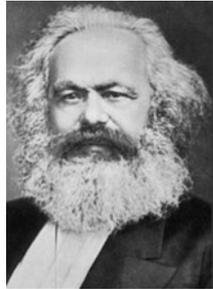


Proletarian Era

Volume 46 No. 14
March 1, 2013

Organ of the SOCIALIST UNITY CENTRE OF INDIA (COMMUNIST)
Founder Editor-in-Chief : COMRADE SHIBDAS GHOSH

Price : Rs. 2.00



5 May, 1818 — 14 March, 1883

Everyone who knows anything of history also knows that great social revolutions are impossible without the feminine ferment. Social progress may be measured precisely by the social position of the fair sex (plain ones included).

KARL MARX
(Letter to Kugelmann)



9 December, 1879 — 5 March, 1953

Under capitalism there are no real "liberties" for the exploited, nor can there be ... "liberties" are the privilege of the exploiters. Under capitalism the exploited masses do not, nor can they ever, really participate in governing the country,even under the most democratic regime, under conditions of capitalism, governments are not set up by the people but by the Rothschilds and Stinneses, the Rockefellers and Morgans.

J. V. STALIN
(The Foundations of Leninism)

TMC role vis-a-vis mafia activities at Garden Reach of Kolkata

Latest of anti-people activities of Mamata-led government fanning up mounting disillusionment of people

A recent severe clash between two armed groups, one standing for the Trinamool Chhatra Parishad (TMCP) and the other for the Chhatra Parishad (CP), the student wings respectively of the Trinamool Congress, TMC, the ruling party in the state of West Bengal and the Congress, the ruling party at the Centre, went well beyond the immediate issue of filing of nomination papers for student union election of a local College at Garden Reach, Kolkata. Certainly it was one of the many, almost usual, violent incidents centring round student union elections that are taking place in the state with the TMCP in virulent offensive role, aided and abetted by the police-high ranking political leaders-college administration, in the same way as the SFI, the student wing of CPI(M) used to act less than two years earlier. But in course of events the Garden Reach clash let open still more stings and venoms.

The contenders were largely two groups of goons led respectively by two mafia dons, one some Md. Iqbal, local TMC councillor-cum-Borough chairman and the other Mukhtar. Both of them once helped CPI(M) to wade through grabbing votes in their own

mafia style. After all, the state has passed through a *change* only less than two years back! It was enough for these dreaded and powerful mafia dons to change their positions, with Iqbal taking refuge in the TMC and helping TMC in the last electoral wins and Mukhtar switching over to the Congress. Garden Reach, the venue and dockyard of Kolkata, is traditionally and notoriously ruled over by mafia dons and gangsters for the thousand and one lucrative legal-illegal sources of the port including the presently hiked illegal real estate business, all along with the backing of the governments, irrespective of their hues. Ferocity and vulnerability of the area and the reach of the long hands of the dons will be evident from the facts that here, nearly three decades back during CPI(M) rule, one top-ranking police official, the DC(Port), was hacked to death when he dared to raid a den single-handedly and an important eye-witness of the murder reportedly committed suicide inside the Police headquarter Lalbazar, itself.

This time too, the incident really reflected a fierce tussle between the two mafia dons, Iqbal and Mukhtar, to win control of the area. In that

tussle, as the full glare of electronic media gadgets revealed clearly to people of the state, the said TMC councillor venomously instigated his group in broad daylight in the open arena of a public road. A charge by a band of youths followed. One of the youths, identified as a TMC activist, extortionist and gun-wielding bodyguard of the councillor, shot at point blank range and killed a police official on the spot. It further revealed that the police official might have tried to intervene in the attack on a youth who belonged to none other than the TMC itself. The youth was injured, the official dead. The assailant along with a few others also armed and charging, were nabbed. But soon there were pressures on the police; a prominent minister of the TMC government, known to be influential from his closeness to the Chief Minister as also influential over the mafia-dons of the area as the king-pin, was found in the TV footage holding Mukhtar responsible for the killing and pleading innocence for the TMC councillor, Iqbal. The killer youth and his associates were also spared.

Garden Reach game plan

Strikingly the CM known for

her immediate action-reaction-pronouncements maintained meaningful silence and inaction and kept herself busy in enjoying a break with music and fresh air at the seashore of Digha, a tourist spot, thereby letting the events follow their own course. As it appeared from the series, the course of events that might have been laid out by the said minister included framing, arresting and thus eliminating the Congress strongman on charges of killing. Who the target of shots really was, may be a moot question. The injured TMC activist could have been a soft target to easily frame up the opponent strongmen, the police official daring to intervene, coming up in course of events. However, in the face of increasing confusion and resentment in people and even the police ranks, the Commissioner of Police apparently failed to oblige and ultimately intervened; the killers were arrested; Iqbal was sought for. The CM, so far inactive and silent, summarily transferred the Commissioner from the post, apparently on the ground of his delayed action. But people of the state did not fail to see through the move: the Commissioner failed to

Contd. on page 2

Riding on people's movement to power, TMC now hell bent in crushing movement to serve ruling class

Contd. from page 1

comply with the TMC wish for nabbing Mukhtar and letting off Iqbal and his gang. It may be recalled that about a month back, the same powerful TMC minister reportedly threatened policemen of dire consequences when they dared to trouble the don Iqbal, who had confined them as they went to his office to take some of his aides into custody on some definite charges. As the report goes, the CM also reprimanded the concerned TMC minister. However, the latter continues his activities with full vigour standing by the side of the CM in later government programmes tending one to look at the reprimand as an eye-wash, a face-saving measure.

In sum and substance, the mafia raj of Garden Reach, which dates back to the Congress rule since the independence and which found a more organized shape during the CPI(M) rule through the last three decades, continues in full flare yet today. For power and pelf for themselves, both sides, the mafia raj and the major political parties coexist intertwined, of course the ruling party always having the advantage. Today these criminals not only control their business taking shelter behind the political parties, they enter politics, become councilors, borough chairmen or even ministers, thus completing the full cycle of criminalization of politics. Even student politics is not spared, that is also viciously criminalized by the major parties. The recent incident attests to the indelible fact that the TMC follows suit in the most deplorable way. The knot between politics and criminals remains intact. Not only that. The action and reaction of the important TMC leaders, including their supremo, Mamata Banerjee clearly violate all norms of ethics and justice; in clear defiance of brazen facts unveiling in public and transmitted statewide throughout the state through TV, they transgress even the minimum norms of administrative neutrality. As dazzling instance of naked favouritism for petty party interest in serious matters of law and order, administration and governance, they try to hoodwink people by taking action against only the small fries like the youths arrested who are largely pawns in the hands of main culprits, the mafia-dons, and shield their own favourites among the latter upon whom they survive and target opponents who stand in the way.

Of course, the Garden Reach incident was not any isolated phenomenon. The TMCs sustenance upon the criminals and goons has permeated down even to the remotest villages. As it has been in Garden Reach, a large section of dreaded criminals who once acted for the CPI(M) are now switching over to come in service of Mamata Banerjee and her party and are being placed high up in activities. The matter has reached such a pass that already there is developing a bitter power struggle between these newly wedded party high-ups and the relatively older guards who had been active during the TMC rise to power.

For people, such criminalization of politics is never going to be palatable, be it with the CPI(M) or the TMC. The latter came up riding on a massive surge of mass movements that had burst forth against the suffocating situation in the state created by the last CPI(M)-led rule for over three decades. A large section of the common masses from all walks of life was allured by the TMC pre-poll pledge for freeing the state from the noose of virtually fascistic dictatorial domination, where every bit of social activities was monitored by the local CPI(M) activists and leaders in petty party interest and in close collaboration with a corrupt nexus of panchayats-administration-police-anti-socials-promoters-contractors-industrial houses-big business-corporate sector in both rural and urban areas. Any democratic movement was ruthlessly crushed as was evident most fearfully at Singur and Nandigram against villagers protesting forcible grabbing of their lands. However, questions were already coming up in the mind of those people from series of instances, activities and behaviours of the TMC leaders-ministers-activists even during this brief rule of slightly less than two years of the TMC government. The Garden Reach incident, one of the latest additions to that series added fuel to the fire kindling up resentment, even wrath in them.

TMC pouncing upon mass movements

The TMC was pledge-bound to save people from such fascistic attack of the CPI(M) on democratic mass-movements on the burning problems of people's life and on democratic rights of people. In this short time of its being in power, the TMC government has made a shameless turn around. Forgetting about the rich heritage of students'

movement before and after independence, it issued *fatwa* against school students' joining movement against abolition of class promotion through examination, known popularly as pass-fail system. Brushing aside the long history of struggle of the government employees to win their legitimate rights, Mamata government issued orders against their taking part in general strike. As it stood in the last All India General Strike at the call of central trade unions, at the success of the strike in the state even in the face of all *formans* (fiats) issued by the TMC supremo Ms Banerjee, she, visibly perturbed, dared to pitch for banning those political parties which would issue call for bandh. Among the issues that helped the TMC gain massive support was the movement against eviction of farmers and villagers in the name of development and industry. However, soon after assuming power, the TMC government fired upon villagers protesting eviction as for example at Loba of Dubrajpur in Birbhum district of the state. Even with the Singur case, where forcible grabbing of fertile land of farmers in the name of setting up Tata's small car factory, was resolutely fought against by the villagers and where Mamata Banerjee pledged to return the grabbed land at least to those unwilling villagers, the highly expecting villagers found the same Mamata Banerjee now evading the issue throwing it into the vortex of legal battles. One fine morning the state was shocked to find how a professor was harassed and arrested with humiliation for the simple reason of uploading a cartoon on the CM. Curiously enough, immediately later, CM herself did not refrain from sarcastically mimicking the prime minister in a TV interview. A TMC leader, a strong-arm blue-eyed boy described by his higher leaders as vibrant activist, dared to barge into the professors' room of a college and abuse, even assault professors, including lady professors, present there, for being supporters of a different party.

Still not as countless and ferocious as they had been during the CPI(M) rule, these incidents and many such others going on reported or not, attest to the fact that the TMC as the ruling party and Mamata, its all-powerful CM, cannot tolerate any opposition or even slightest of criticism, leave aside opposition, and infringe upon freedom of thought and expression, if it does not match

its intent and brand. They are even ready and active to crush democratic rights and movements of people, much in the line the CPI(M) treaded upon. And along with robbing people of their legitimate rights and the only important means of survival, democratic mass movements, the TMC government and its supremo Mamata Banerjee have started depending on the brute power of police-administration acting in close nexus with the criminals-gangsters and mafia dons all over the state. Day-to-day social life is being controlled by a band of extremely corrupt, arrogant, often violent strong-arms, who are popularly identified as notorious criminals of the locality and who not infrequently are locked into mutual clashes. It is also true that many of these notorious faces were known CPI (M) goons having changed colour overnight with the change of regime. But for the people they remain the same tyrants, the same miscreants. The Garden Reach case is the latest example of such nexus with criminals forsaking all norms of ethics- justice and administrative neutrality.

TMC does not spare education

But the present brief TMC rule is ornamented not just with this malady. One particular issue that Mamata Banerjee and her party hinged upon was their pledge to free education and educational institution from deplorable interference and intervention by the ruling party. Such interference was virtually institutionalized by the CPI(M) through using governmental power, police-administration, and vicious band of goons to extend firm grip of the party upon the governing committees or bodies of schools and colleges or the court-council of universities or the student unions of colleges and universities. Appointment at all levels from a peon to the vice-chancellor, granting of even due benefits to teachers and employees, all day-today activities were controlled by the CPI (M) bosses and headquarters. Even student union elections were marred with threat, even physical assault on students of opponent organizations with the help of branded hated anti-socials from outside; those amenable were allured with offer of jobs and other privileges as well as financial gains through illegal means; the highest administration of schools and colleges already loaded with their pet elements intervened unscrupulously in helping the SFI,

Contd. on page 7

Comrade Provash Ghosh at the Delegate Session of 3rd AIMSS Conference

Educate, inspire, and organize millions of women with the great revolutionary ideology of Marxism-Leninism-Shibdas Ghosh Thought to achieve emancipation

(Speech delivered by Comrade Provash Ghosh, General Secretary, SUCI(C), at the delegate session of the 3rd All India Conference of AIMSS at Thiruvananthapuram, Kerala, on 31st January, 2013)

Comrade President and Comrade Delegates,

First of all let me convey my revolutionary greetings to the fraternal delegates who have come from abroad and to all the delegates present here. Comrades, barring few small states, almost entire India is represented here. And you represent millions and millions of oppressed women of our country. You have gathered here at a very critical situation when all spheres of life in our country i.e. economic, political, social, cultural, ethical, moral in all respects are continuously sinking towards complete ruination. Responding to the call of All India Mahila Sanskritik Sangathana (AIMSS), you all have joined this conference with a view to chalking out the due remedial course i.e. course of revolutionary struggle to uphold the cause of women, the interest of the entire society.

Rising graph of crime on women

You know, the rulers boastfully claim that the country is advancing very fast. Just a few days back, they observed the 64th republic day with usual grandeur. Every year, they ritualistically observe republic day on 26th January, independence day on 15th August and claim that India is developing rapidly. They project a rosy picture of the country's progress. On the other hand we find millions and millions of hapless mothers crying for food in the streets with their babies in the laps. Millions of children are dying of starvation and without medical treatment. When the dusk sets in, we find another darkness descending on the land. Thousands and thousands of mothers and sisters come out to the streets to sell their bodies in order to somehow maintain their families. Women-trafficking has assumed an alarming proportion. Even six and seven year old girl is initiated into flesh trade. There are a large number of fake marriages where the so called husbands keep the wives for few days to satisfy lust and then sell them in the market of prostitution. This has become a roaring business in our country. In place of flowers, the wedding nights are having beds of thorns. Finding the husband a drunkard and debauch, shocked wife either becomes mad or commits suicide.

There is galloping rise in the number of dowry killing, honour killing, female foeticide and infanticide. Eve teasing, kidnapping, rapes, gang rapes are on a spiral. Yet, the rulers claim that the country is advancing fast. In what direction is this advancement then? It is said that a society can be called civilized on the criteria of its attitude to the women. If that be so, could our society be called civilized at all? If this is civilization, what then is barbarism? Even in the barbaric stage also, we did not find these types of bestial acts like rapes and gang rapes, rape of a two year old girl child, of a seventy years old mother. A very horrible situation is prevalent in our country.

Attitude of religion towards women

When such crimes and violence on women are soaring in number, cries and wails of oppressed women are renting the air, prayers, worship, namaz and devotional songs are going on in the temples, mosques and churches in a very peaceful atmosphere. As usual, the priests and clergies are praying to the almighty God. But, tears and cries of the oppressed women do not reach these 'holy' shrines, do not pierce through the four walls of these 'sacred' institutions. Repressed, persecuted women are crying, appealing to 'Yamraj' (the god of death), to save them by granting death. But, these priests and clergies are instead preaching them religious sermons, advising them not to express grievances or give vent to discontent but only accuse their ill-fate for all their miseries and sufferings, accept their predicament as an endowment of god and consider what they are having as divine mercy. They are told that since they had committed sins in the previous lives, they are punished in their present lives. So they ought to accept this suffering peaceably, happily, unconditionally and only then would they achieve salvation. Do you know what has been the attitude of religion towards the women? 'Sankaracharya', the Hindu religious preacher who was called 'Bhagawan Sankaracharya' had no qualms in saying that 'women are the gate to hell.' In Christianity also, there is story of Adam and Eve and

it has been said that the root of all evil is woman. All other religions also reflected same views. This is the attitude of religion to women. On the other hand, we find parliamentary institutions and 'sacred constitution'.

The apologists of bourgeois democracy claim that parliamentary system guarantees equal right to both man and woman. They say that



Comrade Provash Ghosh addressing

there is jurisprudence to provide justice to all, justice to women. They hold that there is police-military to provide security to the country, to the women. But what have we been witnessing? We find that all these are false, nothing but mockery and hypocrisy. These bourgeois leaders are frauds, hypocrites, corrupt in every respect. Always they lie to deceive people. What is the reality? Reality is that there is monstrous slavery, brazen rule of monopolists, multinationals and corporate sectors and the women are languishing in slavery and servitude. Even when the bourgeoisie in the initial days of its rising played a progressive role, its attitude towards the women was discriminatory. It was said that the bourgeois democracy is by the people, for the people, of the people. But their categorization of people did not include women. Women were denied voting right. Even they were denied education. Women in the western countries had to fight for few decades to earn the right to have education, right to vote and the right to contest elections and be elected. Because, after feudalism, capitalism also established another form of exploitation. So, you can understand that the pioneers of bourgeois renaissance and parliamentary democracy could not free themselves from the narrow confines of patriarchal attitude.

Only Marxism explained the cause of subjugation of women

The bourgeois scholars and historians, it is true, discovered in earlier time that first human society

was matriarchal. But they could not scientifically analyze why the earlier society was matriarchal, why and how it was replaced by patriarchal society. It remained unexplained till the emergence of Great Marx and Engels. Bourgeois historians, who studied development of human society, provided irrefutable evidence that the first society was matriarchal. But Marx and Engels for the first time developed a scientific philosophy by coordinating, correlating and generalizing all the particular laws of science, and thereby discovered that like nature, society is also law governed. They had shown by applying dialectical materialism that in a society there is a base i.e. the production system, composed of production relations and productive forces. Based upon that, the superstructure exists. Superstructure is constituted of philosophy, ideology, politics, culture, morality, family life, political and social institutions etc. At a given time, a particular superstructure develops on the basis of a particular base, and that superstructure acts conducive to the interest of a particular base. In a class divided society, the dominant ruling class controls the superstructure. The religious preachers held that the division between man and woman, domination of man over woman has been created by god and hence the same are unchangeable and eternal. The bourgeois ideologues also said in a roundabout way that like that division between manual labour and mental labour, there is division between man and woman. This division is also absolute. Marxism, on the contrary, showed that there is nothing eternal in either nature or human society. Everything changes. A particular phenomenon appears at a given time, and then it goes out of being yielding place to a newer phenomenon. It is law governed. Here let me read out what great Engels said on the question of how division between man and woman and domination of man over woman arose in the society: "In an old unpublished manuscript the works of Marx and myself in 1846 I find the following: 'The first division of labour is that between man and woman for child breeding.' And today I can add: The first class antagonism which appears in history coincides with the development of the antagonism

Contd. on page 4

Comrade Provash Ghosh at All India Women's Conference

While defenders of capitalist rule boast progress, rapes, gang rapes, child rapes galore

Contd. from page 3

between man and woman in monogamy marriage, and the first class oppression with that of the female sex by the male. Monogamy was a great historical advance, but at the same time it inaugurated, along with slavery and private wealth, that epoch, lasting until today."⁽¹⁾ Here Engels had shown that how with the appearance of slave system, patriarchy replaced matriarchy in society. And he further pointed out that so long there would remain class division, division between rich and poor, exploiter and exploited, there would remain this patriarchal society. Great Comrade Lenin also discussed the question of subjugation of woman under capitalism and commented: "In all civilized countries, even the most advanced the position of woman is such as justifies there being called as domestic slaves. Not in a single capitalist country, not even in the freest republic, do women enjoy complete equality? ... We say that the emancipation of the workers must be brought about by the workers themselves and similarly the emancipation of woman workers must be brought about by the women workers themselves."⁽²⁾ Great Comrade Stalin also said: "Not a single great movement of the oppressed in the history of mankind has also being able to do without the participation of the working woman."⁽³⁾ Comrades, in human history, it is only Marxism-Leninism which placed before the mankind how matriarchal society was replaced by patriarchal society on the basis of ownership of means of production. When the means of production turned into a means of property ownership and the slave-master system ensued to mark the beginning of slavery, the patriarchal society came into being. And Marxism has taught us that this patriarchal domination would end only when class exploitation would be finally abolished following overthrow of capitalism.

The Indian context

In this background let us examine the situation of our country. It is known to you all that Indian renaissance started with Raja Rammohan Roy. But he could not completely free himself from the supernatural and spiritualistic outlook. He believed in 'Vedanta', and 'Almighty Brahma'. But he introduced certain progressive reforms. He fought for abolition of the infamous custom of 'Satidaha'

in which women were burnt alive on the burning pyres of their dead husbands. After that, we got Vidyasagar, the first secular humanist, of our country. He was the first man who denounced the Vedanta, the Gita, the Veda and all such religious scriptures. He emphatically stated that these all are false. Discarding all these, he called for introduction of scientific education, emphasized on materialistic thinking. He was an agnostic, materialist. He fought for widow remarriage, abolition of child marriage and polygamy, introduction of secular education and woman education. Facing tremendous obstruction from the male-dominated feudal society, he said with much pain, "You think, with the demise of their husbands, womenfolk turn into lifeless statues; they no longer feel the stings of sorrow, the pangs of pain; the powerful carnal desires are uprooted at once... What a matter of deep sorrow. A country whose men have no compassion, no virtues, no sense of justice and injustice, no distinction between good and evil, no judiciousness, whose prime task and sole virtue is to comply with religious injunctions and customs; may the unfortunate womenfolk not get born in the country."⁽⁴⁾ He said another remarkable thing. Please take a due note of it. Although he did not have the opportunity to be acquainted with ideas of Marx and Engels, still it struck his mind that, "The women are relatively weaker and due to faulty social regulation quite subservient to man."⁽⁵⁾ But, the situation was completely reversed by Vivekananda, another renowned personality of the soil. On the one hand, he raised the banner of nationalism while on the other hand he raised the banner of Vedanta. And by that, virtually he obstructed the advancement of the socio-cultural movement initiated by Vidyasagar. Now let me refer what Vivekananda preached as ideal of women. Speaking on the question of education, he said: "The women of India must grow and develop in the footprints of *Sita*. *Sita* is unique. She is the very type of true Indian woman, for all the Indian ideals of a perfected woman have grown out of that one life of *Sita*... There she will always be, this glorious *Sita*, purer than purity itself, all patience, and all suffering... Any attempt to modernize our women, if it tries to take our women away from that ideal of *Sita*, is immediately a failure as we see every day."⁽⁶⁾

Again let me read out what Gandhiji, the prominent national leader, said on this question: "Men and women are complimentary to each other. Man is supreme in the outward activities and therefore he should have a greater knowledge thereof. Home life is entirely the sphere of women and therefore in domestic affairs, in the upbringing and education of children women ought to have more knowledge. Unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed... It is from *Sita* and *Draupadi*, *Sabitri* and *Damayanti*... that women today can derive strength and guidance for heroic conduct."⁽⁷⁾ Now I am quoting Rabindranath, another very important personality of Indian Renaissance. On woman's education his observation was like this: "Since physical structure and nature of mind of women are different from those of men, their spheres of activity are naturally different. From a kind of rebellion tendency, a section of women refuse to accept this basic truth. They argue that fields of activities of both men and women ought to be the same. This is nothing but a mere manifestation of accumulated grievance. Reason for this grievance is that men in course of pursuit of their own specific activities have become dominant in various spheres. On the contrary, the women in most of the areas are obliged to remain obedient to men. They do not consider this obedience as inevitable. If men in course of exercising their power against the very soft nature of women keep them subjugated by binding them in superstitious beliefs, then it has to be admitted that slavery of women is natural. The moot point is that it is only natural for women to become mother and wife. But slavery can never be natural for them. Women by nature are much affectionate, tender in feeling. If they were not so, children could not be reared, families could not be held together. Society has always given importance on this affectionate nature of women; hence the very obligation of women to society lies in giving love and affection. On the other hand, society always emphasized on the physical strength of men and hence men's obligation lies in protecting society with their strength."⁽⁸⁾ Now you see that Vivekananda, Gandhiji and Rabindranath reflected same views

on woman as opposed to what Vidyasagar believed. Later, it was Saratchandra, the revolutionary humanist litterateur, who carried forward and further developed the ideas of Vidyasagar. While the outlook of Vivekananda, Gandhiji and Rabindranath was governed by spiritualism, religious and traditional beliefs, the approach of Vidyasagar and Saratchandra's was scientific, materialistic. A controversy arose at the time of freedom movement centring on the question of participation of women in it. While conservatives and traditionalists opposed any such participation of women in freedom struggle, eminent uncompromising novelist Saratchandra strongly supported the same and said, "For independence of the country, it is essential to have combined initiative of both men and women. Otherwise, nothing would happen. I know that if both boys and girls come out to work together, there will be barrage of slanders from various quarters. Let them do so. Should we stop working because some slanderers are shouting aloud? How can those who cannot forsake so called name and fame for the sake of the country, claim to have made sacrifices?"⁽⁹⁾ Saratchandra also provided very valuable lessons for woman so that they could free their mind from shackles of traditionalism. These were discussed in his celebrated novel, 'Shesh Prashna' (The last question) where he said: "Among various happenings in life, marriage is one - nothing more than that."⁽¹⁰⁾ Further he said: "Those who issued the edict that wives are only meant to bear child, did not only showed affront to women but shuttered the road of their own development."⁽¹¹⁾ He fought vehemently against the concept of "*Putrarth kriyote varja*" i.e. a wife is necessary only for giving birth to a male child. On this he said, "Those who made to wear ornaments with the variegated opulence of coaxing words and declared that fulfillment of life lies in becoming mother had deceived the entire womenfolk."⁽¹²⁾ So far as I know, these advanced views of Saratchandra even could not be found in the literature of Western Renaissance period. You know that great Marxist thinker Comrade Shibdas Ghosh with much appreciation characterized Saratchandra as a powerful uncompromising humanist thinker of Indian Renaissance and found him having come very close to the

Contd. on page 5

Comrade Provash Ghosh at All India Women's Conference

Patriarchal domination would end only when class exploitation would be finally abolished

Contd. from page 4

thoughts of socialist revolution. So you see that there were two diametrically opposite trends in Indian Renaissance. One was advocated by Vivekananda, Gandhiji, Rabindranath; another held aloft by Vidyasagar and Saratchandra. But the former was the dominant trend because our national freedom movement was led by the Indian national bourgeoisie who, for definite socio-political reason, assumed a compromising attitude towards feudalism and spiritualism. So they backed and brought to the fore the views of Vivekananda, Gandhiji and Rabindranath. And there was no proletarian revolutionary movement in our soil then because of absence of a genuine Marxist party. The pseudo-Marxists or self-styled communists did not highlight the views of Vidyasagar and Saratchandra. As a result, the dominant Indian mindset even among the city-based educationists let alone the rural illiterate uneducated masses was moulded in conformity with the teachings and preachings of Vivekananda, Gandhiji, and Rabindranath. And that worked behind determination of the attitude towards women even of educated people.

Present India is no different

This we are witnessing even today. I am not touching upon the political question of Indian freedom

Statement about ownership and other particulars about newspaper
PROLETARIAN ERA to be printed in the first issue after last day of February :
FORM IV (See rule 8)

Place of publication : 48 Lenin Sarani
Kolkata 13

Periodicity of its Publication : Fortnightly
Printer's Name : Asit Bhattacharyya
Nationality : Indian
Address : 48 Lenin Sarani
Kolkata - 13
Publisher's Name : Asit Bhattacharyya
Nationality : Indian
Address : 48 Lenin Sarani
Kolkata - 13
Editor's Name : Asit Bhattacharyya
Nationality : Indian
Address : 48 Lenin Sarani
Kolkata - 13

Name and address of individuals who own the Newspaper and partners or shareholders holding more than one per cent of the total capital :
CENTRAL COMMITTEE
SOCIALIST UNITY CENTRE
OF INDIA
(COMMUNIST)

I, Asit Bhattacharyya hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/- Asit Bhattacharyya
Signature of Publisher

1.3. 2013

struggle. I would like to point out only one aspect. Had there been emergence of a genuine Marxist leadership at that time, situation would have been different. That leadership could have upheld the secular humanist banner of Vidyasagar and Saratchandra and working in the continuity of that trend could give rise to yet more advanced proletarian culture after bringing about necessary break due to change of era. It happened afterwards when tears and deep sigh of the millions and millions of oppressed workers, peasants, common people and women gave birth to the real Marxist leadership concretized in Comrade Shibdas Ghosh, the great leader of the proletariat. It was Comrade Shibdas Ghosh who accepted Marxism-Leninism, the highest revolutionary ideology of this era, applied it correctly and concretely in the concrete situation of our country as well as in the obtaining concrete international situation and in the process elaborated, developed and enriched Marxism-Leninism further and brought its understanding to a new height which we call Comrade Shibdas Ghosh Thought. He also provided the most advanced concept of proletarian culture and morality. Based on Marxism, Comrade Shibdas Ghosh explained to the Indian women that, "The society once was also matriarchal. When the question of private property arose in the wake of introduction of agriculture, the society became patriarchal. After agriculture was introduced, men were able to establish their domination on production and division of labour... From then onwards started suppression of women... At that time, men and women fought pitched battle against each other for a long period... This fight went on with a view to forcing the women to accept the domination of patriarchy in society. But the same womenfolk had to yield to such domination in passage of time."⁽¹³⁾ Then he added, "Men and women both make human society. So, in the struggle for social progress, social development and social revolution, as men have their role, women, have also to play equal role... In this revolution, that is, in the achievement of freedom from both capitalist domination and exploitation, lies the emancipation of both men and women. Both are to equally join this struggle. This is free for all strata of women – middle class women, peasant women, and women of working

class. You join this struggle with your total might. This is the only real path of emancipation. There is no second path."⁽¹⁴⁾ This is the guideline provided by Comrade Shibdas Ghosh. I am not here to offer you any guideline as suggested by your leader. I am speaking only on the basis of the guideline provided by Comrade Shibdas Ghosh. For the first time in our country, he provided the guideline for the struggle of emancipation of woman. But he sounded a caution as well. He said, "In course of abiding by the rules and regulations of patriarchal society, women have come today to such a pass that they have not only been habituated in following the same, these creeds and dictions have become part and parcel of woman's life in the form of blind superstitions. Today, women themselves have fallen victim to those superstitions. So, it is often found that in many aspects, women themselves are against the liberty of woman."⁽¹⁵⁾

Women are cloistered in obscurantist thoughts

Why is this happening? It is because the dominant trend of Indian Renaissance had compromised with religion. And all the religious scriptures, mythological stories are composed in such a way as if women are born only to serve the man as slaves and that is the only means for their salvation. For thousands and thousands of years starting from slave society, feudalism to capitalism, patriarchal society has been dominating over the women. And for thousands of years, women have been educated to endure it with pleasure. Mothers, grandmothers have been educating their daughters, and granddaughters on that line. The next generation in turn is also educating its daughters accordingly. This education starts right from the early childhood of a girl. A girl is told that after all she is a woman, she would have to be married and a husband would come in her life. So, she cannot afford to move in this or that way, to speak or conduct in a way she likes, even cannot burst into laughter on being amused. She has only to prepare herself to be an obedient serving wife tuned to abide by the likes and dislikes of her husband. She only has to be a mother and that too of boys and not girls. Sons are welcome, daughters are not. A girl also is habituated to think that if she is not married, her future is doomed.

On the other hand, it would be hard for her to remain unmarried because she would have to face questions from her relations and friends as to who would look after her particularly when she becomes older, her health breaks. What would then be her future? In her married life, if she cannot become a mother of a child, particularly of a boy child, she would be condemned, humiliated, tortured and even murdered. Sometimes a woman also turns insane, even commits suicide if she finds her married life a complete failure or is unable to become a mother. Even if a woman is successful as a teacher or doctor, as scientist or economist or as politician – such achievements are considered by her and others as useless until she becomes a wife or mother. She feels that her womanhood is unaccomplished. This is the prevailing mentality. For thousands and thousands of years, such belief has been ingrained in the cells, blood corpuscles, flesh and bones of women, such customs and habits become part and parcel of their life. Instinctively they feel like this. There is no dearth of folk tales, songs and dramas which preach such thoughts, eulogize such brand of womanhood and thereby seek to educate the women to remain confined to such mindset.

Shackles must be broken

So, serious ideological and cultural struggle is necessary to break these shackles. You cannot free the women from this slavish mentality merely by adopting resolutions, publishing booklets or delivering rostrum speeches. It necessitates profound wisdom, in-depth knowledge, immense patience, perseverance and tactfulness to launch and conduct the struggle for women's emancipation. India is a very vast country. You are to educate millions and millions of women. To educate others, you must be educated first. And you cannot have this outlook without correctly grasping Comrade Shibdas Ghosh Thought, the most developed understanding of the science of Marxism-Leninism. Comrade Shibdas Ghosh also reminded the menfolk that they would also not be free if their wives are kept in chains. A man cannot be a communist without being free from patriarchal mentality. This is also a very difficult struggle. After marriage a man considers that his wife is his property. Wife also

Contd. on page 6

Comrade Provash Ghosh at All India Women's Conference**Men also should understand that without the emancipation of women, their own emancipation would continue to elude them***Contd. from page 5*

considers that since she has given her body and everything to her husband, she has become his property. Views are prevalent that women are to stay indoors, confined to the kitchen, bed rooms and childcare as domestic slaves. Just a few days back, Mohan Bhagavat, the chief of Hindu fundamentalist RSS, expressed this mentality while commenting on the gruesome gang rape of a 23 year old Delhi girl. According to him, women in the cities and towns are inviting their own problems by crossing the 'Lakshman Rekha', that is the line of traditional thoughts and restrictions. Such does not happen with village women whom he called women of *Bharat*. In other words, women could be raped, gang raped, molested and even killed if they dared to cross the boundary line of domestic confinement as imposed by the patriarchal society. As if, women interned in home or living in the villages are not falling victim to rape, gang rape, molestation, torture and domestic violence.

To change this mentality and inflict a crushing defeat on all such vile thoughts of vested interest, what is imperative is a fierce painstaking ideological and cultural struggle. So we need good theoreticians, able propagandists and good organizers from amongst the women. You have to produce dramas, compose songs to propagate your views in aesthetic vehicle. You have to educate the village women in their own language. You cannot eliminate religious approach to life so easily. A prolonged ideological and cultural battle is necessary. So long there is class division, so long the society is divided between rulers and ruled, exploiters and exploited, the thoughts of the rulers would exist. So long human beings cannot determine their own destiny, the proverbial saying that 'man proposes, god disposes' continues to grip the mind; so long men are not dawned upon by the scientific outlook to unravel all the mysteries of nature and correctly understand the history of social evolution and progress, belief in supernatural entity, an invisible hand working behind the nature and pre-determining everything, would not cease to exist. Similarly, so long life would remain hellish, full of unbearable suffering and plight, a mystic belief in heaven in the other world where life is contemplated to be free from all miseries and maladies and abounding in

happiness would continue to have an illusory beckoning, as a kind of consolation. Only socialist revolution would facilitate abolition of the very material base for such religious thoughts to sprout from.

Women liberation linked up with overthrow of capitalism

This class divided system is the breeding ground of religious thinking. On the other hand if you can develop mass movements combining with this imperative ideological and culture struggles, you would be able to correctly educate thousands and thousands of suffering people including the multitude of hapless women. This will work as counteracting force, as anti-thesis against this oppressive patriarchal society. The process of abolition of patriarchal society will start with overthrow of capitalism and establishment of socialism. Although under socialism, women would be equal economically and politically, still there will be remnants of patriarchal mentality in the realm of superstructure. So, serious determined cultural and ideological struggle is necessary in socialism as well to eliminate even the last vestiges of such mentality. More advanced is socialism in the process of relentless conduction of this struggle, faster will be removed the left-overs of patriarchy in superstructure. Ultimately when the stage of communism is reached, there will be the complete elimination of this patriarchal outlook. Those who are votaries of feminist movement also demand liberty of women. But they ignore the fact that this patriarchal society did not evolve accidentally but came in the process of development of production system at a particular stage of production. As I have already said, when society became class divided, matriarchal society was replaced by patriarchal society. And this will remain till the abolition of class division. So by ignoring class struggle, overlooking inexorable social laws and by shouting slogans against menfolk, organizing debates or seminars to share privileges enjoyed by men, one cannot achieve women liberation. Men also should understand that without the emancipation of woman, their own emancipation would continue to elude them. So emancipation of workers and peasants, emancipation of the entire society is linked up with the struggle of emancipation of woman. Men and women must

conduct this struggle combinedly. Struggle must be directed against the capitalist system not against men. So while developing democratic movement on the legitimate demands of women, for liberation of women, main object should be to strengthen the revolutionary movement against capitalism.

Task imperative of AIMSS activists and leaders

Next point comes how to organize the suffering women in this struggle. There are different categories of women, educated women in the cities and towns and illiterate woman in the slums and villages. In the cities, educated women are either engaged fully in domestic work or shouldering dual responsibility of working in offices or institutions as well as looking after the household activities. We find poor women working as labour in tea gardens, textile factories, construction work, mines and agricultural fields. Undoubtedly, as women, they face some common problems. At the same time, there are some specific problems also for each category of women. Our leaders, organizers must minutely study those specific problems. Those problems are to be solved particularly and specifically. The educated comrades who are coming from middle class families must not, out of petty bourgeois mentality and cultural mooring, keep themselves fenced off from those who are coming from slums and village life. Along with other related struggles, it also forms a part of the beginning of the process of their being declassed. Do this unhesitatingly, happily and mix with the women of the slum areas. You should love the women who are engaged as domestic maids as your own sisters. If you feel any barrier in your mind, fight out that petty bourgeois mental complex. Among the middle class women, on the one hand there is dominance of religious superstitions while on the other hand, bourgeois individualism, hankering for luxurious way of life, consumerism, ultra-modernism are widely pervasive. While you would be working among them, unknowingly you might as well be influenced by those unless you are culturally prepared and tuned properly. They suffer from middle class vacillation, opportunism, careerism. You have to fight those phenomena as well. Among the poor women, there is prevalence of religious customs,

traditions, casteism. But they are more militant in their struggle. Since they work together in the factories, mines and tea gardens, it is relatively easier to unite them. AIMSS must send activists to all sections of suffering women. You have to combine all, unite all, and educate all of them in the common struggle for emancipation. I repeat there are some problems common to all women. But there are divergences, differences, particularities and peculiarities as well. By applying Marxian science, you will have to meticulously study all such differences and diversities to develop AIMSS with immense patience and proper knowledge. I will tell the senior leaders that most of you might have become old, but mentally you should remain young forever. More you can grasp Comrade Shibdas Ghosh Thought, younger you will remain in mind. You need to develop your junior comrades as your own children. Out of anger, do not behave with them as an oppressive mother-in-law. Educate them, rear them with affection and love. They may commit mistake. So what? You also commit mistake, we also commit mistake. So do not be harsh, impatient. Your attitude should be just like a caring mother, who could not complete school education, but encourages her daughter to study for the post graduate education with pride. You need to develop the junior comrades like that. Let them supersede your standard through struggle. That will be your success, not failure. Junior comrades should respect the senior comrades as mother. Today, this organization has grown so big. But, at the initial stage, the senior leaders had to face many difficulties. Being educated and inspired by Comrade Ghosh Thought they braved many odds. So respect not only their age and experience, respect their struggle also. Learn from their struggle. Leaders must win the respect and love of the juniors by continuously developing their ideological standard, by dint of their higher culture, heightened organizational ability, dedication and devotion. Set examples before the junior comrades. Create congenial atmosphere, so that junior comrades can express their mind, their differences and criticisms unhesitatingly and with ease. Differences are to be resolved only by arguments, must not be suppressed. Combine both

Contd. on page 9

TMC pledge for freeing education from petty party control falls flat

Contd. from page 2

students' wing of the CPI(M). Such disastrous attacks on education and educational institutions had driven people to desperation, people thus leading them to expect remedy from the TMC. But to their utter dismay, the TMC made a volte-face.

As mentioned above, the TMC has picked up the torn pages of the CPI(M)'s manual to establish its party rule and moves the same way to curb opposition. While clamouring for freeing educational institutions from the CPI(M) brand of 'partyocracy' and establish democracy, the TMC government brought amendment to the provisions for selection procedure of the Vice-Chancellors and the Deans. In the search committee for appointing VCs of universities it replaced the UGC nominated representative by the government nominated representative. The move opposed by a sizeable section of teaching community thus keeps the option open to appoint the TMC "yes men" in these key university posts. As to the question of policies, as indicated above, the TMC is emphatically implementing the disastrous union government policy of 'no detention' policy up to class VIII stage of school. And when students stood up to protest this policy, the TMC came down heavily upon them.

The TMCP, in their turn, most arrogantly carry on their unabashed hooliganism and wanton violence in colleges and schools, including harassment of principals or VCs, threat or even thrashing of students during admission or elections, extortion of money at the time of admission, demanding promotion en masse despite failure in examinations to establish their unopposed control on educational institutions just as SFI did it earlier. And that in such cases they are blessed with the indulgence of the party bosses, just as the SFI activists were by their party leaders, as became evident with the CM brushing aside TMCP activists' heckling the principal of the Raigunj College as 'a childish act of small boys'. Wherever there develops any chance of opposition, which in fact is growing, the TMCP prevents filing of nomination papers of the opponent candidates or stalls even election itself, creating an ambience of threat and intimidation aided and abetted by the goons from outside and administration of the institution, often instructed or dictated upon by higher leadership including ministers of the party. More

ominously on the plea of curbing political interference, the VC of the Calcutta University proposed and the CM endorsed imposing of bans on any meeting- demonstration, even deputation to the authority during the working hours. What was striking is that the proposal was mooted in the wake of, rather making a plea of, an untoward clash between two factions of the TMC-supporter employees themselves within Calcutta University campus. Thus without taking the miscreants of their own party to tasks, be they TMCP activists or employees or others, the TMC is forcing blanket coercive measure upon democratic rights and movements of students-teachers and employees.

TMC and corruption

The situation is no different on other questions, say for instance on issues of corruption or of atrocities on women. Limitless corruption marked the CPIM rule and was glaringly evident, among others, in gross irregularities in the Public Distribution System (PDS) and 'ration dealers' penetrating even the remotest parts of the state such as in the *Jangalmahal* area which generated widespread and intense movement of village people against these corrupt ration dealers. There were also massive corrupt deals in the real estate business particularly in urban outskirts and many such others whose heat people of the localities had to face every day, every moment.

Here again the TMC rule may claim the credit of attaining a nearly equal position in continuing and perpetrating corruption. Whatever instances that have surfaced during the brief TMC rule include fierce squabbles among greedy sharks in real estate deals all over the state. For instance, in the Garden Reach area alone decades-old legacy of burgeoning illegal constructions and their multi crores of rupees worth of earning for the local mafias and their associates, as well as the political-criminal-police nexus, is being maintained faithfully even during this TMC rule with Iqbal, one of the main accused in the recent Garden Reach case and enjoying the patronage of an important minister, holding a key role in the real estate business, pitted against other mafias some of which are allegedly close to a member, mayor-in-council of the same TMC-ruled Kolkata Municipal Corporation.

With the PDS the monitoring and vigilance committees which were started on paper by the

CPI(M)-led government under pressure of people's movement in 2007 and were taken up again by the TMC government are on the verge of dying their natural death, not working or not setting up as yet or even not meeting at all. A new SMS alert system to give consumers details of allotments relies on the ration dealers for names and contact details of consumers, which boils down to the fact that persons allegedly responsible for theft of PDS materials are being asked to help their own watchdog to keep vigil on them. To add more, one TMC MP, a lawyer by profession, has taken a brief from a client in fighting corruption in the state food department headed by his own party colleague.

Among other instances, there has emerged the case of much-hyped and much-discredited multi-crore scam of purchase and installation of trident street-lights by the Kolkata Municipal Corporation, whose veracity is proven by the recent order of curtailing at least one-fourth of the bills of the suppliers that carried spurious amounts.

TMC and atrocities on women

The rule of a chief minister posed before the elections as a compassionate lady who used to rush to the victims at the slightest indication of injustice and oppression, has however been marked with a completely contrary picture from the actions and utterances of hers as CM after the polls on issues of atrocities on women. It might have started with the Park Street rape case in which the hapless victim risking all threats of ostracism dared to make FIR herself. The case and her attempt were thrown into complete jeopardy, with the CM promptly declaring that it was a 'fake'. The aftermath was as expected. Under pressure of people's opinion, a few of the miscreants were arrested no doubt, but the main accused was left at large. The police dilly-dallied with vital evidences, even reportedly "lost" the video footage showing clear identity of the culprits from their own custody making the intentions obvious to any sensible person. And most strikingly, the responsible high-ranking police official who had taken initiative to carry on the probe truthfully to bring justice to the victim was summarily transferred to an unassuming post, obviously for her going against the CM's view of "fakeness" of the case. A similar case of a rape victim, even thrown out of a running train

in a district of the state, was brushed aside by the CM as being a "concoction" of a supporter of CPI(M). In the Kolkata megapolis itself, a youth had immolated himself before the police station after being framed for theft and robbery because of his daring to stand for a teenager, who was being raped for over a year by a local mafia king having close liaison with the local police. The police was not recording even a FIR for the crime. But the "compassionate" CM and her party, did not feel any compunction even to sympathize with either the rape victim or the youth. On the contrary, the CM keeps herself busy with inaugurating fairs and festivals across the state or in patronizing local clubs with liberal assistance from the paltry state funds seemingly with a view to garnering their support in elections for her TMC government, perfectly matching with the deeds and measures of the last CPI(M) government. The TMC government in the finest tradition of its predecessor has decided to issue new licenses for liquor shops ostensibly to earn revenues and the TMC leaders have been sponsoring or involving themselves in vulgar shows at different localities. It is an open fact that the rise in crime particularly on women is showing a direct link with rise in consumption of liquor and in the acute cultural degeneration reflected, among others, in the spate of vulgar dances-films-pornography etc., particularly among the youth.

So these are few of the "vital changes" that have followed the change in government in West Bengal. Naturally aftermath of such changes could only include a fast rise in shattering of dreams of a large section of people who had expected the change to go in favour of common people. They are being fast disillusioned, disenchanted. At the back of their mind they still retain the image of the TMC rising to power riding on the surge of people's movement against fascistic onslaught of the CPI(M)-led government with so many pledges and assurances for people.

TMC, a party wedded to the capitalist system: Our forewarning

The question that now torments those people is how could the TMC take such a sharp turn backwards within this brief period of its rule. They had still alive in their memory, how CPI(M) once a partner of the

Contd. on page 8

People face twin danger in TMC and CPI(M) regrouping with ruling class backing

Contd. from page 7

leftist movement, threw aside the banner of leftism and became a dreaded force against people's movements from the day it started to subserve the ruling class and in return to anyhow grab power and pelf for themselves. But many people missed it and may miss it still, that the TMC has always been no more than a bourgeois party wedded to the reigning capitalist system, thus basically a vote-based political party sustaining upon the parliamentary system. So even during the height of movements which brought them to power, when the entire state was resonant with the people's slogan that "CPI(M) must go", the TMC never stood in real support of militant movements sustaining long with people organized in people's committees that were to act as instruments of struggle. It preferred that the people remain confined to some agitational forms of movement with isolated processions, squatting and hunger strikes that were to be dragged into electoral ends, whereby the party could usurp people's resentment against the CPI(M) rule and reap electoral benefits.

Yet when our Party called upon first left parties other than CPI(M) and after they declined on the TMC, for a unity necessary at a particular juncture for thwarting the savage attack of the CPI (M) government on people's movement, the TMC sensing the mounting anti-CPI(M) mood of the people of the state responded to our call. Even at that time and repeatedly later, we also pointed out that the TMC was after all a bourgeois outfit and hence there ought not to be any harbouring of illusion about what it could do for people. Our unity was based on three conditions: i) development of movements against the anti-people policies of both central and state governments, ii) maintenance of equidistance from both Congress and BJP and iii) no smear campaign against Marxism-Leninism on the plea of CPI(M) and its misdeeds. Agreeing on these conditions, the TMC came into unity with us first at the local levels of Singur and Nandigram and then at the state level. The movement attained height and people of the entire state stood for the unity. Even hundreds of thousands of left-minded people disgusted with CPI(M), stood up in support of that unity finding that the SUCI(C) was in it. It was also true that so long as the unity persisted, the TMC could not attack Marxism-Leninism and leftism since they had

the SUCI(C) with them. The entire state roared "CPI(M) must go", a demand which people generated right from the fields of movement led by that united combination. However, our apprehension came true as the elections drew nearer. On the eve of 2009 parliamentary elections, arguing that the votes against CPI(M) must not be divided, and actually eyeing greater electoral gains, the TMC decided to go for seat-sharing with the Congress for a few constituencies. Even opposing this understanding our Party supported the TMC candidates as our allies in mass-movement, fighting against both the CPI(M) and the Congress in the elections. Subsequently, on the eve of Assembly elections, at the smell and prospect of rising to the governmental power of West Bengal, even before it took that seat, the TMC with the understandable purpose of currying favour with the monopolists, the corporates and big industrial houses and chambers of commerce, indicated in no uncertain a term that they would no more be a participant in the programmes of observing bandhs, general strikes or creating road blockades. They also forged alliance with the Congress. To match with this plan, even when talks with us were going on, the TMC leadership, to the bewilderment of people, suddenly and unilaterally declared their candidate list offering us only two seats totally unmatched with our organizational strength in different constituencies of the state. Thus the unity and alliance between us the TMC which had grown based on the necessity of people's movements only, but virtually became defunct during and after the parliamentary election, was in further jeopardy. Even then, solely from the objective of defeating CPI(M) we supported the TMC candidates in the Assembly election. At the same time, we categorically pointed out that if the TMC came to power, we would not join the government and sit in the opposition bench. We warned people that notwithstanding all tall claims and pledges of the TMC leadership, the change desired by the people would not come about with the TMC assuming power. It cannot come so long as the capitalist system exists in the country. We made it a point that *IF* the TMC sincerely desired to run the government with due *honesty*, it might at best be able to contain corruption to some extent in certain areas, restrain the police a bit from taking bribes, bring some relative

neutrality in the police-administration, stop killings and contain political violence, put a rein on extortion and forced collection of levy and abate to the extent possible the reign of hoodlums that were prevalent in this state during the CPI(M) rule and refrain from curtailing democratic rights of people and from crushing people's struggles with coercive machinery. Come what may, whether the TMC rose to power or not, people would have to continue their sustained organized massive democratic movements forming struggle committees and based on higher ethical and moral values on the burning problems of their life, that would relentlessly aggravate with intense capitalist exploitation. Only that would be the guarantee to resist recurrence of instances like fascistic onslaught on Singur and Nandigram movements.

Subsequent history is known to people. The latter had their victory. The CPI(M) was ousted and the TMC formed the government with support of the Congress. Our Party SUCI(C) remained in the opposition, raising inside the Assembly people's voice on one and hundred issues that have been coming up.

People have to fight twin danger of TMC and regrouping CPI(M)

As the TMC formed this government, the *IF* we had emphasized vanished into thin air. On the other hand, the dangerous force of CPI(M) which had gone into the shells after being routed started to pop up again. Totally discredited for its prolonged rule and virtually demoralized, so far CPI(M) was not being able to regroup itself and stand up. But with people becoming more and more disillusioned with the TMC, the ruling class and its subservient media have started frantically to channelize this disillusionment into developing into a support for the CPI(M), sprucing up its tarnished image and trying to push all its misdeeds onto the backburner. The latter, the dreaded force, too, is taking full advantage of the scope the TMC bluntly makes open to it and is dreaming to stage a comeback with this backing of the ruling class. The whole attempt is to keep people entangled in nasty vote politics and alternate between the CPI (M) and the TMC.

People of West Bengal thus face twin danger from which they must free themselves for survival. So long

as they will keep on expecting this or that benefit from the government formed by one or the other of these two vote-hankering parliamentary parties, they will have to remain trapped within the vortex of bourgeois parliamentary politics. The only course that remains before them is developing sustained organized powerful mass movements on every issue of exploitation, discrimination, oppression and deception. The prevailing capitalist system will uninterruptedly generate all these to fleece and subdue people. The parliamentary parties, not withstanding all their tall claims and pledges will only serve the ruling class for power and pelf and will always try to allure people with the illusion of gaining benefits through the parliamentary process. As against that people need to step up their struggle, in course of which they would be able to free themselves from the illusion of parliamentary politics and thus make their struggles conducive to the ultimate battle of overthrowing the system itself.

While defining this vital truth Comrade Shibdas Ghosh, Founder General Secretary, SUCI(C) and one of the foremost Marxist thinkers elaborately said : "One thing should be kept in mind regarding the change of government through parliamentary elections. When people get disgusted and resentful against the government, another government steps in through elections. The common people hold some persons to be dishonest, they think that it will bring them good if only the dishonest were removed and in their place honest men were installed. Bourgeois parliamentary politicians resort to this type of propaganda with the object of confusing the people under cover of a 'principle' or 'ideology'. So I would caution the workers, peasants and the common people not to be swayed by this type of deception. Because, through a change of government alone, the basic problems of the common people had never been resolved, will never be resolved. Whatever democratic rights may be conferred, whatever laws may be enacted and whatever programmes to provide relief to the people are adopted in the parliamentary system, emancipation of people cannot come about by that. On the contrary, the condition of people would worsen day by day by these" (Speech on August 15, 1967, quoted from SW, Vol. III, p.46-47)

Comrade Provash Ghosh at All India Women's Conference

Alienated from social obligation, ideology and morality, there can be no genuine love or affection

Contd. from page 6

collective functioning and individual initiative. Fight out bourgeois vices like meanness, competitiveness, jealousy, self-projection and hankering for name, fame, post. Encourage the comrades to study regularly Comrade Shibdas Ghosh's works, other Marxist classics, books of Saratchandra and other writers of Renaissance period, life and struggles of all great revolutionaries including women revolutionaries. Organize regular political classes. Engage each and every member in some social, cultural, welfare activities and thereby make each of them active. Apply your brain patiently to find the means to involve a newcomer, observe which task she would readily and happily accept and accordingly assign work to her. Educate them how to turn disadvantages into advantages, convert failure into success. While developing struggles on woman problems, you should express solidarity with the struggles of workers, peasants, students, youths and all exploited people.

Cultivate higher human qualities and emotional faculties

Remember, love, affection, emotion – these are all higher human elements, as said by Comrade Shibdas Ghosh. Relationship becomes beautiful, on the basis of love and affection. But, what kind of love and affection? Is it the love for the wealth of an affluent man or attraction towards the physical charm of a woman? You must respect and love higher emotional faculties, higher mental wealth and treasure, beauty of a tender caring mind. Otherwise that will be simply deception. Real love does not make one weak but provides them strength. But, in many literatures, you will find love and weakness have been shown as synonymous. 'I have developed weakness because I love you'. 'I am blind to whatever culture you represent, whatever behaviour you show, whatever bent of mind you reflect, because I am weak'. Can it be appreciated as a genuine love? Definitely not. But, 'I feel strengthened if my love is based on ideology, on ethics'. Genuine love does not make one blind, does not obstruct one's course of development, does not pull one from the back. Rather, it stimulates one in advancing more as a true human being, encourages one more in fulfilling social obligation, in

developing social struggle. As I love all fathers, so I love my father. My respect for my father represents my respect for fatherhood. As I love all mothers, so I love my mother. My love for my husband stems from my respect for true manhood. Similar ought to be the nature of my love for my children. This is the concrete expression of love, concrete expression of universal love. But relationship differs in form. Form of my approach to my father is not same with that to my mother. My form of approach to my husband and brother is not one and the same. Love is there but form of expression is different. But if love is divorced from morality, ethics, culture, and ideology, it would simply remain as empty word. If the root is cut, the tree can bear no leaves, flowers or fruits. If one is alienated from social obligation, ideology, morality, one cannot have genuine love. It will be reduced to mockery of love. Only one who is committed to revolutionary ideology, can sacrifice for social struggle, can have love and affection for all.

Comrades, definitely you are witnessing how rapidly family lives are being destroyed. Most of the homes are no sweeter, but bitter. Utter selfishness, meanness, ego-centrism, life bereft of any moral value are pervading all family lives. As capital is the master in a capitalist society, so is money in the family today. Elder age, wisdom has no say. As earning individual profit by exploiting others is the sole objective of capitalism, so is self-satisfaction, self-enjoyment and serving self-interest at the cost of other family members in family life. In most of the married lives, there is no mutual trust or respect. Instead, dark shadows of doubts, conflicts and quarrels, absence of peace mark the marital life today and the worst sufferers are the children. Old disabled parents are deserted by earning sons. What a pathetic situation! These are the ugly face of dying capitalist civilization today. Higher human elements and faculties like love, tender feelings, finer sensibilities, sense of responsibility cannot exist if the very society is dried up, dispossessed of any moral values. Individual conscience is the concrete expression of the social conscience. But today, feudal religious values are dead, bourgeois humanist values are almost exhausted and proletarian moral values are yet to be known to the majority of population. So there is a complete vacuum in the realm of

morality. As a result, degraded bourgeois culture and base instincts are eating into the very vitals of life. Bereft of any moral values people are becoming dehumanized. These all constitute the root cause of all social maladies.

Comrades, I remind you of an appeal of Pritilata Waddedar, the first woman martyr of Indian freedom struggle. Do you know why she sacrificed her life at the age of 21? She came from a poor family and got job of a school teacher as well. Sacrificing all, she joined freedom struggle and courted martyr's death only to convey to this patriarchal society a message that women can also fight for freedom, can die for freedom. With an appeal to the Indian women to join the freedom struggle, she sacrificed her life. Just before being hanged, Bhagat Singh, the legendary revolutionary, made a ferment appeal to the Indian mothers. He said he would smilingly face the gallows with the hope that mothers of India would give birth to many Bhagat Singhs. Revolutionary Poet Nazrul also appealed to the Indian women to become mothers of more Kshudirams. These appeals still remain to be responded to. Today we can do that by responding to the call of Comrade Shibdas Ghosh and thereby, being armed with Marxism and proletarian morality, join the anti-capitalist revolutionary movement.

Organize people's movement along correct revolutionary path

Comrades, whatever may be the extent of political ignorance, frustration, apathy and moral degradation, there is a silver lining of hope as well. Acute problems of life are forcing people and even women to come out and fight. Illiterate women in Nandigram, in Singur and in other places in the country also fought gallantly to resist illegal land grab shoulder to shoulder with the fighting men. Rape, gang rape, brutal killing, baton charge, tear gas shelling or bullets could not bend them. Delhi was once considered to be politically very cold, very apathetic and self-centric. But this time we found a different Delhi. A bestial gang rape stoked the fire of protest and galvanized the entire country. Unprecedentedly large number of women also came out to the street and bravely faced water cannons, tear gas, lathi charge. We find sporadic, scattered outbursts of discontents here and there on

different issues. But, what is necessary is that correct leadership to guide these spontaneous movements ideologically, culturally and organizationally and turn them into well organized, sustained struggles. Entire India is crying for this leadership. Only you can provide this leadership, if you can educate yourself on the basis of Comrade Shibdas Ghosh Thought. So my appeal to you all: respond to this urgent need of the hour. Here I, as the General Secretary of the SUCI(Communist), represent the noble desire of all great men of human civilization. I represent the revolutionary dreams of great Marx, Engels, Lenin, Stalin, Mao and Shibdas Ghosh. I have placed before you their appeal as I have been able to understand. So end of this conference should not be the end of your task. There should be a new beginning, beginning of a new phase of struggle. You take up more responsibilities. Don't wait for whether you are given any responsibility. You yourself take up the responsibility. Work collectively and individually as taught by Comrade Shibdas Ghosh. Face the situation very bravely, courageously. Situation is very favourable for revolutionary struggle. People desire protest, people desire struggle, people desire change of the system. Every day this desire is being expressed. What can illumine the real path of emancipation? Only Marxism-Leninism-Comrade Shibdas Ghosh Thought can do that. You will have to educate, inspire, and organize millions of women with this great revolutionary ideology. I hope you will fulfill this mission. With these words I conclude here. I thank all of you. I thank the leaders and workers of AIMSS and the host state committee for their untiring effort towards making the conference a grand success.

Long Live Marxism-Leninism-
Shibdas Ghosh Thought!

Red Salute to our leader, teacher,
great Marxist thinker

Comrade Shibdas Ghosh!

Long Live AIMSS!

1. Origin of family, private property & State – Engels, 2. Women and Communism- Lenin, 3. Women and Communism – Stalin, 4, 5. Vidyasagar Rachana Samagra (collected works), 6. Education – Swami Vivekananda, 7. Harijan, 27th Feb, 1937, 8. Woman Education – Rabindra Rachanabali (works) 11th Volume, 9. Sarat Rachanabali, 5th Volume, 10, 11, 12. Sesh Prashna, Saratchandra Chattopadhyay. 13,14,15. On Woman's Emancipation – Shibdas Ghosh

SUCI (C) vehemently criticizes hike in passenger fares and freight charges through cunning camouflage in the union Railway budget 2013-14 and calls upon people to rise in protest

Comrade Provash Ghosh, General Secretary, SUCI (C), has issued the following statement on 27-02-2013:—

Having assured the countrymen of no raise in the tariff after the recent steep fare increase across the board by 21 per cent thrust upon in January last through most undemocratic executive legislation route, the Union Railway minister has defrauded them by imposing one further hike in passenger fare albeit under the camouflage of increase in reservation fees in all AC classes, *tatkal* charges, clerkage and cancellation charges fees and at the top of it, additional 50% raise in the supplementary charges for all classes in superfast trains, knowing fully well that with most of the express trains being designated as superfast, the latter increase would virtually be across the board. Moreover, the Minister has said that he is not effecting any revision in basic passenger fare *for now* which is indicative of having the option to raise the fare any day and any number of times. What is more dangerous is that in order to arbitrarily increase the fare structure as and when it is so decided, the Railway Minister in a brazen move to subvert the power of elected parliament, has proposed to set up a separate Railway Tariff Authority which would be vested with the power of revising the fares and surcharges and need not get the same passed in the House. Similarly, there is one more doze of freight charge increase of around 6% and there is provision for at least two more upward revisions a year through introduction of “dynamic fuel adjustment component” which would further jack up the prices of all commodities including essential items transported through railways making people bleed white more profusely.

While there has been persistent demand for augmenting revenue by curbing rampant corruption, massive pilferage and severe wastage, bringing in economization of expenditure as well as exploring other suitable avenues, the Minister did not utter a single word in this respect. It is, therefore, obvious that huge drainage on account of the aforesaid

factors would go up unabated in the days to come causing further increase in budget deficit figure and the government, chewing the cud of meeting the deficit, would impose burden of further fare and freight tariff hikes on the suffering people. It also goes without saying that in absence of any categorical assurance about the time frame of implementing the promises, submitting due action taken report at regular intervals and thus making the ministry accountable to the citizenry, all the ritualistic promises of improving passenger amenity and safety as have ritually emanated from the present Railway Minister as well are all mere hoax. Moreover, when deterioration in every sphere of railway operation like late running, dilapidated conditions of the coaches and rakes, unhygienic maintenance and improper track monitoring have reached a point beyond endurance, the Minister has not uttered a single word in recognition of this deficiency in service. Whereas the number of accidents of serious nature is occurring frequently posing serious threat to physical security of the passengers, the Railway Minister preferred to ignore this life and death question and only repeated customary intention to address the safety issue. The Minister also has taken the scheme of eventual privatization of the Railways a step ahead by adding more areas to be run on the so called “Public-Private partnership” (PPP).

Needless to mention that notwithstanding all din and bustle for public consumption, the so-called opposition particularly the pseudo-Marxists have been taking no step to build up organized people’s movement against the barrage of anti-people policies and decisions of the central government which is allowing the latter to roll out its grinding wheel of oppression with alacrity. The BJP, it could be noted, is giving a pass to this budget in its nasty electoral interest albeit with some show of opposition. We fervently call upon the suffering people to come forward and develop powerful united sustained movement against these assaults one after another and compel the despotic government to stop pursuing the ruinous policies.

SUCI (C) vehemently condemns the Hyderabad bomb blast and calls upon people to rise up against all mindless terrorist activities and utter failure of the government to provide safety and security to people

Comrade Provash Ghosh, General Secretary, SUCI(C), has issued the following statement on 22-02-13 —

We vehemently condemn the most cowardly act of orchestrating twin bomb blasts in Hyderabad yesterday which has reportedly took away 16 precious innocent lives and caused grievous injuries to many more who are fighting with death in a critical condition. Such orgy of mindless violence and shameless killing of innocent, unarmed people only precipitates division and disunity among the suffering multitude, serves the interest of nasty vote bank politics and thus causes severe harm to development of people’s united struggle against growing exploitation, oppression and injustice.

It is highly deplorable that the bourgeois government, who clamours round the clock to be firmly dealing with and containing terrorist activities, has once again registered a case of abject failure and utter callousness in protecting the life and property of the common people it is pledge-bound to secure as per its basic obligation to the citizenry. It is queer that the state coercive machinery, armed to the teeth and supported by all modern intelligence mechanism, which ruthlessly suppresses class and mass struggles is virtually dysfunctional in preventing such wanton killing and destruction of the common civilians. In view of this, the boastful claim the government makes about launching a virtual war against terrorism and the assurance it renews periodically about guaranteeing safety and security of the countrymen turn out to be nothing but hoax and shedding of crocodile tear. We appeal to all the people of the country to raise their voice against this chicanery of the government and its pretentious posture of taking on terrorism with all seriousness and compel it to take necessary action to secure their life and property.

All India UTUC congratulates working class for successful general strike and called upon to prepare for prolonged united organized struggle to force the government yield

In a statement issued on 22 February, Comrade Sankar Saha, General Secretary, All India UTUC congratulated “the working millions of our country for their spontaneous massive participation in Two-day nationwide General Strike on 20-21 February, 2013 at the call of all the Central Trade Unions to press the long-pending 10-point demands.” He further said, “ The demands included, *inter-alia*, adoption of concrete measures for containing price-rise and employment generation, no contractorisation of perennial nature of works, no disinvestment in central and state PSUs, assured Pension for all, strict implementation of Labour Laws and stringent punishment for violation of such laws, universal coverage of all sections of workers irrespective of scheduled employments under Minimum Wages Act, withdrawal of ceilings as prescribed in PF & Bonus Act and enhancement of Gratuity etc. The successful strike not only clearly reflects undisputed support of the working people in favour of these demands but altogether growing anguish and determination against the policies of reforms, liberalization and privatization which are but the offshoots of the policy of globalisation being pursued by the governments at Centre and in the states irrespective of political affiliation for more than two decades. This is for the first time the country has witnessed the two-day long nationwide strike in post-independence period called by the all central trade unions to build up united movement on an agreed common minimum programme despite their ideological differences.

Thus in all the states and in all sectors of economy as well as in unorganised sectors, everywhere the workers took to streets in thousands voicing their demands defying all sorts of threats, intimidations, arrests, organized armed attacks and even a brutal killing of a striker of Haryana and raising slogans against the imperialist globalisation.

The two-day Strike also brought to the fore the growing urge of the working people to build up united sustained militant struggle adhering to “Unity-Struggle-Unity” against the anti-people and anti-worker policies.

In view of the above, we urge the entire working class fraternity of the country to remain on guard against any sort of conspiracy to foil or frustrate or misdirect the ongoing movement, and to take pledge to intensify the united movement further in right direction to achieve final victory.”

EDITOR-IN-CHIEF : PROVASH GHOSH