

# Proletarian Era

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## Replacing German with Sanskrit

# What dangerous portent and intent does the move really carry

People who feel concerned about the future of a truly scientific secular universal education in India, have started to see red afresh from certain unwarranted moves in the education field of the country coming from the BJP government in power at the Centre. These leave no doubt that they stem from the attempts of the present BJP-led Union government to pursue and implement the *Hindutva* agenda of the RSS- BJP combine in the field of education with renewed vigour. Right from the inception of their present term only a few months back, they have revamped their drive on the plea of rejuvenating 'Indian glory' and of 'Indianizing education' freeing it from the 'spell of westernization'. On the pages of *Proletarian Era* issue of December 1, 2014 we went through their design in some detail to expose that this was no less than a fascistic move to put the country's education in total jeopardy. From behind the garb of such vocabulary they have chosen, what they intend is to totally destroy the modern scientific secular education replacing it with an education based on blind faith and obscurantist ideas and Hindu-religious dogma, dishing it out as our traditional education of the *Vedas* and *Vedantas*. At the same time, to keep the prevailing capitalist system running they wish to allure a privileged section of youth and people with advanced yet mechanized technological education

termining it *skilling* to fit the global market and demand. With this fusion of blind faith and mechanized thinking of technology in lieu of real scientific import of knowledge they want to turn the youth into dehumanized robots with regimentation of thoughts and without the power of rational judgement to seek and know the truth and without the courage to rise up against injustice, oppression and exploitation. They wish it would help them to keep on running the present system, of which they are now in charge of governance.

The *Hindutvavadi* campaign was not going to stop. It has cropped up afresh with the Kendriya Vidyalayas (KVs) centring round the issue of their teaching German or Sanskrit. But it is very much apprehended from the government's own admission that the aftermath of the KV issue will reach the other schools too in days to come. To ascertain what lies behind the issue, we may require some relevant background information.

Kendriya Vidyalayas (KVs) belong to one of the four major kinds of schools operative in the country. The KVs follow a syllabus broadly similar to that of the CBSE syllabus along with their own additions and alterations. The Board of Governors of this Kendriya Vidyalaya Sangathan is headed by the Union HRD minister. And so, even during these days of spate of privatization of educational

institutions, the KVs are the most directly union government-controlled schools. The government decided to set the ball rolling from these institutions under their control.

### Three language formula striking at the root of language teaching

The issue in question i.e., language teaching, is monitored by some 'three language formula/policy' introduced by the Union Congress government in the sixties of the last century. Later the governments of other parties also largely and essentially accepted the

policy at different times. Implemented to quench the massive, often violent, movements against the imposition of Hindi by the Union government in the 1960s, the policy itself turned out to be a disguised means to impose Hindi over the country. It was even at the cost of education through mother tongue, the most desirable vehicle for the students. With attention of students diverted among three languages, it undermined, as well, acquisition of proper and adequate proficiency in English without which students cannot be introduced

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## In protest of dastardly Peshawar massacre

### SUCI (C) condemns brutal Peshawar killing by Talibanis and calls upon people to intensify anti-imperialist anti-communal movement to stop this barbarism of fundamentalists-terrorists

*Comrade Provash Ghosh, General Secretary, SUCI(C), has issued the following statement on 17 December 2014 :*

This savagery is unpardonable. We have no language to condemn the brutal killing of 140 odd innocent students of Army Public School of Peshawar by the armed murderers of fundamentalist Tehrik-e-Taliban carrying out such terror attacks and mindless killings in different parts of the world with felonious fury. All religious fundamentalist forces including Talibanis, it may be recalled, were once created, nurtured, and used by the imperialists, particularly the US imperialists, to destroy all progressive democratic movement and rational mind of the people. Now they all including the Talibanis whom the US imperialists had

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Left : Students assembled on 28 December in front of Central Office of AIDSO at 48 Lenin Sarani, Kolkata on the 60th anniversary of the organization.  
Right : Leaders on the dais at the inaugural programme at Sradhdhananda Park, Kolkata on the same day

German-Sanskrit controversy**Saffron brigade whip up controversy  
throwing student interest to the winds***Contd. from page 1*

to the world of the most advanced knowledge of the time in any branch of knowledge and epistemology. In short it was a disastrous policy so to say, in so far as language teaching in schools was concerned. In essence the policy entailed: Students should study three languages. These are namely: *First* language (apparently a 'must'): mother tongue or regional/state language; *Second* language (with a note of option 'will be'): a) in Hindi-speaking states: some other modern Indian language or English and b) in non-Hindi speaking states: Hindi or English; and *Third* language (again with a note of option 'will be') in both Hindi-speaking and non-Hindi-speaking states: English or a modern Indian language not studied as second language. The policy or the formula was continued mandated by the Congress government in the NPE 1986.

After KVs decided to adopt the Three Language Formula in 1988, regional languages were initially to be made available there as third language options. However, this system was never implemented effectively on the plea of so-called logistical issues (organising teachers, classes and other logistics to facilitate each student's demand). When the BJP-led NDA government was formed at the Centre, the BJP tried with its agenda of saffronizing education through introduction of the draft of National Curriculum Framework for School Education in 2000 (NCFSE2000), a blue print of saffronization or *Hindutva*. Immediately afterwards in 2001 the KVs passed an order making Hindi, English and Sanskrit mandatory as the three languages, allowing the option of a regional language only as an additional subject, if 15 or more students opted for it. It thus virtually abandoned the teaching-learning of modern Indian language, even including the mother tongue for non-Hindi speaking students, irrespective of whether they were the Hindus, Muslims or Christians or else. In 2005 Congress-led UPA government institutionalized the entire move accepting all the measures taken by the BJP-led NDA government.

**The present crisis**

This system carried right up to 2009. Then in their bid to pose opposition to the BJP move of making Sanskrit compulsory, the Congress-led UPA government decided to teach foreign language,

namely French or German as a third language. In 2011 (23 September) during the tenure of the second UPA government a MOU was signed between Kendriya Vidyalaya Sangathan and Goethe-Institute, Max Mueller Bhawan. It made KVs to switch to German instead of an Indian regional language as the third language and the schools made their Sanskrit teachers and other primary teachers to learn German. Around 500 KVs were offering German.

There was a writ petition against the order and then, in a sudden and grossly arbitrary move, on 27 October 2014, the Board of Governors of the Kendriya Vidyalaya Sangathan, headed by the Union HRD minister decided in its meeting that "teaching of German language as an option to Sanskrit will be discontinued forthwith". "German can be taught to such students of class VI to VIII as an additional subject of hobby class, if they so desire, but not as a third language as it violates the Three Language Formula and there shall be no violation on National Policy of Education/National Curriculum Framework/Three language formula". On 27 November the Union government, submitted before the Supreme Court that Sanskrit will be the third language in Classes VI to VIII and German will be dropped as an alternative to Sanskrit as third language in Kendriya Vidyalayas.

This decision of the Union government and the KVs came in the middle of the session throwing the interest of students to the wind. The annual examination of nearly 70,000 students of 500 odd KVs was just knocking at the door. Obviously it created a turmoil and people, including the parents of students in the VI to VIII classes in the KVs took it as a move to replace German with Sanskrit as a compulsory language subject to be learnt in schools. Under pressure of people's opinion and the Apex Court intervention in response to a petition filed by parents of KV students, the Union government had to retract from its move of implementing its move this year to do so from the next academic year.

**Reality behind the move**

In defense of the move, it is now being harped that this decision is limited to lower grade or upper primary students – VI to VIII only

and not the above or secondary level. With it, German is not banned from Kendriya Vidyalayas. It merely remains no longer an official third language. In the process the German Ambassador Herr Steiner and the German Chancellor Frau Merkel have also been assured that German will be given its due status and respect. Sensing problem and under pressure of opposition, the HRD minister is said to have instructed the Kendriya Vidyalaya Board to be lenient in checking papers of the third language as palliative and on the plea of ensuring implementation of the decision. She has added that the affected students will be provided with counselling and they will have the option of picking any Indian language as the third language instead of Sanskrit.

Those opposing the move are arguing that German was only one of the options for the third language offered by the KVS and the MoU was never intended to make it compulsory. However, the fact that over 70,000 students across 500 schools opted for German speaks volumes about the preference among students and parents to avoid Sanskrit and to learn a foreign language instead to boost their career prospects. In fact, even the way the present government is dishing out palliatives to the affected students amply betrays that the government's keenness to promote Sanskrit is mere tokenism, to get it introduced by any means. Even then most students who are now forced to drop German will anyway pick Sanskrit, a calculation upon which the ministry and Kendriya Vidyalaya Sangathan are banking. The ministry may have promised to allow students to pick any modern Indian language as their third language. But in the current situation, organising teachers and other logistics to facilitate each student's demand, as promised by the minister, is sure to pose a huge challenge. So the option of picking any modern Indian language as the third language will remain on paper; the batch entering Class VI in the next academic session would have to study Sanskrit, besides Hindi and English. And once introduced that way, the system will be claimed to be working and established for future batches and then even to other school boards.

**Importance of language teaching**

But over and above these problems there are more vital issues

associated. Since language is the vehicle of thought and knowledge, the policy of language teaching at the school level is crucially important. It is not just an issue of a few students of a few batches. The policy concerns the entire nation. This perspective must be taken into due consideration. To be precise, proper language teaching and choice of language or languages to be compulsorily taught at the school level are guided by three considerations.

Firstly the language must act as a gateway to higher advanced knowledge of the time. These days such a knowledge can be acquired only through learning of different modern subjects like science, literature, social sciences as well as applied science or technology, the latter at higher levels conveying higher and developed thoughts and knowledge.

Secondly, language should be a convenient generally accepted means of communication and expression of thoughts at all levels of personal and social life of different sections of population. This is more important particularly in a country like India where there are so many groups of people speaking different nationality languages. Thirdly, skill in such a language ought to have utilitarian values in the contemporary world to give the student an economic advantage in their subsequent professional life, by serving as a tool to secure sustainable means of livelihood.

For fulfillment of these three purposes, there must be the study of mother tongue, developed enough to impart education maintaining a standard high level, keeping the 8th Schedule of the Constitution in mind. Along with and parallel to it, teaching of English must be carried on with equal importance. This is because the language of English still remains an essential instrument for acquiring higher knowledge and an adept means for communication both inside the multilingual country of ours and internationally with the world when it has become so close and small. These two are a must and adequate in so far as proper grooming of a student at the school level is concerned.

Additionally, a student who wants to learn any other language must have the freedom to choose it as an optional subject, from amongst

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# We won't find the road to emancipation unless organized under the leadership of the revolutionary party

— Mubinul Haider Chowdhury

The first Central Convention of Socialist Party of Bangladesh (Marxist) was held on 20 November at Dhaka. Comrade Mubinul Haider Chowdhury, the General Secretary addressed the open session of the Convention and his speech has been published in *Samyabad*, the organ of the party. We place here a free English rendering of that speech, in slightly abridged form, with a view to helping people of India have some idea about the class and mass struggles and the struggle for founding a genuine proletarian revolutionary party in that country. We have also included a very brief summary of the address by Comrade Provash Ghosh, General Secretary, SUCI (Communist), that he made at the same open session of the Convention as the Chief Guest.

Comrades,

We have been listening to Comrade Provash Ghosh (General Secretary, SUCI (Communist),) elaborating on the international situation—the terrible crises-ridden condition of imperialism-capitalism, the devastating crisis encompassing from economic to cultural-ethical spheres and the miserable exploitation and oppression of capitalism-imperialism, people of the world population are being subjected to. Now, I wish to place a few words about the problems of our country in the light of that international situation, now prevailing.

The first point is; we are not an indivisible nation. Ours is an out and out class divided society. After our country was freed from Pakistan, the national bourgeoisie whose leadership guided our liberation movement, assisted by various supporting forces, that very bourgeois class got saddled in the state power. The biggest weakness of our liberation movement is that it was organized at such a time when historically the bourgeois class no longer had any progressive role. Comrade Provash Ghosh discussed the great progressive role the capitalist social system played in the history in the 17th and 18th centuries towards advancement of the civilization. But in this age of world capitalism-imperialism and proletarian revolution when the bourgeoisie have no further progressive role to play, it is at this time that the bourgeois class of Bangladesh led the freedom movement. Now, whenever we refer to the bourgeois class of Bangladesh, it is not really important to judge how powerful the bourgeois class of this country is, how much of industrial power does it possess.

From the time this bourgeois state has been established, many changes have taken place in this country—all of them were made with the purpose of consolidating capitalism. Among the rulers some had attempted to do the job quite nicely, some couldn't do that much,

but all that is related with their experience and capability. But since the bourgeoisie has risen into the state power, all –out efforts have always been towards consolidation of capitalism. As a result, anybody of this country who can follow economics generally, would understand that from villages to cities there is no production relation existing other than that directed towards earning maximum profit. The contradiction between labour and capital is the main contradiction here.

Capitalism in our country came into existence when world capitalism already had become most reactionary. This is the reason we didn't find any progressive role, patriotic role, any pro-people role on its part. With tremendous vigour we fought our freedom struggle, but capitalism was established at the national level here because our people lacked higher political consciousness. Since the inception of our statehood every government allowed people to be robbed, their wealth looted to turn them into proletariats, thrown out of villages everyday to throng to cities in hundreds and thousands. These data - and there are many such others - will help us prove that our country is existing as a capitalist system.

What I want to stress upon is that Bangladesh has two contending sides—the capitalist class and the proletariat. As events unfolded, and historically, the bourgeoisie of Bangladesh are divided into different fractions. One of those once took side with Pakistan and emerged as war criminals, whom we now seek, with heart and soul, to be tried as dreadful criminals of war and who at present are being tried, albeit partially. Though their real trial involving the whole people has still been sidestepped. Right, some trials are going on, some notorious culprits are being punished. Yet many

necessary issues still remain unaddressed, people of our country suspect many compromises, many secret moves in the offing. There was another section that was in the leadership of the liberation movement. But following the law of the capitalist rule, all of those latter, forming different governments at different times, carried on and also presently are prolonging the same anti-people regime. That every government of Bangladesh becomes unpopular within a short time is because all the governments serve only the capitalism.

Consider the fundamentalist



Comrade Mubinul Haider Chowdhury

outfits that exist with considerable power in our country, in different forms, and that have taken on different names after 'Islamic power' like Hefajate Islam, Jamate Islam and so on. If with people's support they ever come to power—which we certainly never desire—what will they do? Would they be able to establish the old feudal monarchic social system or establish Khilafat? Words about establishing Khilafat are in the air even in the Middle East. These are hollow misguiding talks. US imperialism on and often forge such weapons and use them temporarily for some ulterior purpose. Following it, these groups remaining as a force, and imperialism providing them with weapons and money, still using them to coerce opposition, in course of time these forces with arms in hand turn into Frankenstein and wage war against them who created these forces. Such contradictions are sure to exist in the capitalist social system. The imperialists created these fundamentalists to combat communism. Communism at that time suffered from crisis of several kinds; socialist countries also suffered from various mistakes and lapses only to end in their debacle—we are not going into this discussion now. The Taliban that was created by the imperialists to

curb and coerce communism, turned subsequently against the US imperialism itself. Now the US imperialists cannot but suppress them. They are posing as if they are out to coerce a bigoted ruthless terror of the Middle Ages. These terrorists have done what they were made for. But because they were supplied with arms and weapons and have been existing for quite some time with some relative independence having those arms in their possession, they have been able to build a kind of power base for themselves, making use of the sense of humiliation of common people at the hand of their rulers. You know in Arab countries al Qaeda, Islamic State (IS) and such other organizations have emerged; the US imperialists as well as the imperialist countries of the European Union, all of them extended their assistance to those to grow. When the tasks for which they had been set up were accomplished, there ensued conflicts centring the Middle East oil fields. Now the imperialists cannot disarm them; they have already grown up into forces to be reckoned with. Whether they can combat the imperialists or not, they are making attempts, may be temporarily.

Just see, how the imperialists implanted conflicts among the people exploiting the medieval thoughts and religious superstition. Note the present conflicts between the Shias and the Sunnis. The Sunnis never consider the Shias as non-Muslims. They have differences on some views, some thoughts, some interpretations; but they are now simply annihilating each other. These are but the impact of the obscurantist ideas, superstitions and influence of the culture of the past which the people were carrying among them that the imperialists-capitalists exploited to divide the people throwing them into an appalling state of existence. This is no sign of strength of the imperialists-capitalists. How weak they are now I could have explained had I enough time to discuss the situation around the world.

As it stands, we are a small party. We have been able to connect only a few young people with us. When the national socialist party was formed in 1972, within that itself we started this struggle of party building through discussion with its main leaders. Once they were clamouring about Marxism-

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# Fascist rule attempted only to extend, intensify exploitation

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Leninism and scientific socialism, class struggle, etc.; at that time we contacted them. Our objective was to build up a revolutionary party on the basis of the thoughts of Comrade Shibdas Ghosh utilizing these contacts. In our efforts to build up a revolutionary party we tried to explain that revolution will not come about by merely assembling a sizeable mass of young people or by congregating hundreds of thousands of people without building up a revolutionary party. After the liberation of our motherland a terrible force rose to power; it started to loot the wealth of the country to amass capital for them. As a result, at that time the patriotic section of people who were sad, hopeless and frustrated due to this outcome, were trying to get together to do something; most of them were young. The influence of the ideology of the proletarian class, Marxism-Leninism on them created the ground, upon which we tried to implant the idea of building up a genuine working class party and of the method through which this party would develop in this era. Ideas of Marxism-Leninism were here in this country even before we were born. There had been activities centring these ideas. But never could they make the correct analysis of economic-social situation of the country; they couldn't determine who are the friends and who are the foes and could not succeed in uniting the friends against the enemies and thus couldn't go anywhere near capturing the state power by developing a powerful struggle encompassing the people of the country under the leadership of the working class revolutionary party. Why couldn't they do it? Centring all these questions we brought here a new approach of Marxism through the thoughts of Comrade Shibdas Ghosh.

When apparently world communist movement was standing on a very strong foundation, with no crack in it visible - not a single weakness could be discerned - even at that time Comrade Shibdas Ghosh had pointed out the crises in the ideological field of the communist movement. Comrade Provash Ghosh has dwelt upon these in his discussion. We came to this country with all these teachings. To develop a revolutionary party of the working class, a Leninist party, it was very urgent to enrich the thoughts of Lenin and develop it in accordance with the need of this age. The thoughts of Lenin belonged to a time when individualism did not appear with such an ugly character as of now.

Today when individualism has precipitated extreme crisis, when the concept of individual freedom means simply rank privilege disconnected with any kind of patriotism, when no more does it bear any urge for sacrifice for people, at these hours the ethics-morality-values that are required to build up a working class revolutionary party, the concrete expression of ideology that is required to counteract this crisis — Comrade Shibdas Ghosh has provided before the world communist movement that very education, that very guidance. We tried to work with that young section of this country who had been thinking of revolution, imbuing them with the thoughts of Comrade Shibdas Ghosh. When we came with these questions to approach them, it created a strong attraction among those young people.

A communist group was being attempted to develop inside the JASAD (Jatiya Samajtantrik Dal or National Socialist Party). In an organ of that group *Lal Istehar*, they published Comrade Shibdas Ghosh's treatise *Why SUCI is the Only Genuine Communist Party on the Indian Soil* where Comrade Ghosh had showed following which process in this era could grow the uniformity of thinking, one process of thinking, that is thinking in the same process, that was essential to help the working class party to grow. Who can think in the same process? Men of science know that without uniformity of thinking a correct decision can never be arrived at. So thinking in the same process, that is one process of thinking, uniformity of thinking, oneness in approach and singleness of purpose—without developing the revolutionary party on the basis of this fundamental understanding, revolutionary transformation of the society is impossible in any country. Thereafter, while traversing a long arduous path concerning these questions, ultimately our party fell victim to a division two years back. That Marxism should be applied in every aspect of life —this concrete thinking and opinion Comrade Shibdas Ghosh has brought not only before us in Bangladesh and India, but before the communist revolutionaries of the whole world. The process and method Comrade Shibdas Ghosh upheld in order to build up collective life which alone can completely defeat individualism: to some leaders it became urgent to dissociate themselves from all this. Centring their individuality, many needs of individualism, they refused the authority of Comrade Shibdas Ghosh.

The term authority has always been there in Marxist politics and

science. When science emerged, when coordinated science emerged from the stage of empiricism, the concept of authority emerged right from that time. That concept of authority, too, has always been enriched from one phase to a higher one. In the way authority is there in natural science, in Marxism too, it being an ideology completely based on science, authority will appear here continuously and a stage will be reached when many expressions made by an authority will become inadequate. Again new authorities will appear to make the inadequate adequate, to further advance this current.

You, the political workers and organizers, you will understand what I mean. But I am sorry, people at large may not readily appreciate these issues centring round our party. Nevertheless, we all want to be free from this brute ruthless rule and exploitation of capitalism. And for this the need is a revolutionary party of the proletarian class. It is urgent that those who bear the burning desire for revolution must realize the need for the party. Analysis from every angle upholds how great the necessity of the revolutionary party is. You have seen the setback of the world socialist system. But neither could any of the capitalist countries continue their rule with any stability, any steadiness in economics and politics. You must have noticed everywhere from Genoa to Seattle, people shook the whole world. Again you could see the terrible crisis in the European Union countries from Portugal to Greece. Everywhere capitalism is in crisis and hundreds of thousands of people are rising in revolt. Only the other day Arab Spring unravelled so many events, raised so much hope. What potential, what hope it created! But finally those could not reach their logical culmination. I won't say that they had completely failed. Certainly such powerful movements will cause many changes in the realm of man's thinking—but in real terms we do not see a genuine strong base for changes in these countries. See Egypt, what a situation there! Power changed from military to fundamentalism and then again from fundamentalism to military. What an upheaval took place, what a huge sacrifice, what a militant struggle—but people are rudderless. All these big movements in so many countries could not reach the cherished goal in absence of the working class revolutionary party.

In all the countries of Europe the crisis looms large inside the working class revolutionary parties. No party there is being able to stand

up with strength. On occasions, I went to different parts of Europe. I have seen these parties could gather some people, but failed to hold them together. Why can't they? A man cannot be convinced only with old arguments, old talks. To convince people they should be given higher realization about the concrete, developed contemporary understanding and approach of Marxism about the present crisis in values, in culture, about what sort of destruction this ethical-cultural crisis and the present day economics are pushing people into. It is certainly clear that capitalism cannot stand strong today. But however intense may be the crisis of capitalism, whatever destructive measures it may take, so long as millions are not organized under the leadership of the revolutionary party of the proletariat, we will not get anywhere near the path of emancipation.

Comrades, many events are happening in our country, many issues are coming up. The liberation of our country achieved at the cost of countless lives, all its fruits have been usurped by the bourgeois class. As a result, those of us who had participated in the liberation struggle, our many aspirations have all been shattered. Because people are not armed with the ability to analyse the country and its situation from class outlook and angularity, from political, cultural and all sides, they become confused and misguided when they hear talks about our liberation struggle from people sunk in corruption. They cannot make out what to do. People are in real terrible crisis. They are at bay: How could the force in favour of the liberation struggle continue to remain in power, how could they persist? You see the military came to power here several times and has gone out too. They had been unpopular, had to leave, or else, the bourgeoisie didn't need them; sometimes they pulled back when they found they had been completely exposed. But this time, the military didn't come to power. Though it went through a terribly critical situation. It means the bourgeois class didn't want the military to come to power, they wanted something else. The bourgeois class of Bangladesh now stands on a strong foundation, a powerful bourgeois class has emerged here. What matters if the people of Bangladesh are poor! The bourgeoisie here are quite rich. Didn't you just hear about India? India is now emerging as a powerful economic force in the world. But in what sense? In the bourgeois sense, in the capitalist sense, in the

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# To overcome weakness of movements, unite people, be united with them

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imperialist sense. But if we judge in relation to the standard of living of the entire people of the country, India is among the poorest countries of the world. Similarly, millions of people in our country are unemployed, they live in extreme poverty. Uncertainty prevails everywhere in life. The rulers are privatizing everything; the worst is the situation in the educational sphere. In hospitals, service is non-existent. Every sphere is dragged into commerce. What a terrible society!

Our respected friends of the left movement of Bangladesh, their sacrifice, their struggle, many a hardship that they have gone through to remain with the people throughout their life, all are great. I pay my respects to all these. Only I will tell you one thing. No sacrifice, no honesty can outright lead us to the correct path. On the basis of scientific reasoning, on correct Marxist-Leninist thought process we must realize that unless we can decide the correct political line, we cannot correctly identify the friend and the enemy. We cannot unite the friends.

For a long time there has been no real mass movement in our country. Those big mass movements of the past—all those developed somewhat to fulfill the need of the bourgeoisie. People also needed them. To become free from the military rule is definitely the need of the people also. It was also in the interest of the bourgeoisie to bring the civil rule while talking big about democracy. But the bourgeoisie didn't present us with any democracy. They know nothing about democracy. Neither do they know, nor do they practise democracy in their families, nor in the country; there is no trace of democracy in their way of life, in their mode of life. Not even the democracy in the bourgeois sense. And not to speak of the proletarian democracy, that is different and represents a very high standard.

Everybody talks of the weaknesses of the leftist movement. What does weakness signify? Firstly, any movement is weak at the beginning. Then while conducting struggles, while being beaten up unceasingly, the movement gains strength. Being imprisoned, facing batons, embracing bullets—all have ceased to happen in our country. Even there is no real struggle to build up a leftist movement. It is my appeal to the comrades, to our leftist leadership to recognize that unless

correct analysis is made of the country's situation, a united front movement cannot be developed and without that none of us can develop. Any revolution, be it people's democratic revolution, national democratic revolution or socialist revolution, in every one of them there is the necessity of its specific united front. But in the united front movement there are certain minimum issues that are significant. United front develops on the basis of a minimum agreed programme that grows on the foundation of maximum understanding. Among ourselves there is contradiction on each one's political line; it takes long to be united on all those; maybe overall unity will develop at the highest phase of revolution. But before that, it is very important to unite people and develop mass movements together with them.

Comrades, let me now evaluate the character of the ruling government. They are in the governmental power simply illegally. What do I mean by illegal? They themselves formulated laws to rule the people, to exploit them, these laws they formulated have an outward show, for example a man's right to express opinion, right to organize meetings, processions—these rights are normal in society. They are ruling the country absolutely violating these laws. They are continuously breaking the laws they have themselves made. They don't believe in any rule of law. What they once told about the rule of law, neutrality of the judiciary, complete freedom of administration from government influence—all these have become non-existent. Independent judiciary and sovereignty of parliament—nothing is there. Those who are in power, in the government being subservient to the main interest of capitalism as its protector - everything takes place at their beckoning. Those who are in power as the votary of capitalism control everything today. How can such an illegal government stay in power in Bangladesh? Judiciary is supporting it. There is no opposition from the administration. There is no outward expression of contradiction even if it may exist among them. Outwardly there is no opposition from them in favour of people. So many times the military came and went. But this time they are totally silent. They, too, are in favour of the government. All this means they are all united to expand the ruthless capitalism in Bangladesh.

When the advanced countries are closing down their factories,

they cannot invest capital there, they are extending the sphere of capital investment in underdeveloped countries. Here you see they are trying to expand it to whatever extent they can, such as by creating EPZ etc. For this all the oligarchs of Bangladesh are in their favour. The oligarchs of this country are the owners of thousands of crores of rupees. The big houses here have made a concentration of Rs 15-20 thousand crore. They have taken somewhat the form of monopoly. For this concentration of capital a process of fascist rule has also been established here. Judiciary is completely in their favour, administration and military is in their favour. Above all there is the Indian imperialism, who are firmly with them. They want their lone authority to control Bangladesh; they wish no other force from outside would intervene much. Whatever mutual contradictions the Bangladesh bourgeoisie do have among themselves centring their own interests and which India cannot control and resolve, the Indian imperialism is ready to go along with these. It may come out now and then that Bangladesh enters into some give and take with China or with any other country, but in the main India is firmly with Bangladesh. And now, as the bourgeois forces here are totally isolated from the people, the Indian imperialism is handling those forces in various ways to keep them in power. This is the reason the latter are being able to continue in power with such a strength. The opposition forces may rally hundreds of thousands of people. But they have failed to build up mass movements. And I think they can't do it even. When the bourgeoisie will want the present government to go if they are no more accepted by the people, then some changes will take place. People too won't tolerate the government and something of an uprising may happen. It may happen that some small parties of this left-democratic unity may assume big shape through such movements, and unnerved at their emergence the bourgeoisie and their parties may step aside. But till now, the bourgeoisie are solidly beside the government and may continue this way for quite some time to come.

In this situation the left and democratic forces are to develop mass movements unitedly. And without creating unwarranted complications, those movements should be launched on the basis of highlighting people's crisis and

problems. Attempts must be made so that stable organizational power may be developed through these mass movements. Since we are all engaged in politics, all of us will try to extend our respective influence in the mass movement. But there is no conflict or problem on the issue of developing people's involvement. Even outside our own party forces, there should develop people's power to carry on movement, to build up resistance. This power of resistance gradually would ramify to develop one day into a countrywide network, build up rock bottom unity and through a massive powerful movement would reach the final stage of revolutionary struggle. To translate these possibilities into reality, the urgent need is to build up the revolutionary party. And centring this need our party is holding this special convention.

The party in which we were united in the past grew on the basis of Marxism-Leninism-Shibdas Ghosh Thought. Evidence is there within the JASAD. Evidence is there in the prolonged existence of our party. Please note that we can rally thousands upon thousands at a time when socialism has suffered a setback. When socialism faced debacle across the whole world, met with defeats, maybe temporarily, at that time it was extremely difficult to stand in its favour. Even at that time in Bangladesh our party was able to organize the youth force slowly in such a way that thousands of people were with us. In those days all the leftists—I am sorry to say, but I don't mean any disrespect to any of them—stared astounded and wondered how could we organize the youth forces that way and bring them on the streets! And imbue them to work selflessly!

There was the inexorable strength of Marxism-Leninism and along with it the thoughts of Comrade Shibdas Ghosh and his ideals. The most advanced expression of Marxism today has come through this great leader, and on the basis of his thoughts we were engaged in conducting the struggle to build up a party. But in that arduous struggle to traverse a long intricate path, may be, sometimes we stumbled. Look at the history. Not only have we, revolutionary parties in many countries have gone through split and growth, growth and split. All these happen because the process to consolidate working class revolutionary ideology takes place along an uneven hazardous path, through intensification of class

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## Comrade Provash Ghosh addresses the Special Convention of SPB (Marxist)

In his speech as the Chief Guest at the special convention of SPB(Marxist), Comrade Provash Ghosh, General Secretary SUCI (Communist) pointed out that the organizers were holding this special convention at a juncture when the entire mankind is facing a fierce danger. He added: "I do not know if a crisis of this magnitude ever appeared in history. It is all-out, pervading all spheres from economy-politics-social-cultural to moral. The market economy of capitalism no longer finds its market. Itself it is destroying market. India, the country I am representing here is not just a capitalist country, it is imperialist indeed. The Indian people now face relentless onslaught from it. In fact, all around the world fascism is unleashing attacks in different forms and in different ways. Long back Comrade Shibdas Ghosh elaborated that besides concentration and monopolization of capital and centralization of administrative power

### Speech of Comrade Mubinul Haider Chowdhury

*Contd. from page 5*

struggle. So there is nothing to be frustrated about. Even if we are gripped under frustration, that would not destroy mankind. But we have no other choice; there is no other way, nothing but revolution. This is the belief we hold, till the last moment of life we shall strive to carry this ideology and move along this path. This party certainly will grow up. With this pledge I bring the first open session to a close.

You have been listening for a long time, taken hardship in your stride for the whole day, you have come from far off places, and I thank all of you. One more thing: to those who are not connected with our party, to the people at large, I address this. To some extent propaganda of the convention has been striking, caught your eyes. It may appear that we have spent huge money for it. Yes, we had to spend some money, but that we collected from the people. People saw with their own eyes how we collect funds. Our comrades toiled hard to collect it. They collected funds during the daytime, did wall writings, pasted posters and made other kinds of propaganda whole nights. Propaganda that has drawn your attention, are all the outcome of this tireless work of our comrades. I congratulate the comrades from the core of my heart.

in the hands of the industrial-military-bureaucracy complex, the characteristic traits of fascism in the realm of thoughts are destruction of scientific outlook and rational mindset, and fanning up of blind faith-superstition-traditionalism-national chauvinism. Human essence, human values are all shattered. This is a more dangerous attack. Far back Comrade Shibdas Ghosh warned that a nation, a country can raise voice against injustice, can fight it, if and when it possesses moral strength and sense of humanity, has ideals before it. Indian capitalism is shattering that moral strength, is uprooting the nation from that tradition which waged struggles, fostered human values. Yet the twentieth century has also provided us and the human history with, the Russian revolution, socialist society and civilization, socialist culture, when the western civilization was facing doom, was gripped by crisis. Even the greatest humanist characters of the western world heartily greeted this new-born civilization. This socialism was not due to slide into crisis, it was not inevitable. Right in 1948 Comrade Shibdas Ghosh raised the caution. He said that in absence of the higher level of understanding of Marxism-Leninism, the loftier standard of Marxist culture, proletarian culture, there had developed the practice of mechanically resting upon leadership,

blindly following it. Led by Comrade Shibdas Ghosh our Party did accept great Stalin and Mao Zedong as teachers, but did not follow them blindly. He also prepared our Party, our mindset for the impending danger. When the debacle came we were sad, but not frustrated, did not

collapse. Rather we are advancing gradually acquiring strength. Thus, in the way Lenin- Stalin- Mao Zedong creatively enriched and developed Marxism after Marx and Engels, Comrade Shibdas Ghosh too has developed Marxism-Leninism in the process of founding and developing genuine Marxist party, SUCI (Communist) on the soil of India.

To you, people of Bangladesh, I should point out another issue. Even in 1971 Comrade Shibdas Ghosh was the first among the Marxist thinkers to express support to your freedom fight adding that Bangladesh has emerged as a distinct separate nation with its economic-cultural characteristics, its distinct nationality entity. He added in a note of caution that with the help of the US imperialists, the Indian imperialism from its expansionist design is trying to extend its sphere of influence in this subcontinent, including Bangladesh,



*Comrade Provash Ghosh*

Pakistan, Nepal and Sri Lanka, and form an axis with USA, Australia, Japan and Israel. The freedom fighters of Bangladesh must beware of that. Our Party have always raised voice against the Indian imperialism, their expansionist attempts, and have expressed fraternal support to the legitimate demands of the people of Bangladesh and their struggles.

We congratulate and welcome the powerful Marxist movement that the SPB (Marxist) have launched with the formation of the Central Convention Preparatory Committee. Our fraternal solidarity based on proletarian internationalism will continue unblemished. And in the days to come we will fight united against imperialism- capitalism and all manifestations of fascism, against revisionism." With these words and expressing fraternity with the CCPC of SPB (Marxist), Comrade Provash Ghosh ended his address.

## Central Trade Unions launch united protest against Union government

In protest of fierce attack on the working class in the name of reforming Labour Acts by the BJP-led union government and different state governments, a joint platform of 11 Central Trade Unions and federations of the country issued a call of observing 5 December as the All India Protest Day and holding protest demonstrations in the state capitals throughout the country as a part of the countrywide struggle.

In a statement Comrade Sankar Saha, General Secretary AIUTUC and member, Central Committee SUCI (C) reported successful observance of the All India Protest Day throughout the country, in which working people and employees took part in remarkably large numbers. He pointed out that this initiative towards reforms is designed to be a comprehensive effort covering Labour Dispute Act, Factories Act, Contract Labour Act, Apprenticeship Act and many others. With it providing unfettered

right to the owning class to retrench and loot, the newly installed Modi government are shamelessly trying to rob toiling people of their hard-earned legal and trade union rights acquired through the years by one stroke. Under such dangerous circumstances, Comrade Sankar Saha appealed to toiling people of all sections not just to take part in a successful protest demonstration for a day, but also to make successful in all respects the united movement that is in the offing.

A joint protest demonstration was held at Jantar Mantar, **Delhi** on 5 December which was addressed among others by Comrade Satyawar, secretariat member, All India UTUC and member Central Committee, SUCI (C). In Karnataka state, on 25 November a state level convention of different central trade unions was organized at **Bangalore** which was addressed by their leaders. On 5 December a huge procession of workers was held at

**Bangalore** to march towards Raj Bhawan. AIUTUC, State President and member Central Committee, SUCI (C), Comrade K. Radhakrishna addressed the gathering. Rallies and protest meetings were organized at different other places of the state namely, Davangere, Vijayapura, Gulbarga, Yadagiri, Raichur, Ballari, Tumkur, Hubli and elsewhere. On each occasion state leaders of different central trade unions emphasized developing powerful movement.

At **Patna** in Bihar, a joint rally of trade unions was held on 5 December. Among others, Comrade Arun Singh, state president Bihar, AIUTUC, addressed the meeting. A joint programme of procession, public meeting and submission of memorandum to the chief minister through the district collector, was held at **Bhiwani** in Haryana on 16 December that was addressed by SUCI(C) and CPI(M) leaders.

## Forms of protest must bear dignity and decency

Of late some students from Kerala took to 'hugging and kissing' in full public glare reportedly to protest against the moral policing by authorities. Not long afterwards, students hailing from other states followed suit. For example students of Jadavpur University in Kolkata adopted the same form to express their solidarity with their counterparts in Kerala by gathering in front of the police station also 'hugging and kissing'. Soon afterwards at the Delhi University-students, teachers and employees 'whistled' their way within the campus to protest against the corrupt practices of the V.C.

It is only natural for human beings to erupt in protest against injustice and unfairness. Particularly in the social ambience in our country today, protest and revolt against atrocities and injustice, oppression and repression, deprivation and discrimination, savage economic assaults and such other attacks on life and livelihood are bound to take place. In fact those are coming up now and then. It is deemed that for a human worth the name it is a duty not to accept attacks lying down. Protest against injustice is a mark of human essence. But at the same time it is desired that such protests and movements, however ardent they may be or however justified the demands be, should adopt a socially accepted decent form conveying the imprint of higher values and ethics and firm conviction not just to achieve the demand in question or to garner passive or momentary support of people but also to set an example to inspire the latter for the cause in the long run.

No one can deny that in voicing mass protest and organizing mass movements, there are certain time-tested socially accepted forms that have historically evolved over the years and are normally followed. The commonly recognized forms include meetings, rallies and processions, blockades, mass violation of law or civil disobedience, hunger strike, sit-in-demonstration, mass signature campaign, gherao or general strike, according to the level to be at different stages of the movements.

That agreed, and every form of voicing protest cannot be supported by any right-thinking, sober person, even if that is taken to in the name of uniqueness and novelty to draw attention of people. Doing whatever comes to the mind without any sense of responsibility and dignity cannot be equated with freedom. Freedom is not license to

do anything. It is also guided and governed by the laws of social necessity. Everyone sane and socially-conscious is well aware of this. From such a point of view such practices of 'hugging and kissing' in public can never be termed an acceptable new or novel form of movement. Rather it is a sort of gesture that amounts to obscenity and vulgarity.

We know in life there are things and acts that are generally speaking beautiful in their privacy; they lose their charm and beauty if brought out of covers. Also, everything has to be placed in the perspective of proper place, time and person. Flaunting their demands in what they claim to be ways unconventional, these youngsters are in effect reflecting indecent anarchical gestures which is detrimental to the objective that inspires people in protests and movements and not at all complementary to the fervour of the latter.

It is true that the youth represent the force that awakens the country. At all ages it is the youth who have ventured to usher in changes through protest, revolt and even self-sacrifice. We had witnessed such fervour in the valiant teenage martyr Kshudiram, Bhagat Singh and such other flowers of the country who are the epitomes of revolutionary ardour and audacity. They showed what can be termed an ethical way to protest. Again, not long back—the courageous protest by the people particularly youngsters of Delhi against the gangrape of young physiotherapist student *Damini*, braving worst police atrocities or the 'Occupy Wall Street Movement' that shook the entire Western world can be cited as further examples of democratic protest movements worth the name.

Obviously, the 'hugging and kissing' do not match the pattern and cannot and do not deserve to receive social approval. Breaking conventions presupposes something higher and effective be raised to be followed, and not parading in indecent insolent actions. From this perspective, the said gesture and acts of some youngsters rather belittle mass movements and undermine the ethics and morality of movements. Our earnest appeal to the aggrieved and enraged youngsters adopting such form to voice protest is that while their spirit of protest and fighting injustice is praiseworthy, they need to desist from adopting forms that would jeopardize the cause they intend to uphold.

## SUCI (C) denounces BJP Government's decision to end support to Palestine

Comrade Provash Ghosh, General Secretary of SUCI(C) has issued on 23 December the following statement on the BJP Government's decision to end support to Palestine:

The Socialist Unity Centre of India (Communist) denounces in strongest terms the reported move of the BJP-led Government to end support to Palestine at the U.N. Ever since Independence, forced by the strong anti-imperialist, pro-Palestine sentiments of the Indian people, the successive Indian Governments supported the cause of Palestine. But now, the bourgeois Indian state, from its imperialist desire, is coming ever closer to US imperialism and is establishing close political, diplomatic and defence ties with the US and its allies. From this design the Government is veering towards establishing friendly relations and military ties with US's close ally Zionist Israel, which is brutally trampling the rights of the Palestinian people, and is guilty of killing countless Palestinians. It is this pro-imperialist stand that is manifested in the Government's reported decision to reverse the previous policy of support to Palestine. SUCI(C) strongly condemns this decision, which goes against the people's will, and we call upon the Indian people to forcefully raise the demand that the Government must desist from adopting the pro-imperialist policy of ending support for the just cause of Palestine.

## Joint observance of protest week by left parties

At the call of left parties to observe all India protest week from 8 to 14 December, 2014 against anti-people policies of central BJP led NDA government like price-rise, black money, increased FDI in insurance and saffronisation of education, etc. as well as against communalism united joint programmes were held at different places in the country by different combinations from among the CPI, CPI(M), SUCI(C), CPI(ML) Liberation, RSP and FB, M.C.P.I.(U), CPI-ML (New Democracy). Everywhere these added inspiration to people pinning hope on united left movement.

In **Delhi** a protest march from Mandi House to Jantar Mantar followed by a protest demonstration at the Parliament Street was held. In **Telangana**, the left parties organized procession and public meeting at **Hyderabad** on 14 December in culmination of the protest week. In **Andhra Pradesh** public meetings were held at **Anantapur** and at **Vizag**. Also district level programmes were held at **Vijayawada**, **Tirupathi**, **East Godavari**, **Kadapa** and **Prakasam** districts. In addition, a bus yaathra was conducted by 10 parties in the second week of December to visit the **villages of Telangana** where many peasants committed suicides. The programme culminated in a dharna at **Hyderabad** on 11 December demanding adequate compensation for the bereaved families and proper measures to prevent suicides of the peasants.

At **Bhubaneswar** a joint meeting of left parties was held on 10 December. Joint programmes of different left parties were also held in **Tamilnadu**, in different parts of **Chennai**, at **Kallakurchi** in **Villupuram** District, in **Salem**, **Virudunagar**, **Madurai**, **Cuddalore**, **Karur**, **Theni**, **Dindigul** and **Pudukottai** districts.

In **West Bengal** a massive rally and sit-in were held in **Kolkata** in front of the Lenin statue in central **Kolkata** on 11 December jointly by left parties. Joint programmes were also held by the left parties on 6 December against the menace of communalism being fanned up by the RSS-BJP combine all over the country; there was a rally in **Kolkata** and a public meeting at **Tamluk** in **East Medinipur** district. At **Guwahati** in **Assam** parties organized a state level protest rally on 10 December. At **Muzaffarpur** in **Bihar** a united massive dharna was organized after which a memorandum with a 12 point charter of demands was submitted to the DM. District organizing committee SUCI(C), **Sagar**, in **MP** organized a protest dharna on 14 December. At **Mumbai**, a candle march was held in condolence of the school children massacred in **Peshawar** jointly by the SUCI(C), **CPI**, **CPI(M)** and **CGPI** on 19 December. A joint silent march was also held at **Patna** on 20 December on the same cause. A joint rally of left parties was held in **Moradabad** in **UP** on 14 December.

## German-Sanskrit controversy

# Language teaching serves for acquisition of higher knowledge, communication and professional use

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the regional languages (included in 8<sup>th</sup> Schedule), Sanskrit or, in cases, a suitable foreign language.

### Sanskrit as a language

Sanskrit as an ancient language is no doubt one of our richest legacies. But judgement on desirability of teaching-learning of Sanskrit as a compulsory language subject must be arrived at dispassionately based on reason and unskewed historical facts. Its value can neither be ascertained on the ground of tradition. The moot point concerning tradition is whether that is beneficial to mankind at any prevailing time. Tradition of man can not be greater than man himself. When and if we forget that, we lose both man and his tradition. Nor can judgement be made on any liking or disliking to the language, here Sanskrit. Of course, proficiency in any language is always a desirable qualification. Any student with interest in ancient history or literature and selecting Sanskrit as his choice must have the facilities to undertake study of this ancient language at higher levels including research.

In fact in human history, there have been many languages which are now regarded as classical languages. Many of those have had a significant role in development of human knowledge and civilization during the periods they flourished. But since then their historical role has become exhausted to leave the path open for other languages, which might even have originated from those ancient languages. In a similar fashion, there have been ancient culture, arts and literature, sculpture and architecture that have been replaced by their modern counterparts in later times. Today, at the modern stage of human civilization people study them carefully and exhaustively, and that is the most scientific method too, when they intend to open new chapters of human civilization. Those contributions of the ancient time are now regarded as ancient subject category. That does not diminish the significance of those language, culture, or the sorts. Rather such studies help bring out their precise role in human civilization. By this measure Sanskrit must be regarded as a rich contribution of its period, which expressed the then most developed thoughts and knowledge in the best possible way that could be reached at that time. And it must be studied in this perspective as one of our

richest legacies.

But at the same time, it cannot be denied that Sanskrit fails on all three counts referred above. Whereas Sanskrit (meaning refined) has been the medium of instruction, and emerged as a classical and liturgical language in which grammar, science, religion and philosophy were written, the everyday language of people was Prakrit (meaning *from prakriti* for natural or common) or the different dialects. Sanskrit belonged to the wealthy and educated classes and was taught only to upper castes and then only to Brahmins and priests. Education in Sanskrit was even denied to lower caste students. It thus happened to serve the interest of the upper caste, that is of the Brahmins. In fact, Sanskrit was never the language of people of this land. In the words of Vivekananda, the great Vedantist : "In our country, owing to all learning being in Sanskrit from the ancient times, there has arisen an immeasurable gulf between the learned and the common folk". (Complete Works: volume 6)

If Sanskrit had lost its position, it was because of its getting more and more restricted to a smaller and smaller section of population and more and more limited use as the language of liturgy alone. The Bhakti movement led by such personalities like poet-saints Kabir or Tulsidas was born as a reaction to this use of the language of Sanskrit as the language of upper caste or the priests, in addition to being directed against ritualism and caste system of the then Hinduism. Kabir wrote his *dohe* in Braj Bhasha, Tulsidas in Braj and Awadhi, Tukaram and Namdev in Marathi, Nanak in Gurmukhi. Even several tribal languages without scripts have successfully survived as means of communication in contrast to Sanskrit fading out into a closer and closer niche. And presently, Sanskrit is by no means a language of communication of any people in any part of the country or the world.

Secondly, it is true, as claimed by some experts that many remarkable linguistic/ poetic/ mathematical works were written in Sanskrit in ancient times in India. But the thoughts and knowledge they conveyed pertained to their respective times, namely of the then feudal society. Even with its perfect grammar, its capacity for poetry, its synonyms and metaphors, Sanskrit cannot serve as a suitable medium, a vehicle for acquisition of contemporary knowledge in any of

the modern subjects, like science including social science, or philosophy. Thus the rich contributions of Sanskrit can be of interest for research on its evolution. Certainly Sanskrit is among the best choices to be preserved academically rather than including it for a few years in schools. By no means can it augment production processes of the present time, both material and intellectual. Nor, would proficiency in Sanskrit give the student any advantage in the vast and multifarious job market of today.

It is true that Sanskrit is claimed as 'more perfect than Greek, more copious than Latin, and more exquisitely refined than either.' It is held to be the most structured language in the world characterized by a "context-free grammar" which is monitored by a finite set of rules which may go, as in the Paninian Sanskrit, to as much as 3959 rules. Panini's work is considered one of the world's earliest work in linguistics and phonetics and that foundation for most modern linguistics, with its grammar most detailed or logical. Yet a few years of studies of Sanskrit in schools can fetch the students some good marks, but cannot give students even a glimpse into the immensity of the language's grammar without which it is not possible to appreciate the richness of its literature too.

It is really unfortunate that questions are being raised even after great scholars of Sanskrit like Rammohan Roy or Ishwarchandra Vidyasagar left their precise opinions on the issue. Nearly two hundred years back (in December 1823) Rammohan, while writing to Lord Amherst, stated clearly "...a Sangsrit school under Hindoo Pundits ..... This Seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practicable use to the possessors or to society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtleties [*sic*] since produced by speculative men, such as is already commonly taught in all parts of India.

"The Sangsrit language, so difficult that almost a life time is necessary for its perfect acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost

impervious veil is far from sufficient to reward the labour of acquiring it."

Vidyasagar, another leading Sanskrit scholar of his time and the then Principal of the Sanskrit College in Calcutta, clearly explained his plan to Dr. Mouat, the then Secretary of the Council of Education (October 1853) writing: "Leave me to teach Sanscrit for the leading purpose of thoroughly mastering the vernacular and let me superadd to it the acquisition of sound knowledge through the medium of English and you may rest assured that before a few years are over I shall be enabled ... to furnish you with a body of young men who will be better qualified by their writings and teaching to disseminate widely among people sound information.." And for such a Sanskrit teaching he himself took resort to writing a Sanskrit grammar in an easier way to help students learn it with less rigorous efforts. Moreover in the curriculum he framed for the Sanskrit College he had added (Notes on the Sanscrit College: 1852) : "The study of mathematics in Sanskrit should be discontinued... I wish to substitute the pursuit of it in English, whence in less than half the time now given to it an intelligent student will acquire more than double the amount of sound information that he could obtain by the most perfect acquaintance of all that exists in the Sanskrit language in the subject" .

Even Vivekananda clearly opined : "This Sanskrit language is so intricate, the Sanskrit of the Vedas is so ancient, and the Sanskrit philology so perfect, that any amount of discussion can be carried on for ages in regard to the meaning of one word. If a Pandit takes it into his head, he can render anybody's prattle into correct Sanskrit by force of argument and quotation of texts and rules." (Complete Works: Volume 3)

It is universally acclaimed that a language appears in human history out of the necessity of life and society, as a vehicle of thoughts, as means to express the thoughts and knowledge of any time to communicate them to others. In course of its development as such a vehicle and means of communication, a language comes into interaction even with other languages. The language which is really alive, dynamic and creative, assumes more and more flexible shape incorporating newer and newer ingredients, elements and expressions even from other

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## German-Sanskrit controversy

# Thwart ominous saffron brigade attack on education

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languages to cope with the demands of life, knowledge as well as epistemology. On the contrary, the language which for historical reasons ceases to act as efficient means of communication among larger masses of people and thus sets up barrier for itself towards greater and greater flexibility and adaptability ultimately dwindles and becomes defunct. Even very rich classical languages which gave birth to many modern languages provide glaring instances, (for instance Latin).

Besides it is universally acclaimed that with development of modern life and civilization, not only have the sphere of knowledge and experience of mankind expanded phenomenally, with newer and newer problems of life being solved and questions resolved, mankind is ceaselessly coming face to face with newer and newer contexts. To survive and develop modern languages must take those contexts into cognizance and incorporate these. A context free grammar structured by finite set of rules would really make the language shackled and eventually lifeless for the contemporary world, instead of making the language a superior one. Here again Sanskrit fails the test of time and reason.

That Sanskrit education went hand in hand with reversal towards the *Vedic-Vedantic* past instead of looking ahead towards modern world, was also apparent to men like Rammohan – Vidyasagar, though they were themselves acclaimed Sanskrit scholars of their days. Thus while in the twenty-first century, the BJP-RSS combine hold brief for restoration of old pride of the '*Vedic Sanskrit*' as the greatest question of the hour, in the nineteenth century Rammohan opined: "Nor will youths be fitted to be better members of society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, etc., have no actual entirety, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better... the Sanskrit system of education would be the best calculated to keep this country in darkness". Urging the government for promotion of a more liberal and enlightened system of instruction, for improvement of people of the country, Rammohan (December 1823) suggested a system "embracing mathematics, natural philosophy, chemistry and anatomy, with other useful

sciences....". A few decades later (September 1853) in his letter to Dr. Mouat Vidyasagar, too, added "For certain reasons ...we are obliged to continue the teaching of the *Vedanta* and *Sankhya* in the Sanskrit College. That *Sankhya* and *Vedanta* are false systems of philosophy, is no more a matter of dispute today. ...Whilst teaching these in the Sanskrit course, we should oppose them by sound philosophy in the English course to counteract these influences".

### **Sanskrit and religion: the ominous portent of the present move**

Today when the question of teaching Sanskrit, even making it a compulsory subject in schools is being raised, in addition to all those issues referred to above, certain crucial aspects involved in the move are to be taken into proper account. It cannot be ignored that since its heydays, Sanskrit is identified with the Hindu religion and its rituals and accompanying pride tending to chauvinism. Naturally, if students belonging to non-Hindu belief are forced to study Sanskrit, it would inevitably give rise to resentment, and lead to unwanted tensions between the different religious communities. Already introduction of Hindu rituals, like *Suryapranam*, i.e., praying to the Sun god in schools to be performed compulsorily is vitiating the ambience there. Besides, secular education categorically demands that education would be totally free from any religious content or practice. Hence compulsory teaching of Sanskrit in place of a modern Indian or European language would not only harm the interest of education, but also have catastrophic consequences for the society.

The move, thus does not remain an innocuous course correction measure in connection with compulsory language teaching in schools. It signals a much more dangerous portent. We have already pointed out that with their nefarious scheme of saffronization, the BJP – RSS combine are trying to totally ravage the scientific and secular democratic education of the country, to whatever extent that may still be existing. The Sanskrit issue is adding fuel to that devastating fire of destruction. Besides, in the name of our national heritage and restoration of our ancient pride on the one hand the BJP – RSS combine are

propagating all sorts of obsolete, obscurantist ideas to destroy scientific bent of mind and democratic values, thereby bringing about fascization of culture. At the same time they are posing their skewed view of national heritage and pride against the modern scientific outlook and approach towards life and even holding the great personalities of our past like Rammohan, Vidyasagar and others who fought lifelong to build up the modern Indian nation responsible for having destroyed our Sanskrit education system. Unabashed, rather arrogant, they are dishing out one proposal after another. The more recent proposal to make *Gita* a national scripture or to include Vedic scriptures in school syllabus in the name of making students conscious of water management problems, HRD ministry circular to observe 25 December as 'good governance' day marking it as the birth anniversary of AB Vaypayee and Madan Mohan Malaviya, instead of observing it as Christmas Day are all glaring instances of the sinister design. The recent carefully planned campaign of forcible reconversion of Muslims or Christians in Agra is another detestable attempt. These show that the saffron brigade is coming out with an all-out attack. With these, the RSS- BJP combine are fanning up the religious sentiments of the majority community, and are whipping up communal sentiments and fratricidal strife. But this they are doing from no love for their Hindu religion, Sanskrit language or for any noble, honest cause. Nor are they keen to provide proper sound education to the entire people. They do not have any good intent to do away with the maladies of the education system that have been brought by the Congress led governments through their series of reforms leading to virulent curtailment and rampant commercialization of education, so much so that common people are being robbed of virtually the minimum decent education. Over and above, even those privileged section of students who can have education as yet, the saffron brigade are trying to provide them with an education far removed from the highest knowledge of the day, from a genuine scientific secular education that has developed in this country as a result of long arduous struggles of the stalwarts of the Indian renaissance. The saffron brand of education, as mentioned, is based on obscurantist and blind

faith bereft of rationality. Thus instead of equipping the country's future generation with knowledge required for progress, they are dragging the country towards what we have left far back, towards catering education on backward thoughts that can only have disastrous effects on people. And with this brand of religion based education, they are trying to drive a vertical cleavage into people, trying to shatter the unity of common toiling people, Hindu and non-Hindu alike. It cannot be overlooked that both these two inseparable partners of our populace are also relentlessly fleeced by the totally moribund extremely crisis ridden capitalist system of the country. Despite all their frantic efforts the ruling monopolists inevitably fail to find any way to get over the all-out crisis they have dragged the country into. Naturally this is generating strong resentment in all sections of exploited people cutting across religion, race, language and any such divisive traits, with propensity to develop into powerful mass and class struggles against capitalism leading ultimately to revolutionary struggles. The rulers in their turn are aware that oppression may not lead them to solve their problem. Instead as only respite they are taking to any and every sort of nefarious means to shatter the unity of toiling people so that they are not able to develop powerful united movement against the rulers. Whipping up of communal frenzy and thereby shattering the secular fabric of the country, to whatever extent it may be still existing are plainly directed towards this end.

The RSS-BJP combine, who are trying their utmost to win the confidence of the ruling class as their most subservient agent, are now coming up as the darling of the monopolists. So they have taken up this aggressive saffronization agenda of theirs to serve the interest of the ruling capitalist class. On the one hand they are remoulding education to turn people into dehumanized robots without any rational frame of mind, without any courage to face life. On the other, from the anti-revolutionary interest of the ruling class, they ceaselessly vitiate the communities to disrupt anti-capitalist class and mass struggles. We appeal to the people of India to be alive to these dangers smacking of venomous fascistic trends and determinedly fight the divisive communal politics of the BJP and the Sangh Parivar.

## In protest of dastardly Peshawar massacre

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fostered to buttress their sinister hegemonic interest and international gangsterism have emerged as most dreaded terrorists and death merchants, precipitating worse than medieval barbarism and lethal violence, orchestrating carnages and cowardly targeting innocent people even children to flaunt their might. In reality, these religious fundamentalists and wanton killers have no religion, no country, not even the propriety to call themselves human beings. They have been produced by forces of reaction to hold mankind into ransom and regale with a killing spree in subservience to the vested interest. It is imperative that these ferocious forces are firmly dealt with and completely isolated from the people. But, the rulers of the capitalist-imperialist countries are failing to protect the people from these blood-thirsty forces. It is clear that the government of Pakistan also, instead of freeing the people from the clutches of these barbaric forces, has shown leniency towards the latter and thereby virtually created opportunities for them to engineer such a dastardly killing.

While conveying our heartfelt condolence to the bereaved families, we call upon people of the world to rise above race, religion, region or ethnicity, cement their unity, come out in the streets, intensify anti-imperialist anti-communal movement and release a fierce ideological struggle against fundamentalist doctrines to stop the murderous run of the Talibanis and the ilk, no matter which place they belong to, which language they speak and which religion they claim to profess.

## Polit Bureau of the Communist Party of Pakistan on the Peshawar Massacre

The audacious attack on the Army Public School in Peshawar is an open attack on the very core of the state of Pakistan. The Communist Party of Pakistan condemns in the strongest possible terms this barbaric massacre of 142 lives in total, out of which 132 brutally murdered in cold blood victims were innocent children, an outcome of the policies continually adopted by the state of Pakistan. All those forces and institutions must be held responsible for this act of cowardice. Those forces are sided with the US imperialist bloc, following directions from Saudi Arabia to unleash a bloodbath on the working people in the neighboring Afghanistan, and have long since been exporting nasty terrorists and terrorism all over the world. Stern actions must be taken against all those who openly advocated for inviting the Taliban to establish their offices in the provincial capital and announced their hearty allegiance by offering them their own self-run religious seminaries (Madressas) as the front offices for Taliban .

All over the country there are 128 Pakistan Army-run public schools, where predominantly enrolled are children of the military and elite class of Pakistan, now under fire from the Taliban. The whole country mourns together for every victim of this heinous barbarism in Peshawar like they were the children of each one of us.

The CP of Pakistan reiterates its demand that the state authorities pledge to restore sanity after all and adopt sincere policies against religious fundamentalism and terrorism.

The CP of Pakistan notes that Pakistan is no more practically viable to survive on the terms of its previous foundation. In order to remain in existence, it has to sharply wean off its theocratic ideals by separating theocracy from the affairs of the state once for all, and take decisive actions against the prevailing religious, sectarian and all fundamentalist tendencies in the country.

A secular democratic state of the voluntary federated nationalities must be established in the larger interest of the working people of Pakistan and for progress and ever lasting peace in the region and beyond.

## Religion-Based Politics is Anti-Democracy and Anti-Civilisation

Comrade Mubinul Haider Chowdhury, General Secretary, SPB (Marxist) voiced strong condemnation of the barbaric way in which arch communal group of Pakistan perpetrated massacre in a school on 16 December, it being utterly anti-democracy and anti-civilization. It has become an imminent task at this hour to develop powerful movement against the heinous reactionary forces perpetrating these acts who have risen to the present shape directly aided by the capitalist-imperialist rulers.

## SUCI (C) denounces drastic budget cut in health

Comrade Provash Ghosh, General Secretary, Socialist Unity Centre of India (Communist) in a statement issued on 24 December, 2014 denounced the recent Central Government decision of slashing 20% of approved health budget from the allotment of 2014-2015 which is no doubt extremely anti-people and a fierce attack upon the common people who are dying like cats and dogs denied of any medical aid and life saving medicines.

This step coming just at the heels of deregulating price of 108 important essential medicines, a couple of months ago will lethally hurt our disease-stricken, disaster afflicted, malnourished countrymen who are easy victims of common, preventable and communicable diseases due to lack of health infrastructure and poor supply of especially life saving medicines, derived from one of the lowest health spending in the world by any government, that stands at less than 1% of GDP.

Whereas defence budget of the government is abnormally high and annually escalating, spending on sophisticated military weapons are ever increasing, expenses for luxurious facilities for the ministers, MPs and administrators are inflating, such harsh curtailment of budget for essential sectors like health, education, food, fuel, etc., are thrust upon people by the successive central governments and thus exposing the hoax of Modi Government also.

We call upon people of the country to protest against this heinous move, to come out to foil this manoeuvre and to develop mighty movement against it.

## SUCI (C) strongly condemns brute killings of innocent people in Assam

Strongly condemning the ongoing brutal killings of near about 100 unarmed innocent poor Adivashi people in different districts of Assam reportedly by the terrorist outfit known as Songbigit faction of the National Democratic front of Bodoland that started from Tuesday, the 23 December, 2014, Comrade Provash Ghosh, General Secretary of the Socialist Unity Centre of India (Communist) in course of a statement issued on 25 December said that indulgence in indiscriminate killings of innocent people by the terrorist outfits instead of bringing any kind of relief by the government to any section of the people very definitely acts as a boomerang bringing in its wake more death and destruction. Condemning the callous role of the Government of Assam for its total failure to suppress this communal flare up to nip it in the bud, Comrade Ghosh demanded full guarantee of life and property of the common people, adequate compensation for those who are dead and injured and stringent punishment to those who are involved in this heinous crime. He also urged the marauding forces to desist from indulging in such inhuman and barbaric acts so as to restore peace, amity and unity amongst the people of Assam.

## SUCI(C) strongly protests draconian ordinance on land acquisition

In a statement issued on 30 December on recent land acquisition ordinance of BJP-led Central Government, Comrade Provash Ghosh, General Secretary of SUCI (Communist) said :

“In the name of development, this ordinance is nothing but a heinous policy for snatching lands from the peasants in the interest of the domestic and foreign multinational corporations particularly those MNCs who want to invest huge capital in real-estate business. As a result of this ordinance millions of poor and middle peasants will be uprooted from their lands and will add the numbers of the street beggars. We strongly protest against this draconian ordinance of the Modi Government and demand immediate withdrawal of it and call upon the democratic minded people of the country to raise their voice of protest against it.”

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