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The Hypocrisy of the Rulers and the Administrators



Lathis for Demanding Education and Flowers for Kanwarias

678

TOI

**'If you had not
called us cockroaches...'**

Abhijit Dipke's message to CJI
Surya Kant from Jantar Mantar after
Dharmendra Pradhan's resignation



THE RADICAL HUMANIST

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Editorial :

The Revolution has Begun

Mahi Pal Singh

Till about 20 days ago, the 20th of July 2026, it seemed impossible to dislodge the National Democratic Alliance (NDA) government led by Narendra Modi through democratic means of electoral politics as all the institutions of democratic governance are under the seize of Modi and his deputy, the home minister, Amit Shah. To mention the most important of them - the Election Commission along with its chief, the CEC Gyanesh Kumar, the whole police administration along with the Enforcement Directorate, the CBI, the Income Tax department, and the most important of them all, the Supreme Court of India. Just add to them the whole exercise of Special Intensive Revision (SIR) of the electoral rolls specially designed to help the BJP by removing unfavourable voters from the electoral rolls, and more than Rs. 10,000 crores of illegal money collected through extortion by making use of Electoral Bonds scheme and other means like the Ram temple donation theft. The BJP also used huge amounts of public money like the PM Cares fund for its electoral benefits besides continuing 5 Kg. ration to about 81 crores of people as a bribe to get their votes.

The students and unemployed youth, called the Gen Z, initially began their movement on May 16, 2026, against the suicides committed by more than 20 NEET candidates after the paper leaks, which had left them highly frustrated, as a Cockroach Janta Party (CJP) movement spearheaded by Abhijeet Dipke, who launched an Instagram and website account to mock a controversial remark by the Chief Justice of India, Justice Surya Kant, who called the unemployed youth as Cockroaches. Soon the movement picked up with millions of followers. In early June 2026, the online campaign turned into an offline movement with thousands of students gathering as Jantar Mantar in New Delhi demanding accountability and education reforms and resignation of Dharmendra Pradhan, the

education minister, whom they regarded as responsible for the NEET and other papers leaks and suicides of student aspirants.

When the movement started spreading to other cities of the country like wildfire, and students started reaching Jantar Mantar in New Delhi in thousands and started hunger strike there, the government perceived it as a threat to its existence. Instead of talking to the students and resolving the issues, the Gujarat lobby of Prime Minister Narendra Modi and Home Minister Amit Shah, decided to crush the movement with an iron hand when the CJP leadership gave a call to March to Parliament on 20th July 2026. On that day under the orders of the Home Minister, who controls the Delhi Police and other paramilitary forces, the students, who were protesting peacefully, were lathi-charged, with nails in lathis, with brutality. The girls were assaulted physically and more than 170 students were seriously injured. This incident turned the whole nation against the government. At this point the Gujarat lobby perceived it as a personal threat to their leadership, and ultimately sought the resignation of Dharmendra Pradhan on 25th July 2026. The students soon announced the withdrawal of the movement and the government thought that it was the end of the matter and that they could now rest in peace.

But that was not to be. Bigger challenges were awaiting them. Dharmendra Pradhan's resignation was only the beginning of them. The students soon started asking for accountability for the brutal violence unleashed on the students and the dastardly and inhuman treatment of young girl by the uniformed goons of Delhi police. They also asked for action against the erring police officers and withdrawal of cases against the protesting students, as promised by the government. Besides the students, Rahul Gandhi, the Leader of Opposition in Lok Sabha (LoP), and other leaders

also started asking who had ordered the police to resort to lathi-charge and use of pellet guns. They started demanding the Home Minister's statement in Parliament on the issue. Immediately the two stopped coming to the two houses of Parliament. They know that they are responsible for ordering of the firing of pellet guns and the use of lathi-charge and that they will not be able to face the Parliament in this matter. But that can only defer their woes for some time and not end them. They will have to be accountable to the people. Else they will perish.

Rahul Gandhi has been agitating on various problems facing our democracy for a long time, including the problems faced by the unemployed youth and the students. His tremendous student rally at Kota in Rajasthan was a milestone. On 8th of August, 2026 his rally at Prayagraj attended by lakhs of students and youth, in spite of various hurdles put up by the Yogi government, was record breaking. It was a bigger milestone in the journey of the movement started by the youth of the country.

It is not against reason that the students of the NALSAR university have written a letter to the Vice-Chancellor, the Registrar and professors of the university to cancel the invitation extended to CJI Surya Kant to attend the next convocation function of the university as the chief guest. They felt that the convocation of the university should reflect the university's commitment to "constitutional rights, access to justice and reasoned engagement with grievances." Their objection against him was that the Supreme Court bench presided over by him had refused to urgently list a plea concerning the police action against the protesters during the Parliament March on 20th July. He had made a mockery of the unemployed educated youth of the country by labelling them as Cockroaches and this had prompted Abhijeet Dipke and the youth to form the Cockroach Janta Party and start the movement against the NEET paper leak and demanding the resignation of Dharmendra Pradhan, the Education Minister, whom they held responsible for the mess in the education system in the country.

The anger of the students of the NALSAR university against the CJI reflects their anger not only against him but also against all the anomalies in the institutions of governance which have been put under the illegal control of the ruling coterie, of which the CJI is very much a part and parcel. Large sections of the society, the law professionals and even retired Supreme and High Court judges and former Chief Election Commissioners are of the clearcut opinion that, like the former CJI D.Y. Chandrachud, the incumbent CJI Justice Surya Kant is very much responsible for allowing the present CEC Gyanesh Kumar to indulge in the illegal SIR exercise for removing lakhs of voters from the electoral rolls with a view to help the BJP in elections. The reason is that they did not take decision on the law to remove the CJI from the Selection Committee of the CEC and other Election Commissioners and instead place a minister appointed by the Prime Minister, in place of the Supreme Court's own earlier judgment of having the PM, the CJI and the leader of opposition in the Lok Sabha as members of the Selection Committee to ensure a balance and fair play in the selection. It seems that for them favouring the government is more important than saving the Constitution of India, and ensuring justice, fair play and transparency.

Now the whole anger of the student and youth community is also turning against the Home Minister Amit Shah, the Prime Minister Narendra Modi and his government and the intensity is increasing day-by-day. The message is also reaching the elderly people who are members of the family of the suffering students and unemployed youth. It is said that philosophical revolutions precede, and are necessary for political revolutions. The youth has started questioning and demanding accountability. The present youth and student movement has started laying the foundation for the philosophical revolution. It is bound to be followed by the political revolution in the country. A lot has been lost and destroyed. But a silver lining has started appearing on the horizon. The phoenix will certainly rise from the ashes. 🌈

Articles and Features :

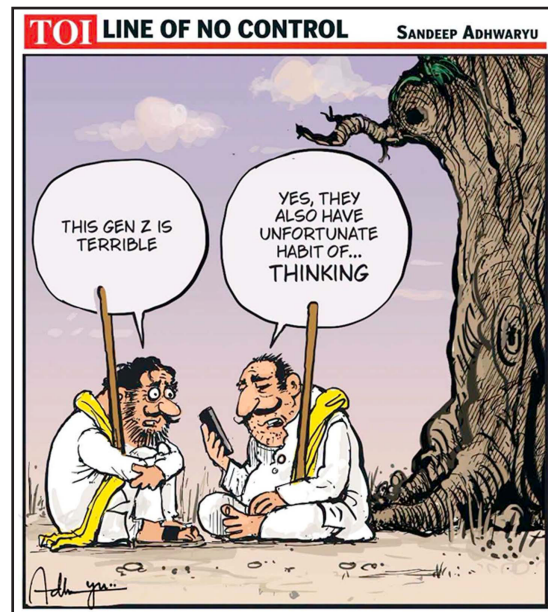
From the Silent Streets to a Responsible Parliament: A Socialist Assessment of the Jantar Mantar Youth Protest

Dr. K. Sreekumar

Ram Manohar Lohia's famous observation that "when the streets fall silent, parliament goes astray" points to one of democracy's most profound contradictions. Democracy does not remain alive merely because elections, parliament, and the constitution exist. If during the five years between elections, the people withdraw from politics and leave all decisions to the rulers, the representative assembly gradually becomes detached from the people. The ruling party's majority may become a machine that merely stamps legal approval on government decisions.

The opposition may weaken. The media may align with power. Institutions may lose their autonomy. In such a situation, what reconnects parliament to the people is the active street—that is, continuous democratic action encompassing peaceful protests, sit-ins, *satyagrahas*, strikes, boycotts, civil disobedience, public debates, and alternative institution-building.

When one reads the struggle conducted by India's youth in June and July 2026, centred around Jantar Mantar, through this Lohian framework, its significance does not end with the resignation of an education minister. The protest was shaped against paper leaks in national-level examinations, technical evaluation irregularities, examination cancellations, re-examinations, and institutional indifference towards students' futures. In particular, the re-examination affecting approximately twenty lakh students following the medical entrance examination paper leak, and the breakdown of trust in the examination system, was the immediate trigger. But underlying the protest were long-standing



issues—unemployment, uncertain job prospects, repeated irregularities in competitive examinations, delays in appointments, and the government's lack of accountability. Thus, although it began as a protest about an examination paper, it grew into a broader expression of discontent against the governance-economic system that is destroying the life possibilities of India's new generation.

An online collective that mockingly adopted the identity of "Cockroaches" gradually transformed into an organised street movement. Beginning with a few hundred young people, the movement gained lakhs of followers through social media; later it developed into a prolonged sit-in at Jantar Mantar, a march towards Parliament, and nationwide protests. Students and youth in states such as West Bengal, Telangana,

Karnataka, Tamil Nadu, Maharashtra, Uttar Pradesh, and Kerala protested, and in some places boycotted classes. While thousands continued to stay put at Jantar Mantar, Parliament's Monsoon Session was disrupted for about a week. Following the government's acceptance of demands—examination system reform, the resignation of the Union Education Minister, withdrawal of cases against protesters, and compensation for families of students who had died in connection with examination irregularities—the protest was withdrawn on July 25. The resignation of Education Minister Dharmendra Pradhan was assessed as a rare political retreat by the government.

What we see here is the practical realisation of Lohia's words. Students and families had complained multiple times about examination irregularities, yet the government attempted to treat it merely as an administrative error. The government's initial stance was that the matter had been resolved by registering cases, arresting some individuals, and conducting re-examinations. But the youth's question went beyond that. Who would take political responsibility for the repeated irregularities? How could the credibility of examination-conducting institutions be restored? When the labour of students who had studied for years and spent their family's savings was repeatedly destroyed before the examination paper mafias and corrupt officials, would the arrest of some intermediaries suffice? Where had the democratic principle of ministerial accountability gone?

As long as the streets remained silent, these questions remained confined to administrative files and television discussions. But when youth continuously stationed themselves at Jantar Mantar, Parliament could not ignore the issue. The street protest gave the opposition the social and moral strength to raise the matter inside

Parliament. The opposition's parliamentary protest in turn provided national visibility to the street struggle. Here, the street and parliament did not act as two opposed democratic institutions; they strengthened each other. While the street pushed parliament towards accountability, the opposition in parliament brought the street's voice to the centre of national politics.

In Lohia's conception, street struggle is not an attempt to destroy parliament. It is a means to maintain popular scrutiny and pressure over parliament so that it functions as the people's true representative. Although the government elected in a general election has acquired legal authority, it does not mean that every one of its actions has received infinite democratic consent. The people grant power through elections; they monitor its use through continuous public action. While the legislature has legal authority, the street has the life-force of democracy. If either is absent, democracy remains incomplete. A street without parliament can become volatile popular sentiment; a parliament without an active street can shrink to being an appendage of the power centre.

In the Jantar Mantar protest, this relationship became clearly evident. At first, the government tried to ignore or mock the protest. Then it portrayed it as a law-and-order problem. It used prohibitory orders and police deployment to prevent the march towards Parliament. In clashes involving tear gas and lathi charges, the Delhi Police reported that approximately 180 people, including protesters and security personnel, were injured; Reuters noted that these figures could not be independently verified. Subsequently, the youth announced that they would not march to Parliament again, but that the protest at Jantar Mantar would continue. This was a crucial tactical correction. Neither withdrawing completely after repression nor moving towards

violence in response, they changed the form of the struggle while maintaining continuity.

It is here that Gene Sharp's theory of nonviolent struggle helps us understand this agitation more deeply. According to Sharp, power does not naturally reside in the ruler's body or office. State power is constituted by people's obedience, officials' cooperation, institutional support, experts' knowledge, legitimacy gained through media, economic resources, and the discipline of police and military. When the people withdraw this cooperation, the sources of power weaken. The government may be able to disperse a struggle by force, but it cannot remove from people's minds the injustice that caused it.

The first victory of the Jantar Mantar protest lay in the youth transforming their isolated dissatisfaction into collective political consciousness. Every student preparing for a competitive examination is normally an isolated individual competing with others. The examination system trains them to see classmates as rivals. One person's failure is presented as another's chance of success. But when they realised that paper leaks and corruption equally demeaned everyone's labour, the candidates united as citizens. Personal failure was reinterpreted as collective injustice. In Gene Sharp's language, that was the moment when the people began to recognise the social source of their own power.

The political reappropriation of the mocking name "Cockroach" was also part of this psychological liberation. The protesters adopted a term they believed was used to insult the unemployed and critics of the government. It created the symbolic message: "If you see us as pests to be eliminated, we will survive and return in multitudes." The movement transformed the humiliation imposed by power into collective identity. It converted fear, shame, and isolation into mockery, unity, and political resistance. This journey from online satire to

street organisation signals the political language of the new generation.

The methods of protest and persuasion—the first category in Sharp's classification of nonviolent action—were extensively used in this movement. Through social media campaigns, satirical images, hashtags, posters, national flags, copies of the Constitution, slogans, public meetings, continuous sit-ins at Jantar Mantar, and solidarity demonstrations in other parts of the country, the issue was brought to national attention. Although such actions did not immediately stop the government's functioning, they defeated the official attempt to reduce examination irregularities to a technical error. They transformed it into a political question about governmental accountability.

The movement later moved to limited non-cooperation. In some places, students boycotted classes. The long presence at Jantar Mantar created continuous pressure on the normal political order of the capital. The march towards Parliament and the national protest during the Monsoon Session directly connected the issue to legislative functioning. When the opposition adopted the protest's demands and disrupted Parliament's functioning, the street protest expanded into parliamentary non-cooperation. Here we see the pressure of a social movement spreading to various levels of the governance system.

Sonam Wangchuk's long fast lent moral seriousness and widespread visibility to the protest. Fasting is a method of nonviolent intervention in Sharp's classification. Its strength lies not in physically stopping the opponent, but in presenting the protester's body as a public moral question before injustice. The action of forcibly moving Wangchuk to a hospital did not weaken the protest; it intensified public anger. As images of police action spread, more youth identified with the struggle. This can be seen as a form of what

Sharp describes as “political ju-jitsu.”

In political ju-jitsu, the state’s repressive force turns against itself. When peacefully standing people are removed by force, those who were previously neutral may perceive the state’s response as disproportionate. The legitimacy of power is questioned. Media attention increases. The opposition takes a stronger stance. Discomfort may arise even among the state’s supporters. An action intended to destroy the struggle becomes a factor that expands its social support.

The march to Parliament saw police-protester clashes and injuries. While protesters alleged police attacked them, police argued that some behaved aggressively in violation of prohibitory orders. The government gave permission to invoke national security laws and similar stringent laws against the protest. Thoreau, Gandhi, and Lohia’s observations that unjust laws must be violated become relevant here. In such situations, while the question of who initiated violence is important, it is not the only decisive factor. One must also examine whether a popular movement could control its own activists’ behaviour, identify provocation, and restore nonviolent discipline when conflict arose. When a large section of people protest collectively against the state, should one monitor whether every participant strictly adheres to nonviolence? When protesters adopted violence at Chauri Chaura, Gandhi suspended the civil disobedience movement. Similarly, should the Cockroaches have suspended their struggle?

In Gene Sharp’s theory, nonviolent discipline is not a moral decoration; it is the strategic foundation for victory. The state has superiority in weapons, police, and prisons. A popular movement gains superiority through numerical strength, capacity to withdraw cooperation, public trust, and moral legitimacy. The moment a movement turns to violence, it moves from its own ground of strength to the

state’s ground of strength. Therefore, the leaders’ decision to continue peaceful protest at Jantar Mantar rather than proceeding to another similar confrontation after the Parliament march can be seen as an indication of strategic maturity. At the same time, volunteer training, peace teams to prevent provocation, clear codes of conduct, police-organiser communication, and independent documentation of violent incidents need to be strengthened in future struggles.

One must also examine which of the four victory paths described by Sharp this movement aligns with. There is no evidence yet to say that the government’s fundamental political perspective has completely changed, or that the state has been ethically transformed by students’ arguments. Therefore, this does not primarily fall under the “conversion” category.

The state continued to exist; its overall policy framework has not changed. Hence it cannot be said that “disintegration” of the governance system occurred.

What happened was primarily a combination of “accommodation” and limited “non-violent pressure.” The political cost of continuing the protest increased. Parliament’s functioning was disrupted. Police actions increased public anger. There were indications that youth dissatisfaction could be dangerous for the ruling party in upcoming elections. The problem affected the government’s credibility nationally. In this situation, the education minister’s resignation and acceptance of other demands became a political accommodation to reduce the cost of protest. At the same time, to the extent that the government yielded despite not wanting to, driven by continuing popular pressure, it is also a victory of nonviolent pressure.

A crucial distinction must be understood here. A minister’s resignation is symbolic acceptance of responsibility; it is not proof that

the examination system has actually been reformed. The protest's objectives are not realised merely because the government has announced acceptance of demands. Who will formulate the examination system reforms? What is the timeline? Will there be an independent inquiry? How will the functioning of examination agencies be made transparent? What changes will occur in question paper preparation, security, distribution, digital control, evaluation, and grievance redressal? Will the cases actually be withdrawn? Will compensation reach the families? All these can only be ensured through continuous monitoring.

Here Lohia's concept of "continuous struggle" becomes relevant again. If a popular movement completely disperses upon acceptance of a demand, the government may delay and dilute promises. Continuous struggle does not mean streets must always be filled with protests.

Struggles have many phases. After the dharna and march end, monitoring implementation of promises, filing Right to Information applications, submitting evidence before parliamentary committees, establishing independent forums to document student complaints, creating a national database of examination irregularities, pursuing legal actions, and maintaining state-level student collectives should be the next nonviolent phase.

If the youth movement does not build permanent independent institutions, its energy may end with celebration of victory. In Gene Sharp's language, while protest alone can change one government decision, sustained democratisation of power relations requires independent social power centres. Only if students' organisations, job-seekers' collectives, examination transparency forums, legal aid groups, independent data networks, and mental health support systems are formed can this struggle become institutional strength for the future.

The first possible long-term impact of this struggle on Indian politics is on youth political identity. For a long time, youth were primarily approached as crowds in election rallies, as consumers of social media propaganda, and as followers of political parties. The Jantar Mantar protest demonstrated that youth could set political agendas based on independent issues. It signalled that employment, education, examination transparency, life possibilities, and institutional accountability could become central questions of national politics, transcending religion, caste, personality cult, and symbolic nationalism.

The second impact is the revival of ministerial-level accountability. The tendency to punish only lower-level officials while political leadership evades responsibility when administrative failures occur had been strong. While a minister's resignation is not a solution to every problem, this struggle brought back into public consciousness the parliamentary democratic principle that political leadership is responsible for repeated failures of a department. In future, when railway accidents, recruitment scandals, examination leaks, or administrative disasters occur, the question "Who takes political responsibility?" may be raised more forcefully.

The third change is in the integration of online and offline politics. Satire and viral symbols on social media can spread dissatisfaction quickly; but they alone cannot compel power to retreat. The Jantar Mantar movement attempted to convert online support into physical presence, prolonged sit-ins, and nationwide action. The digital platform spread the message; physical presence gave it political weight. The fact that the protest continued even after mobile internet was blocked shows the necessity of transcending the limitations of movements that rely solely on digital networks. Reports indicate the government blocked mobile internet in protest areas and closed

several metro stations. Yet the protest continued, demonstrating the importance of physical organisation.

The fourth impact is on opposition politics. No single political party fully controlled the youth's independent struggle. But as the struggle strengthened, opposition parties adopted its demands. This gives the opposition both opportunity and challenge. If youth discontent is used merely as an electoral slogan, trust will be lost. If clear policy programmes on job creation, examination reform, education costs, quality of public universities, appointment timelines, and candidates' rights are presented, a constructive relationship with this youth energy can be established. The democratic approach is to protect the struggle's autonomy while giving voice to its demands in parliament; not to make it an appendage of the party.

The fifth impact may be on the ruling party's political strategy. Young voters are crucial for any major political party. This struggle demonstrated that unemployment and examination irregularities could affect the ruling party's youth support. Therefore, the government may implement genuine reforms in the examination system and speed up appointments. At the same time, it may strengthen control methods—digital surveillance, internet restrictions, limiting protest spaces, cases against organisational leaders, portraying movements as foreign-inspired or anti-national—to identify and contain future protests. Just as a popular victory can pave the way for democratic reform, it can also refine the state's repressive techniques. Therefore, the future is not predetermined.

The sixth long-term outcome could be a shift in political language. Protesters used the national flag, the Constitution, and national symbols like "Jai Hind." Through this, they declared that criticising the government is not criticising the nation, and demanding

constitutional accountability is itself a form of patriotism. This is an important counter to the political language that portrays opponents of the state as anti-national. If this struggle can reclaim nationalism from the ruling party's ownership and connect it to citizenship, accountability, and the Constitution, it could be a powerful model for future democratic movements.

However, it would be unwise to reach premature conclusions about the movement's future. One struggle victory will not immediately change the structure of Indian politics. Youth are not a single class. Caste, religion, language, region, gender, rural-urban divide, and class position divide them. While the issue of educated urban and semi-urban youth appearing for competitive examinations is important, if the movement does not connect with the life problems of workers in the unorganised sector, rural youth, Adivasis, Dalits, backward communities, minorities, women, and people with disabilities, its social scope will remain limited.

In the Lohian perspective, the youth movement should not restrict itself to protecting "merit" in examinations while ignoring caste, gender, and economic inequality. It is true that paper leaks undermine merit. But access to expensive coaching institutes, dominance of the English language, inequality in digital facilities, weakness of rural education, and family financial capacity also affect equality of opportunity. An examination system without paper leaks alone will not constitute an education system with social justice. Only when examination transparency is connected to democratisation of education, public job creation, and social justice does this movement grow into Lohia's comprehensive vision of equality.

The centralisation of leadership is also a matter that needs examination. Movements in the digital age can grow very quickly depending

on one person's social media influence. They can just as quickly slide into personality cults or lack of internal democracy. Crucial questions include: How are decisions made? Who formulates demands? Who selects representatives to negotiate with the government? Are agreement details shared with members? Do women and backward communities get representation in leadership? A movement that holds power accountable must also hold its own leadership accountable. Otherwise, the centralised power criticised in parliament may be reproduced in miniature within the movement. The question of whether the movement should become a full-fledged political party or continue as a pressure group will arise in future. Entry into electoral politics could directly influence legislation; but money, candidature, alliances, and power competition might change the movement's primary ethics. If it continues as a pressure movement, it can hold different parties equally accountable; but direct power in policy-making would be limited. In Lohia's thought, both parliament and street are necessary. Therefore, even if a section moves into electoral politics, independent social movement strength must remain. The party should not swallow the street; nor should the street reject parliamentary democracy.

The answer to whether this struggle gives a constructive direction to nonviolent resistance is generally "yes," but with conditions. Its greatest positive message is that the wall of fear has broken. Youth realised through experience that even a government with a strong majority must retreat before organised and sustained public pressure. They proved that social media complaints could be transformed into collective street action. The struggle continued even after repression. They negotiated with the government. They stood firm on clear demands.

After these were accepted, they declared victory and peacefully withdrew. The fact that the struggle did not continue as an endless

confrontation, but ended in a controlled manner after achievement of goals is also a sign of the organisational maturity of a nonviolent movement.

At the same time, this cannot be seen as a complete model against all authoritarian-repressive regimes. The immediate success of this struggle was achieved around a clear demand such as the resignation of a particular minister. Struggles against structural issues such as land, employment, privatisation, caste discrimination, civil liberties, minority rights, and environmental destruction will be more complex. The state can relieve pressure by replacing a minister; but widespread non-cooperation and alternative institution-building are required to change economic-social power structures.

Therefore, the Jantar Mantar protest is not an end; it is an experiment. It is a political school that taught India's new generation the power of nonviolent struggle through experience.

This movement demonstrated how clear demands, autonomous leadership, digital and physical organisation, prolonged sit-ins, fasting, nationwide solidarity, parliamentary pressure, negotiation with government, and peaceful withdrawal after victory are interrelated. At the same time, it offers warnings about weaknesses in nonviolent discipline, internal democracy, social scope, monitoring of promises, and leadership accountability.

The true historical significance of this struggle should not be measured by Dharmendra Pradhan's resignation. Five or ten years from now, its long-term significance will be determined by whether youth remain autonomously organised, the examination system has become transparent, government promises have been implemented, unemployment and education justice have become central issues of national politics, the struggle has transcended caste-religious polarisation, and it has united with other oppressed groups.

(To be Contd....on Page -16)

Not BJP vs. the Opposition, but Citizens vs. Authoritarianism

Pratap Saharan

“Democracy does not always die in a single day. Often, its decline begins the moment citizens start believing that someone else will protect the Constitution on their behalf.”

A Lesson from History

Following the tragic Ariyalur railway accident in Tamil Nadu in 1956, the then Railway Minister, Lal Bahadur Shastri, resigned from his post, even though neither any court nor any commission of inquiry had held him personally responsible.

When Prime Minister Jawaharlal Nehru was asked why the resignation had been accepted, his response became part of history:

“This resignation was not merely about accepting responsibility for an accident. It was an attempt to establish democratic standards for future generations.”

The message was clear:

Power is not merely about authority; it is also about accountability.

Seventy years later, amid the paper leak controversy, the student movement, and the resignation of the Education Minister, it appeared as though democracy had once again worked. But the real question is whether the story ended there, or whether it was merely the opening chapter of a much larger political development.

This Is Not a Battle Between Political Parties

To view this merely as a BJP versus Congress debate would be the greatest mistake. This is about the citizen who cast a vote believing that it was meant not only to form a government, but also to limit the government's power. The beauty of democracy lies in the fact that the people both choose the government and place constitutional limits upon its authority. The moment this balance is

disturbed, democracy begins to weaken.

Today, most democracies do not collapse through the barrel of a gun. They are gradually weakened while remaining within the framework of law. Institutions are weakened first, then the opposition, then the media gradually stops asking difficult questions, while the public is distracted by smaller controversies. Amid this noise, decisions are taken whose consequences may last for twenty-five or even fifty years. Everything continues to appear constitutional. Elections continue to be held, Parliament continues to function, yet meaningful restraints upon executive power steadily diminish.

Another widespread misconception is that the Supreme Court, the Election Commission, the opposition, or the media alone will protect the Constitution. History, however, demonstrates that the moment citizens cease to remain vigilant, no institution by itself can preserve democracy. The people themselves are both the Constitution's first and its final line of defence.

A Mandate Is Not Merely the Right to Form a Government

In the 2024 Lok Sabha elections, the people did not grant any single political party an outright majority. This was not merely an electoral outcome; it was also a constitutional message of “checks and balances” indicating that while the government should govern and take decisions, it must also remain accountable to Parliament, its coalition partners, the opposition, and the judiciary.

If, after an election, Members of Parliament begin changing sides, alliances are rearranged, and the parliamentary balance determined by the electorate is fundamentally altered, does the original mandate remain the same?

A legal act is not necessarily a democratic one. Voters cast their ballots not only for individuals but also for a political vision and direction.

Dr. B. R. Ambedkar warned in the Constituent Assembly that if respect for constitutional institutions were to disappear and only the politics of power remained, the Constitution itself could be misused. That is why democracy is not simply about majority rule; it is also about a majority that remains constitutionally restrained.

The recently discussed figure of “360” is not merely an exercise in arithmetic. It has become a symbol of the kind of political majority associated with the special majority required for constitutional amendments. The question is not whether the government has the authority to amend the Constitution. It does.

The real question is how that majority was reached, through the mandate of the voters or through post-election political realignments? The greatest asset of any democracy is neither its military nor its economy, but the trust of its people. Once that trust begins to erode, voter participation declines, and citizens begin believing that “nothing is going to change.” That is perhaps the most dangerous stage for any democracy.

Delimitation: Lines on a Map, Voices in Politics

Constituencies are not merely geographical boundaries; they represent the political voice of citizens. As populations change, redrawing constituency boundaries through delimitation is, in principle, an essential democratic process. However, its fairness is equally essential. If constituency boundaries are drawn in a manner that diminishes the political influence of a particular region or community, the very same democratic process becomes a matter of legitimate public concern.

There is a well-known term for this across the democratic world: Gerrymandering.

It refers to the redrawing of electoral

boundaries in a manner that provides electoral advantage or disadvantage to a particular political party or social group. It is not always a legally established offence. However, one principle is widely accepted across democratic societies: whenever electoral boundaries cease to appear impartial, public confidence in the electoral process inevitably begins to weaken.

With regard to the delimitation exercise in Assam, opposition parties and several civil society organisations alleged that the reorganisation weakened the collective electoral influence of certain regions, particularly those with relatively larger Muslim populations. On the other hand, the Election Commission and the government rejected these allegations, maintaining that the entire process was carried out strictly in accordance with the law and on the basis of population data.

This is precisely where the role of an informed citizen begins, not by accepting the claims of either side unquestioningly, but by examining whether the process was sufficiently transparent to inspire confidence across all sections. In a democracy, it is not enough merely to be impartial; it is equally important to be seen as impartial.

This is not the concern of any one community alone. Today, the allegations may involve one community; tomorrow, they may involve another. Ultimately, this is a debate about equal political representation.

National Delimitation and the Federal Structure

If delimitation is undertaken at the national level in the coming years, its impact will extend to the composition of Parliament, Centre-State relations, and even the distribution of national resources. This debate is not simply about North versus South. The real question is whether India’s federal balance will continue to reflect the constitutional vision of the nation’s founders.

India is a Union of States, not merely a collection of people

In 1976, and again in 2001, Parliament decided that the redistribution of Lok Sabha seats would not take place immediately, so that States which had performed better in controlling population growth would not suffer political disadvantage as a consequence. After 2026, this question once again stands before the nation. This time, the solution should not emerge from haste but from broad national consensus.

The most dangerous moment for any democracy is not when people disagree with the government. The real danger begins when a section of citizens starts believing that the system itself is no longer impartial. That is why constituency boundaries are not merely an administrative matter; they form one of the fundamental pillars of democratic legitimacy and public trust.

The Real Strength of the Constitution

The greatest strength of the Constitution of India does not lie merely in granting citizens the right to vote. It lies in placing constitutional limits upon power and in creating a balance among the Executive, Parliament, the Judiciary, the States, the Election Commission, and the citizens themselves, so that no single institution becomes so powerful that all others are reduced to mere formalities.

Today, every citizen should ask themselves: Do I treat constitutional issues with the same seriousness that I give to political slogans? Do I understand how constitutional changes made through Parliament can affect the value of my vote?

Dissent is not a weakness of democracy; it is one of its greatest safeguards. The duty of an informed citizen is owed not to any political party, but to the Constitution. Such a citizen questions the government, demands accountability from the opposition, expects transparency from the judiciary, and seeks impartiality from the Election Commission.

Final Words

The greatest irony of democracy is that

people often realise it has weakened only after a great deal has already changed. That is why constitutional questions should be debated *before* elections, not after them. Questions such as how delimitation will be carried out, on what basis representation will be determined, and what role the States will play should be discussed in advance, not after the process has already shaped the political landscape.

India's greatest strength lies in its diversity. Numerous languages, cultures, regions, and political traditions coexist within the Republic. Therefore, representation is not merely a question of parliamentary seats; it is fundamentally about ensuring that every citizen, every State, and every community feels like an equal stakeholder in India's democratic journey.

The greatest gift any government can receive is not unquestioning support, but an informed citizenry that supports good decisions, opposes bad ones, and remembers that governments are elected for five years, whereas Constitutions are made for generations.

If tomorrow a different political party comes to power, the very same principles must continue to apply. No government should become so powerful that institutional balance is weakened, and no opposition should become so weak that it is no longer capable of asking meaningful questions.

Lal Bahadur Shastri's resignation teaches us that respect for power is earned through accountability. The Constitution teaches us that balance is more important than mere numerical majority. And history teaches us that the ultimate guardian of democracy has always been the vigilant citizen.

Democracy is not a gift bestowed by any government. It is the greatest achievement of an alert and vigilant citizenry. That is why this is not a question of BJP versus the Opposition, but of Citizens versus Authoritarianism.

<https://www.facebook.com/share/p/19FwXuZQ2M/?mibextid=wwXIfr> 

‘CJP Protest: The Rise of Fearless Youth’

Jyoti Punwani

The essential fact that defines this agitation is that though at least two leftist student outfits, viz. AISA and, perhaps to a lesser extent, the SFI are participants in this ongoing protest — nominally led by a newborn political party that has named itself, rather weirdly, as “Cockroach Janata Party” — the overwhelming bulk who joined on the 20th is constituted of “non-political” youth. And quite consciously so. They’ve so unreservedly joined primarily because in their consciousness the CJP doesn’t register as a “political party”, despite Abhijeet Dipke’s full-throated call for dethronement of the BJP and installation of the (barely existing) CJP in its stead.

Also noteworthy is that a significant number from the (much) better-off sections.

The very contrasting outcome, despite decent

turnouts, of Rahul Gandhi’s much longer persistent efforts to mobilise students on a bunch of related and relevant issues including “paper leak” is too conspicuous to be missed.

The aversion to “politics” and political banners is all too evident.

So is the accumulated frustration, disaffection and rage that has now found an outlet.

Many, or maybe most, of them were BJP supporters till yesterday.

The brutal police repression unleashed on them may therefore very well turn out to be too costly a miscalculation.

(The unfolding pictures outside Delhi may be somewhat different though.)

Truly amazing, however, is that despite all the savage brutalities, the protesting spirits just refuse to be cowed down! 🌈

From the Silent Streets to a Responsible...

Contd. from page - (12)

In Lohia’s language, when the youth at Jantar Mantar broke the silence of the street, parliament was compelled to hear their voice. In Gene Sharp’s language, they practically demonstrated that state power derives not from its offices but from people’s cooperation and legitimacy. But if the street falls silent again and the collective strength built through the struggle disperses, parliament may return to its old character. Therefore, the deepest lesson of this victory is not that a minister could be made to resign; it is that organised citizens can hold rulers accountable.

The future of Indian democracy will be determined not only by the majority inside parliament but also by the continuous democratic vigilance of youth, workers, farmers, women, Dalits, Adivasis, backward communities, minorities, students, and environmental activists raising their voices on the street. If these forces, without slipping into violence, rejecting hatred, upholding constitutional values, with clear demands, broad social unity, and disciplined non-cooperation, grow into a wider movement, the Jantar Mantar struggle may be recorded in history as the beginning of India’s new nonviolent democracy. If it ends instead as a transient social media victory or a personality-centric movement, its memory may remain, but its transformative potential will be lost.

Thus, this struggle gives us not a certainty, but opens up a possibility. It demonstrated that fear is not inevitable, power is not all-powerful, the street is not anti-democratic, and youth are not spectators of politics. The street did not rise to dissolve parliament; it rose to remind parliament that it belongs to the people. If this reminder does not end as a single day’s performance, but grows into a continuous nonviolent democratic culture, it will become one of India’s strongest defences against concentration of power. 🌈

One Resignation, 3 Headaches: The Bigger Politics Behind Dharmendra Pradhan's Exit

The minister's exit revives an old Congress-era tradition and hands the BJP a very contemporary problem to solve on the road to Uttar Pradesh.

There is a particular theatre to an Indian resignation. It is rarely just about the minister who walks out; it is about the message the walking out is designed to send, to whom, and why now.

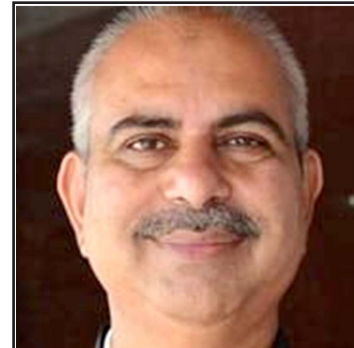
Dharmendra Pradhan's decision to send his resignation to Prime Minister Narendra Modi on July 25, amid the Cockroach Janta Party (CJP)-led protests over the NEET-UG paper leak and Sonam Wangchuk's fast at Jantar Mantar, belongs to that theatre. It is a gesture with a long lineage in Indian public life - and, like most such gestures, it is being read far more closely for its politics than for its penance.

The Shastri Standard

Indian ministers have periodically reached for the moral high ground of resignation, and the templates are instructive. Lal Bahadur Shastri set the gold standard in December 1956, quitting as Railway Minister after 144 people died in an accident near Ariyalur. "I must do penance for this. Let me go," he told Jawaharlal Nehru - a line that has echoed through every subsequent debate on ministerial accountability. Nehru accepted the resignation not because Shastri was culpable, he said, but to set an example in Constitutional propriety. Shastri was back in government within months, given transport and communications in 1957.

The pattern repeated itself with Madhavrao Scindia, who resigned as Civil Aviation Minister in 1993 after a leased TU-154 crashed in Delhi fog, saying he had decided within 30 seconds because his conscience would not permit otherwise. He returned to the Rao ministry in 1995. Shivraj Patil quit as Home Minister after the 2008 Mumbai attacks and was compensated

with a Raj Bhavan posting soon after. TT Krishnamachari resigned as Finance Minister after the Mundhra scandal in 1958, only to be re-inducted in 1962 and again as Finance Minister in 1964.



Rasheed Kidwai

The lesson of this history is uncomfortable but consistent: the Indian resignation is rarely terminal. It is a pause, a punctuation mark, often a prelude to rehabilitation. Pradhan, a four-term Parliamentarian, a Rajya Sabha veteran-turned-Lok Sabha MP from Sambalpur, and one of the RSS's most trusted interlocutors within the government, is unlikely to be an exception to this pattern. His resignation letter - addressed pointedly to the country's youth rather than merely to the Prime Minister - reads less like an admission of failure and more like a carefully constructed exit designed to preserve every option for a return.

He listed the government's response step by step: the CBI probe, the cancelled examination, the shift to a computer-based NEET format from next year, the successful conduct of a fresh test for over 20 lakh students on June 21. He said he had accepted responsibility "from the very first day". And he reserved his sharpest, if unnamed, criticism for those in positions of responsibility who, he said, tried to mislead students rather than help them.

Repercussions For The NDA

The more immediate and less discussed consequence of this resignation lies within the NDA's own house. Pradhan has been among the more consequential Odia faces in the Modi cabinet, a bridge figure between the BJP's central leadership and its expansion ambitions in Odisha, where the party finally dislodged Naveen Patnaik's BJD only in 2024. His removal from the Education portfolio at a moment of visible student anger reshuffles equations of trust and turf within the wider Sangh Parivar ecosystem, where the education portfolio has always carried outsized ideological weight.

Whoever inherits the ministry inherits both a policy in mid-implementation and a movement that has shown it can mobilise without Congress, without the Samajwadi Party, without any of the conventional student-wing machinery of Indian politics.

The Uttar Pradesh Puzzle

This is where the resignation stops being a story about one minister and becomes a story about the battleground state. Uttar Pradesh, of all Indian states, has the largest stake in any question involving competitive examinations, government jobs, and the credibility of testing agencies - from Vyapam-style anxieties to the perennial anger over paper leaks that has animated the state's youth politics for a decade. The Samajwadi Party and the Congress have both, at various points, tried to own this anger and convert it into electoral capital, with limited and inconsistent success.

The Cockroach Janta Party's (CJP) emergence complicates that project considerably. It did not arise from any established political organisation; it arose from outrage at a remark by the Chief Justice of India and has since drawn hundreds of thousands of young Indians who are, by and large, contemptuous of all organised parties, the BJP as much as the Congress and the SP. For Akhilesh Yadav and Rahul Gandhi, that is a genuine strategic problem. A youth

movement that refuses to be absorbed by the Opposition is, paradoxically, almost as inconvenient for the SP-Congress combine as it is threatening for the ruling party - because it denies them the ready-made cadre of student anger that has historically fuelled Uttar Pradesh's opposition politics, from the Chandra Shekhar-era JP movement onward.

The Wedge Strategy

Every resignation in the Shastri-Scindia-Patil lineage was extracted by an accident, a scandal, or the settled machinery of parliamentary opposition: a leader of the House, a censure motion, an inquiry commission, an editorial page. Pradhan was brought down by none of these. He was brought down by a movement that has no party symbol, no membership register the Election Commission recognises, and no leader who can be summoned to an all-party meeting. That is a genuinely new fact in the Indian political system, and it should worry every established party, not only the one in office. A government used to negotiating with the Congress or managing a Lok Sabha debate knows the choreography for it; it does not yet know how to negotiate with a hashtag and a hunger strike. Nor, for that matter, does the SP or the Congress, which is precisely the government's opening. Which brings us to what will likely be the government's actual playbook in the coming weeks: an attempt to drive a wedge between the CJP's amorphous, party-agnostic youth energy and the organised Opposition's efforts to attach itself to that energy. The strategic logic is straightforward. A leaderless movement is, by definition, a movement without a succession plan; it can force an exit, but it cannot easily convert that exit into durable political capital of its own, which leaves a vacuum that both the ruling party and the Opposition will race to fill on their own terms.

The government's preferred outcome may be to let the CJP's anger burn itself out on the single, now-resolved question of the NEET leak.

(To be Contd....on Page -26)

They called students “cockroaches.” We call them the future

*At this week’s protests in Delhi,
a small child held a sign saying “Please save my future.”*

Her plea defines the youth uprising taking place for India’s future. As students all over India call for education reform and accountability, facing brutal police beatings and tear gas, people across India and the diaspora are raising their voices in defense of students, accountable institutions, and the right to peaceful protest. Hindus for Human Rights organized

it means to be Hindu in the face of injustice. Each day, more people are asking how they can organize in their own communities. HfHR is helping members and local groups turn that urgency into thoughtful public action. Your support allows us to



coordinate rapid-response gatherings, prepare materials and messaging, conduct media outreach, work with coalition partners and sustain the organizing that begins after the crowds go home.

protests of hundreds of people in Washington DC, New York City, San Jose, London, and Sydney—and demonstrations in Fremont, San Francisco, Chicago, Los Angeles, and other cities (including more protests in DC and New York) are coming up in the next few days. Global solidarity is critical to supporting protesters on the ground and showing the Indian government that the world is watching.

Become a member if you want to organize with us and help shape this work. Make a donation if you want to provide the resources



Just as the Indian diaspora raised their voices for independence in the early 20th century and stood up against emergency rule during the 1970s, we are amplifying the voices of the students in Jantar Mantar and making sure their voices are heard across oceans. While student protesters get called “anti-Hindu,” Hindus for Human Rights is showing that satyagraha is a major part of what

that allow this organizing to happen quickly, responsibly, and across many cities. However, you choose to contribute, know that you are part of a movement of thousands of people fighting for democracy and pluralism and rejecting caste and Hindu nationalism.

Courtesy **Hindus for Human Rights**,
24 July, 2026. 🌈

‘When Youth Stand Up, Govt Has to Listen’

*Param Vir Chakra Yogendra Singh Yadav:
‘When Youth Stand Up, Governments Have To Listen’*

Archana Masih

‘These are children of our own country; they must be heard.’



IMAGE: The ongoing youth protest at Jantar Mantar in New Delhi, July 24, 2026. Photograph: Bhawika Chhabra/Reuters

Key Points

- ‘Whole nation stands with the students.’
- ‘The students’ demands are legitimate. The way the police used force against the students, especially the treatment of young girls, was wrong.’
- ‘Those responsible should be identified and face the strictest punishment so that such incidents are never repeated.’

“The government has opened a door for dialogue. Once that door opens, every issue can be discussed. Once a dialogue starts, then I am sure all their demands will be accepted,” says Param Vir Chakra awardee Honorary Captain Yogendra Singh Yadav, retired.

The brave soldier is the youngest recipient of the nation’s highest gallantry award. He was only 19 when he braved multiple bullets in the

capture of Tiger Hill, one of the most difficult battles ever fought by the Indian Army.

Two living Param Vir Chakra awardees awarded the nation’s highest gallantry medal for bravery in war, have supported the protesting students.

Honorary Captain Bana Singh received the honour for capturing a post at a height of 21,000 feet in the Siachen Glacier. The post was subsequently named after him as Bana Top.

“Once the conversation with students begins, the demand for Dharmendra Pradhan’s resignation will also be taken up with them, I am sure. The government is responding to their demands. It indicates that the thought process is changing,” Honorary Captain Yogendra Singh Yadav tells Rediff’s Archana Masih.

Courtesy **Rediff News**, 25 July 2026. 🌈

Why angry young protesters in Delhi have turned against Modi

Ire against the prime minister has rarely surfaced so sharply, cutting across class and religious backgrounds.

Anant Gupta & Ayush Tiwari

Sree stood behind a white cotton sheet as she peeped at fellow protesters and journalists at New Delhi's Jantar Mantar protest site on Monday. On the sheet, she had painted the cheeky lyrics of an iconic Bollywood song from the 1990s. "*Choli kepeecheekyhai?*" it read. What is going on behind the blouse?

The 23-year-old said she had deliberately chosen a sheet that was similar to those used by Delhi Police on Saturday morning to block photos and videos being taken of officials bundling up educator-activist Sonam Wangchuk and dragging him away from the site on the 21st day of his hunger strike.

"When I saw how he was taken away, it startled me," said Sree, who is pursuing a master's degree in design from the Indian Institute of Technology in Delhi.

Wangchuk and members of the All India Students' Association launched their hunger strike on June 28 to demand the resignation of Education Minister Dharmendra Pradhan, whom they blame for allegedly mismanaging competitive examinations.

Sree had followed the sit-in organised by the Cockroach Janta Party on social media for weeks. The police's aggressive handling of the protest prompted her to visit Jantar Mantar herself.



Supporters of the Cockroach Janta Party pose next to graffiti against Narendra Modi in Delhi on Monday. | Sajjad Hussain/AFP

It was not only Sree for whom the disruption of Wangchuk's hunger strike proved to be the tipping point. After the activist was forced into a Delhi hospital on Saturday, hundreds of young people began pouring into Jantar Mantar.

By Monday, when protesters responded to a call by Cockroach Janta Party leaders to march to Parliament, the numbers had swollen to thousands.

Wangchuk's removal from the site also changed the focus of the protest.

While the leaders of the Cockroach Janta Party continued to demand the resignation of Union Education Minister Pradhan, the target of the protesters' anger became Prime Minister Narendra Modi himself.

This was most evident in the slogans raised in the protest on Monday, as lathis and tear gas rained on protesters. "*Jab jab Modi dartahai, police ko aagekartahai,*" went one. Whenever Modi is scared, he hides behind the police. Or, "*Modi teritanashahinahichalegi, nahichalegi*". Modi, your dictatorship is not acceptable.

While moving among protesters, largely young men, harsh remarks about the prime minister could be heard everywhere – some of them too vicious to reproduce here.

Modi also featured conspicuously in posters and graffiti. "PM is compromised," someone

had scrawled on a wall in central Delhi. Another declaration said simply: “Vote chor Modi”. Modi is a vote thief.

Posters blamed Modi for ruining the future of students, mocked the “Melodi” portmanteau his public relations team had popularised to suggest his proximity to the Italian Prime Minister Giorgia Meloni, his purported proximity to billionaires, and the claims that he has a 56-inch chest.

Such jibes were, perhaps, common during the 2019-’20 protests against the contentious Citizenship Amendment Act and the 2020-’21 protests by farmers against a set of laws on agricultural trade and commerce. But the first agitation was led by Muslims and the second by Sikhs – communities that the Bharatiya Janata Party’s Hindutva politics have targeted over the years.

Anger against Modi has rarely surfaced in a protest that has drawn participation from many Hindus, cutting across class lines.

Over the years, Modi has skilfully deflected public discontent. His government’s shortcomings are usually pinned on the local administration, a junior minister, the larger “system” or a rotten apple institution – claims that many have accepted.

But in a break from this pattern, on Monday, the angry youth in the streets in Delhi pinned their woes squarely on him.



On a wall in central Delhi.
Credit: Shoaib Daniyal.

Several protesters to whom *Scroll* spoke on Monday said that they had come out to defend democracy and express their opposition to how the Modi government dealt with protests.

“Enough is enough,” complained Fauzia, 26, who had come to Jantar Mantar with three of her nieces. “We cannot be treated like colonial subjects. This dictatorship cannot be tolerated.”

She drew parallels between the manner in which the Delhi Police treated Wangchuk and how it had cleared protests against the Citizenship Amendment Act after the Covid-19 pandemic struck in 2020.

However, Fauzia was hopeful that the initiative taken by the Cockroach Janta Party for education would lead to more campaigns that revolve around livelihood issues. “From now on, we will raise more such issues and the government will have to listen to us,” she said.

At a stone’s throw away from Fauzia and her nieces, a group of college-going students had gathered, their faces painted black and white. The posters they carried bore references to American television shows. “Arrest me but make it sexy,” read one poster, which borrowed from a popular song that featured in the police procedural show *The Rookie*.

One of the students from this group, who requested not to be named, said that she had skipped the sit-in until then because she was busy with placements in her college. She would have stayed away from the site on Monday too, she admitted, had it not been for the events on Saturday.

“I had not thought that the government would go to the length of literally abducting Sonam Wangchuk,” she went on. “That was the breaking point for me.”

When this student contended that she was not scared of being arrested, a friend of hers countered her immediately. “There is nothing wrong in saying that we are scared,” he argued. “But we should not be scared. That is the point.”

Courtesy **Scroll.in**, Jul 21, 2026. 🌈

How Does Delhi Police Justify Violence Against Kids?

The Delhi police used lathis and tear gas to stop protesters from marching to Parliament on Monday, July 20, 2026. Courtesy Rediff News, July 21, 2026.

Rediff News



IMAGE: A police wields a lathi to disperse supporters of the Cockroach Janta Party as they march toward Parliament on the opening day of its monsoon session, demanding Education Minister Dharmendra Pradhan's resignation over exam paper leaks, July 20, 2026. Photograph: Adnan Abidi/Reuters



IMAGE: Protestors march toward Parliament. Photograph: Adnan Abidi/Reuters



IMAGE: A lathi charge... Photograph: Anushree Fadnavis/Reuters

Key Points

- Social media accounts state that the Delhi police's use of force against the protestors marching to Parliament was excessive and unnecessary.
- Videos posted on social media angered viewers appalled that the police would use such force against protestors who could well have been their children's age.
- Videos of distraught young protestors weeping at the violence overwhelmed viewers saddened by the insensitivity displayed by a force entrusted with protecting the Constitution.



IMAGE: A member of the Rapid Action Force fires a tear gas canister at the protestors. Photograph: Anushree Fadnavis/Reuters

Photographs curated by **Anant Salvi/Rediff Feature Presentation: Rajesh Alva/Rediff**
Courtesy **Rediff News**, July 21, 2026.

A Question Regarding the Number of Injured Police Personnel and Protesters at Jantar Mantar

S.R. Darapuri, I.P.S.(Retired)

According to information available on social media, approximately 130 Delhi Police personnel and only 60 protesters were injured during the use of force against protesters and the alleged violence committed by them at Jantar Mantar on July 20. Prima facie, these figures do not appear accurate, as the number of injured protesters is shown to be less than half that of the police. Videos available on social media reveal the extensive and excessive use of force by the police, involving the deployment of tear gas, pellet guns, shock batons, lathis/sticks, nail-studded clubs, wooden planks, and iron rods; given this, it is natural to expect a significantly higher number of injured protesters.

The videos show individuals—whether standing peacefully or moving about—being beaten like animals by multiple police officers, inevitably resulting in serious injuries. The footage also shows the police retaliating with stone-pelting in response to stones thrown by protesters, making injuries among the protesters a likely outcome. It is also a well-known fact that most people flee the scene when beaten by the police, fearing that filing a complaint at the police station would result in them being accused and jailed. Consequently, the number of injured protesters visible at the site appears far lower than the actual figure.

Therefore, to ascertain the true number of protesters injured at Jantar Mantar, it is essential to determine the number of protesters who fell victim to the use of force as shown in the videos. This is also crucial for evaluating whether the excessive use of force by the police was justified or unjustified. In this regard, I urge the conveners of the ‘Cockroach Janata Party’ to launch a second website—similar to the one used for recording complaints of police harassment—to document the grievances and count the number of people injured during the protest. This would

enable the identification and punishment of police personnel guilty of using excessive force, a step they have already pledged to take.

If one considers the reported number of police personnel injured at Jantar Mantar, it is more than double the number of injured protesters, a figure that appears suspicious. Based on my own experience in the police service, I can state that the police sometimes fabricate or exaggerate injuries to portray an incident as more severe than it actually is. Therefore, to verify the credibility and actual number of injured Delhi Police officers and personnel, they should all undergo medical examinations by an independent Medical Board to authenticate their injuries. This would also assist the Delhi Police in justifying the use of force.

It is also noteworthy that the Delhi Police and the CRPF (RAF) operate under the direct control of Home Minister Amit Shah and act upon his orders. Consequently, Amit Shah bears direct responsibility for the use of excessive and unlawful force at Jantar Mantar—including the deployment of banned pellet guns and nail-studded batons, as well as assaults committed by outsiders in plainclothes. For this reason, all opposition political parties, the CJP, and other civil society organizations are demanding Amit Shah’s resignation—a demand that is entirely justified—given his accountability for the excessive and illegal force used by the police at Jantar Mantar.

In my view, a judicial inquiry into the justification and necessity of the force used at Jantar Mantar should be conducted by a committee supervised by the Supreme Court, and a Standard Operating Procedure (SOP) regarding the use of force by the police should be established for the entire country. Furthermore, police reforms must be fully implemented. Since the BJP is in power in the majority of the country’s states, there should be no difficulty in achieving this. 🌈

PUCL demands action against Bihar police officers for illegal detention of its members

PUCL Bihar Unit General Secretary Sarfaraz said that Akash Keshav, Advocate-on-Record (AOR), Patna High Court, has at times assisted the Patna High Court as Amicus Curiae.

The People's Union for Civil Liberties (PUCL), Bihar Unit, on Friday (July 31, 2026), criticised Bihar police, in particular the Station House Officer (SHO) of Gandhi Maidan Police Station, Akhilesh Kumar Mishra, for illegal detention, handcuffing and harassing the PUCL members for raising voice against denial of due process to detained students.

PUCL, Bihar Unit General Secretary Sarfaraz said that Akash Keshav, Advocate-on-Record (AOR), Patna High Court and Vrati Kumar, law graduate from Calcutta University, social worker, and independent filmmaker/director, were illegally detained on Sunday (July 26, 2026) and Monday (July 27, 2026). He added that at times Mr. Keshav has assisted the Patna High Court as *Amicus Curiae*.

As part of PUCL's legal support group, both had gone to the Gandhi Maidan Police station on Sunday (July 26, 2026) to ascertain the status of the detained students. They were informed that the detainees were being produced before the Sub-Divisional Judicial Magistrate (SDJM) at Chhajju Bagh, Patna. The students were arrested on July 25, during the Bihar Bandh.

"Initially, both observed the proceedings of the open court for a while. When they found that the students were being sent to judicial custody without following due process, they raised their objection with the court. None of the students was informed of the specific charges against them. They were not provided with copies of the First Information Report (FIR), which violated their basic legal rights," Mr. Sarfaraz said.

He added, "Advocate Mr. Keshav, who was

in his proper lawyer's robes, sought that copies of the FIR be furnished to the detainees; however, the SHO of Gandhi Maidan Police Station declared, in a vindictive manner, that since he had been injured during

the protest, all students produced before the SDJM must be sent to jail as a punishment."

Mr. Sarfaraz pointed out that when advocate Mr. Keshav persisted in making submissions on behalf of the detained students, police officers reportedly turned aggressive and physically cornered both advocates and other advocates present.

"The SHO threatened to prosecute Mr. Keshav unless he stopped raising objections on behalf of students. When they did not give in, he ordered the premises doors locked, and without any direction or permission from the Magistrate, arranged for a breath analyser and compelled both Mr. Keshav and Mr. Kumar to undergo the test on the spot, without the device being calibrated or tested and, subsequently, without any blood or urine confirmatory test being conducted," Mr. Sarfaraz said.

He asserted that both advocates were taken into custody by the SHO, Gandhi Maidan, while denying their production before the presiding Magistrate, and were whisked off to the Kotwali Police Station, where they were held overnight.

The following morning, on Monday (July 27,



Amit Bhelari

2026), they were taken to a nearby hospital in handcuffs, examined and declared fit, and thereafter brought back into custody.

“Even at the hospital, their urine and blood samples were not taken. Despite repeated requests for removal of the handcuffs, they were paraded in handcuffs, first within the police station, then at the Hospital and later, at around 2:00 p.m., through the premises of Patna Civil Court, in full public view a practice contrary to established guidelines of the Supreme Court and High Court on the use of handcuffs, which permit their use only in exceptional circumstances and never routinely or to humiliate an accused,” Mr. Sarfaraz said.

The handcuffs were removed only after members of the legal fraternity present at the court premises intervened and objected.

Both advocates were thereafter produced before the Special Judge (Excise). Upon hearing the arguments of the Public Prosecutor and advocates for Mr. Keshav and Mr. Kumar, the judge released them on Personal Recognisance

(PR) Bond and reprimanded the Investigating Officer (IO) of the Kotwali Police Station for handcuffing them.

“PUCL views this as a deliberate and malicious attempt to malign the reputation of two individuals who were performing the legitimate duty of safeguarding the legal rights of young detainees,” Mr. Sarfaraz said.

PUCL demanded that the FIR filed against Akash Keshav and Vрати Kumar be quashed and an independent inquiry, preferably under the supervision of the Patna High Court, should be instituted into the conduct of the SHO, Gandhi Maidan Police Station, and other police personnel involved in the incident that occurred on Sunday (July 26, 2026) night.

PUCL also demanded that strict action should be taken against the erring officers.

When *The Hindu* Contacted, Gandhi Maidan SHO was not available, and an Additional SHO said he was injured during the protest and is currently on rest.

Courtesy **The Hindu**, July 31, 2026. 🌈

One Resignation, 3 Headaches...

Contd. from page - (18)

Pradhan’s own resignation functions as the pressure valve, while making sure that anger never formally merges with the SP’s or Congress’s student wings, the NSUI or the Samajwadi Chhatra Sabha, whose organisational reach in Uttar Pradesh would give it electoral teeth for the first time.

Pradhan’s own letter did some of this spadework already, appealing to students not to let “anti-national forces” exploit the situation and urging them to return focus to their studies and careers - language calibrated to separate the movement’s genuine grievance from any opposition attempt to claim its leadership.

If the government succeeds in that separation, treating Pradhan’s exit as closure on the NEET question while denying the SP and Congress any credible claim to have forced it, Uttar Pradesh’s Opposition will have lost an opportunity it did not create and could not fully control. If it fails, and the CJP’s energy finds its way, however loosely, into existing Opposition networks ahead of the state’s next electoral cycle, Pradhan’s resignation will be remembered as the moment the government conceded ground it could not immediately win back.

Either way, one thing is certain from the long record of Indian ministerial resignations: this is unlikely to be the last India hears of Dharmendra Pradhan.

(**Rasheed Kidwai** is an author, columnist and conversation curator)

Disclaimer: These are the personal opinions of the author

Courtesy **NDTV**, Jul 26, 2026. 🌈

I was part of the protest march in Delhi.

Democratic politics took a new turn

The regime — and the silence — often made me wonder whether I'm completely crazy for coming back... But today — to see this democratic spirit which has been silenced for so long come back alive again — I feel whole again. Even if temporarily”.

I read these lines well past 3 am, still trying to process all that I had witnessed on the streets of Delhi this Monday. These lines, posted on X by Vanya Vaidehi Bhargav, herself a fine political theorist, captured why July 20 may be remembered in the history of Indian democracy.

This column has argued that as we slip from competitive authoritarianism to electoral autocracy, the focus of the Opposition must switch from electoral politics to a politics of resistance. Here are six reasons why the Jantar Mantar protest was a perfect illustration of what the politics of resistance may look like.

Firstly, the numbers. No one has a good estimate. But it was undoubtedly many times more than the 15,000-20,000 the organisers had hoped and planned for. Drone images suggest that well over a lakh joined this protest. Originally planned as a march, it turned into a rally, then a raila — a mass flow. By the afternoon, every road leading to Parliament and much of Lutyens' Delhi was packed with the protesters. It was India's "Occupy" moment.

What made the numbers stand out even more is that this was an organic mobilisation. Far from the culture of rent-a-crowd political rallies or spectacles of organisational prowess, the Jantar Mantar protest comprised almost entirely self-mobilised youth responding to a social media call, arranging for their travel and walking long distances. The last time I witnessed this spontaneous synchronisation was the famous Republic Day

tractor march organised by the farmers' movement in 2021.

Third, notice their “utterly absurd diversity”, as a friend called it. I met a person who travelled from Arunachal Pradesh,



Yogendra Yadav

a group of adults from Dharamshala in Himachal Pradesh, a wheel-chair bound student of Spanish, a group of girls from Dehradun, scores of boys and girls from all over UP, Bihar and MP, students from elite private universities, national public universities as well as time-pass colleges, and of course a large chunk of “aspirants” from Mukherjee Nagar and similar hotspots. The proportion of women was striking and exhilarating. These were not your usual suspects. An overwhelming majority were first-time participants in any protest. Their families mostly supported the BJP. So did they, till yesterday. That must worry the regime.

Fourth, the issue that brought them together was much larger and more enduring than just the recent paper leaks. There were, of course, students who suffered the NEET cancellation and the CBSE scam, parents who lost their children due to this fiasco, aspirants waiting indefinitely for jobs, and victims of recruitment scams. But more than direct sufferers, the protesters were primarily potential sufferers, those who know that it could be their turn tomorrow, those who realise that the education-employment system has broken down.

Anger against Minister Dharmendra

Pradhan is only the tip of the iceberg. The underlying urge is for an equitable, meaningful and quality education and for a universal right to employment. It is after half a century — since the JP movement in Bihar in 1974 — that a youth protest has placed education and employment at the centre of the national agenda.

Fifth, the spirit of resistance goes beyond names and labels. Sonam Wangchuk is clearly their hero, but the hero-worship quotient is much more muted than during the Anna movement. The youth related to the CJP and its leadership, but were not shy to offer healthy criticism. They heard and cheered political leaders and activists from the podium, but were not swayed by any one personality. This democratic spirit augurs well for the future.

Sixth, the repeated chants of “Godi media, go back” were a reminder that the youth have found a way past the narratives of mainstream media. For the last one month, the Noida channels and the notional press more or less erased the protest at Jantar Mantar, when not mocking or demonising it. Yet every calculation of the regime and every narrative of its spin doctors was defied. Just as in the farmers’ movement, media black-outs actually spurred the participants into developing their parallel information channels through social media, word of mouth and WhatsApp. Their posters were punchy: “The true test of a democracy isn’t the protest. It’s how the state responds to it”. Their slogans were innovative. I heard this one for the first time: “*Jab jab Modi dartahai, Hindu-Muslim kartahai*”.

The authoritarian narrative is being punctured.

Seventh, and above all, July 20 shows a fracturing of the spell of fear. Today’s youth understand the risks of surveillance and profiling under the present regime, something absent during the Ramlila Maidan mobilisation of the anti-corruption movement. That deterred many of them from coming to Jantar Mantar for the first two weeks. But somehow, something shattered it on Monday. Perhaps the safety of the crowd. Perhaps the adrenaline of hopelessness. Or maybe a faint hope. But these young people were not afraid of being heard, photographed or even tear-gassed.

Finally, in a way almost unnoticed, the movement could mark a new phase in the politics of social justice. The youth of India have come together in a movement led by a Dalit, Abhijeet Dipke, and inspired by an Adivasi, Sonam Wangchuk, one not limited to the stereotypical “SC/ST issues”. Instead of demanding its share in the nation, *bahujan* politics can now define what the nation is.

For many months now, I have been repeating a dialogue to anyone who asks me about the future of India: “*Sawal ye nahinhai ki janatatanashahikekhilaafkharihogiyannahin. Sawal sirfitnahai ki jab janatakharihogi tab takkahin ham tohnahin baith jayenge*”. Yesterday, I saw it unfold before my eyes. Janata was standing. And so was I.

Yogendra Yadav is National Convenor, Bharat Jodo Abhiyaan | Member, Swaraj India | Swaraj Abhiyan | Jai Kisan Andolan.

Courtesy The Indian Express, 22.07.2026. 🌈

The Radical Humanist is available

At our own website: <http://www.indianrenaissanceinstitute.com> at: ‘The Radical Humanist’ page and also at: <http://www.lohiatoday.com/on-periodicals> page, thanks to Manohar Ravela who administers the site on Ram Manohar Lohia, the great socialist leader of India.

– Mahi Pal Singh

The Dam Has Broken: Voices of Resilience & Solidarity Across the Nation

From Delhi to Mumbai, Jantar Mantar to Chaityabhoomi

Feroze Mithiborwala

A Personal Account of Detentions, Protests and the Growing Youth Movement



In a powerful display of unity, protests erupted across Mumbai in solidarity with the students and youth led by Abhijit Dipke's Cockroach Janata Party (CJP). Gathering at Delhi's Jantar Mantar, these young activists had resolved to march to Parliament to demand accountability for the utter and blatant failure to even conduct an exam and the deep rot within the educational system.

The ongoing fast by climate activist Sonam Wangchuk, alongside the relentless push from youth leaders like Neha Vohra from Left organizations (AISA, SFI, AISF), has truly stirred the conscience of the nation.

Responding to this momentum, Left parties

in Mumbai called for a peaceful gathering at the iconic Chaitya Bhoomi in Dadar—the final resting place of Dr. Babasaheb Ambedkar, the chief architect of our modern Constitution.

State Repression and Pre-emptive House Arrests

The response from authorities was immediate and overwhelming, with an unprecedented police presence stationed along the entire route. Prior to the rally:

- Comrade Milind Ranade (CPI) was placed under house arrest.
- Com. Shailendra Kamble (CPM) and Raju Korde (PWP) had police monitoring their residences.

- Youth leaders Com. Aamir Kazi (AISF, CPI) and Samya Korde (PWP) were similarly confined to their homes.

Reaching Chaitya Bhoomi directly proved nearly impossible due to heavy blockades. Undeterred, protesters gathered in groups wherever they could. While some navigated narrow side lanes to reach Dadar, others staged localized demonstrations across the city.

Detainments and the Mood Inside the Police Stations

The police quickly shoved activists into vans, dispersing us across six different locations: Mahim, Dadar, Shivaji Park, Sion, Worli, and Bhoiwada.

The group that I was part of was taken to the Mahim Police Station. Rather than dampening our spirits, the detainment transformed the station premises into a space of resistance filled with discussions, speeches, slogans and revolutionary songs.

Unlike the brutal crackdowns seen in Delhi, the local police here appeared visibly conflicted. Many flashed wry, sympathetic smiles, clearly caught between official orders and their own conscience.

It was precisely this violent high-handedness in the capital that had driven CJP leaders back to Jantar Mantar to restart their sit-in, signalling a regime whose aggressive violent tactics are increasingly backfiring as fear gives way to vocal defiance.

In fact 80% of the participants were Gen Z, and fully half were young women. Facing their very first arrest and being bundled into police vans for peacefully exercising their constitutional rights, their bravery was nothing short of inspiring.

Walking Out into the Mumbai Rain

Following lengthy discussions with officers—who were clearly under intense pressure from higher-ups to prolong our detention as much as possible—we were finally released.

We marched out into the pouring Mumbai rain, chanting slogans, energizing the air with defiant joy and confidence.

Even beneath the heavy grey skies, a silver lining was unmistakably visible on the horizon.

A Structural Breaking Point: The Shift in Public Consciousness

What began as a student movement against widespread corruption, chronic NEET exam paper leaks, and systemic failure in our education system has now evolved into something far larger.

The utter lack of governance and total absence of accountability have now angered the middle and upper classes—demographics long considered the bedrock of the Modi regime. For years, these groups were kept in a state of awe and confusion through a compliant media ecosystem, relentless identity politics based on hate, fear & division, a compromised Election Commission, a deeply disappointing judiciary and a dysfunctional parliament to say the least.

The very foundations of our Republican, Constitutional, and Liberal Democracy have been pushed to the brink. But the dam has finally broken. This generation will no longer tolerate an undeclared emergency where citizens are expected to live in fear of speaking, writing, or protesting and aspiring for a better life.

Reclaiming the Republic

The structural change that the vast majority of our country—and an overwhelming majority of our youth—has been waiting for is now a distinct, achievable reality.

Let us strive forward, drawing strength from the moral courage and the selfless sacrifices of our freedom struggle, to reclaim the democratic heart of our nation.

Courtesy **Counter Currents**, 21 July 2026.

Bottom of Form

Feroze Mithiborwala is a Mumbai based writer, social activist, with roots in the Gandhian, Left & Progressive movements. feroze.moses777@gmail.com 

‘Don’t waste our time’: CJI Kant declines to take cognisance of police violence during CJP’s Parliament march

“We are not interested in videos. We don’t have time to watch them,” the Chief Justice orally remarked, declining to take cognisance of alleged videographic evidence of police violence on student protestors

The July 20 march witnessed clashes between protesters and security personnel, who used lathis and tear gas to disperse crowds attempting to move towards Parliament.

The Supreme Court on Wednesday (July 22, 2026) declined to initiate suo motu proceedings to take cognisance of alleged police excesses during the July 20 crackdown on student protesters in the national capital. When a lawyer submitted that there was videographic evidence of police brutality against the protesters, Chief Justice of India (CJI) Surya Kant orally declined to examine the videos, saying that the court’s time should not be “wasted”.

Mentioning the matter before a Bench headed by the Chief Justice, the lawyer urged the court to take cognisance of the alleged police violence against the student protesters.

He pointed out that thousands of students had gathered for the “Chalo Sansad” protest organised by the Cockroach Janta Party (CJP), demanding fair entrance examinations, reforms in the National Testing Agency (NTA), and the resignation of Union Education Minister Dharmendra Pradhan over alleged examination paper leaks.

“The protest is already going on in Jantar Mantar. The police are already taking brutal actions,” the lawyer submitted.

The Chief Justice, however, cut him short. “Don’t waste our time, and don’t waste your time,” he told the lawyer.

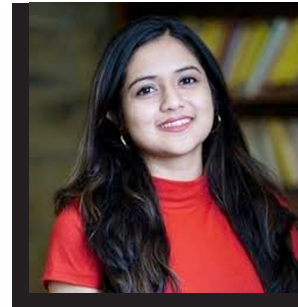
The lawyer nevertheless attempted to

persuade the Bench, submitting that the protest centred on issues affecting lakhs of students, including the conduct of the NEET examination and reforms in the NTA. “Students are seeking three very important prayers — that NEET examinations should be conducted in a free and fair manner by the government... Certainly, the NTA should be dissolved,” he added.

As the Bench, also comprising Justices Joymalya Bagchi and V. Mohan, indicated that it was not inclined to hear him further, the lawyer said he had a collection of videos purportedly showing police personnel assaulting unarmed protesters and offered to place them before the court.

“We are not interested in videos. We don’t have time to watch them,” the Chief Justice observed, declining the request for an urgent hearing.

The apex court’s observations came a day after Delhi High Court Chief Justice D.K. Upadhyaya also refused to grant an urgent hearing on a plea alleging excessive use of force by the Delhi Police during the Monday protests. Declining the request for immediate listing, the Chief Justice remarked, “Don’t drag the Court into this. It will come up tomorrow.”



Aaratrika Bhaumik

(To be Contd....on Page -35)

Psychology of an uprising: Govt badly misread the CJP movement, says Ashis Nandy

– Debayan Dutta

*‘This is an exceptional situation,’ the veteran psychologist and thinker tells **The Telegraph Online**, reflecting on the scale and nature of the unrest. ‘So that’s very, very difficult to define’*



Ashis Nandy Wikipedia

The movement that resulted in Dharmendra Pradhan’s resignation as Union education minister was less a conventional political campaign and more an unscripted, organic surge that completely caught the state off guard, according to veteran political psychologist and CSDS Honorary Fellow Ashis Nandy.

“This is an exceptional situation,” Nandy told **The Telegraph Online**, reflecting on the scale and nature of the unrest. “So that’s very, very difficult to define.”

Rather than a traditional party-backed movement, Nandy characterises it as “an uprising of the truly... crude proletariat,” driven by young volunteers who invoked the legacy of B.R. Ambedkar alongside earlier grassroots leaders to frame their demands.

According to Nandy, the state’s primary miscalculation lay in assuming it could handle the youth-led movement with standard, low-intensity crowd control.

The regime, focused on a business-first reordering of urban spaces, expected to manage friction using mechanisms like the Rapid Action Force (RAF), a strategy tested decades ago in Jammu and Kashmir.

“They must have thought that they have to handle this... low-key mechanisms like RAF,” Nandy explained. “They did not expect that! They did not expect that the moment this thing [happened], it became a different kind of game. *Or baba-ma sob ese gelo* [Their parents all joined in]... You see, *Bharatbarsherbepartoh* [that is the way things are in India].”

The movement’s momentum was further heightened by institutional missteps including a high-profile judicial episode where officials initially attempted to downplay visual evidence of a student suffering severe pellet gun injuries. To Nandy, this indifference reflected a broader governing apparatus that felt “fully in power” and immune to public accountability.

What makes the ‘Cockroach Janta Party’ phenomenon particularly striking is its distinctly Gen-Z character and fluid organisational structure. Key leaders operated from as far as Boston, relying on decentralised mobilisation rather than institutional backing. When asked how this younger demographic views Indian politics, Nandy offered a characteristically candid assessment: “*Oder konomatharmunduichilona* [They had no clear head or tail of it]”, adding simply, “People do not know these things.”

Yet, that lack of conventional structure became the movement’s strength. While the leadership “expected a very civilised” process, they ended up unleashing a far broader, multi-generational confrontation that the state could neither predict nor contain.

Dharmendra Pradhan’s ultimate departure signals a sudden rupture in the state-citizen equation. As Nandy’s analysis illustrates, when centralised authority mistakes its dominance for invulnerability, it leaves itself entirely unprepared for the spontaneous, chaotic power of a “woke” generation.

Courtesy **The Telegraph online**, 31 July 2026. 🌈

UN statement on SIR:

PALAIS DES NATIONS • 1211 GENEVA 10, SWITZERLAND

(.....Continued from the previous issue)

As it is our responsibility, under the mandates provided to us by the Human Rights Council, to seek to clarify all cases brought to our attention, we would be grateful for your observations on the following matters:

1. Please provide any additional information and any comment you may have on the above-mentioned allegations.

2. Please provide detailed information on any steps your Excellency's Government may have taken to ensure that the substance and implementation of the SIR process, including the administration of the claims and objection period, complies with India's obligations under international human rights law and standards. In particular, please provide details on steps taken to ensure that the SIR process has not resulted in the exclusion of eligible voters from their participation in the public elections of 2026.

3. Please provide details on safeguards ensuring that members of ethnic, religious, and linguistic minorities are not discriminated against in the framework of the SIR process and the determination of their voter status.

In this context, please provide detailed information on the exact number of names that have been removed from the electoral rolls, during the SIR process, specifying the reason for deletion, as well as the number of objections and appeals filed in front of the various organs and the resulting decisions. Please also provide disaggregated data on the ethnicity and religion of individuals who have been excluded from electoral rolls, as well as individuals who have been declared ineligible after judicial adjudication. If unavailable, please explain why.

4. Please provide more details about the "claims and objections" period and, in

particular, whether the process ensured a fair and effective opportunity to contest exclusions, particularly in light of reports that millions of voters were declared ineligible after judicial adjudication despite presenting valid identification.

5. Please provide details on measures taken to ensure access to effective remedies before the two-phase Assembly elections, which took place 23 and 29 April 2026, for all individuals excluded from electoral rolls.

6. Please provide information on measures undertaken to eliminate and discriminatory treatment of minorities, including Muslims and persons of Bengali descent, as well as other minorities, with regard to the right to vote and to choose their representatives freely.

7. Please provide information on measures that the State is taking to provide effective remedies to individuals found to have been wrongfully removed from electoral rolls and consequently deprived of their right to vote, particularly in cases where no timely remedy was available before the elections took place. What steps are taken to ensure accountability and to safeguard the affected individuals' right to political participation?

This communication, and any response received from your Excellency's Government, will be made public via the communications reporting website at the 60 days mark. Should Your Excellency's Government respond within 60 days, both the communication and the response, may be published before the 60 days mark. The communications and responses will also be made available in the subsequent periodic report to be presented to the Human Rights Council.

While awaiting a reply, we urge that all

necessary interim measures be taken to halt the alleged violations and prevent their re-occurrence and in the event that the investigations support or suggest the allegations to be correct, to ensure the accountability of any person(s) responsible for the alleged violations.

We may publicly express our concerns in the near future as, in our view, the information upon which the press release will be based is sufficiently reliable to indicate a matter warranting immediate attention. We also believe that the wider public should be alerted to the potential implications of the above-mentioned allegations. The press release will indicate that we have been in contact with your Excellency's Government's to clarify the issue/s in question.

Please accept, Excellency, the assurances of our highest consideration.

Nicolas Levrat

Special Rapporteur on minority issues

Irene Khan

Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression

Nazila Ghanea

Special Rapporteur on freedom of religion or belief Annex

Reference to international human rights law

In connection with above alleged facts and concerns, we would like to refer your Excellency's Government to the international standards protecting the right to political participation and the protection of minorities, including ethnic and religious minorities.

Firstly, we would like to bring to the attention of your Excellency's Government the international standards regarding the protection of the rights of persons belonging to minorities, in particular the International Covenant on Civil and Political Rights (ICCPR), ratified by India on 10 April 1979. Article 27 of the ICCPR establishes that in those States in which ethnic,

religious or linguistic minorities exist, persons belonging to such minorities have the right, in community with the other members of their group, "to enjoy their own culture, to profess and practice their own religion, or to use their own language".

Additionally, the 1992 Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities establishes in article 1 the obligation of States to protect the existence and identity of religious minorities within their territories and to adopt appropriate measures to achieve this end. Article 2 further establishes that persons belonging to minorities have the right to enjoy their own culture, to profess and practice their own religion, and to use their own language, in private and in public, freely, without any interference or any form of discrimination and provides for the effective participation of minorities in cultural, religious, social, economic and public life, as well as in decision-making processes on matters affecting them. Moreover, States are required to ensure that persons belonging to minorities, including religious minorities, may exercise their human rights without discrimination and in full equality before the law (article 4.1).

We would further like to draw the attention of your Excellency's Government to voters' rights enshrined in the ICCPR, and the corresponding obligations arising therefrom. We wish to recall that article 25 of the Covenant guarantees every citizen the right to take part in the conduct of public affairs, the right to vote and to be elected at genuine periodic elections, and the right to have access to public service, without any of the distinctions mentioned in article 2, including on grounds of religion, and without unreasonable restrictions. We wish to emphasize that the Human Rights Committee, in its general comment No. 25 (1996), has authoritatively interpreted article 25 to require that voter registration be

facilitated and that obstacles to such registration not be imposed, and has further affirmed that any conditions imposed on the exercise of the right to vote must be objective, reasonable, and non-discriminatory. In this regard, we note with grave concern that the SIR process of electoral rolls conducted by the ECI in West Bengal appears to have imposed conditions and procedural burdens that were neither reasonable nor proportionate, and which have disproportionately impacted Muslim citizens.

We are further concerned that the compressed timeline within which the SIR was conducted, the opacity of the algorithmic methodology employed, and the practical barriers faced by economically marginalized

and linguistically vulnerable voters in challenging their removal from the rolls, may collectively constitute unreasonable restrictions on the right to vote within the meaning of article 25 of the ICCPR, read in conjunction with the non-discrimination obligations of article 2 of the Covenant. We recall that the right to vote may not be suspended or removed on grounds that are incompatible with the Covenant, and that where restrictions on this right produce an unequal impact on persons belonging minority groups, the State party bears the burden of demonstrating that such restrictions are based on objective and reasonable criteria and pursue a legitimate aim proportionate to the means employed. 🌈

Contd. from page - (31)

‘Don’t waste our time’: CJI Kant declines to take ...

The Chief Justice’s reported remark on “cockroach” in reference to fake law degree holders during the hearing of a writ petition on May 15 spawned public furore and a viral online platform, the Cockroach Janta Party, which is spearheading the protests at Delhi’s Jantar Mantar. The Chief Justice had offered a “clarification” the following day in a statement that he was misquoted by sections of the media and had the greatest concern and respect for the youths of the country.

On Monday (July 20, 2026), the Delhi Police cracked down on the “Chalo Sansad” protest called by the Cockroach Janta Party (CJP), leaving several protesters injured. *The Hindu* has reported that at least one of the nearly 80 protesters injured during the march to Parliament sustained pellet gun injuries and is undergoing treatment at Lady Hardinge Medical College.

The police action came amid an internet shutdown in the New Delhi district, even as CJP representatives Saurav Das and Ashutosh Ranka met Union Minister J.P. Nadda to formally seek the resignation of Union Education Minister Dharmendra Pradhan.

The police action has since sparked a political storm, with Opposition MPs protesting inside and outside Parliament before marching to Prime Minister Narendra Modi’s residence on Tuesday (July 21, 2026). Alleging that the government had refused to allow a discussion on the issue in Parliament, they staged a sit-in outside the Prime Minister’s residence, following which the Delhi Police detained them.

Leader of the Opposition Rahul Gandhi subsequently called on Prime Minister Modi to apologise to the students affected by the police crackdown. He also reiterated the Opposition’s demand for the resignation of Union Education Minister Dharmendra Pradhan and Union Home Minister Amit Shah.

Courtesy **The Hindu**, July 22, 2026. 🌈

Anti-defection law needs a fundamental rethink

*We would need a law to automatically end, on the date of resignation,
the tenure of any elected representative who resigns from
the political party on whose ticket he or she was elected*

*The anti-defection law was introduced through the Fifty-second Constitutional
Amendment in 1985 by incorporating the Tenth Schedule into the Constitution.*

Desh Deepak Verma

As Parliament's Monsoon Session commences, the red carpets of the Rajya Sabha will have some different shadows cast upon them by MPs who originally belonged to one shade of political party but now belong to another. The arithmetic of the House will also change because of these large-scale defections and realignments.

The Opposition predictably attributes these defections to horse-trading, political inducements and the fear of investigative agencies. The ruling party, on the other hand, argues that many legislators have merely chosen to free themselves from autocratic or family-centric political organisations. There may be elements of truth in both narratives. Amid this exchange of accusations and counter-accusations, a more fundamental issue gets overlooked — the continuing failure of India's anti-defection law to contain the very political opportunism it was enacted to curb.

The anti-defection law was introduced through the Fifty-second Constitutional Amendment in 1985 by incorporating the Tenth Schedule into the Constitution. Its principal objective was to curb the political instability caused by frequent defections. The Ninety-first Amendment of 2003 further tightened the law by abolishing the exemption from disqualification for a bloc comprising at least one-third of the members of a legislature party. Thereafter, only a merger supported by at least two-thirds of the members of a legislature party remained eligible for this exemption.

The experience of implementing the anti-defection law, even after these amendments, has

been far from satisfactory. Under the Tenth Schedule, the authority to decide disqualification petitions rests with the presiding officers of the respective Houses — the Speaker in the Lok Sabha and State Legislative Assemblies, and the Chairmen in the Rajya Sabha and Legislative Councils. While the Chairman of the Rajya Sabha is mandated to resign from his parent party, this is not obligatory for the Speakers. This arrangement, rightly or wrongly, inevitably gives rise to questions about institutional impartiality. Presiding officers have delayed decisions on disqualification petitions for months and years, and at times, for the entire tenure of the House. The Supreme Court has repeatedly observed that such petitions should ordinarily be decided within three months, and some Chairmen of the Rajya Sabha have echoed the same expectation. Yet deliberate procedural delays have often rendered the law ineffective.

Paradoxically, the stricter provisions have also not eliminated defections. Instead, political efforts now focus on engineering defections on a larger scale, enough to satisfy the two-thirds requirement. The phenomenon has become more organised, accompanied by greater political bargaining and inducements. Thus, the anti-defection law has become an instrument for escalating defections rather than preventing them.

What is the solution? It needs some drastic and fundamental constitutional changes. We would need a law to automatically end, on the date of resignation, the tenure of any elected representative who resigns from the political party on whose ticket he or she was elected.

(To be Contd....on Page -38)

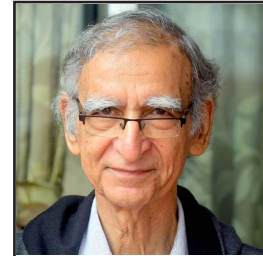
A dent in the impregnable Wall of “Elected Autocracy”: Youth Show the Way

The formation of the Cockroach Janata Party and the protest demonstration at Jantar Mantar is too well known by now. The torture of youth, lathi charge by uniformed police and doubtful elements, use of pellet guns and even AK-47 was totally against the norms of democratic values. The other side of the protest was youth singing and dancing, making posters collectively, laughing and singing reminded one of Karl Marx’s famous adage, ‘revolution is the festival of masses’, though the degree and context of Jantar Mantar protest and many other protests all over the country were totally different.

The autocratic Government which is totally unresponsive to the valid cry of the people buckled after a long time, as the pattern of protest was picking up city after city. The inhibitions imposed by the dictatorial stance of the Government was melting into thin year. Earlier we have seen the same government was impervious to the farmers protests lasting as long as over 12 months and withdrawn only when elections were to be held. The Government has encouraged troublesome elements to disrupt the Shaheen Baug movement. The prolonged voices against exam leaks were totally ignored.

This time the matters were different. Government tried to look the other way but could not and had to accept the demands, the major of which was the resignation of Education minister Dharmendra Pradhan. He is replaced by Prahlad Joshi who again belongs to RSS background. His persona can be judged from his approval of release of rapists of Bilkis Bano(<https://x.com/MahuaMoitra/status/2082168523946893385/video/1>). The committee has been formed to look into the Leak of papers, and the committee interestingly includes the likes of those who specialise in Cow urine as per Priyanka Gandhi, and some others who don’t know the alpha and omega of the education system.

While currently the student leaders are struggling to ensure that the Government fulfils its written assurance, we also need to understand the ‘success’ of this student uprising. It is nowhere close to the



Ram Puniyani

student uprising in France in 1968, or the happenings of our neighbouring countries, Sri Lanka, Bangla Desh or Nepal. It still has contributed a lot in changing the perceptions created by the IT media cell of BJP. The Godi media and overall, the word-of-mouth propaganda of RSS through its *Shakhas*, and hundreds of schools and other subordinate organizations. The sense of fearlessness in speaking against the Government is likely to come back gradually.

While Cockroach Janata party and its leader Abhijit Dipke has acted as the precipitating factor of the protest, the ground for it had been in the making over the last many years. The rising unemployment, the rising cost of living and destitution had been the base on which all this stood. While falling indices of freedom of expression, freedom of religion, hunger index, happiness index are dismissed by the ruling dispensation, they do reflect the worsening social situation in the real sense.

While the mainstream media has reversed its role to be the eulogiser of rulers and critics of opposition, the collapse of this Fourth state was reflected when the people hooted at the journalist from Godi media. Though it should not have taken place, it does reflect the image of Godi media to the people as it has deserted its role to become the handmaiden of the rulers. The spirit of youth was very much on display and very heartening as it tried to lift some embargo on the

democratic freedoms.

Has it achieved its goals in total? Depends on what we see the totality as. The change of Education minister, though very significant in smashing the ego of the 'non-biological', will not change the matters much, as Tweedledum has been replaced by Tweedledee. The core cause of paper leaks, corruption in the society has not been ended in any way. The corruption can be curtailed only by making the system more transparent and accessible to society's audit. On the issue of corruption though RSS did plan Anna movement, leading to formation of AAP party to undermine the Congress, the NDA never made any move towards eradicating corruption. Neither was it the issue of concern for the ruling Government. The heavy investment in roads and bridges was soon washed away as these structures built by BJP were probably riddled with heavy corruption.

One has to concede that a large amount of ground for success, whatever extent, was also prepared by Rahul Gandhi's multiple meetings exposing the Government's callous attitude towards social issues. One is not sure if the communal polarization created by RSS-BJP has become weaker due to the impact of July Jantar Mantar Dharna. What problems have come into the system need to be realized in a broader sense. Can in long term this movement remain away from the electoral politics and pick up the core issue of communal

forces, derailing the national agenda of peace and progress. The 'idea of India' as visualized by the freedom movement and embodied in our Constitution has been cleverly by-passed to force the country towards Hindu Rashtra. The issues of building the nation have been substituted by demolishing mosques and universities. The state has gradually been infiltrated by those who have taken the divisive training of RSS *Shakhas*, or are fed on the Godi media and the social media, popularly called WhatsApp University.

This dharna came as a breath of fresh air, what is still needed is that its march continues to bring us back as Indian citizens rather than Hindus or Muslims. The country belongs to the people, to all the people, while communal politics asserts the Hindu Rashtra based on Manu Smriti. The total agenda is to impose Brahminical values with relegation of Muslims, Christians, Adivasis, Dalits, Workers and women to second grade citizens.

One is enjoying and in high spirits with the pleasantness spread by this dharna. To presume that it has totally achieved its goals will be self-defeating. Till we can contain, if not totally defeat the communal forces, we will be inflicted one after the other injustice from the present ruling dispensation. We hail and salute the youth/students and hope the bigger challenges of indirect attacks on our constitution will be taken up in due course. 🌈

Anti-defection law needs a fundamental... **Contd. from page - (36)**

The individual could seek a fresh mandate, and if he or she enjoys public support independent of party affiliation, there should be no difficulty in securing re-election — either as an independent candidate or as another party's nominee, in the vacated seat or any other. This would shift the ultimate authority to decide a defecting legislator's right to continue in the House from party managers and presiding officers to the electorate.

Critics may argue that such a provision would discourage genuine dissent within political parties and inhibit independent thinking. That concern, however, appears overstated. Legislators would remain entirely free to disagree with their party, resign from it and seek a fresh mandate. What the amendment would discourage is not dissent but the retention of an elected office after abandoning the political platform on which that office was secured.

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Courtesy **The Indian Express**, 21.07.26. 🌈

The Humanist Frame

What Are People For?

G. C. L. Bertram

(Summarized by : **Vinod Jain**)

This question, ‘What are people for?’, is a supreme example of a fundamental question which is almost never asked. In the past the struggle to survive, both specifically and personally, was so intense that the first object of survival — reproduction — seemed sufficient in itself. Yet now, surely, the changed circumstances of today must force us into further thought. Today — already in advanced nations, soon we hope in all — the expectation of life at birth is high; the physical struggle for specific and personal survival recedes into the background, except for the heavy shadow of nuclear or biological warfare; reproduction becomes deliberate; and many intelligent people have already become conscious of today’s appalling population surge. The question may still be over-simple, yet the answer is both elusive and all-pervasive.

There must be few indeed among us — atheists, theists, mystics, agnostics and Humanists alike — who do not feel that there is an element of direction in our personal lives and in the life of our species. Some will feel that ‘direction’ has two meanings in this context, some that it has but one. Again, there must be few who truly have no familiarity with conscience and duty, love and altruism— few whose actions are guided solely by external pressures within the social framework. Such attributes are surely connected with matters of human direction and purpose. But absence of clear purpose, in the sense of explanation, does not remove the validity or the propriety of attempts to define objectives in human life and living.

To clear the argument, it is perhaps easy first to agree what are NOT among human

objectives. Obviously, we do not believe that Humanist’s proper destiny is the breeding of cannon -fodder; nor the production of multitude who will have to live in squalor and hunger; nor the production of an enlarged environment for human parasites; nor is our human objective the production of the largest possible market for the manufacturers of material objects.

No. Our jointly agreeable objectives are in the realms of the ‘good life’, the fulfilment of individuals, the achievements of societies and cultures, and the perfection of humanity in terms of biological evolution. There may, indeed, be a large measure of agreement if we attempt to define the objectives in human life in some such terms as these: that every individual shall be born a loved and wanted child, in an environment which will, in liberty, allow the full development of all the attributes with which he is endowed, physical, mental and spiritual. We desire, at the same time, a continuation of human evolution, both genetic and psychosocial, such that gradually may be produced a population in which the many shall possess a statute which is rare indeed today. So may there be progress from primitive poverty and survival, through the Welfare State, towards Huxley’s ‘Fulfilment Society’.

If that is indeed our worthy aim, what are the chances in the matter of approaching it?

In this last half century, an earlier growing stream of knowledge has suddenly expanded into a flood of factual detail rather than of understanding. The glamour of the physical sciences, the marvels of manufacture, the bombs and the rockets, the transport and the communications, have caught the attention of an astonished and now apprehensive public.

Yet, truly, it is the biological changes of recent times which have most modified the prospects for our way of life. These are the conquest of major diseases, the removal of much pain, the extension of individual expectation of life at birth, and overwhelmingly the population explosion — a doubling of human numbers in eighty-five years and a further doubling in the next forty. The present world figure is above 2,800 million [that was around the year 1960, at present i.e. in 2025 the figure is around 8,000 million — Vinod Jain }.

For any sensible consideration of human aim, purpose or destiny, the many must realize not only the explosion of knowledge, but this explosion of people, in the very heart of which we live today. An explosion of comprehension and intelligent action now is essential or we smother all that is worthy by our own proliferation.

This present frightening and unprecedented proliferation of population, made possible by the use of knowledge, is the supreme problem of the human world.

The factors concerned in the population explosion are plain to see. First in time came the spread, in the last few centuries, of European dominance over much of the world — often a so-called colonialism which, whatever the mixture of motives involved, in fact and in large degree abolished that petty local strife which was a powerful check upon multiplication. Secondly, there has been the revolution in transport and a consequent power to alleviate famine. Thirdly, population increase has sprung from the progressive control of disease by large-scale improvements in water-supply and in sanitation. Fourthly, there is medicine at the personal level. And progressively and in parallel there have been all the population -sustaining improvements in crop-production which compose the agricultural revolution — increase of area cultivated, genetic advance, provision of fertilizers, control of pests, mechanisation, and

so on. All these are the children of the new knowledge.

A large part of these tremendous changes has been brought about by the mediation, or indeed under the spur, of man's compassion. If man had no ethical sense, no lively conscience, world population would be a small figure in comparison with what in fact it is today. Conscience, kindness, medicine, science — an astonishing conglomeration — have brought about widespread and still spreading death-control. Further, the consciences of many individuals have already begun to merge into the political activities of nations, the richer deliberately helping the poor to develop.

Death-control, by deliberate effort sprung from an active conscience, has impinged most powerfully upon the formerly near stable or only slowly multiplying population.

Further, and shockingly, it is not only the absolute numbers of humankind that mount but the percentage rate of compound increment itself which grows inexorably: 0.53 per cent in 1800-50, 0.64 per cent to 1900, 1.04 per cent to 1950, 1.68 per cent to 1955.

We now live under totally new circumstances, the product of our own compassion for others exercised through death-control. The essential surge of biological comprehension and action have yet to come. As in biblical days the numbering of the people caused trouble, so today do matters of population study and control arouse depths of emotion as dangerous as they are ultimately absurd. The existing variety of mankind, in both the genetic and the non-genetic sense and both within and between nations, serves but to exacerbate emotion and endanger rationality and the possibility of solution.

The immense under-provision of biologically-produced materials— such as fibres, paper, timber and so many more competitors for productive land— is less discussed because there is no internationally accepted measure of

the minimum desirable. The same is true of minerals and energy, even of water too. And, further, let it be recognised, even the availability of food and all the other biological and minerals resources, which we seek, are mere helpers on the road. Their provision is not an adequate end in itself. To think in terms of a race between population and food supplies is to have the wrong approach to reality.

Now regard the problem in a broader way. There simply are no real and admirable advantages in any great further increase in world population. It cannot sensibly be argued that numbers must mount in order that the mass market may increase for particular material objects. The increase of a mass market is not a true measure of advance. Likewise, reproduction so as to build bigger armies, whether of infantry or technicians, is not admirable advantage.

The despoliation of the natural environment, the extinction of other species of strange and beautiful animals and plants, the fouling of rivers, the oiling of birds and beaches, urban sprawl and traffic chaos, these are all direct consequences of excessive increase in numbers. Space itself already becomes a rare commodity as the conurbations [an extended urban area, consisting of several towns merging with the suburbs of a central city] grow, and cities become places of frustration rather than of culture. Even worse, for the full development of important aspects of the individual, is the progressive difficulty of finding solitude. Likewise, as local numbers mount so too diminishes the feeling of personal 'relatedness' with the majority of those one sees.

Indeed the population explosion jeopardizes whatever worth, development and evolution — whatever happiness, opportunity and enlargement of personality — we may cherish for our children and future generations.

What then may we, must we, do? Self-interest, knowledge and compassion all urge

action. Knowledge and kindness alone have developed death-control to an astonishing degree.

Contraception is a vehicle of freedom and responsibility in the Western world. It is a blessing so far spread to only a small fraction of the world's population. In some areas its further dissemination is rapid: in other areas, lacking effort, it is nil.

We cannot be certain that even the widest spread of personal contraceptive effort, exercised in freedom, will by itself necessarily succeed in halting the population explosion. But contraception most certainly could blanket and encompass it: and the explosion certainly cannot be contained without it in any manner which can be remotely acceptable to kindly, freedom-loving, human beings.

The argument that industrialization and higher standards of living will by themselves solve all problems by cutting down the birth-rate automatically, is simply false.

Deliberate checks to the fantastic present world-population increase are imperative if our children and our grand-children are not to lose much of what we hold dear.

We must then agree to limit total human numbers for these two desperately important inter-connected reasons. The first is plain biological good sense and foresight: excessive numbers ultimately crash in disaster. The second is that we are progressively less likely to achieve any aims beyond mere survival, let alone any ideals, as numbers further multiply.

Necessarily therefore numbers must be limited. The mere passage of further time and the gathering momentum of population increase make the problem not only more urgent but more intractable every day.

How can the need for overall limitation of world population be correlated in peace with these racial and cultural problems? Surely by global action alone. This could be co-ordinated International action — scientific, technical,

educational and political together.

Yet the fact must be faced that there are the unthinking multitude, together with the part-thinking many, who feel no need for action.

Others, on doctrinal grounds, condemn all limitation by contraceptive means. Those are pre-eminently the Roman Catholics. Others may find social or emotional, traditional or other difficulties, but not often those of actual doctrine.

The United Kingdom, under adverse economic conditions, is an example of an advanced population, with full contraceptive facilities available to a large part of its people, deliberately limiting its reproduction to much lower levels. That was true between the wars, when the net reproductive rate fell below unity and there was an expectation of a long-term decline in numbers. That took place entirely by personal choice aided by financial stringency and not by governmental encouragement.

In contrast there is the astonishing volatility and personal buoyancy of the United States birth-rate under conditions of national optimism and material affluence.

Lacking such facilities, voluntary male

sterilization, with a State payment to hasten the new fashion, now spreads in parts of India.

Those who think and care, both the religious and the Humanists, the teachers and the leaders, surely must come to recognize that reproduction and survival cease to be the central and sufficient core of human endeavour. Under modern conditions, reproduction and survival to old age come to be deliberate and expected: no longer are they matters of chance and struggle where so far we have failed in present efforts. That being so, the future heart of our lively endeavour must surely become the complete development of individuals and the evolution of the species — in wider fulfilment and cultural achievement — struggling to that end to retain our appreciation of freedom and of quality. Yet time is of the essence: urgent conjoint action on the global scale is the world's necessity today. It is in that setting that now the thoughtful must persuade the many to ponder 'What are people for?' As they strive to answer that question so will they react at last against the horrors of excess, both of materialism of people. 🌈

'Mental Naxals'

We've finished with Naxals
(Those of the armed kind)
Now we train our guns
On those with a mind

Avoid anything mental
And you can never fail
Blindly follow _Vishwaguru_
To avoid going to jail

We are on path of progress
Nearing the top position
We just need to eliminate
Troublesome Opposition

– Gobble D. Gook



'Are you free today?'

It's the day we made
The Britishers scoot
Hard won our freedom
Gave foreigners the boot

Branches seemed free
Corruption hid at root
Our rulers were now free
To scam, bribe and loot

Amendment was answer
If Constitution blocked way
If you still feel free today,
"Happy Independence Day!"

– Gobble D. Gook

ELLEN ROY

A PIONEER OF

RADICAL DEMOCRACY

DEMOCRACY BEGINS WITH PEOPLE,
NOT WITH POWER.

Ellen Roy believed that real democracy means freedom, equality and active participation of every individual.

WHO WAS ELLEN ROY?



Ellen Roy (1904–1960) was a political thinker, writer and activist. She worked closely with M. N. Roy and was a leading voice in the movement for Radical Humanism and Radical Democracy.

“ Democracy is not a machine that can be worked from above. It has to be built from below by free and responsible individuals.

– Ellen Roy ”

PEOPLE
PARTICIPATION
DIGNITY
FREEDOM
EQUALITY

HER VISION OF RADICAL DEMOCRACY



PEOPLE AT THE CENTRE

Society and politics must be organised around the well-being and freedom of every person.



FREEDOM WITH RESPONSIBILITY

True freedom means the right to think, speak and act, with a sense of duty towards others.



EQUALITY FOR ALL

No discrimination based on caste, gender, religion, race or nationality. Everyone is equal.



DECENTRALISATION OF POWER

Power should be decentralised. Decisions must be made by people at the local level.



EDUCATION AND CRITICAL THINKING

An informed and thinking mind is the foundation of a democratic society.



COOPERATION NOT COMPETITION

A democratic society is built on cooperation, mutual respect and human solidarity.

“ Radical Democracy is not just a form of government. It is a way of life based on freedom, reason and compassion. ”

BE AN ACTIVE CITIZEN.
QUESTION. PARTICIPATE. TRANSFORM.

BORN
1904
DIED
1960

HER ENDURING LEGACY



Ellen Roy's ideas continue to inspire movements for gender justice, human rights, social equality, peace and democratic transformation.

RADICAL HUMANISM WAS
CO-PRODUCED BY
M. N. ROY & ELLEN ROY

A partnership in thought.
A shared struggle for a humane world.

SHE INSPIRES US TO...

- ✓ Think independently
- ✓ Act ethically
- ✓ Respect diversity
- ✓ Build a just and humane society
- ✓ Create a world of dignity for all



THINK FREELY. LIVE ETHICALLY. BUILD RADICAL DEMOCRACY.

REASON • FREEDOM • EQUALITY • DIGNITY • SOLIDARITY • HUMANISM

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Justice Ujjal Bhuyan Says Democratic Space in India Is Shrinking Amid Curbs on Dissent

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