

# Proletarian Era

Volume 47 No. 1  
August 15, 2013

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

Price : Rs. 3.00

## Country observes Shibdas Ghosh Memorial Day with reverence and expectations

He was the valiant teenager who, inspired by the selfless, dauntless instances of his forerunners had started his life in this ambience with the fight to free the motherland from the foreign tyrant rulers made his mission of life. He was the unwavering fighter in whom, in the course of this unrelenting struggle, dawned the realization that the fight against the alien rule was destined to become fruitless for the vast masses of common toiling people even after freeing the country from that chain, until and unless the rule of the Indian bourgeoisie replacing the British imperialists is overthrown, until and unless the country is freed from all kinds of exploitation, oppression, discrimination of class rule. He had been the steeled crusader against injustice, coercion, deceit and decadence, who for establishing truth, justice, nobility, real equality for his countrymen and mankind as a whole, reset his mission of life to lay — even if at the cost of his life — at least a single brick to found a vanguard detachment of fighters, the revolutionary party who, armed with higher ideology-culture-ethics-and morality entailed in Marxism-

Leninism — the invincible philosophy of life in this present world — would take up the cudgel to carry on this mission to fulfillment, to accomplish the revolutionary overthrow of the new exploitative rule of Indian capitalism towards the goal of socialism. He had risen through his lifelong struggle to become one of the rarest of rare, the noblest of noble characters whose names have been indelibly imprinted in the annals of human history, and who even after they had departed from this world left behind them treasures of invaluable knowledge, glorious narratives of human feats, ever-inspiring icons as great makers of history, as inimitable revolutionary authorities.

He was Comrade Shibdas Ghosh, the great proletarian leader who founded the Socialist Unity Centre of India (Communist) as the revolutionary Party of India, who by virtue of his lifelong struggle attained the distinction of one of the fore-ranking Marxist thinkers of the post-Lenin days. It was the thirty-seventh year when the Party, the SUCI(C) was set to observe all over the country, the saddest moment in its history: the demise of their leader,

teacher and guide. It was 5th August 2013! The 37th Memorial Day of Comrade Shibdas Ghosh !

It was being observed amidst the gloom prevailing over the country. It was the gloom from the agonies of poorest of poor people bled white with capitalist exploitation and concomitant price hike, unemployment, eviction from land and livelihood, exorbitant rise in cost of basic necessities of life like education, health, food, even drinking water and so on; gloom from helpless wails of women and children atrociously tortured by beasts in the guise of humans; from deepest sighs of saner, rational people lamenting over rampant corruption, menacing rise of religious fundamentalism, ethnic parochialism, fanatic regionalism. These go on unabated with no respite, no protection offered by those who adorn the seats of governance as major political parties, national or regional, only to enjoy pelf and power, with least concern from those who gobble thousands of crores of people's money to maintain the white elephant of defence-military-paramilitary-police forces in the name of defending the country and

its people; no prick of conscience in those who do not hesitate a moment to hand over the precious resources of the country, natural or man-made, to greedy sharks of the land or abroad ever-hunting for maximum profits.

Amidst this total gloom, it was the SUCI(C) to whom people looked ahead from near and from far with great expectations as their ray of hope; more and more they were coming to know that it was the Party founded by Comrade Shibdas Ghosh with a real difference, with a band of leaders and cadres who do not practise politics of empty slogans, but take politics as calling for noble feelings of heart; nobler still being the feeling that spurs on to revolutionary politics.

### Kolkata, West Bengal

So when the Party prepared for the Shibdas Ghosh Memorial Day to be observed at a rally in the heart of the city on Rani Rashmoni Road at Esplanade, streams of people converged on that spot. After floral tribute was paid to Comrade Shibdas Ghosh by the leaders and comrades of different units of the Party and mass organizations from

*Contd. on page 2*



Comrade Provash Ghosh, General Secretary, SUCI (C) addressing the massive gathering on 5th August at Rani Rashmoni Avenue, Kolkata

# Country observes Shibdas Ghosh Memorial Day

Contd from page 1

all over the state, Comrades Debaprosad Sarkar, Sankar Saha, Chhaya Mukherjee, all Central Committee members, Comrades Soumen Basu, Central Committee member and West Bengal State Secretary and finally by Comrade Provash Ghosh, General Secretary of the Party and main speaker, several hundred members of Komsomol staged their guard of honour. As followed everywhere on this occasion, the meeting started with rendition of the song on Comrade Shibdas Ghosh and ended with the *Internationale*.

After few introductory remarks by Comrade Soumen Basu, Comrade Provash Ghosh delivered his brief but highly inspiring speech. Braving the inclement weather, the massive audience, the vast assembly of common people from every section of society and life, listened to Comrade Provash Ghosh with rapt attention which marked the revolutionary discipline and high standard of proletarian culture the Party upholds. The text of Comrade Provash Ghosh's speech will be published later in *Proletarian Era*.

As mentioned, the observance in Kolkata was one among the many held across the country, in which different kinds of programmes including mass meetings, hall meetings, rallies, paying floral tributes to the portrait or arranging exhibition of quotations from the treasure of teachings of the Great Proletarian leader were organized.

Below we provide brief reports of the observances so far obtained from different states.

## Ghatshila, Jharkhand

On 5 August, at the Marxism – Leninism-Shibdas Ghosh Thoughts Study Centre at Ghatshila, Jharkhand, the Memorial Day was observed through day-long programmes. In the morning Comrade Ranjit Dhar, Member, Polit Bureau, hoisted the Red Flag on the campus ground by the side of

the huge statue of Comrade Shibdas Ghosh, the leader-teacher and guide of the Party, followed by paying of floral tributes by leaders present there. In the evening, a meeting was held in the hall of the Study Centre. It was presided over by Comrade Robin Samajpati, Secretary, Jharkhand State Organizing Committee and was attended by party cadres and supporters from different districts of the Jharkhand state. Comrade Ranjit Dhar addressed the meeting as the main speaker. We will include his speech in the next issue of our organ.

## Calicut, Kerala

In Kerala, the Memorial Day was observed in a state level meeting at Calicut on 5 August. The meeting was held in Sports Council Hall and presided over by Comrade C K Lukose, Member, Central Committee and Kerala State Secretary of the Party. Comrade Manik Mukherjee, Member, Polit Bureau, delivered the main address with Comrade Padmakumar translating the same into Malayalam. Comrade A Sekhar, District Secretary of Calicut also addressed the gathering. Party workers took out a solemn and spirited rally carrying the portrait of Comrade Shibdas Ghosh prior to the meeting. Comrade Manik Mukherjee's speech is given separately.

## Bangalore, Karnataka

The Karnataka State Committee of SUCI(C) organized the memorial meeting on 5 August at Alumni Association Hall, Bangalore. Polit Bureau member, Comrade Krishna Chakraborty addressed the gathering as the main speaker. Comrade B. Bhagawan Reddy, Member of the State Committee presided over the memorial meeting. Comrade K Radhakrishna, State Secretary, SUCI(C), in his presidential address, highlighted how teachings of Comrade Shibdas Ghosh illumined a new path of life, a purpose to live as human beings, combating the fierce and heinous



A part of the gathering at the Marxism-Leninism-Shibdas Ghosh Thoughts Study Centre at Ghatshila

attack of the rulers on the moral fabric of the society by propagating obscenity, pornography, alcoholism, drug addiction etc. Comrade Krishna Chakraborty's speech is being included elsewhere in this issue.

## Rohtak, Haryana

In Haryana, the memorial meeting was held at Rohtak, at Chhoturam Park Hall on 9 August, under the auspices of the Haryana State Committee. At the meeting Comrade Krishna Chakraborty,

Central Committee and Kerala State Secretary traced the life struggle of Comrade Shibdas Ghosh that culminated at one stage in founding of the SUCI(C) on April 24, 1948. Subsequently led by him till 1976 and thereafter armed with his thoughts the party has grown. It now faces the historic responsibility to take forward, not only the anti-capitalist socialist revolution in India, but also to provide guidance to the genuine communists in other countries by taking to them the teachings of



Comrade C K Lukose, Member Central Committee addressing at Theni, TamilNadu

Member, Polit Bureau was the main speaker with Comrade Satyawan, Secretary, Haryana State Committee presiding over.

## Theni, Tamilnadu

In a packed house at the Noor Mahal Kalyana Mandapam in Theni Tamilnadu, the Memorial Day was observed on August 11 by the Tamilnadu State Organizing Committee of the Party. Party workers and people from different districts like Theni, Battlaguntu and the villages around attended it. Comrade A Rengasamy, Tamilnadu State Secretary, presided over the meeting. Comrade T Satyamurthy, Secretary, Madurai-Dindigul-Theni District Organising Committee, spoke. As the main speaker, Comrade C K Lukose, Member

Comrade Ghosh. The cadres must realize the need to conduct an all-inclusive socialist life struggle; they must strengthen the Party, take it to people everywhere – Comrade K Lukose added, because it is in the spread and strength of the Party, guided by Marxism-Leninism-Comrade Shibdas Ghosh Thought, lies the emancipation of the working-class and the toiling people of the country and the world.

## Agartala, Tripura

In Tripura the Memorial Day was observed on 5 August at the TB Association Hall at Agartala. Comrade Arun Bhowmick, Tripura State Secretary, presided over the meeting and Comrade Gopal Kundu, Member, Central Committee, was



Memorial meeting at Chhoturam Park Hall, Rohtak, Haryana

Contd. on page 9

Forces of vested interest engaged in the vile game of disrupting solidarity and fraternity among the various sections of the toiling people bleeding white under gruelling capitalist exploitation have once again begun to whip up frenzy for separate states (provinces of Indian republic) in various corners of the country the moment the Congress-led UPA announced its decision to carve out Telangana state from Andhra Pradesh. At the instance of the extremely parochial-separatist forces enjoying patronage of the ruling capitalist class, violence has erupted in various parts of North East region and Darjeeling area of West Bengal in demand for separate Bodoland, Karbi Anlong, Garoland, Kamptapuri and Gorkhaland. Passion is running high for new states of Vidarbha out of Maharashtra, Awadh Pradesh, Poorvanchal, Bundelkhand and Harit Pradesh by splitting Uttar Pradesh, Dimaraji or Dimaland comprising the Dimasa inhabited areas of Assam and Nagaland and Kukiland by bifurcating Manipur. It is no secret that the ruling Congress, the most trusted representative of the ruling Indian capitalist class, has deliberately announced separate Telangana in order to better their electoral prospect in the coming parliamentary elections. The leaders of the ruling Congress have understood that the last 10 years of their misrule marked by escalated devastation of people's life, all-pervasive corruption and surfacing of a host of mega-scams make their chance of securing another term absolutely bleak. So, they needed reworking of electoral arithmetic and wooing various aspirant factions and forces with the lure of power and lucre by once more playing the card of fragmenting the states and immediate target has been Andhra Pradesh which had returned most of their candidates in last parliamentary elections but of late posing difficulty because of a split in the state unit, severe factional feuds, mounting dissension within and pro-Telangana groups gaining strength. And since such split of states is in consonance with the noxious bourgeois ploy to throw a spanner in people's unity, the move has the backing of the ruling capitalist class as well. It is a sinister bourgeois conspiracy to use oppressed people as pawns in the mad power game of the vote-based bourgeois politicians and opportunists.

#### **Cunning ploy to shield exploitative capitalist system**

Such bifurcation of states into smaller fragments, it obviates to say, cannot bring an iota of relief to the suffering people, let alone mitigating their hardship. Rather their problems

# Why this Cry for Smaller States

aggravate because, the root cause of their unending misery and destitution is the obtaining capitalist system—a fact which all the political parties, national as well as regional, subserving bourgeois class interest are hiding with all care. Apart from them, a group of academicians, constitution-experts, economists and political commentators have also, of late, been trying to obfuscate this truth by creating a smokescreen of pedantic discourses. Besides tacitly fomenting parochial regional sentiments, they have been floating an argument that economic backwardness of sub-regions within large states has emerged as an important ground on which demands for smaller states are being made. What would one call these pedagogues? Learned fools or tad archaic crooks? To any discerning person, it is as clear as daylight that all sections of the toiling multitudes irrespective of caste, creed, ethnicity, region or religion are equally oppressed and repressed under the grinding wheel of ruthless capitalist exploitation. The exploitative capitalist system remains intact no matter how many states are carved out from the existing ones. So, when the hawkers of separate state cite neglect and discrimination, disparity and differentiation, uneven development and backwardness as justification for separate small states, they surreptitiously conceal the fact that uneven economic development, neglect of backward areas, worst form of inequality, unabated pauperization of people and other aberrations of a discriminatory economic system are the inevitable outcome of a capitalist system. Since any structural change within the capitalist system does not abrogate the system, such disparities, denial of basic necessities and discriminations are bound to multiply and are indeed multiplying. On the other hand, demand for a separate state invariably gives birth to people versus people conflict, pits one section of the suffering populace against another, disrupts fraternal feeling among them and deals a severe blow to the process of developing a sense of uniformity of interest among the devastated multitudes.

#### **Why conscious people cannot support call for separate states**

When such is the stark reality, how are the Congress or the BJP or

any other regional outfit getting scope for befuddling people and, at the slightest of opportunity, are able to inflame separatist-chauvinist frenzy in them, smother all their genuine aspiration for unhindered growth and development with the mallet of divisiveness and befool them with the catchy slogan of a separate state? Right-thinking conscious people need to understand this fundamental aspect with due clarity so that they could discharge effective role in combating as well as defeating such highly dangerous disruptive divisive fanaticisms. It is natural that outburst of accumulated wrath and indignation among the people against the mounting onslaught on life and livelihood is bound to take place from time to time. Life's compulsion would draw them no to path of agitation. The reality corroborates to that. But the prime question is, what is the right course this people's widespread resentment and bursting protest agitations and desperateness should be channelized along so as to reach logical culmination? As indicated above, the only means to get relief from the ruthless capitalist exploitation breeding all aberrations, problems, maladies of neglect, deprivation and discrimination, lies in surging waves of powerful united democratic movement, which musters strength from the iron-strong unity of oppressed people no matter which region they live in, what language they speak, what ethnicity they belong to or what religion they profess. Even to wrest minimum demands from the governments, there is no other way but to build up sustained and massive democratic movements on the burning problems of people's life. Only such a people's movement can bring exploited, neglected or discriminated people united, face to face with the exploiting capitalists and if such movements are based on higher culture and morality and conducted under a correct revolutionary leadership, they would develop as conducive to the revolutionary struggle for overthrow of oppressive capitalism and root out the cause of all evils.

This is what the capitalist rulers dread most. So, they weave various ploys to scuttle that possibility by shifting people's attention towards wrong ends through several diversionary tactics. The cleverly orchestrated movement in demand for a separate state is part and parcel

of this heinous conspiracy of all the political parties wedded to and carefully nurtured by the ruling class. Besides misdirecting people's rising protest along a wrong track to be exhausted in ultimate despair, the venom of separatism-communalism-regional-ism-parochialism-chauvinism also helps precipitating intended divide among the toiling masses, besetting them with mutual suspicion and mistrust, embroiling them in fratricidal conflicts even bloodbath and making them victim of misgivings at the slightest of provocation. Riding on this artificially fostered disunity among the people, the ruling capitalist class works its stratagem with alacrity to prolong its exploitative class rule. SUCI (C), guided by Marxism-Leninism-Shibdas Ghosh Thought, has been trying utmost to make suffering people aware and alert about this sinister design of the ruling capitalists and their subservient political parties and taking all initiative to develop powerful people's movements on the pressing problems of life with a view to building up a bulwark against the bourgeois conspiracy to disunite people and make a large section of the confused masses blind alley of separatist-chauvinist-parochial deceptions. Wherever this movement involving all sections of the toiling people living together in the existing states and based on higher ethics and culture could surge forth with desired dynamism, the concerned government could be forced under pressure of movement to yield to the demands raised.

On the other hand, the ruling class has been receiving tremendous support in successfully working out this deceptive move because of utter betrayal of the pseudo-Marxists like the CPI, CPI (M) to people's cause. Their veneer of Marxism had already come off once they not only shifted away from the path of movement but even brutally crushed such movements to curry favour with the rulers for pelf and power. But now when they are found to have completely abandoned the path of movement and instead made the politics of running after this or that bourgeois outfits including separatist forces to enter into opportunistic electoral alliance just for one or two seats, their mainstay, people are wondering if they could be called leftists anymore. Absence of powerful democratic movement which cements solidarity among the toiling masses and provides conducive cultural milieu for fighting and eradicating pernicious divisive thoughts, has been providing the opportunity for all bourgeois parties, big or small, to play ducks and drakes with people's

Separate State**Separate state offers no remedy, only aggravates the burning problems of life***Contd. from page 3*

life. In this connection, it is pertinent to mention that those professing adherence to Naxalite thoughts including the 'Maoists' are also found to extend total and unqualified support to the separatist movements engineered by the bourgeois parties and thus harm the cause of movement. Seizing on this, the ruling class is raising the bogey of separatism through its agents and servitors. It knows very well that separate or small states carved out of larger ones, are sure to weaken people's strength or the potentiality to launch powerful movements against the reigning exploitative capitalist system. Thus, the very backbone of movement would be broken. So, conscious people cannot support any call for a separate state in a bourgeois set up.

**Separate states have been adding woes to the wailing**

In this backdrop, if anyone takes stock of these things, he will see that the misery and destitution of the people has not waned but increased manifold in the hitherto created new states. For example, the states of Nagaland, Meghalaya and Mizoram were carved out of Assam in 1960s on the pretext that it would usher in a deluge of development to the utterly backward ethnic groups and tribals. But has that happened or does their condition continue to deteriorate with every passing day like that of the oppressed people of any other state? Even the Planning Commission of India who has been using all the tricks to prove that poverty is declining in India, could not but accept that poverty has sharply increased in the states of Assam, Meghalaya, Manipur, Mizoram and Nagaland. Do the leaders and the new set of rulers who belong to their own community or ethnicity care a fib for them or are busy making fortunes out of their destitution? In 2000, the states of Uttarakhand, Jharkhand and Chhattisgarh were set up by downsizing Uttar Pradesh, Bihar and Madhya Pradesh respectively dangling the carrot of economic development and growth of the people particularly the poor tribals and have-nots inhabiting there. But, creation of these new states has brought no change to their abysmal life condition stricken with appalling poverty, rising pauperization and extreme backwardness. Most of them are languishing in dreaded privation and wretchedness being mute spectators to the utter

callousness of the rulers and the self-aggrandizement of the vote-seeking leaders. Has Jharkhand been any exception? Has even an iota of benefit accrued to the vast multitude of the dalit people or has their condition worsened further in tandem with that of other sections of the downtrodden masses both in the state and elsewhere? On the contrary, there is mass eviction of poor tribals from their home and hearth in the name of 'development'. Spectacle of Chhattisgarh is no different. It was claimed that the new state would bring prosperity to the hapless tribals who were left out of the development process for decades. Fact is that they have been even more neglected and victimized since the state came into being. There is no food, no shelter. Poverty is appalling. People walk 60-70 km on foot through a forested stretch to access a primary health centre. Human trafficking particularly women trafficking are galore.

Whereas this is the objective condition, it is noteworthy that creation of such new states also entails huge additional expenditure from the public exchequer for setting up new set of administration, bureaucracy, judiciary, a new assembly and secretariat. It is reported that as whooping a sum as Rs 2.5 lakh crores (100 crore=1 billion) would be spent for building a new capital in connection with this proposal of a new Telengana state. Who are bearing and would bear this additional financial burden of a new top-heavy administration, new coercive machinery with police, para-military and such other forces to protect this new set of privileged class and instruments of the coercive state? Obviously, the axe falls and would continue to fall on the bared-skeleton-starving people as an extra dose of exploitation in the newly set up "heavens" of theirs. This is how the much-banded concern of the vendors of separatism for the downtrodden tribals and backward community people has been addressed by the newly carved out states. All these are instances of the predicament of the suffering multitudes before whom is dangled the carrot of 'growth and development' by the vendors of separate smaller states.

**Birth and meteoric rise of a privileged 'creamy layer' in separate states**

On the other hand, such administrative divisions have only

augmented the number of seats of power making room for self-seeking aspirant political leaders particularly those who spearheaded the separatist-chauvinistic movements by inciting the oppressed masses particularly the backward communities and then use such engineered splits as stepping stone for becoming ministers, legislators and occupiers of posts of profits in various institutions. What is more noteworthy is that with creation of smaller states comprising mostly tribal and backward community people, there is meteoric rise of an 'elite' group of the 'tribal' and 'backward community' leaders who have been customarily flaunting their dalit credential to endear themselves to the dalit electorates, becoming political bigwigs, cornering all material benefits and privileges by adopting all foul means, amassing mind-boggling wealth and wielding brute political muscle and mafia power to reign over their own community people more and more ruined and doomed to abject backwardness as before. Emergence of this 'creamy layer' as an appendage of the ruling class is another 'endowment' of separate states. To be illustrative, Jharkhand has been subjected to a musical chair of nine chief ministers—including three terms of Arjun Munda, two of Shibhu Soren, a term under the one-man-majority of Madhu Koda and now Shibu Soren's son Hemant Soren all of whom are known for frequent floor crossing in exchange for hefty favours in cash or kind and seating on heaps of ill-gotten wealth. Shibu Soren and Madhu Koda even served jail terms for theft, bribery, money laundering, murder and financial scams. And this very birth and thriving of 'creamy layer' is being projected by the power that be as a symbol of prosperity of the backward communities to hoodwink the oppressed masses.

On the other hand, the poor people including the utterly deprived tribals and backward sections continue to be assailed by harrowing price rise, hoarding of essential commodities to create artificial scarcity of goods, black-marketing, rampant corruption, mass eviction of rural poor, starvation deaths, wrenching poverty, mounting unemployment, retrenchment, closure, lay-off, illiteracy and so forth. An utterly corrupt nexus of self-seeking politicians-creamy layer—police-

administration-arch criminals-contractors-promoters-punters are calling the shot everywhere. This is bound to happen if capitalism and capitalist exploitation remain shielded before the people. Sustained deprivation, disparity and destitution coupled with absence of desired surge of united organized powerful democratic movement on the burning problems of people's life is giving handle to the motivated advocates of rabid separatism to petition further fragmentation of the states carved out earlier of bigger states. There is demand for separate Bodoland by further dividing Assam. Within Meghalaya which was once carved out of Assam, there is demand for separate Garoland. Even areas having population of barely 3 to 4 lakhs like the Khasi and Jaintia hill areas are also asking for separate homeland. Manipur is facing demand for separate Kukiland. It ought not to escape notice that before birth of Gorkhaland, there is cry for separate homeland for the Lepchas. Now, a greater Jharkhand is demanded by splitting Jharkhand, Odisha and West Bengal.

Where is the end to this fragmentation process of India which is endorsed even by the pseudo-Marxists like the CPI, CPI (M)? Is it not posing serious threat to the very integrity of the country? Once, all the Indians irrespective of caste, creed, region, religion or ethnicity rose above all divisiveness to fight unitedly to free the motherland from the tentacles of foreign imperialist rule and emerge as one nation. But, now cry for separate homeland and separate identity has become the dominant trend in capitalist India when separate states only breed bosh and nonsense and cause immense harm to the cause of the have-nots and downtrodden millions by leading people of the new states lose their unity with their brethren, oppressed people of other parts of the states from which they seek separation, weaken their struggling power and thereby provide handle to the ruling class to run the steamroller of oppression more ruthlessly. What could be more of an irony than this! If creation of states is the panacea, then how is that people's life is becoming unbearable in the existing states? So, if one cannot identify the source of people's growing plight and destitution, there will be cry for separate states even within the states created by bifurcation of other

*Contd. on page 6*

# Objective condition demands fast strengthening of the revolutionary Party founded and reared by Comrade Shibdas Ghosh — Comrade Manik Mukherjee

*(This is the text of Polit Bureau member Comrade Manik Mukherjee's speech on 5 August at Calicut, Kerala)*

Comrades,

You know why this party was built and what conditions prevailed in those days of struggle to build a new communist party. Comrade Shibdas Ghosh was convinced that the party going by the name Communist Party of India was merely a social democratic party, and that such a social democratic party can never lead a real revolution by building mass movements in any form. Understanding this basic truth, he took up the struggle of building up a true communist party with just a handful of revolutionaries, in accordance with Lenin's teachings that without a correct theory, a genuine revolutionary party and a correct base political line, revolution cannot be accomplished in a country. With this in mind Comrade Ghosh started building this party and now in terms of the number of cadres, we are one of the biggest parties in the country. Usually people visualise the size of a party by assessing the number of their representatives in Parliament and the Assemblies, their MPs and MLAs. To them, what we like to say is that in Russia just before the revolution, the Bolshevik representatives in the Russian Parliament were but a small minority, and yet it was Lenin's party, the Bolsheviks, who led the revolution. So, a party's strength cannot be assessed merely by the number of members in Parliament, rather it depends on the number of cadres in the party whose ideological strength is highly developed. That is why in our party the struggle taken up by the leaders and cadres in their life to become revolutionaries while building up class and mass struggles is given prime importance, especially for those coming from the middle class families. They have to assimilate the proletarian culture leaving behind their middle class culture. This is the real and most important struggle, which we are to face and carry on successfully. When Comrade Shibdas Ghosh started the formation of our party on the basis of Marxism-Leninism, he said that we need to acquire Marxist approach, working class approach and practise it in our life - in every aspect of life, from politics,

economics, personal relations, sex and everything - in everything there must be one single approach. Without acquiring this approach, we cannot become declassed. We will remain essentially petty bourgeois. So, from the inception of this party, Comrade Ghosh stressed this particular point, which is to be remembered on this commemorative day.

Within a revolutionary party also, bourgeois individualism does exist - this reality has to be accepted. If we cannot accept this reality, we cannot fight it out. Bourgeois individualism has to be fought seriously without any

but in other parties too; it destroyed the vitality of all these parties, that is, their basic working class character. When Comrade Shibdas Ghosh was discussing the Chinese Cultural Revolution, which he hailed as magnificent, you remember he showed how bourgeois individualism had remained in socialism, in the new conditions, which he termed as 'socialist individualism' and cautioned that if it could not be eradicated, if it continued to prevail, it would ultimately accelerate the process of counter revolution. And unfortunately that is what happened. I think nobody analysed it this way;

prevail that whoever criticized the Soviet leadership were going against revolution, and under Khrushchev those were actually termed as anti-revolutionaries. What is the Leninist concept of criticism within the party? The party comrades are allowed to criticize the leadership with the purpose of correcting the leadership, improving the party and accelerating the process of revolution. The same thing should have been applied in the international communist movement. All the parties must go on with struggle and interaction of ideas while following and accepting the leadership. This dialectical relationship should be a living one; otherwise mechanical thought process will predominate, which actually happened. Here Comrade Ghosh also explained and developed the idea that in this struggle of criticism, it is to start from self-criticism, this is what ought to be at the base.

Comrades, what I am discussing may seem just a theoretical matter. But, here all are Party comrades and without cultivating the theoretical aspects of Comrade Shibdas Ghosh's teachings we cannot mould ourselves as true revolutionaries. We have every desire to become a revolutionary. But, desire alone cannot make one a true revolutionary. For that we have to follow a definite process, which makes a man. If that process is correct, the result will be correct. But if the process is wrong, then the result will be negative. So, why only today: we need continuous serious cultivation of the theoretical aspects of Marxism-Leninism, which in our country Comrade Ghosh concretized, elaborated and developed to a higher understanding in course of the process of formation of SUCI (C), in course of building up the only communist party of India.

We must remember that we are living in a capitalist society, and in this society in one sense we are continuously collaborating with the productive system and production relation. From there, so many polluted thoughts, ideas and vices are infiltrating our minds unconsciously. So, it is our bounden duty to consciously trace these, and destroy them. If we cannot destroy them, these thoughts and vices will take roots in our mind and destroy us, and finally it will kill even our desire to become

*Contd. on page 6*



*Comrade Manik Mukherjee addressing at Calicut, Kerala. Comrade C. K. Lukose, member, Central Committee, SUCI(C) and other Kerala state committee members are seen on the dais*

compromise. I am trying to become a revolutionary, that is, reflecting a cultural, ethical and moral standard, which will be a proletarian one based on proletarian culture. But we are coming mainly from middle class and lower middle class families. So, it is obvious that the bourgeois process of thinking and life style very much influence us. It will happen, which need not worry you. But what matters is whether we are consciously fighting it out or not with the help of the Party, by engaging ourselves in class and mass struggle and inner-party struggle, that is, the elevation and rectification struggle, which, as you know, our beloved departed General Secretary Comrade Nihar Mukherjee said should be intensified within the party. While striving to elevate yourselves you should try to locate your deficiencies and correct these so that you can undertake the responsibility of bringing about the Indian revolution. So, these points are very important today because, in the international communist movement bourgeois individualism remained not only within the CPSU

it was a contribution of Comrade Shibdas Ghosh.

In Russia, the problem was of a different nature. Comrade Ghosh had been pointing it out since 1948. What were the deficiencies in the international communist movement? Being a part of that international communist movement, he often said: I am criticizing the leadership of the international communist movement as a self-criticism, that I must do something and I must try to discharge my duty; whatever I feel is incorrect, I should point it out. So, from 1948, he showed that mechanical thought process was predominating in the international communist movement while dialectical thought process was getting absent. So, he stressed that this has to be rectified first. And second, he pointed out that with the big Soviet communist party being there, the other fraternal parties just dittoed everything, there was absence of healthy debates and dialectical interactions on various issues, which is not at all healthy. Thus, some sort of blind acceptance prevailed, which, he pointed out, is a serious defect. A notion came to

## Comrade Manik Mukhejee at Calicut, Kerala

# Without cultivating Comrade Shibdas Ghosh Thought we cannot mould ourselves as true revolutionaries

*Contd. from page 5*  
revolutionaries.

In the international sphere, we have seen so many gigantic revolutionaries like Trotsky, Kautsky and many others who had degenerated and become counter-revolutionaries. In China, we have seen how Deng Xiaoping destroyed the revolutionary politics and brought on counter-revolution there. And today you will find that many people still say that revolution is a utopia and you cannot achieve it. The Soviet Union failed, China failed and you cannot see any socialist countries except for tiny Cuba and DPRK. But we know in this way the people are but expressing their frustration, though basically they do not like capitalism. They want socialism, but they are not finding or seeing socialism. Their desire for socialism is growing and growing, and it is very much active nowadays.

You know, recently I was in China on the way back from Pyongyang, where we had been to celebrate the 60th anniversary of the victory of 'Fatherland Liberation War'. I could see Chinese girls, who once belonged to a socialist country, wearing so skimpy dresses. Just imagine how much the counter-revolution has destroyed the culture of that country! They have become

victims of typical obnoxious imperialist culture replete with sex and violence. There were so many big communist parties all over the world. But now those communist parties are actually dismantled. A few groups are trying to regroup themselves and find a correct political line. So, in this situation it is our bounden duty to introduce the thoughts and teachings of Comrade Shibdas Ghosh to them, and the way he had analysed the issues and could foresee the things happening like in the weather forecast. It was with scientific analysis and based on probability that he had drawn his conclusions. At the same time it is also true that the crisis of capitalism has reached its zenith. So, spontaneous mass movements with people coming to the streets raising slogans against capitalism and asking for socialism, is also a positive sign, because this exploitative system cannot satisfy the people, rather it is crippling and destroying them with unemployment, high price rise while workers are leaving this country in search of jobs and gradually are forced to come to the streets with begging bowls for a living. People need a revolution to change the system but they do not know how to change it. So, it is our duty to go to the masses and show

them the way how to fight out this exploitative capitalist system.

Comrades, the objective condition for revolution is very much mature in India. But the subjective condition is that we need a correct leadership to lead a revolution, and though that correct leadership is there in our party with the thoughts of Comrade Shibdas Ghosh, we are yet to acquire sufficient strength according to the necessity of India. We are spreading and developing all over India but not with enough strength, without which we cannot attain revolution. For that reason a two-fold struggle within the Party is very much necessary. One is that comrades must try to build up their revolutionary character and apply the thoughts and teachings of Comrade Shibdas Ghosh in their personal life and family life. The second is to go to the masses and mix and associate with them like good friends, and politically educate them. Our party expects us to go to the masses and feel that they are more than our relatives; in this way alone we can build our mass life. And then we can impress them with our revolutionary politics, revolutionary culture and ethics, and very soon we will be able not merely to spread all over India but attain the strength necessary for

giving a call for revolution. This very bright possibility is there in front of us. The possibility is real. On this commemorative day of 5th August, we have to pledge that we shall strive to fulfill all these tasks. If we conduct struggle and practise the teachings of Shibdas Ghosh in our life, go to the masses and develop mass and class struggle by which we can educate them politically, then revolution is not far away. Really it is not far away. We have to conceive it and feel it — otherwise we cannot convince the people. If we can follow these methods then within a short span of time we can turn this India into a socialist India through a revolution overthrowing this capitalist system. We have come here to be revolutionaries. So comrades, we should take the pledge that we must implement all this in our life. Then you will attain the noble culture of the proletariat, which will attract and draw the people into the vortex of revolutionary movement in this country — we will definitely do so. We will be able to do so. So, please take these teachings on this occasion of 5 August to heart. And I expect everybody to take the pledge. With these words I conclude.

Red Salute to  
Comrade Shibdas Ghosh !  
Long live SUCI(C) !

## Ruling capitalist class and its servitors fanning separatism to disrupt people's unity

*Contd from page 4*

states. And exactly that is happening in the post-independence period. After creation of separate Andhra province consisting of the eleven districts of Rayalaseema and coastal Andhra through bifurcation of erstwhile composite Madras state and subsequent formation of Vishalandhra (greater Andhra) with the merger of Hyderabad, now a separate Telangana is sought for. Claim is raised for carving new Vidarbha state out of Maharashtra, once formed by split of Bombay Presidency state. And one ought not to be surprised if within years, there is fresh demand for further bifurcation of Telangana, Vidarbha or rest of Maharashtra because people's woes would not wane no matter how many divisions of the states are effected.

### Crime of shielding capitalism

This only shows how criminal it is to shield capitalism, the root of all evils and its noxious machinations to arrest people within the labyrinth of deceptive and destructive

illusions. In this respect also, the official 'Marxists' like the CPI, CPI (M) maintaining the sheen of their 'leftist' signboard with liberal patronage from the bourgeois media are shamelessly mimicking the bourgeois parties both in words and deeds. One would find mainstream bourgeois parties, both national and regional, trading charges against each other over various issues including setting up of separate states purely from electoral angle and making no attempt, and expectedly so, to unravel the truth before the people. Cunningly and carefully they prevent any exposure to the capitalist intrigue behind the anti-people steps and policies because they earn their bread and butter by serving ruling capitalist class in all possible ways. Their allegiance is to the ruling class and not the people though they pay lip service to people's interest at every point. The votaries of separatism also belong to the same genre. And the CPI, CPI (M) also follow the same path. How can they do otherwise because they too have

embraced tailism of the ruling bourgeoisie for crossing the stygian ferry of election. The CPI, CPI (M) and their associates have good number of MPs in both the Houses of Parliament. Have they ever opted to utter a single sentence against ruling capitalism holding it responsible for stoking the fire of separatism round the country? All their pretended criticisms and mild admonitions are couched in benign verbosity and blank shots for playing to the gallery and bargain electoral benefits. They have for all intent and purpose become surrogate of aggregate class interest of the ruling bourgeoisie.

### Defeat separatism by developing united democratic movement

Alongside isolating all these compromising forces, it is imperative that people close their rank rising above all divisive mentalities and warped mindset to foil the bourgeois conspiracy of mis-canalizing erupting rage of people against rising attacks in

every walk of life by dishing out separate states on a shining platter. Otherwise, it will be exceedingly difficult to develop the united powerful countrywide sustained democratic movement on the burning problems of life which alone can give some relief to the suffering multitude from the incessant increasing assault of despotic capitalist rule. Intoxication of divisiveness would swamp the entire land, people would be enmeshed in internecine conflicts and ruling capitalist class would escape unscathed. Task imperative is to intensify democratic movements in every nook and corner and frustrate the ulterior move to bifurcate the states. All must come out of all their shackles, give rebuff to all shades of provocation and join the current of genuine left-democratic movement to fulfil this task history has adjured them to fulfill. This is the line firmly pursued by our Party, SUCI(C), braving all odds and concentrating all our strength to develop such powerful movement throughout the country.

## Build up the Party, spread the thoughts of Comrade Shibdas Ghosh throughout the country, organise the masses in struggle based on new higher communist culture to make revolution victorious — Comrade Krishna Chakraborty

(Speech delivered by Comrade Krishna Chakraborty, Polit Bureau Member, SUCI(C) on 5 August, 2013 at Bangalore)

Comrade President, State Committee Members on the dais and Comrades!

You all know how emotional a day the 5th August is for us. This is the day on which, in 1976, our beloved leader, teacher, guide, the founder of this great revolutionary party of our country and one of the foremost Marxist thinkers of this era passed away. Since then we are observing this day throughout the country. Our leaders, cadres, supporters, sympathizers and well-wishers, all assemble on this day to recall his life struggle and his thoughts. He is great because of his struggle of life through which great thoughts emerged. Any great thought is the product of a great struggle. The struggle he conducted in life is a noble struggle, a historical struggle that gave birth to such a thought which is not only guiding revolutionary movements of our country but also showing the revolutionary path of struggle to the working class of the world. We have to deeply understand these illuminating thoughts of Comrade Ghosh. Actually thinking is the strength of man and of the society. Human society differs from all other animal world because of this. When that thinking is great, noble, historic, that guides social movement to achieve higher stages of development. But, when it gets diluted, takes a wrong direction, society suffers, it falls. So we have to understand his thought and cultivate it. We have to conduct our life struggle on the basis of his thoughts and teachings. Today when we are observing his death anniversary, our society is in deep crisis. Life has become miserable, suffocating and unbearable. Man is seeking correct path of struggle. Man wants a change. But that change can come when two very important conditions are fulfilled, one is the correct path of struggle and the next is the instrument of struggle. Simply knowing the path one cannot change the society at once, one needs an instrument of struggle. That is the party. This is why in history you find that all the great Marxists thinkers not only showed the correct path of revolution but they at the same time built a party to put that revolutionary theory into practice. This is why Lenin concluded and

correctly so, that without a revolutionary party there will be no revolution. How correct and historic this study is, is proved by the Russian revolution. When there was a revolutionary party with a revolutionary thought and leadership, there was revolution and socialism a society free from exploitation and oppression was built and developed to a very high stage. But, when the revolutionary leadership disappeared and the revisionists usurped the leadership of the party, the party lost its path of struggle and deviated from Marxism-Leninism. When the party itself became non-communist, revolution failed. So, what lessons we draw from it? That Marxism-Leninism is so powerful that it shows you a correct path and helps to build a correct revolutionary

In waves after waves it will try to burst forth...(but) revolution will not see the light until the revolutionary party emerges with capable enough to lead the revolution." Then what is needed for revolution is the strength of the party. Simply party will not do, again without a party it will not do. That means party must be so powerful as to be able to overthrow the state, the powerful organization of the ruling capitalist class. Lenin showed that the modern capitalist state comprises of permanent organs like the army, police, civil administration and judiciary. Such a powerful state which is armed to the teeth, has to be overthrown. You can imagine how powerful a party is required for this. Before revolution the proletariat has only one instrument of struggle, that is the

be acquired, the culture of the proletariat, the revolutionary culture of the proletariat. We have to understand deeply that proletarian culture is the integration of collectivism and proletarian Internationalism. Today this culture only elevates and frees the mind of man. When I love the working class not only of my own country but of the whole world and when I truly believe that workers of any country belong to my own class, I rise above casteism, communalism, provincialism, regional fanaticism and even national jingoism. I become broad minded. And this is the culture of the communists, the revolutionary proletariat. But, today what we find? Even the working class and other exploited masses are under the influence of feudal culture and all sorts of divisive tendencies. Analysing the history of the freedom movement of our country, Comrade Ghosh showed from Lenin that internationally the bourgeoisie as a class has become reactionary in this era of imperialism and proletarian revolution, so it could not play a revolutionary role in our freedom movement. Rather, because of its fear complex of proletarian revolution, it compromised with feudalism particularly in the field of culture. As a result, all the backward feudal ideas, customs, superstitions, prejudices as well as all the divisive tendencies like casteism, communalism, provincialism, regionalism, etc. remained in our social thinking and now the polluted bourgeois individualism has got added to it.

In history capitalism developed by integrating all the decentralized economies of the feudal society into one single national economy, and on the basis of that formed a centralised national state. It could not happen without fighting feudalism in all spheres of the then social life. It liberated women who were totally subjugated. It liberated the serfs who were half slaves bound to the land. It freed education from the clutches of religion and churches and made it scientific, secular and democratic. What a great struggle it was? It created a new civilization. Marx showed that whatever comes into being, whether in Nature or in society, has to go out of being in course of its development. When it comes it remains progressive, revolutionary. But with its development reaching its highest stage, it starts decaying

Contd. on page 8



Comrade Krishna Chakraborty addressing at Bangalore, Karnataka. Comrade K. Radhakrishna, member, Central Committee, SUCI(C) and other Karnataka state committee members are seen on the dais

organization, with which only revolution comes. When both of these things fail, revolution falls. Comrade Ghosh gave both to us, the revolutionary theory, a comprehensive thought covering all aspects of life and the revolutionary party which can bring about radical change in our society, which we need today. One may reasonably ask when we have got both the revolutionary theory and the revolutionary party, why there is no revolution. That is answered by Stalin. He said "moments occur when the situation is revolutionary, when the rule of the bourgeoisie is shaken to its foundation and yet the victory of revolution does not come, because there is no revolutionary party of the proletariat with sufficient strength and prestige to lead the masses and to take power." Comrade Ghosh in the same vein said, "Out of discontent of workers, peasants and all exploited masses, revolution will again and again try to surge ahead in waves after waves.

party and with this it has to meet the challenge of the very powerful state organs, the army of the bourgeoisie, its administration, its judiciary, its police. So comrades, whoever wants revolution, has to strengthen the party. Unless the party appears with such power and strength and enjoys prestige and wins over the confidence of the people, there cannot be revolution. So the task before us is to be understood. This task is to strengthen the party, to spread the revolutionary thought, to change the ideas of the people. Revolution first takes place in the realm of idea. That we call the Cultural Revolution. Lenin showed that Cultural Revolution precedes technical revolution. Comrade Ghosh placed great emphasis on this. Without change in the old culture you cannot bring about a new society. A new civilisation cannot be created on the old culture. That old culture which has become historically exhausted, has to be discarded and a new culture has to

## Comrade Krishna Chakraborty at Bangalore, Karnataka

# Revolution can come only by fighting old and obsolete ideas, customs, habits and imbibing the people with higher culture, ethics and morality

*Contd from page 7*

and becomes moribund and ultimately goes out of being. In nature it happens automatically but in society it does not happen so. Here consciousness plays a role. As we are trying to prepare favourable condition for revolution, the ruling class in power is trying to create unfavourable condition. This struggle determines what will happen ultimately. History shows that the revolutionary class or classes always defeated the old reactionary, ruling class. But such a revolution can come only by fighting old and obsolete ideas, customs, habits and imbibing the people with higher culture, ethics and morality. It is only through this process that a revolutionary condition gets created and revolution takes place. Capitalism one day was progressive; no doubt it was revolutionary when it fought feudalism in its rising period. But after reaching its highest stage of development, i.e. imperialism, it became reactionary and became moribund. This happened, as Lenin showed, more than 100 years back, by 1903-04 or at best by 1905. In our country, bourgeois democratic revolution or what we call freedom struggle started when capitalism had already reached the stage of Imperialism. The freedom struggle was a fight against not only British imperialism but also against feudalism. That struggle was led by bourgeoisie of our country who had already become reactionary as a class internationally. However, in our country the bourgeoisie had a relative progressive role as it fought against foreign imperialism and local feudalism. But since the bourgeoisie feared the proletarian revolution, which had already taken place in Russia in 1917, it struck a compromise with the British colonial rulers on the one hand and, on the other, with feudalism particularly in the realm of culture. So the cultural movement which was essential before capture of power, against all feudal ideas, casteism, communalism, provincialism, regionalism, with all such things bourgeoisie compromised. They threw away the banner of cultural revolution, cultural movement as such. Some fight here and there against untouchability, so called democratic right, individual freedom, all such talks they made, but they did not fight thoroughly. All those divisive ideas and tendencies remained in the society. Coming to power after

independence and facing insoluble crisis in which our economy got enmeshed from the very beginning, that very bourgeoisie is instigating and fanning up all the divisive tendencies to divide the working class and other exploited masses. Not only that, since they fear scientific and rational thinking today, all the bourgeois parties, national or regional, are encouraging orthodox and superstitious thinking. They are patterning education also in such a way that no scientific bent of mind develops among the students even after completing highest education in sciences. The bourgeois parties for their petty electoral benefits are fanning up communal, casteist, regional and linguistic fanaticism. Amongst the big national bourgeois parties, the BJP is whipping up communal frenzy amongst the people through acts like *ratha yatras*, demolition of Babri Masjid, by organising communal riots in Mumbai, Bhiwandi and finally the carnage in Gujarat with the sole motive to create Hindu vote bank while the congress, the most dependable party of the bourgeoisie, is fanning up sometimes regionalism, sometimes parochialism etc. to counter the moves of the BJP. For petty electoral benefits all the regional bourgeois parties like DMK, AIADMK, TDP, BSP, RJD, BJD etc. are fanning up casteist, racial, or linguistic fanaticism. At present what we are witnessing? By projecting Narendra Modi the BJP has surreptitiously introduced the communal agenda with the hope of coming back to power as it could do after demolition of Babri Masjid. While the Congress by granting statehood to Telangana, has whipped up regional fanaticism throughout the country. This has given impetus for the demands for separate Gorkhaland, Bodoland, Vidharbh, etc. All this together has created a fanatic atmosphere in the whole country in which the genuine problems of the people like price-rise, unemployment, educational and health care problems, cultural degradation, growing crimes on women are forgotten. Who are benefited by this? Let us see from the Telangana issue.

And these parties are instigating all these divisive tendencies. Because the bourgeoisie want the people get divided. People fight within themselves, so you find that one section of the same linguistic people are fighting for a separate

state- Telangana! What is the argument? "We are backward, there had been no development in our areas", that is true. But why there had been no development? Is it because we are not a separate state? Actually the backwardness is because of the capitalist system. Go through the whole country. Everywhere there is backwardness, somewhere more, somewhere less. By bifurcating a state and founding a smaller state will there be development? Go to Jharkhand, you can see what development has taken place there after its formation. The condition of the people particularly of the working people has deteriorated further. Bihar was a big state, very big state, it had both the things, this side which has now become Jharkhand, is rich with minerals. All type of minerals you get in this area. Industrial development could be very high there and can happen when there will be no capitalism, when there is socialism see how it will develop. On the other side what is known to be Bihar today, river like Ganges flows. There are vast agricultural lands there. What a beautiful state it was! If it remained united and developed which the bourgeois parties never tried, what a state it could be? But it has been divided. This side Jharkhand rich with minerals; was believed to develop industrially after the division. But, you cannot mention the name of a single major industry that has grown there after the division. Any student of economics with minimum knowledge can understand this simple thing that industries cannot grow where there is no market and it is very simple to understand this too that markets do not get created by dividing a state. If it were so then capitalists would have solved their market crisis by dividing the states one after another. By creation of a new small state at once market does not get created. The cunning politicians propagate this only to mislead the people, to confuse the people. Actually if market is there, the capitalists on their own will invest capital, whether the state is big or small — that matters little to the capitalists. Then who wants this small state? Small state will have an assembly, in assembly there will be a speaker and a deputy speaker, there will be a chief minister and a deputy chief minister, home minister, law minister, this minister, that minister, education minister what not. Then there will be high court, chief justice and judges, then

DIG, IG, then Chief Secretary and other secretaries of ministries. This circle and the opportunist political leaders want a separate state and their necessity they make common with the people. But people's interest is never served by formation of a small state. Rather, the people now will have to carry this top heavy administration on their shoulders. People's real problems of life like price-rise, unemployment, education, health-care, etc., all remain unresolved as before. Rather, all these get aggravated. And again, who are benefited? The capitalists, the ruling class.

Capitalism is in deep crisis today. And you have seen how the recession of 2008 had shaken the entire capitalist world to its very foundation. The burden of the crisis has been shifted to the working masses of the world. All the capitalist countries' people's life has become unbearable. People's movements are bursting forth everywhere spontaneously against capitalist exploitation and oppression. Our country is no exception. Out of its fear complex of proletarian revolution, the ruling classes are trying to divide the people- and pit one section of the people against other by whipping up divisive tendencies so that they cannot unite and develop united struggle against capitalism. This is why the parties of the bourgeoisie like the Congress, the BJP, etc., are whipping up divisive tendencies not only to benefit in elections but also to serve capitalism by dividing and misleading the people. This is the situation we are in. Division in the people's unity is a serious problem but much more serious is the fanaticism which is growing in the social mind centring round all these divisive tendencies — casteism, communalism, parochialism, regionalism, linguistic fanaticism, etc. Because, when fanaticism grows, reason and rational mind die. Finally human values die. It creates fertile ground for the growth of fascism. Comrade Ghosh showed that if fascism comes there remain few people who can be called man. Fascism obstructs the very process of development of man and manhood. Without fighting out all these things how do you bring about revolution, a new civilization, a new society with a new concept of life? It needs a powerful socio-cultural movement on the basis of a higher culture and higher ethical moral values, qualitatively higher than the

*Contd. on page 9*

## Comrade Krishna Chakraborty on 5th August

# Radical change can be brought about only by a revolutionary party with a revolutionary theory and revolutionary culture

*Contd. from page 8*

present ones — namely proletarian revolutionary culture as I have already shown from Comrade Ghosh's thought. Other than our party, nobody is trying for it. The so-called communist parties, the CPI, CPM and Naxalites all are talking of Marxism but they themselves are instigating casteism, parochialism, regionalism and all other divisive tendencies. In many places you will find that some of the Naxalite groups are casteist parties. They are thinking of accomplishing revolution by appeasing the lower castes. Since majority of the scheduled castes belong to the working class they think that there is nothing wrong to support their caste fight. By engaging people in caste conflict casteism cannot be fought out, it will only grow. And this is what is happening in our country today. Those who truly love the working people, as Comrade Ghosh showed, they should educate them with class outlook, they should be imbued with proletarian revolutionary culture. This way only the working class and other exploited masses can be emancipated one day from all sorts of exploitation and oppressions.

The fascistic condition in the fields of idea which is developing in our society is a dangerous trend.

Without fighting this, not to speak of revolution, even democratic movement cannot be developed.

But comrades, there is nothing to be perturbed by this. As on the one side there is this tendency growing so also is growing more vigorously the urge for movement in the people. Capitalist crises in all fields of life have made people's life miserable, unbearable and suffocating. People want movement and this yearning of the people is getting expressed from time to time in spontaneous movement as we have seen in Anna Hazare movement or the Delhi movement against gang rape. These are not only the movement against corruption and rape but the outburst of the accumulated grievances of the people against the burning problems of their life which capitalism is creating. People truly want radical change of the society. Our country is crying for a revolution. Society is appealing for, crying for a revolution. But they don't know what revolution is. They do not know against whom and for whom and by whom? If properly understood revolution means a total change, a radical change of the old society- its economy, its politics and political institutions, its concept of life, its culture, its way of thinking, its habits and customs-everything.

The life has to be changed. Unless the men of the society are changed, their culture, their habits, their practices, their ideas, their way of thinking, all are changed, how a new society will emerge from the very old society living in old ideas and thinking and practices? Such miracle can never happen and will not happen.

Such a radical change can be brought about only by a revolutionary party with a revolutionary theory and revolutionary culture which in this country our party Socialist Unity Centre of India (Communist) is. Besides many more valuable contributions, these two- the revolutionary theory and revolutionary party- are the great contributions of Comrade Shibdas Ghosh. So comrades, today the task before us is to strengthen this party, to spread the thoughts of Comrade Ghosh throughout the length and breadth of the country. Today all the bourgeois parties the Congress, the BJP have lost the confidence of the people. Actually the people hate them and their leaders. Even the left parties like the CPI, CPI(M) etc. are getting exposed. But wherever our party is working people are getting attracted more and more towards it. Only our party is organising movements of the people on the

burning issues of their life. So it is an excellent situation for our growth comrades. With the spread of Comrade Ghosh's thought when lakhs and crores of people will get attracted towards the party and get organised in their own struggle committees and thus build up political power of people under the leadership of the party, revolutionary condition will be created, revolution will definitely be victorious.

So let all of us take oath on this occasion, that we will build up our life struggle and help others, all comrades to develop as good communists, great revolutionaries, build up the party, spread the thoughts of Comrade Shibdas Ghosh throughout the country, organise masses in their struggle with a new culture, the communist culture. This is the correct way to pay our revolutionary homage to our beloved leader and teacher Comrade Ghosh. With this I conclude!

-Red salute to the Great Leader  
of the Proletariat  
Comrade Shibdas Ghosh.  
- Long live Socialist Unity  
Centre of India (Communist)  
founded by him  
- Long live world revolution.  
- Long live anti-capitalist  
socialist revolution of our country.

## Country observes Shibdas Ghosh Memorial Day

*Contd. from page 2*

the main speaker. Highlighting Comrade Shibdas Ghosh's unique contribution to the treasure house of Marxism and Leninism while concretizing and applying its teachings for the accomplishment of socialist revolution in Indian soil, Comrade Gopal Kundu appealed to the party workers to build themselves up to be real communists, fighting against the grave danger of individualism armed with the teachings of Comrade Shibdas Ghosh.

### Patna, Bihar

In Bihar the 37th Memorial meeting of Comrade Shibdas Ghosh, the great proletarian leader was held at the IMA Hall of Patna on 5 August. Comrade Shiv Shankar, Bihar State Secretary and the President of the meeting called upon leaders, cadres and supporters to arm themselves with Marxism- Leninism-Shibdas Ghosh Thoughts, to organize people into movement. Comrade Arun

Singh, member, Bihar State Committee also spoke. The main speaker Comrade Satyawar, Member, Central Committee and Haryana State Secretary, SUCI(C) expressed that the mission for which Comrade Ghosh struggled till his last breath is not yet fulfilled. With his teachings before us if we can take those to the masses and can build up ourselves as worthy organizers for fulfilling the task, it will be the best way to show him respect. For that we have to shun individualism, merge our individual interest with collective interest, replace our bourgeois thoughts with socialist thoughts. Comrade Satyawar showed that the world over the masses of toiling people are on streets voicing protest and demanding change, which have shaken the ruling classes. The situation only demands that genuine communist parties give shape to these protests towards revolutionary struggle. As the revolutionary party of India SUCI(C) is playing vital



*Comrade Gopal Kundu Member, Central Committee, addressing at Agartala, Tripura*

role in these national struggles and in discharging its obligation towards international communist movement.

### Budladha, Punjab

The 37th Memorial meeting of Comrade Shibdas Ghosh, founder General Secretary, SUCI(C) was held on 10 August at FCI hall, Budladha (Punjab). Comrade Aminder Pal Singh, In-charge, Punjab State Unit of SUCI(C) presided over the meeting. Comrade Satyawar was the main speaker. Comrades Jagtar Singh and Inderjit Jodha also spoke on the occasion.

### Ahmedabad, Gujarat

37th Memorial Day of Comrade Shibdas Ghosh was observed in a state level memorial meeting at Ahmedabad on 7 August whereas meetings and other programmes were also held at Surat and Vadodara. In Ahmedabad Comrade Chhaya Mukherjee, Member, Central Committee, SUCI(C) and President, All India MSS was the main speaker. She said that amidst the all-out crisis of moribund capitalism particularly heinous is the rise in atrocities on women. Comrade Mukherjee posed the question as to how the

*Contd. on page 12*

# Fundamental ideological conflict in Bangladesher Samajtantrik Dal (BASAD)

## Declaration by Comrade Mubinu Haider Chaudhury, Convenor of Preparatory Committee for BASAD Convention at the Press Conference at Dhaka in April

[Centring round intense fundamental ideological differences in Bangladesher Samajtantrik Dal (BASAD) the majority of leaders and cadres announced formation of a new party under the leadership of Comrade Mubinu Haider Chaudhury as the genuine revolutionary party of Bangladesh and placed their views in a Press Conference at Reporters' Unity VIP Assembly Hall in Dhaka on 13 April. Comrade Shubhrangshu Chakraborty was also present in the conference. SUCI (Communist), fraternal party of the BASAD finds itself in agreement with the views of BASAD. For knowledge of the revolutionary leaders and cadres as well as people of this country, the declaration is being published here.]

Dear journalist friends,

At the outset we express our wishes and greetings to you. We meet you here at a critical juncture of national situation. People of our country stand helpless caught amidst the politics of combat and competition among bourgeois parties in power or out of power. Their conflict is ever on the rise. The government is trying to rebuild its image lost by this time, making use of the movement in demand of trial of war-criminals. Counter to it, branding this movement as anti-Islam and thereby confusing and thus misleading the common religious-minded people, the country has been dragged into a violent situation, taking advantage of which the bourgeois forces, now out of power are trying to make their path smooth to creep up to power. In face of communal violence stoked up at the indulgence of bourgeois politics bereft of any principle and ideology, the minority community is gripped by total insecurity. It means, the two parties involved in power-grabbing politics are tussling to use in their own ways, the demand for trial of war-criminals that people have been cherishing since long. Along with that, spiralling rise of price, terror acts, atrocities on women, moral degradation and all such usual crises accompanying capitalist rule and exploitation are mounting every day every moment. We, the people of Bangladesh, are further tormented with thousand and one crises concerning peasants not getting proper due price for the crops they produce, workers not getting proper due wages for their labour, people unable to avail of the minimum right to education and health facilities and many such others. Added to these, the demands that the *Hefajate Islami* has recently raised in the name of protecting Islam, casts a terribly ominous signal for the democratic-minded, non-communal people of the country. Over and above, multi-pronged hectic activities of the reactionary forces including the ring around Bangladesh led by the US and Indian imperialists are causing extreme worries to the patriotic

people of the country. The question that hovers around in people's mind: What is the way out of this situation? At such a juncture, had there existed a well-organized left and democratic force established in change-aspiring people's mind and imagination, people would have found the way, would have come out in struggles. But that has not yet been a reality achieved.

Friends,

Though people of the country have fought repeatedly against exploitation-discrimination-oppression both before and after independence, the much cherished and expected emancipation did not usher in. The main reason for this was the inability to establish the correct ideology and the leadership of the working class before the mass-movements. Leftists of this soil have performed significant role in each and every struggle; from their deep compassion for poor people they have set many-a example of sacrifice. Despite these, the left movement presently stands weakened from different ideological problems and crises. These include ideological confusions, influence of revisionist thoughts, opportunism and adventurist deviations, tendency to act in tow with the bourgeois forces, influence of petty-bourgeois sectarianism and individualist thoughts and so on.

BASAD was founded on 7 November 1980, when in the international field revisionism had assumed its ultimate menacing shape in the socialist camp and when in the country left movement had started to decline into decadence. Soon afterwards, the socialist system faced debacle all over the world and the leftists of Bangladesh, too, were bewildered and led astray. The BASAD started to develop gradually in this adverse situation and won distinction in the leftist circle for its principled struggle. But at a certain stage, the ideological and organizational development of the Party met stagnation. It was because of repeated deviation of the then leadership from the declared and adopted principles.

At the time of its foundation, the BASAD announced certain

principles and methods of struggles for building up the genuine revolutionary party of the proletariat. These have been mentioned in the booklet titled *On the problems of building up the party of the proletariat*, which was published in March 1981 after the BASAD had been formed from JASAD. There we stated that we would have to adopt and practice Marxist outlook not just on political and economic questions, but covering all aspects of life. The central leaders must set worthy examples of that. The primary condition of this was that they would have to submit their private property to the Party and must develop in place of individualist family life, collective life embracing leaders and cadres of the Party. As communism entails struggles for establishing a social system based upon collective ownership and collective interest, in these days of abject self-centrism communist movement cannot go very far ahead without intense struggle to attain communist character free from self-centeredness and individualism. With this goal in view, we had started collective living at the central and district levels with party-houses or party messes as the centres. We had explained: Alongside working among people and conducting mass movements, we must keep alive inside the Party relentless ideological struggle to acquire Marxist outlook and methodology of analysis on every question of life and the world, through continuous debates and discussions, exchanges and dialogues, interactions of thoughts and ideas. It is through this process that there will develop one process of thinking, oneness in approach, singleness of purpose and uniformity of thinking and will develop collective knowledge in course of collective struggle. Based on this collective knowledge and all-embracing struggle, we must give birth to the collective leadership. Among the leaders of the Party, who will appear as the finest concrete expression of the collective knowledge and experience of all members of the Party and will thus emerge as their leader as well as the concrete embodiment of ideal communist character will act as the source of inspiration for the entire Party. He will also emerge as the concrete expression of the collective leadership, as the leader of leaders that is the highest leader of the Party. We further elaborated: The

Party will be run on the basis of the set of principles of democratic centralism and the leaders of the Party will develop themselves into professional revolutionaries, who will wage unrelenting struggle for identifying their individual interest with the social interest on the basis of the principle "Party is our life, revolution is our life". We have adopted these principles of struggles for building up the revolutionary party in the present time from the teachings of Comrade Shibdas Ghosh, the founder General Secretary of the Socialist Unity Centre of India (Communist). Not only this. We have also obtained from his thoughts the guidance for identifying the root cause of modern revisionism that brought about the debacle in the socialist camp including Soviet Russia and China and also the guidance as to how to correctly conduct struggle against it. Comrade Ghosh elaborated Marxism-Leninism on the anvil of the necessities of the present days and enriched the treasure of Marxist epistemology and knowledge in many respects. We have also adopted those. As a result our Party has grown on the edifice of Marxism-Leninism- Comrade Shibdas Ghosh Thought and we have accepted Comrade Shibdas Ghosh as one of the leaders-teachers-guides and authorities of the international communist movement along with Marx-Engels-Lenin-Stalin-Mao Zedong.

From Marxism-Leninism and teachings of Comrade Shibdas Ghosh, we adopted the main principles of the struggle for building up revolutionary party should be based on. Only because our struggle was based on these principles, our party has developed in spite of the setback of the world socialist camp and terrible confusions in leftist movements inside the country; has been able to achieve a distinct position among the left parties of the country. But at one stage, that development in organization and ideology faced stagnation and different types of crisis started surfacing in the Party. It was because of our lapses in correctly following in practice the declared principles of Party formation, such as, conduction of struggle for freeing oneself from private property and private property mental make-up through applying Marxism covering all aspects of life, practice of collectivism and collective life, conduction of the Party on the basis

Contd. on pae 12

## Red Salute Comrade Ratan Mukherjee !

Suffering a fatal cerebral attack Comrade Ratan Mukherjee, a prominent secretariat member of the West Bengal State Committee of the SUCI (Communist) breathed his last on 31 July at 11 a.m. at the Tala Party Commune in Calcutta. He was 69 years old. At this sudden and untimely demise of Comrade Mukherjee a wave of shock and grief swept across the party. Immediately on receiving the news, Comrade Ranjit Dhar and Comrade Asit Bhattacharya, members Polit Bureau SUCI(C) rushed to the Tala Party Commune. State Secretariat member Comrade Swapan Ghosh along with several state committee members also reached there. Party workers from adjoining areas went there as well. The leaders present paid floral tributes on the spot itself. At the decision of the Party, the body of Comrade Ratan Mukherjee was preserved for a day. The Red Flag was lowered at half-mast at all the party offices of the state.

The political life of Comrade Mukherjee began from the party centre of Suri in Birbhum district since his boyhood. It was at that time that he came in touch with Comrade Shibdas Ghosh, the great leader of the proletariat, one of the greatest Marxist philosophers of the era and imbued by his teachings Comrade Mukherjee set off the struggle to completely change himself. He remained unwavering in this struggle till the final day of his life. Starting with activities of the students' organization, in course of time he was entrusted with the important responsibilities of the party organization of Birbhum district, and fulfilling the tasks involved, Comrade Mukherjee became a member of the District Committee. Later, he was inducted as member into the state secretariat of West Bengal and entrusted also with the responsibility of providing suggestions and help to different districts including Birbhum, Bankura, Murshidabad, South 24 Parganas on behalf of the state leadership – a duty which he discharged with utmost sincerity and ability. Armed with the teachings of Comrade Shibdas Ghosh, he advanced a long way in discharging the organizational responsibilities as also in the struggle of acquiring higher communist culture and moral values.

At 12 noon of 1 August his body was laid on a platform under a make-shift canopy built in front of the party's state office on Lenin Sarani. Leaders and comrades in large numbers from

different parts of Bengal paid their floral tribute in tears. State Secretary, and member, Central Committee, Comrade Soumen Basu, along with state secretariat and state committee members as well as central committee members offered floral tribute to deceased Comrade Mukherjee. Garlands were placed by the district secretaries, and other activists of the mass organizations, district and local units of the party. Informed of the demise, CPI(M) Central Committee member Comrade Md. Selim, CPI State Secretary Comrade Manjukumar Mazumdar, RSP State Secretariat member Comrade Sukumar Ghosh and CPI-ML (Liberation) State Committee member Comrade Basudev Basu paid their floral tributes as well. Finally, one by one, General Secretary Comrade Provas Ghosh, Polit Bureau members Comrades Ranjit Dhar, Manik Mukherjee and Asit Bhattacharya offered their revolutionary tributes. Afterwards, leaders and comrades with half-mast flag in hands marched to Keoratala Crematorium in a procession, where the deceased Comrade Ratan Mukherjee was given tearful last salute.

With the premature death of Comrade Ratan Mukherjee the Party has lost a revolutionary leader who had imbibed higher communist ideology and culture. His demise has come not only as a great loss to the party but to left and democratic mass movement also.

The State Committee of the Party convened a memorial meeting on 13 August at Mahajati Sadan in Kolkata to offer revolutionary respects to Comrade Mukherjee. Comrade Soumen Basu presided over the meeting and Comrade Manik Mukherjee addressed the memorial meeting as the sole speaker.

In his memorial address on 13 August, Comrade Manik Mukherjee, member Polit Bureau SUCI(C) expressing how painful and difficult it was for him to deliver this memorial address and pointing to his close and affectionate relationship from early childhood with Ratan Mukherjee, said, Comrade Ratan Mukherjee had in course of time attained a high cultural standard and developed into a leader not only of Birbhum, even of the state of West Bengal, on whose shoulders the party had planned to place still greater responsibility on an all-India basis when his sudden untimely demise as a result of massive cerebral attack came like a bolt from the blue. He stressed the fact that though Comrade Ratan Mukherjee, who till his graduation stayed in the party



centre in Suri, did not live in close association with Comrade Shibdas Ghosh, yet in his life struggle he assimilated and practised Comrade Ghosh's teachings better than some comrades who lived in close contact with and were being nurtured by Comrade Shibdas Ghosh himself. After Comrade Ratan Mukherjee graduated in Suri, Comrade Shibdas Ghosh asked him to continue his studies. Thus, he enrolled for the Masters course in Burdwan University. At that time there was no party work in that area nor was there any DSO student organization. Within a short time Comrade Ratan Mukherjee organized some students in the University so much so that DSO got several seats during students' union elections. He also easily associated and mixed with people of the area and recruited cadres for the party. When Comrade Shibdas Ghosh asked him to give up his formal studies and take up responsibility of an important movement beginning in Birbhum, he did so happily. From a young age, said Comrade Manik Mukherjee, whatever task was assigned to him, he would always discharge his duty applying himself to it with a happy mind; never did he express any doubts, talk of difficulties, not to speak of refusal — no matter how great or insurmountable the difficulties seemed, how daunting the task! He was always outspoken and straightforward, he could even be sort of rough at times; but never would he talk behind someone's back. At the same time he would always invite the comrades to freely criticize him or his style of work. He was married and had children but in his affection for his family there was no weakness. In fact he reflected a rare instance of identifying self with the interest of the Party and revolution. His demise is an irreparable loss to the Party.

### Sustained resistance from villagers compelled Arcellor Mittal to withdraw proposed steel plant in Odisha

On the background of present acute industrial recession and accompanying massive unemployment, widespread retrenchment plaguing industry, agriculture and economy as a whole, the MNCs as well as the Indian monopolists are turning their attentions towards grabbing land and capturing the agriculture market in the name of industrialization, development and generation of employment. A glaring instance was the

signing of a MOU between the BJD Party-led Odisha government and Arcellor Mittal, steel giant MNC on 21 December 2006. It provided 8,400 acres of agricultural land to Arcellor Mittal to establish a steel plant with 12 million ton capacity per annum in Keonjhar district, Odisha on an investment of Rs. 50,000 crore, spelling out nothing about employment in the proposed highly mechanized steel plant. Since then the government and the concerned MNC took hundred and one overt and covert means of temptation-threat, persuasion-suppression to snatch land from the peasants. Overcoming initial confusion, villagers of the seventeen affected villages of Patna Block of the Keonjhar District, approached the All India Krishak Kheta Mazdoor Sangathan (AIKKMS), the peasants' wing of our Party SUCI (Communist) following which a

broad-based platform called Mittal Protirodh Manch was formed. Then on, villagers led by the Manch and the AIKKMS foiled every crude or cunning attempt of the government and Mittals and carried on a sustained mass movement on the edifice of high cultural-moral values. A big rally was also held at Bhubaneswar on 12 September, 2007. Numerous mass demonstrations were organized in front of collectorate at Keonjhar to hand over memorandums to the Chief Minister of Odisha, Prime Minister of India and the President of India demanding withdrawal and cancellation of the proposed Steel Plant. Sustained determined resistance of the villagers ultimately forced Arcellor Mittal to recently withdraw the proposed Steel Plant. It marked a victory of peasants and a great event in the history of democratic movements in Odisha.

## Country observes Shibdas Ghosh Memorial Day

Contd. from page 9

democratic principles of equality be established without ensuring the honour of women. She added that revolution won't come about spontaneously. For that the leaders and cadres of our party has to dedicate themselves in building up people's movements on burning issues of people's life, form people's committees and build people's political power which will

ultimately prepare ground for the revolution. She appealed to strengthen the true revolutionary party SUCI(C) to prepare the subjective condition for revolution. Comrade Meenakshi Joshi presided over the meeting and Comrade Dwarikanath Rath, Gujarat State Secretary also spoke.

**Mumbai**

Mumbai Organising Committee



Comrade Chhaya Mukherjee, Member, Central Committee, SUCI(C) addressing memorial meeting at Ahmedabad, Gujarat

observed the Memorial Day on 10 August in the form of a public meeting at Janta Kendra, Tardeo, Mumbai Central (West), Mumbai. The meeting was conducted by Comrade Kumar Kulshreshtha and presided over by Comrade A K Tyagi, Secretary, Mumbai Organising Committee. The main

speaker was Comrade Chhaya Mukherjee. Comrade Dwarikanath Rath, Secretary, Gujarat Organising Committee also spoke on the occasion. In addition to Mumbai and Thane, people from other districts of Maharashtra, viz., Nagpur, Yavatmal, Amravati and Wardha attended the meeting.

(Coverage of Memorial Day programmes in other states like Assam addressed by Comrade Asit Bhattacharyya, Member, Polit Bureau as well as Odisha, Andhra Pradesh, Delhi, Uttar Pradesh, Chhattisgarh and Madhya Pradesh will be covered later)



Comrade Satyawan, Member, Central Committee and Haryana State Secretary, SUCI(C) addressing memorial meeting at Patna, Bihar

## Fundamental ideological conflict in BASAD

Contd. from page 10

of democratic centralism, conduction of struggle for giving birth to collective leadership and its concrete expression etc. All these were reflected in living life in accordance with one's individual likes or wishes instead of practising collective living, conduction of party on individual or group decisions, lapses in explaining one's behaviour and in being open in this regard, avoidance of the principle and method of criticism-self-criticism, flouting of rules and principles of collectivism in maintaining the Party resources and funds etc. For quite some time, the Party was running with all these lapses on the part of a section of the central leaders; despite repeated requests, the path of all-out and painstaking struggles involving the comrades with a view to revitalizing the revolutionary kernel of the Party, was not followed.

Journalist friends,

Effects of deviation from stipulated struggles inside the Party, were reflected in the life-style and activities of a section of the highest central leadership, as well as in following a political line different from the one so far adopted, in determining the political programmes of the Party. Thus in the hartal (general strike) called jointly by the BASAD and the CPB on 18 December last year, 'Trial of war criminals and imposing ban on the Jamat camp' was fixed as the main issue and the government supported it. This raised sharp

questions as to the principled consistent stand of the BASAD towards building up an alternative left force beyond the fold of the two-party system of the country. On the contrary, we could not give the call for a hartal against the government and the ruling class even in protest of the most cruel killing of 124 workers in the Tazrin garments fire citing our organizational limitation as the ground. Nor could we build up sustained mass movement, save and except undertaking certain token mild programmes in reaction, on the problems of price rise and others that are bringing terrible crisis to people's life. Yes, demanding trial of war criminals and launching movement against fundamentalism and communalism are among the most important tasks of the leftists at the present moment. And this ideological-cultural movement against fundamentalism and communalism will have to be conducted integrating it with the main task of developing sustained militant mass movement on burning problems of people's life, on various demands of the workers and the peasants. The main target of our attack should be the entire bourgeoisie and the ruling dispensation as its representatives who find a formidable ally in the fundamentalist forces. Then again, there are grave doubts if the forces which were being marked as liberal democrats so much so as to be included in the efforts to develop alternative left force, were at all

liberal or not. These liberal democrats, as they are being so designated, have never been found to have any role whatsoever in any of the democratic movements.

Recently differences have cropped up inside the Party as to what were the thoughts upon which the Party had been founded and also what should be the thoughts upon which the Party would have to be led in the coming days. It is now being said that so far the way Shibdas Ghosh Thought was upheld in the leaders' views and opinions of the leaders as well as in Party literatures, stemmed from ignorance. It is also being said that those were not acceptable to the majority of leaders and cadres. In other words, on the questions of ideological struggle and methodology of developing revolutionary party and on the outlook of judging the crisis of the world communist movement, the Party has been divided into two parts with two different opinions. These differences could not be resolved through debates, discussions and dialogues inside the Party.

A section of the central leadership of the Party is reforming

and revising the ideological basis of party formation, which is tantamount to deviating from the fundamental ideological thoughts of the Party. Outwardly they are talking of unity, though effectively they are taking a stand which is entirely different from the principal ideological stand of the Party. We are firmly expressing our resolve to carry on the struggle that embraces the Party ideology and the declarations made at the time of founding the Party. In our struggle we expect cooperation of all patriotic, left and democratic minded people of the country including the toiling masses.

Dear friends,

Through you, we would like to send this message to our countrymen that in the context of ever-deepening crisis in people's life arising out of the capitalist rule and exploitation, imperialist interference in industry-agriculture-education and use of the national resources of the country and menacing rise of the fanatic religious fundamentalist forces, we would take up all-embracing initiative to build up united mass struggles under the leadership of left and democratic forces as opposed to the political parties in power or out of power.

**Resist increasing onslaught on women, fee hike; reintroduce pass-fail system in schools**

**Make 8<sup>th</sup> All India Conference of AIDS**

**A Grand Success**

**26-29 August, 2013 • Chandrasekhar Azad Nagar (Bhopal, Madhya Pradesh)**

EDITOR-IN-CHIEF : PROVASH GHOSH