

NSA DOVAL'S VISION

After receiving the coveted the Lokmanya Tilak National Award 2026 in Pune, NSA Ajit Doval did not speak about his experiences or indulge in self-glorification. He is usually a man in hurry; the rush is to safeguard India from the enemies – both internal and external – and make Indians conscious of their enemies and challenges. He prefers to speak of the future. Addressing the youth of India, Doval said today's India offered a window of opportunity to them, but this does not come without commitment and clarity about challenges and commitment to make India strong despite challenges. Having worked a life full of challenges without the media focus for over six decades, Ajit Doval has since never lost an opportunity to make common Indians aware of their national responsibilities. Before joining the Modi government as the NSA, he setup a think tank and worked on spreading awareness about India's national security. He single-handedly made common people see the complex geopolitical scenarios; identify the foes and friends of India. Most importantly, he made Indian realise that many of the challenges and threats to India's growth come from within.

People like Doval are rare; more than a professional spy or security and strategic expert, he is an institution. His passion for the nation's security; his agility and sense of devotion to the nation is extraordinary. Some of his escapades as a spy – very few are known while most of his work remains wrapped in secrecy – make him a hero. India turned from a soft-power giant to the nation which believes in and acts on the policy of offensive defence. Operation Sindoor could not have been even thought of in that India. Interestingly, Pakistan military changed its war doctrine after Operation Balakot - - which was less lethal than operation Sindoor – and acknowledged that nuclear deterrent was no longer effective in containing India.

How the Jantar Mantar protest dissolved the divide between the millennials and Gen Z

Tanishika Rao

The student-led protest at Jantar Mantar over alleged irregularities in the NEET-UG examination became more than a demand for political accountability. It also became an unexpected meeting point for two generations that had long defined themselves by their differences.

For years, millennials criticised Gen Z as overly sensitive, detached and deeply rooted in their digital lives. Meanwhile, Gen Z mocked millennials for making work their identity and clinging to more traditional, reserved ways of thinking. At Jantar Mantar, however, those stereotypes seemed to fade as both generations stood together behind a common cause.

The movement was led by the Cockroach Janta Party (CJP), a youth organisation founded by Boston University alumnus Abhijeet Dipke.

What began as satire, after unemployed youth were allegedly referred to as "cockroaches" by the Chief Justice of India, evolved into a nationwide campaign demanding the resignation of Union Education Minister Dharmendra Pradhan following alleged examination irregularities, including the NEET-UG paper leak, which disrupted the futures of thousands of students. IndiaNews Portal

The protest gathered momentum after educationist Sonam Wangchuk joined it with an indefinite hunger



strike. On July 20, thousands marched towards Parliament during the "Chalo Sansad" campaign. Protesters were met with tear gas and a lathi charge, but the demonstrations continued.

Five days later, Pradhan resigned, and Jantar Mantar erupted in celebration as crowds sang the national anthem and distributed sweets. While the resignation became the headline, the protest's lasting significance may lie elsewhere: in how a shared purpose dissolved long-standing generational stereotypes.

As a member of Gen Z, I had known Jantar Mantar mainly as a landmark from history books. This protest felt different because it was led by people my own age. It soon grew into a movement embraced by parents, professionals and

older generations, who chose to support rather than dismiss young voices.

For many millennials, a protest carried weight and fear: standing up to the state, risking being branded anti-national, facing a lathi charge or worse. Many in Gen Z, however, appeared to approach it differently. They turned insults and intimidation into memes, joked in the middle of tear gas, and refused to let official disapproval intimidate them.

The same phones that millennials once mocked became the tools that brought students together from across the country. They documented the lathi charges, kept the movement visible and helped sustain it online. What older generations often dismissed as a lack of seriousness turned out, for many, to be fearlessness expressed

through humour rather than caution. In time, many millennials came to see it that way too. One journalist at the protest watched a young woman, perhaps 19 or 20, weave through the crowd carrying a flask of tea, pouring cups for anyone who wanted one. When she reached a police barricade, she smiled at an officer and asked, "Uncle, aap ko bhi chahiye?"

"Arey uncle, aap ke aane se pehle toh aapka pet aa jata hai. Aap bina cheeni wali piyo. Aunty khush hogi."

The officer laughed and accepted the sugar-free tea instead.

Asked later whether he had been offended, the officer said his youngest daughter was about the same age as the young woman. She had wanted to attend the protest too, but he

had asked her not to because he was unsure how the day would unfold. Even so, he said, these were children fighting for his daughter's future as much as for their own.

The tea exchange was not an isolated incident. Protesters handed roses to police personnel at the barricades moments after being pushed back. Students dragged barricades aside and rode them like makeshift carts. In Bihar, protesters reportedly asked police officers whether water cannons or tear gas would be used that day, treating it almost like casual conversation. When the water cannons were eventually switched on, many danced in the spray instead.

It was this fearlessness, laced with humour, that many millennials gradually came to understand.

What actually changed

The tea exchange was only one of many small acts that built mutual respect. Protesters shared food with strangers, volunteers ran first-aid stations, and people across the country ordered meals for students they would never meet. None of it was centrally organised. It emerged organically from a movement sustained by ordinary people.

The legacy of Jantar Mantar may therefore be more than political. For a brief period, millennials and Gen Z stopped debating their differences and discovered something more enduring: respect, trust and the belief that meaningful change is strongest when generations stand together.

A POLITICAL ASSAULT ON FAITH

Ashish Kumar Pathak

On 31 July 2026, the scene that unfolded in the Parliament complex involving Independent MP Pappu Yadav, Rahul Gandhi, and other opposition leaders marked a low point in political discourse. Dressed in saffron robes as a sadhu-priest and seated with a donation box, Pappu Yadav enacted a theatrical skit in which Rahul Gandhi and others symbolically offered donations while he pocketed the money and pretended to flee. Slogans such as "Chadhawa Chor, Gaddi Chhod" were raised. What was presented as a protest crossed into a deliberate attempt to target the priest, the saffron symbol, and the Ram Mandir itself. This was not a mere political protest-it was a calculated political gimmick that amounted to a direct assault on Sanatan Dharma.

The Ram Mandir donation theft is a serious matter. A few lower-level employees allegedly engaged in embezzlement during the counting process. The SIT investigation was initiated on the complaint of the Shri Ram Janmabhoomi Teerth Kshetra Trust itself. Eight people have been arrested, around Rs 80 lakh has been recovered, and the probe continues. The guilty must face the full force of the law-

there can be no disagreement on this. Yet Pappu Yadav, Rahul Gandhi, and SP leaders converted the incident into an opportunity to attack the temple, its priests, and the larger Sanatan tradition. Staging a street-theatre-style skit inside the Parliament complex by dressing as a priest and enacting a theft represented the height of political vulgarity and cheap theatrics.

Faith, saffron and the dignity of the temple

In the Sanatan tradition, sadhus and priests are regarded as representatives of the divine. The saffron colour stands for renunciation, austerity, and spiritual purity. The Ram Mandir itself is the culmination of five centuries of struggle and sacrifice. Crores of devotees have offered their savings as chadhawa with deep devotion. When Pappu Yadav enacted a thieving priest and Rahul Gandhi joined the skit, they insulted the sentiments of millions of Ram Bhakts.

By dressing as a priest and enacting theft, the leaders crossed the Lakshman Rekha of political propriety.

This episode reveals a deeper mindset. Sections of the opposition have never fully reconciled themselves to the construction of the Ram Mandir. Using the theft case as a pretext, they appear determined to

cast aspersions on the temple, the Trust, and the saffron symbol. The viral visual of Rahul Gandhi offering a donation and Pappu Yadav pocketing it has caused widespread hurt. Was it necessary to mock faith in the name of accountability? Was dressing as a saffron-clad priest the only way to demand answers on the alleged embezzlement? The real target, it is increasingly clear, was never the individual wrongdoers but the institution of the Ram Mandir and the faith it represents.

Using a genuine case of embezzlement to target the Ram Mandir and saffron amounts to hitting below the belt.

As actor Anupam Kher rightly observed, thieves exist everywhere, yet that does not diminish the dignity of a temple. One punishes the culprit; one does not indict the faith. The opposition, however, has chosen the opposite path-projecting the crime of a few staff members onto the priestly class and the saffron flag itself. In doing so, it has insulted the core values of service, devotion, and sacrifice that Sanatan Dharma upholds.

Parliament as a stage for cheap theatrics

The July 31 episode also raises serious questions about the dignity of Parliament. Turning the complex into a circus for political point-scoring diminishes the dignity of

the institution. A serious discussion inside the House, a demand for the SIT report, and insistence on accountability would have been the appropriate course. Instead, the preference for gimmicks suggests that the objective was less about justice and more about targeting the Ram Mandir. The viral visual of the skit may ultimately prove to be a political self-goal.

The larger message for the opposition

Sanatan faith does not get shaken by such insults. The Ram Mandir remains a powerful cultural and spiritual identity of India. When political leaders choose to mock symbols of faith, they are playing with fire

Faith cannot be reduced to a political football for short-term gains. The 31 July drama by Pappu Yadav, Rahul Gandhi, and the Samajwadi Party has exposed the true colours of a section of the opposition on matters of faith.

The time has come for the opposition to recognise its limits. Respect for faith and the separation of politics from sacred symbols are essential. Those who target the Ram Mandir risk pushing themselves to the margins of public sentiment. Sanatan is eternal; those who repeatedly insult it will eventually have to answer to the people.

Canada permanent residence was never a door-to-door

Surjit Singh Flora

Canada didn't go to homes in Punjab, Gujarat, or any other part of India and promise every child a Canadian future. Yet Canada permanent residence was often sold that way, through glossy offices, confident agents, and assurances that study would lead straight to settlement.

For many families, the pitch sounded simple: pay the tuition, get the visa, find a job, and secure PR. The real system was never that simple. It involved rules, scores, work experience, language tests, provincial programs, occupation requirements, and changing immigration targets.

A study permit was only the first decision. Every later step required a separate application and a separate assessment. A student could follow the rules and still fail to qualify for permanent residence because the student's score was too low, the job wasn't eligible, or a provincial program changed.

The painful question isn't whether every consultant cheated. Many did legitimate work. The question is who

created and benefited from a market where uncertainty was sold as certainty.

A Canadian study permit isn't a permanent residence document. A college letter isn't a job offer. A post-graduation work permit isn't a guarantee that a graduate will qualify for PR.

Still, this distinction was often buried under sales language. Families in Punjab and Gujarat were told that Canadian education was an investment in a secure life abroad. The language was emotional. Canada was presented as safe, prosperous, welcoming, and almost automatic for young people willing to study and work.

That message had commercial value. A family that understood the path was uncertain might pause before borrowing money. A family told that its child was almost certain to settle in Canada was more likely to pay quickly.

This was often the point of the sales pitch. It compressed a complicated immigration process into a short chain of promises. Each promise

sounded manageable on its own. Together, they made permanent residence appear like the natural final step of a college admission.

Canada permanent residence depends on programs that can change without warning. Express Entry scores rise. Provincial nomination rules shift. Occupation lists are revised. Language requirements matter. A graduate may struggle to find skilled work even after paying for a Canadian diploma. Geographic Reference

No private agent can promise a visa, a job, a work permit, or permanent residence because none of those decisions belongs to the agent. An agent can't control a case officer, a provincial government, an employer, or the number of applicants competing for a limited program.

An honest consultation should include hard facts: tuition costs, rent, weak job prospects in some cities, limited work hours, and no assured PR outcome. It should also explain what happens if the student can't find qualifying employment or if the immigration rules change before graduation.

uation.

This is where the system failed many students. The business rewarded volume. Families were asked to make life-changing payments before they understood how fragile the pathway could be. Some families sold land. Others mortgaged homes or took high-interest loans. For them, a Canadian file wasn't paperwork. It was the family's savings, social standing, and hope for a better future.

A failed application could leave a family with debt and no clear way to recover the money. A fraudulent application could create a second problem, immigration enforcement, even when the student didn't know how the documents were prepared. Words such as "guaranteed visa," "guaranteed job," and "guaranteed PR" should have stopped the process immediately. Authorized representatives can advise clients and submit applications. They can't control Immigration, Refugees and Citizenship Canada, provincial governments, or employers.

Canada created the immigration rules. It issued study permits. It ap-

proved designated learning institutions. But Canada didn't send officials into Punjab or Gujarat to assure parents that every student would get permanent residence.

In many cases, private intermediaries made that promise because they wanted fees, commissions, or both. That fact doesn't clear Canadian institutions of responsibility.

Colleges accepted international tuition and benefited from recruitment systems that brought students across the world. Regulators and government agencies had information about enrollment, complaints, labor shortages, and immigration applications. The public question is whether they acted quickly enough when the warnings became difficult to ignore.

The case linked to Brijesh Mishra, an agent associated with Education Migration Services in Jalandhar, showed how damaging false college letters can be. News reports connected the case to hundreds of Indian students, with around 700 students facing fears about removal from Canada. Colleges& Universities

The Canada Border Services

Agency filed criminal charges against Mishra in June 2023. The charges included unauthorized representation, counselling misrepresentation, and communicating false information. In May 2024, reports said he received a three-year Canadian prison sentence after pleading guilty to immigration offenses.

Some affected students said they trusted their representatives and didn't know their admission documents were forged. That claim required investigation, not automatic dismissal. A student may have paid an agent to handle admissions, forms, and communication with a college without understanding what was uploaded in the student's name. That doesn't erase the need to examine the application. It does mean the investigation must identify who created the false document, who knew about it, and who received payment.

Gujarat has also seen complaints alleging promises of Canadian visas, jobs, and PR. Reported allegations involved sums of about Rs 31 lakh, Rs 26.86 lakh, Rs 25 lakh, and Rs 4.25 lakh.