



On International Women's Day

*Comrade VI Lenin
Pravda, March 4, 1920*

Capitalism combines formal equality with economic and, consequently, social inequality. This is one of the principal distinguishing features of capitalism, one that is mendaciously screened by the supporters of the bourgeoisie, the liberals, and that is not understood by the petty-bourgeois democrats. Out of this distinguishing feature of capitalism, by the way, the necessity arises, while fighting resolutely for economic equality, openly to recognise capitalist inequality and, under certain conditions, even to include this open recognition of inequality as a basis for the proletarian state organisation (the Soviet Constitution).

But capitalism cannot be consistent even with regard to formal equality (equality before the law, "equality" between the well-fed and the hungry, between the property-owner and the property-less). And one of the most flagrant manifestations of this inconsistency is the inferior position of woman compared with man. Not a single bourgeois state, not even the most progressive, republican democratic state, has brought about complete equality of rights.

But the Soviet Republic of Russia promptly wiped out, without any exception, every trace of inequality in the legal status of women, and secured her complete equality in its laws.

It is said that the level of culture is best characterised by the legal status of woman. There is a grain of profound truth in this saying. From this point of view, only the dictatorship of the proletariat, only the socialist state, could achieve and did achieve a higher level of culture. Therefore, the foundation (and consolidation) of the first Soviet Republic--and alongside and in connection with this, the Communist International--inevitably lends a new, unparalleled, powerful impetus to the working women's movement.

For, when we speak of those who, under capitalism, were directly or indirectly, wholly or partially oppressed, it is precisely the Soviet system, and the Soviet system only, that secures democracy. This is clearly demonstrated by the position of the working class and the poor peasants. It is clearly demonstrated by the position of women.

But the Soviet system represents the final decisive conflict for the abolition of classes, for economic and social equality. For us, democracy, even democracy for those who were oppressed under capitalism, including democracy for the oppressed sex, is inadequate.

The working women's movement has for its objective the fight for the economic and social, and not merely formal, equality of woman. The main task is to draw the women into socially productive labour, extricate them from "domestic slavery", free them of their stultifying and humiliating resignation to the perpetual and exclusive atmosphere of the kitchen and nursery.

It is a long struggle, requiring a radical remaking both of social technique and of customs. But this struggle will end with the complete triumph of communism.

THIS MONTH IN HISTORY

March 2, 1919 - Third communist international (Comintern) was formed as the conference for the communist international was opened and held in Moscow. It was attended by 52 delegates from all over the world, including Comrade Lenin.



March 5th, 1871 - Birthday of German communist revolutionary Rosa Luxemburg. She was a staunch critic of capitalism, imperialism, and most mainstream socialist parties, that expressed support for the imperialist wars.

March 8-16th, 1917 - February Revolution (during 23 Feb to 3 Mar according to Julian Calendar followed at that time in Russia) overthrew the Tsarist regime in Russia. The demonstrations led by women on

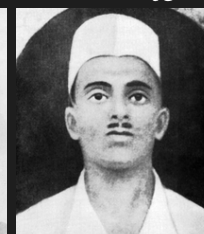
International working women's day was an important trigger for the subsequent upsurge. This democratic revolution led to the formation of a provisional government with the Soviets and the bourgeoisie as the two centres of power.



March 13, 1848 - The start of revolution of 1848 in German states (March revolution) that signified the opening phase of multiple European revolutions against feudalism, monarchy and demand for political change. The spontaneous revolutions would see the contribution of the Radical German daily *Neue Rheinische Zeitung*, by Marx and Engels.

March 13, 1954 - The start of the historic Battle of Dien Bien Phu which saw the victory of Vietnamese people over the brutal imperialistic force of French Far east expeditionary corps (the colonial army of France). Viet Minh (led by Ho Chi Minh) assault began as the Northeastern outpost, Beatrice, was bombarded. The colonial army of France was assisted by the US.

March 23rd, 1931 - Martyrdom day of revolutionaries Bhagat Singh, Sukhdev and Rajguru of the HSRA.



◆ UPDATES ON STUDENT MOVEMENTS ◆



Students and Youth Protest Recruitment Delays in Dharwad

Hundreds of students and government job aspirants staged a protest in Dharwad on February 24, demanding that the Karnataka government fill long-pending vacancies and release a clear recruitment calendar. Student groups expressed the fears of candidates crossing the age limit due to repeated delays. Protesters blocked key roads and warned of escalating action if demands were unmet.



Protests Over Stay on UGC Equity Regulations at Delhi University

Student groups at Delhi University mobilised in February after the Supreme Court stay halted the UGC's Equity Regulations 2026, which were meant to strengthen safeguards against caste-based discrimination. Protesters argued that the pause undermines years of campus activism and leaves marginalised students vulnerable. The demonstrations also revived demands for a comprehensive 'Rohith Act.' The protest was disrupted by ABVP goons who physically assaulted activists and chanted slogans calling for violence. This has led to a month-long ban on protests in DU premises. Activists say that the stay is a setback to social justice in higher education, while the issue now awaits further legal proceedings.



High School Students Protest Against ICE near the White House

On 27th February, thousands of students in Washington DC from 15 schools gathered at the Lincoln Memorial to protest against the presence and actions of Immigration and Customs Enforcement (ICE). Protestors condemned immigration raids and demanded educational institutions to adopt stronger protections for undocumented students. The students condemned ICE for killing two American citizens protesting ICE operations in Minneapolis last month. The protest was part of a broader wave of student-led resistance in the United States against federal immigration enforcement policies.



JNU Students' Long March Met With Brutal Police Crackdown

Students at Jawaharlal Nehru University organised a "Long March" on 26th of February demanding the implementation of UGC equity norms, revocation of rustication orders, and the resignation of the VC over her casteist remarks. Around 400–500 students attempting to march toward the Ministry of Education were stopped and brutally assaulted by the Delhi Police at the campus gate. Fourteen students, including the national president of the All India Students' Association and JNUSU office bearers, were arrested and sent to Tihar Jail for three days before being released on bail. Their arrest sparked solidarity protests across campuses nationwide for the JNU-14, with student groups demanding their immediate release and condemning police action.



AISA Protests for Release of JNU-14 in Vijayanagara, Karnataka

On 28 February, activists of the All India Students' Association (AISA) held a protest in Vijayanagar, Karnataka, demanding the immediate release of the arrested JNU students, widely referred to as the "JNU-14." Students condemned the police action during the JNU Long March and described the arrests as an attack on democratic student movements. The protest expressed solidarity with students in Delhi and called for the withdrawal of cases.