

Proletarian Era

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Founder Editor-in-Chief : COMRADE SHIBDAS GHOSH

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“... as we criticize dogmatism, we must direct our attention to criticizing revisionism. Revisionism, or Right opportunism, is a bourgeois trend of thought that is even more dangerous than dogmatism. The revisionists, the Right opportunists, pay lip-service to Marxism, they too attack “dogmatism”. But what they are really attacking is the quintessence of Marxism.”

— Mao Zedong

(Correct Handling of Contradictions)

Mao Zedong : a great leader of the proletariat and a great strategist-theoretician-thinker

9th September, 2005, being the 29th death anniversary of Mao Zedong, is being observed throughout the world with due solemnity and great enthusiasm to pay heart-felt tribute to the great leader of the world proletariat. The life-struggle and teachings of Comrade Mao are being recalled and his analyses on various issues and subjects, elaborations, are being recapitulated to illumine the revolutionary path to emancipation. Here, we place a few salient features of his life-struggle and teachings that may help us all in the present situation.

Outstanding strategist, theoretician and thinker

While conducting the revolutionary struggle in China, Comrade Mao, the great leader of the proletariat, concretized Marxism-Leninism in the Chinese

situation and proved himself to be an outstanding strategist and theoretician and thereby elaborated and enriched the teachings of Marxism-Leninism to a height to be qualified as ‘Mao Zedong thoughts’.

The Chinese Communist Party (CPC), emerging through a nation-wide great patriotic, anti-imperialist movement known as ‘the May 4th Movement’, was founded in 1921. The impact of Russian revolution of 1917, nation-wide turbulent reaction against handing over of Shantung provinces to Japan in the process of bartering of the world among imperialists at the end of World War I, brought Chinese students, youth, petty-bourgeoisie, bourgeoisie and proletariat on a common platform of all-out protest. Meanwhile, the declaration of the Soviet government to return all lands of China previously grabbed by Czar, acted as a shot in the arm for the

propagation of Marxism-Leninism in semi-feudal, semi-colonial China. Mao as a firebrand student-leader took active part in it and when the CPC was formed with Chen Duxiu as the Secretary General, Mao was entrusted with the responsibility of developing the organization in Hunan province.

The first united front struggle with Sun yat Sen’s nationalist Kuomintang government as an ally against Japan, was launched in 1924 when Mao Zedong had to struggle hard against Chen Duxiu’s right-deviationist line. Mao emphasized that the peasantry was the “staunchest and numerically the largest ally” of the proletariat, the leading force, while the national bourgeoisie was the vacillating ally. But Chen Duxiu ignored the peasantry and relied absolutely on national bourgeoisie, represented by

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Recent SC Ruling

Education faces danger afresh

On August 12 last, the Supreme Court emphasized in a ruling that the government could neither impose reservation policy nor carve out its quota from the total number of seats in unaided private institutions, including engineering and medical colleges. It maintained that such institutions, whether minority or non-minority, “have the unfettered fundamental right to choose the students and the procedure” as long as it was fair, transparent and non-exploitative. The court held that though every

institution was free to devise its own fee structure, it could be regulated in the interests of preventing profiteering and capitation fees, which were illegal. The court, however, reserved a 15 per cent quota for NRI students in private colleges, allowing the latter to charge higher than normal fees to these aspirants, adding that the amount of excess money collected against such seats “should be utilised for benefiting students from economically weaker sections of the society.”

Whatever be the ruling, one may raise the question: does not a quota for NRIs mean reservation, in the same way as a quota for minority does, or is a fee higher than the normal one charged for a section of, or individual, applicants for some reason or the other, anything but capitation fee and a profiteering device, both admittedly illegal? Besides, it was evident from the accompanying caution that the provisions do not preclude unfair, non-transparent and exploitative use of them by the private institutions

asserting their ‘unfettered fundamental right’. Moreover, that these provisions stand outright against the fundamental right of poorer people to education, is made clear by the pronouncement that higher than normal fee from the NRIs should be utilized for “students from economically weaker sections of the society”, who are otherwise debarred from the process for financial reasons. In reality, these words meant for ‘weaker sections’ will stand out

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Mao Zedong brilliantly concretized Marxism-Leninism in the Chinese soil

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the KMT. Another trend led by Chiang Kuozao likewise ignored the peasantry to emphasize on labour movement. Mao fought both, but was in the minority and was, dropped from the Central Committee. But after the demise of Sun yat Sen, the great patriot, the reactionary Chiang-kai-shek came to power in KMT and the communists were butchered mercilessly. They had none to fall back upon as the peasantry was side-lined by the Chen Duxiu line. Mao as a strategist was proved to be correct. As a result, in 1927 Chen Duxiu was dropped and Chu Chiu Pai was made the new General Secretary with Mao reinstated to CC. But Chu Chiu Pai introduced an extreme "left line" by giving a call to "Kill the bourgeoisie and the rich peasants, rob the banks, attack police-stations, assassinate 'yellow' trade union leaders and storm the cities with uprising." Mao opposed this adventurist line and when he initiated the famous 'Autumn harvest uprising of peasants' in September, 1927, he was again dropped from the CC. But that could not save the left adventurist line. After the disastrous failure of the Canton-uprising, Chu Chiu Pai was removed and Hsiang Ching Fu came as the new General Secretary in the 6th Congress of CPC held in July, 1928 at Moscow. Mao's line was again proved to be correct and he was brought back to Polit Bureau, Central Committee in absentia. That was the defeat of First 'left deviation' in CPC.

But still, upto 1935, CPC suffered from two other 'left deviations' called 'Li Lisan line' and 'Wang Ming line'. Mao's advocated strategic line of conducting protracted battle by creating rural bases and using them to encircle cities, was decried as "erroneous localism and conservatism, characteristic of the peasant morality." Both lines of second and third deviation met with practical disaster for the revolutionary struggle.

While 'Li Lisan line' saw China as the new epicentre of world revolution and asked to storm the cities, seize the factories and usurp power, 'Wang-Ming line' took an exaggerated view of the stage of industrial development of China and copied the line of Russian revolution blindly. Both opposed Mao Zedong's strategy of revolution. But practical experience compelled the

two-liners to quit at last and Mao Zedong was elected as the supreme leader of the revolution assuming the post of Chairman of the Military Commission in the extended CC meeting at Zunyi in 1935. Mao became "HU-HSE", the Chairman, and the revolutionary line was established in the CPC.

During the anti-Japanese war (1927-1937) Mao showed his dexterity as a superb strategist, when going against the Chinese-psyche of anti-KMT feelings originating from mass killing of communists during those years of the first united front, Mao built up the United Front with Chiang-kai-shek's KMT, even handing over the leadership of Red Army and the KMT military combine to Chiang's hand. This successful application of the principle of Unity-Struggle-Unity in forming a united front led to Chiang-KaiShek being compelled by none but his own army to make him fight the Japanese aggression and to large scale desertion from Chiang's army to the communists to join the Red Army. Japan was defeated. Here, Mao could correctly assess that in the background of the major antagonistic contradiction arising out of Japanese aggression, other antagonistic contradictions had become secondary and could then conduct the united struggle brilliantly.

Why red base could exist and expand in China

'Encircled by enemies, can a liberated zone exist and expand?' — that was a question much-debated in the then China and is still today in the world communist movement. Let us have a look into it and hear from Mao Zedong first.

Concretizing Marxism-Leninism on the Chinese soil, Comrade Mao Zedong analyzed, "the characteristics of China are that she is not independent and democratic but semi-colonial and semi-feudal, that internally she has no democracy but is under feudal oppression and in her external relations she has no national independence, but is oppressed by imperialists. It follows that we have no parliament to make use of and no legal right to organize the workers to strike. Basically the task of the communist party here is not to go through a long period of legal struggles before launching insurrection and war, and not to seize big cities first and then occupy the countryside, but the reverse ...

All this shows the difference between China and the capitalist countries." (Problems of War and Strategy, Selected Works, Vol. II, p. 219).

Mao said, "The long term survival inside a country of one or more small areas under red political power completely encircled by a white regime is a phenomenon that have never occurred anywhere else in the world ... It can exist and develop only under certain conditions ... Two things accounts for its occurrence, namely, a localized agricultural economy (not a unified capitalist economy) and the imperialist policy of marking off spheres of influence in order to divide and exploit." (Why is it that Red political power can exist in China? SW, Vol. I, p. 64).

It was the localized agricultural economy (feudal economy) which made red-base self-sufficient to survive economically free from interactions of the unified national capitalist economy. And, due to lack of a centralized, consolidated unified army, administration, modern-type communication and transport system, it was possible for it to survive both economically and militarily.

In this connection, we feel we should discuss a particular development in the present-day context. In different countries, some parties or forces going by the name and banner of Marxism-Leninism and holding Mao as the leader they follow, are launching armed struggle without the revolutionary party securing proper base and position among the masses and without creating adequate mass opinion in favour of or at least a neutrality benevolent to the revolution. They are also claiming to apply the theory of 'encircling the cities from countryside' without properly understanding its significance. A few words from Mao himself would be particularly relevant and significant, we are sure.

While speaking to representatives of some Latin-American Communist parties, Mao Zedong himself cautioned, "The experience of the Chinese revolution, that is, building rural base areas, encircling the cities from the countryside and finally seizing the cities, may not be wholly applicable to many of your countries, though it can serve for your reference. I beg to advise you not to transplant Chinese experience

mechanically." (SW, Vol. V, p. 326)

Speaking on the course of revolutionary movement in the capitalist countries and the role of their communist parties, Mao Zedong analyzed, "...it is the task of the party of the proletariat in the capitalist countries to educate the workers and build up strength through a long period of legal struggles and thus prepare for the final overthrow of capitalism. In these countries, the question is one of long legal struggle of utilizing parliament as a platform, of economic and political strikes, of organizing trade unions and educating the workers ... insurrection and war should not be launched until the bourgeoisie become really helpless, ...and until the rural masses are giving willing help to the proletariat. And when the time comes to launch such an insurrection and war, the first step will be to seize the cities and then advance into the countryside, and not the other way about." (Problems of War and Strategy; SW, Vol. II, p. 219)

Guerrilla warfare and Mao Zedong

Mao Zedong developed the understanding of the revolutionary military science to a great height both in practice and theory, particularly his concept of guerrilla warfare is worth remembering. Let us hear from Comrade Mao. "What is guerrilla warfare? It is the indispensable and therefore the best form of struggle for the people's armed forces to employ over a long period in a backward country" (Introducing 'The Communist', SW, Vol. II, p.291) Further, he said, "It will be impossible to sustain guerrilla warfare behind the enemy lines without base areas. What, then are these base areas? They are the strategic bases on which the guerrilla forces rely on performing their strategic tasks and achieving the object of preserving and expanding themselves ... guerrilla warfare will not last long or grow without base areas." (Problems of Strategy in the Guerrilla Warfare, SW, Vol. II, p. 93) He adds, "In the present age of advanced communications and technology, it will be all the more groundless to imagine that one can win victory by fighting in the manner of roving rebels. However, the roving-rebel ideas still exists... Therefore,

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Cultural Revolution led by Mao Zedong was a magnificent event

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ridding the minds of guerrilla commanders of this idea is a prerequisite for deciding on a policy of establishing base-areas." (ibid, p. 94)

Now, what is the fundamental condition of setting up of base areas on which guerrilla war will depend? Mao said, "The fundamental condition... the indispensable condition for establishing base area is ... to arouse the masses for struggle... We must organize the workers, peasants, youth, women, children, merchants and professional people - according to the degree of their political consciousness and fighting enthusiasm into the various mass organizations necessary for the struggle." (Problems of Strategy in Guerrilla Warfare, SW, Vol. II, p. 98). Comrade Mao Zedong also emphasized the role of the communist party therein - "guerrilla warfare can be preserved only when led by the Communist Party." (SW, Vol. II, p. 230). Throwing light on another aspect of it, Mao further teaches us, "the so-called theory that 'weapons decide everything'... constitutes a mechanical approach to the question of war and a subjective and one-sided view. Our view is opposed to this; we see not only weapons, but also people. Weapons are an important factor in war, but not the decisive factor; it is people, not things, that are decisive. The contest of strength is not only a military and economic power, but also a contest of human power and morale." (On protracted War, SW, Vol. II, p. 143)

Criticizing 'Putschism', i.e. 'relying only on a small number of party members and a small section of the masses and attempting to a series of local uprising' - Comrade Mao said, "Some comrades, disregarding the subjective and objective conditions, suffer from the malady of revolutionary impetuosity; they will not take pains to do minute and detailed work among the masses, but riddled with illusions, want only to do big things. This is remnant of putschism." (On correcting mistaken ideas in the Party, SW, Vol. I, p. 107) He pointed out further, "Some people want to increase our political influence only by means of roving guerrilla actions, but are unwilling to increase it by undertaking the arduous task of building up of base areas and establishing red political power." (ibid, p. 114)

With reference to this context, the role of Che Guevara, the right-hand man of Fidel Castro, the organizer of the Cuban revolution is well remembered. His guerrilla fight for world-revolution particularly for the emancipation in Latin American countries will be remembered in high esteem by revolutionary fighters the world over. Unfortunately, absence of due attention to the pre-requisites for guerrilla war, ancillary conditions, and the neglect of the role of the party as enunciated by Comrade Mao could not bring the desired result and the objective remained elusive. We note with deep appreciation the dedication, honesty and the fighting zeal of those who following this course braved the onslaughts of the ruling class, but at the same time we would like to point out to them Mao's teaching that the 'correctness and incorrectness of the ideological and political line decides everything' including the fate of course of action also. In fact, incorrect understanding and mechanical approach have already done many harms to the world communist movement, as pointed out by Comrade Shibdas Ghosh, the founder General Secretary of our party SUCI and a great leader of proletariat of the present time and if continued are sure to incur incalculable loss and wastage of revolutionary forces in future too.

Cultural Revolution of China

The life-long struggle of Comrade Mao Zedong did not end in liberating China. Keenly observing the sad experiences of the rise of modern revisionism in the Soviet Union, Comrade Mao towards the end of his life initiated and led one more historic battle to preserve and consolidate revolution in China, the Cultural Revolution of China. This unique movement enriched the storehouse of Marxism-Leninism in both content and form, creating at the same time serious apprehensions among the world capitalists-imperialists.

The CPC led by Comrade Mao noted with concern the Russian experience. It revealed that in spite of gigantic material development in Soviet Socialism, because of lowering of standard of consciousness, the party with the tradition and heritage of Lenin-Stalin could not hold their own position and succumbed to

revisionism. The danger of revisionism was also looming large in China. There were deviations even at the highest rungs, for example in leaders of the stature of Liu Shaoqi. Moreover as Comrade Shibdas Ghosh observed in his brilliant analysis of the Chinese Cultural Revolution: "China has accomplished anti-imperialist, anti-feudal people's democratic revolution.... But this, however, could not free the people, or even the party members, from all the vices of bourgeois culture and forces of habit, nor totally remove from their mental make-up all the ingredients of culture, ethics and morality which they inherited and carried along as hangover from the old feudal society..." (Cultural Revolution of China, SW, Vol. I, pages 189-90). Comrade Ghosh appreciated how the Chinese leadership under Mao, launched the revolutionary struggle sensing the danger that "...if the level of consciousness and the cultural standard remain low, then it may give birth to revisionism-reformism at any moment, in a critical hour, under favourable conditions and may lead to counter-revolutionary upsurge, peaceful or violent, and thus endanger socialism by bringing about counter-revolutionary changes in the socio-political setup. If backwardness continues to persist in the fields of epistemology and culture, then the entire party and the working class may, being misled, tread the revisionist-reformist path and bring about restoration of capitalism while waving the banner of Marxism-Leninism and chanting socialist slogans." (ibid, p.204) Also appreciating the important unique approach of the movement Comrade Ghosh said, "...I should say that in this Cultural Revolution Mao Zedong has shown a magnificent and brilliant political-organizational courage. Communists all over the world have got a great deal to learn from it. Ideological struggle took place in Russia also. But there it remained confined within the party. Such a method of struggle, however, cannot remove the doubts and apprehension from the mass mind and touch it; hence the people cannot rally round the party as 'one man' on the basis of a clear and correct understanding. Even if they do so sometimes, they do it either under the overall impact of the leadership, or under duress or from a wrong notion, or not out of

conscious but blind emotion for the party.

But if any doubt or apprehension prevails among the people regarding what is happening inside the party, then at the time of crisis, the reactionaries and the anti-party forces may create division among the people using it as a weapon and thereby endanger the party and the revolution. Naturally, nothing can save the revolution at a critical hour other than the firm unity of the party and the people in the ideological-political field, at least up to a certain level. So, to make the people active in favour of the basic principles of the party, to inspire them to work unitedly under the leadership of the party, it is necessary to raise the level of consciousness of the people to that required standard. And to do this the people would have to be involved continuously in the process of cultural movement and be given the opportunity to take active part in debates and discussions..." (ibid, p.215-216).

While hailing the Chinese Cultural revolution on these grounds and terming it a 'magnificent' and courageous effort, Comrade Ghosh raised certain other important questions. He made the observation that "In the period of socialist economic reconstruction, there is a danger that a tendency of a new type of economism, of hankering for material incentive and benefit may grow among the common workers. ... to the general workers, socialism comes to mean nothing else than greater benefit and amenities. But to relate the question of enhancement of production to personal benefit is to reflect a mentality which is absolutely incompatible with the basic aim and object of socialism. Such a mentality breeds a typical individualistic and opportunistic trend among the workers. So, the outlook and attitude of workers should be moulded in such a way that they sincerely feel the necessity to dedicate themselves to increasing production in the very interest of advancement of their own country as well as of the world proletarian revolution..... this economism in a socialist system is a great obstacle in the way of identification of individual interest with social interest. This economism-individualism in a socialist system, which I have already termed 'socialist individualism', helps strengthen such attitude among the

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Revolutionary movement demands correct Marxist-Leninist understanding of Mao's thoughts

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workers." (ibid, p. 221-3) Comrade Ghosh further pointed out that, "...it is obvious that the individual's struggle for emancipation has reached a new and complex height and has assumed a new character in the socialist society where to resolve this problem, a more intense and arduous struggle is to be conducted for complete identification of the self-interest with the interest of society through unflinching dedication and constant vigil....The Chinese leadership, in my opinion, while fighting individualism, has moved close to grasping the root cause of the problem. But till now, they have not succeeded in providing a clear and precise theoretical basis of the problem I have discussed so far." (ibid, p.244-5) On elaboration, he further commented that "... the reason as to why the tendency of individualism is gaining in strength — they have not yet been able to comprehend that philosophically and theoretically, nor have they been able to place their basic formulation about or pinpoint the character of individualism, that is, the phenomenon of individualism in a socialist society and, finally, they have not released, on the basis of a correct understanding, an all-out struggle embracing the leaders as well as the workers." (ibid, Vol. I, p. 246) On these observations, Comrade Ghosh gave the warning that if these weaknesses were not removed, individual and social interests would be left to come in antagonistic contradiction between themselves in a socialist society, ultimately to bring about still more serious consequences. He thus concluded: "The object of this Cultural Revolution is, therefore, to create such a condition that the entire Chinese nation can stand as 'one man' against all adversaries and cope with all the problems The immediate objective of the Cultural Revolution will be fulfilled, for the present, with the completion of these tasks. But the present programme of Cultural Revolution will not be able to free the party completely from the danger of reappearance of revisionism in future." (ibid, p. 246) Painfully enough for all revolutionaries of the world, history has proved how in spite of the magnificent event of the Chinese Cultural Revolution carried out under the able leadership of the great

leader Comrade Mao, the Chinese Communist Party could not be saved from the danger of revisionism that ultimately brought about capitalist counter revolution in the country.

Real meaning of Mao Zedong thought

While elaborating the understanding of Leninism, Comrade Stalin in his book 'Foundations of Leninism' said, "Leninism is Marxism of the era of imperialism and proletarian revolution". In the same tune, while placing the Report to the 10th Congress of the CPC in 1973, when Comrade Mao was in full control of the party with the expulsion of the Lin Piao clique, Comrade Zhou Enlai reported, "This is entirely correct. Since Lenin's death, the world situation has undergone great changes, but the era has not changed. The fundamental principles of Leninism are not

outdated, they remain the theoretical bases, guiding our thinking today."

In this connection, we may bring in a few comments of Comrade Shibdas Ghosh. In a discussion on the issue itself, he said, "... it is impossible to grasp Marxism correctly without continuously applying, concretizing and elaborating it and to that extent enriching it. Since anyone applying Marxism is applying it in a particular condition with respect to some specific contradictions, he will have to, in course of this practice, develop and enrich Marxism to some extent. That is why from the very inception of our party we have been upholding this teaching that Marxism cannot be correctly realized without concretizing and developing it. We have wanted to stress thereby that nobody can understand Marxism by copying others or learning it by rote. From this point of view it must be

recognized that in course of applying Marxism in the concrete conditions of China during the Chinese Revolution, in the spheres of politics, culture, military science as well as on the theoretical plane — Mao Zedong developed and concretized Marxism and in that sense enriched its understanding. That is why our party considers Mao Zedong a leading Marxist authority. But it would be wrong to say that Mao Zedong Thought is the Marxism-Leninism of this era, since it is tantamount to accepting Mao's thought as Maoism. When we characterize Lenin's thought as Leninism, it is not because Lenin was the first to make revolution successful by applying Marxism nor because he, in course of applying Marxism in the concrete conditions he confronted, developed, concretized and enriched it to some extent. Lenin's thought is called

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Comrade Probodh Purkait surrenders to court

People resolve to foil conspiracy to stifle voice of movement

"My body might be inside the jail, but my mind and heart will be there with you in every village of Kultali" — such were the parting words of Comrade Probodh Purkait — member to the Assembly of West Bengal, elected nine times over, on his way to surrender as per ruling of the Calcutta High Court. Comrade Purkait, along with a few other workers of the SUCI were sentenced to life over a case in which two miscreants were lynched to death by an enraged mob 20 years back. Though the lower court exonerated Comrade Purkait and other comrades implicated in the case the government of West Bengal went to the High Court and suddenly became overactive to see that they are convicted.

Calcutta witnessed on 19th August a unique event when virtually there was a sea of people set on an onward march moving in unison traversing along the southern thoroughfares towards the Alipore Court with Comrade Purkait in the forefront. They were the poor people of Kultali, the constituency Comrade Purkait has been representing, who came journeying miles after miles to pay

revolutionary greetings to their leader, they have seen by their side in their wails and woes, leading their legitimate struggles against the kulaks and power that be. There were young and the old, the mother with youngest one, students and youth — tearful yet unwavering. Their warmth conveyed to all around — the passers-by, the passengers in stranded vehicles, the hawkers, the busy office-goers, the pedestrians even the policemen on duty.

"Take our blood if you want but let off Comrade Purkait", "The movements of the people of Kultali cannot be crushed by implicating SUCI leaders and cadres in false charges" — in such slogans rending the sky could one have the wrath of the Kultali people reverberating against the conspiracy of the ruling party as well as demonstration of the grit and determination to carry on the class and mass struggles even though they are deprived of the ever-inspiring association of their beloved Probodh or Probodh Babu. "Are you not afraid that from now onwards Probodh Babu will no longer be with you?" — was the query of an inquisitive reporter

thrown at a mother with a young one clinging onto her. Pat came the reply with a retort — "They have robbed us of our houses and land, looted our belongings, killed our sons, raped our girls, even poisoned our husbands and brothers, imprisoned them on false charges. What more they can do to frighten us? There is no power on this earth to bend our heads." Such is the mettle moulded through years of struggle of the SUCI armed with the thoughts of Comrade Shibdas Ghosh, great leader of the proletariat, serving as the beacon generation after generation. Such is the way the landless and marginal peasants, sharecroppers, agricultural workers, fishermen, middle class men and women, the workmen of Kultali in South 24 Parganas imbibed the true spirit of struggle based on the revolutionary ideals of Marxism-Leninism.

Once the rally reached the four-point crossing at Hazra, one of the prime junctions in South Calcutta en route Alipore Jail, thousands and thousands of people waiting for long to have a glimpse of their revered leader the fighting people of Kultali

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Resist privatization-commercialization of Education

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merely as face-saving measures. These private institutions, who will cater education in exchange of money and for money only, may at most take in one or two poorer incumbents to put up a show. They won't really care for the scores of others who will simply back out for want of money.

Hence the fall-out was as could be expected. Poorer section of people could only take the provisions with skepticism and apprehension. Sensing this popular sentiment, rather resentment, and thus for fear of indentation in their vote bank of backward classes, the parliamentary parties immediately set out to consider a piece of legislation to provide reservation in unaided, private higher educational institutions before the Supreme Court verdict doing away with such reservation came into force. The Congress-led Union government got into move. But the process met with a jolt at the rebuff from the Court itself. The latter characterized the move as 'unwanted criticism' and strongly repudiated the government and the parliament. This was enough to bring about a cleavage even within the government and its allies. Challenge has already been toned down to 'we will honour the court' and such other phrases. We are yet to see what diluted form of opposition these parliamentary parties ultimately put up. Incidentally, the CPI(M) among the distinguished associates of the Union government, has apparently taken charge of damage-control, its leader suggesting a look-out for a "way to get around the ruling". Another of the lot, the CPI, in its turn, wished to make private colleges meet "their social and economic obligations". Such conciliatory attitudes may turn out to be very useful for the two sides, an organ of the bourgeois state and its caretaker to find out a compromise.

It may be very pertinent to note that these events come in sequel of and in continuity with the processes that started at least two decades back. It was in another Congress regime under Rajiv Gandhi that behind the clamours of introducing value based education and the National Policy of Education '86, education was declaredly robbed of its nobility as 'man-making, character-building process' vital for a nation and instead was defined as a 'unique investment'. In any

capitalist society investment is meant to fetch profit and education was seen, at the behest of the then government, industrialists and intellectuals in their pay-roll, as a process that ensured profit without fail. People would bend their back to get their children educated and would then oblige the investor, whatever be the cost they had to incur. Here was the uniqueness. At the same time, the Union government led the way and the state governments of any hue and slogan followed suit, to announce and give effect to the policy of non-involvement and no-responsibility of governments and state in matters of education. So budgetary allocation of funds were curtailed at all levels; catchy-phrase of self-financing of educational institutions was let loose; teachers' posts remained vacant; understaffed faculty, often recruited on 'contract' was left to fight a lost battle; traditional institutions were made sick and gasping. Instead there came up scores of private institutions, indigenous or foreign, nursery, primary, secondary or higher at school levels, colleges including general, medical, engineering etc. In summary, floodgate of privatization and commercialization of education was opened. The capitalist state of India and its caretaker, the government, though faltering in the face of strong opposition from people, moved slowly, yet decidedly towards leaving out the total field of education in the hands of profit-hungry capitalists, national or foreign, and the government washing its hands off. Quality education was increasingly reserved for the moneyed and privileged few. For the rest, the vast masses of poorer section of the population, including a large part of the middle class, workers and peasants, education became a costly affair, gradually going out of their reach, effectively bringing about curtailment of education in the face of ever-mounting unemployment and the government's total failure in combating the problem. Two fundamental rights confronted: the right to free, wholesome, scientific, secular education for every citizen, and the capitalists' 'unfettered' right to use education as unique investment. The capitalist state, its caretaker the government, the bourgeois or the social democratic parliamentary parties all stood in favour of the second. Some

palliatives were tried in the face of mounting resentment. For example, with fanfare and verbosity of laying emphasis on primary education as the base, and of imparting education to all, make-believe, diluted systems under the DPEP and the Sarba Shiksha Abhiyan, sponsored, outlined and dictated by imperialist agencies like the World Bank, were introduced countrywide, with para teachers on contract as sentinels and without any real content and essence of education of any sort in them.

The present ruling of the Supreme Court does not change the scene. Rather it is found that instead of bringing any real help to the common people, it is those private institutions, who are out to sell education to earn profit, are to be benefited by it. The move from the Union government and the parliamentary parties, including the pseudo-Marxists like CPI(M)-CPI are still more treacherous. Wherever in power, in Centre or state, they themselves take every pain to reduce government responsibility in education and make room for unbridled privatization and commercialization; yet they now cry hoarse against the ruling of the court. Obviously their only concern is the vote-bank.

In this regard, the Court vis-à-vis the parliament, we should dwell upon one more important point. It is true that the prevailing parliamentary democracy is nothing but a form of the bourgeois class rule. Even then, fairly long tradition of democratic movements in the country could wrest from the ruling class some relief and right for people. Alarming, with every passing day, these are being curtailed rampant during the present days. Even the bourgeoisie once held parliament as sovereign. But in recent days, intervention of the Court into the sovereignty of the parliament is being manifest on this issue and that. The Court is being posed as a parallel center of power with the government at the other end. The power of the parliament to frame legislature is being transgressed upon and the Court is being viewed and used as law-making body. If this trend runs unchecked, where will remain the guarantee that it would not lead to administrative fascism to defend and enhance the interest of the ruling capitalists. A further disturbing trend is the role of the

parliamentary parties. They do not betray any iota of waging a resolute fight against this posture of the Court which is simply favouring the ruling class at the cost of interest of vast masses of people. They pledge for fighting for people. Yet for their petty interest of securing or achieving some immediate parliamentary gains, they stand weak-kneed in the face of this dangerous development.

In such a situation, and under the circumstances in which we find governments of all colours and banners hell-bent on giving effect to all-out privatization-commercialization of education and thus allowing the private institutions to run in full spree, the Court ruling will only leave people more at the mercy of these profit-hunters, Indian or foreign. It will simply step up the onslaught on education afresh. Can people accept this? Certainly, no. Education not only helps them earn livelihood, it makes them worth of the name: human being. Such vital aspect of life, such a crucial element of social life, cannot be left to the whims and schemes of profit-sharks. So people will have to exert strongest pressure on the governments, at the Centre or in the states, to rein in these institutions, aided or unaided. They must be bound by the same set of rules and conventions as other educational institutions of the soil, in regard to their fee structures, admission procedures, day-to-day activities, curricula and all such relevant issues; they should install democratically elected managing and governing bodies for their policy-making and running. So people will have to build up and release sustained and united democratic movement of teachers, students, education-minded people, as well as workers and peasants to fight hard against the government policies of total privatization of education. This remains the only way to bring education back to those days of glory, when during the independence movement, the stalwarts of the freedom movement fought for education for their every single countryman, an education, free, secular and comprehensive. This remains the only way for education to survive from the grip of the present menacing trend of privatization-commercialization in a country, traditionally acclaimed for its learning and knowledge.

NANAVATI COMMISSION REPORT

Government and parties vie for suppressing truth

Tabled in the parliament the report of the Nanavati Commission of enquiry on the anti-Sikh riot in Delhi in 1984 and the Action Taken Report thereon by the Central government, stormed the national politics last month. The roles played by the Congress, its allies of the ruling coalition at the Centre like the CPI(M) and the opposition BJP on the issue are quite significant. Before going into the details of the reports let us refresh our memory on the issues that led to institution of the Commission.

Background

On 31st October 1984 two Sikh security guards murdered the then Prime Minister Smt. Indira Gandhi in her official residence. Following the murder people witnessed one of the worst communal genocides in the country. The world saw how in the capital of India the Central ministers, Member of Parliament and leaders of the Congress, brandishing arms in open daylight along with notorious hooligans, amidst police inaction, even in connivance with it, torched the Sikh dominated mahallas. They went on rampage, targeting Sikhs, their establishments, and their homes. *Khoon ka badla khoon se lenge* (Blood for Blood) was the death cry that filled the air in Safdarjang Road, where Mrs Gandhi's body was kept. Sikhs were dragged out of their homes, attacked with iron rods, trapped in burning tyres or in their flaming shops and homes, and their women raped. As reported, the police, at many places, went around on motorcycles shouting encouragement to the frenzied mob as the Congress leaders were seen butchering innocent Sikh men, women and children. Following seven days Delhi turned into a city of medieval barbarity. By the time the military was called in on the fourth day, about 3000 Sikhs were already murdered. Delhi was not alone to exhibit such organised brutality; it extended to Gurgaon, Kanpur, Bokaro, Indore and in running trains and other places across the country. Altogether about 4000 Sikhs were slaughtered over a week. It is to be noted, if the common Hindu people did not come forward to protect the Sikh families, the casualties would have been far more.

People's Union for Democratic Rights (PUDR) and the People's Union for Civil Liberties (PUCL) conducted a fact-finding enquiry and

released their report. The main findings of the report were that the butchery was the "outcome of a well-organized plan marked by acts of both deliberate commission and omission by important politicians of the Congress (I) at the top and by authorities in the administration like the then Home Minister, P. V. Narasimha Rao, members of Parliament, H. K. L. Bhagat, Sajjan Kumar and Dharam Das Shastri; and Lt. Governor of Delhi PG Gawai."

Following the incident the whole country along with the Sikh masses burst into protest and hatred against the Congress and the Rajiv Gandhi government at the Centre. It was unacceptable to everyone that for a crime by two Sikh guards, the entire Sikh community could be made responsible and stripped of their right to life! People demanded of the Central government a thorough enquiry of the incident for booking the culprits and meting out exemplary punishment to them. What was the response of Rajiv Gandhi to these demands then? It is on record that Rajiv Gandhi then said, "When a big tree falls, the earth trembles". He added, "We don't think it (enquiry—Ed. P. Era) will help at the moment. It would raise issues which are really dead." Was it not a shame and crime on the part of a Prime Minister of a country? When thousands of people were murdered, the Prime Minister declared that enquiry wouldn't help! As the Congress government thus tried to hush up the whole matter, the PUDR filed a writ petition in the Delhi High Court demanding of the Central government an enquiry into the bloodbath. The government's role was quite conspicuous. It first tried to pressure the judiciary to forestall the hearing, but in spite of that when the court ordered the government to start enquiry, the then union law minister called on one of the judges of the bench to ensure withdrawal of the court's order, on the so called ground that pursuance of the case would be harmful for the integrity of the country! (Onlooker, February 22, 1985). The government stalled the appointment of the commission of inquiry for six months and it was only when the Rajiv-Longowal accord was signed in April 1985 that the government was forced to appoint a commission since Longowal had insisted on it. Rajiv Gandhi government instituted a one-man commission headed by Justice Ranganath Misra. However,

it was revealed later that the Commission was a mere eyewash and Justice Misra behaved like a party man. The Commission was given limited terms of reference like only to examine whether the violence against the Sikhs was premeditated or not. Its findings stated that the violence erupted spontaneously on October 31 night and took organized shape from next morning with anti-socials taking over. (onlookindia.com, Feb.9, 2005). Justice Misra not only exonerated the authorities, but he went beyond the terms of reference to write that the government should "appoint another committee to identify the people, but HKL Bhagat is not involved!" It was a travesty of justice! The Congress later rewarded Ranganath Misra by nominating him a member of the Rajyashabha. In fact during last 21 years since the riot, different governments at the Centre were forced to institute by public pressure as many as nine enquiry commissions on the genocide, including the Nanavati Commission. Reports were, no doubt, submitted but none of the guilty was punished.

Only Commission, no outcome

If one goes through the outcome of the commissions, one will be astonished to see what mockery these bourgeois parties can make of the demand of justice by the common people just to save the echelons in the hierarchy. Ved Marwah, a police official of Delhi was appointed first to report on the police conduct right after the massacres. Its work was stalled in April 1985 when Ranganath Mishra Commission was appointed, the outcome of which is mentioned earlier.

Three committees were set up in February 1987 following Mishra Commission – Jain-Banerjee panel to recommend registration of cases, Kapoor-Mittal Committee on the role of the police and the Ahuja Committee to ascertain the number of people killed! The findings of all the committees as reported were ridiculous. To cite an example, number of people murdered varied from 1419 to 3870 in the reports of these four committees or commissions!

V. P. Singh government which then came to power with the support from both the BJP and the CPI(M), appointed the Potti-Rosha Committee in 1990 to live for six

months without outcome. The Delhi administration then successively appointed the Jain-Aggarwal Committee and the Narula Advisory Committee in 1994 to resume and 'review the status' of earlier findings. Narula specifically highlighted that the Delhi police refused to proceed against Bhagat and Sajjan Kumar in spite of repeated committee recommendations.

Constitution of Nanavati Commission

In 1999 the BJP led NDA of which the Akali Dal was a constituent came to power. There was tremendous pressure of the Sikh community on the Akali Dal on the issue of Delhi riot and the BJP was forced to appoint a commission of enquiry on Akali Dal's insistence. The NDA government appointed Justice GT Nanavati as head of a one-man Commission. Some points to ponder over on the role of the BJP here. First, the party did not form the Commission on its own, but did it under pressure of the Akali Dal with which it was sharing power both in the Centre and the state. Secondly, in view of the cry for justice from the people for the last 15 years and particularly from the victims' families, the terms of reference of the Commission should have been such that it could facilitate administration of justice without further delay. But the terms of reference, which the BJP government stipulated for the Commission, were 'to inquire into the causes and course of the criminal violence and riots'. It will be seen later that the Commission took full advantage of the terms of reference to place rather a vague report.

Findings of Nanavati Commission

While the Commission was supposed to report within six months, it took five long years. The report mentioned the names of HKL Bhagat, Jagdish Tytler, Sajjan Kumar, Dharamdas Shastri, PG Gawai and SC Tandon, the then Delhi Police Commissioner for their complicity in the massacre. However, the report bailed out the Congress as a party from its involvement in the carnage. For the persons it named, the Commission either made no concrete recommendation or evaded by saying that there should be further examination, meaning thereby, institution of another commission. Justice Nanavati found Bhagat "very probably" involved in the riots but

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Nanavati Commission Report

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refrained from recommending action against him because of his "physical and mental condition". The report mentioned that there is "credible evidence" against Tytler that he "very probably" had a hand in organizing attacks on Sikhs, and recommended to the government to take further action. In case of Sajjan Kumar, the Commission noted that the witnesses accused him specifically and recommended further examination of those cases.

The terms of reference at least empowered the Commission to book the criminals. It had more than ten thousand affidavits, thousands of witnesses and cooperation of volunteers and human rights organizations. What more a judicial enquiry commission needs for its smooth function! It could have gone through the affidavits, conducted cross-examinations of the witnesses and booked the culprits in clear terms. Still in the report it used all vague terms and in most cases recommended "further examination". It is not expected from a judge to use words like "very probably" in booking a criminal. There is already a criticism that Justice Nanavati has tried to "absolve the Congress" through his report (rediff.com, 17-02-05).

Hoax of ATR

As per Commission's recommendations the government had to table the report in the parliament along with an Action Taken Report. While preparing the ATR the government too used terms like "very probably". To save Tytler the ATR observed that since the Commission used the word "very probably" against Tytler, the one-man panel itself was not absolutely sure of his involvement in the attacks. Hence "any further action will not be justified". For Sajjan Kumar its observation was: since barring one case, no one has named him in the affidavits, "it will not be just to reopen" these cases. In effect the ATR sought to shield the Congress and its leaders and blamed merely the police, mostly lower rung officials, mentioned as accused in the report.

When the ATR was tabled along with the Commission's 185-page report in both houses of the parliament, there were noisy scenes. Taking into consideration the people's sentiment, the Opposition had to say something against the

government. The BJP, the main opposition in the parliament seemed to be more cautious in its criticism of the Commission's report and the ATR. We have already mentioned the conspicuous role played by the party while appointing Nanavati Commission and stipulating its terms of reference. Why this dithering on the part of the BJP? Whom does it want to save? Is it the rabid Hindu communal forces that actually engineered the Congress sponsored riot against the Sikhs? Or the communal Hindu fanatics who were the architects of the last Gujarat massacre, for which the same Justice Nanavati is conducting probe? It is reported that the BJP is unwilling to embarrass Nanavati before completion of the Gujarat probe. So when the people wait for justice that is denied for two decades, the main opposition party makes calculated move to save its vote bank and satisfy its communal design. Criminal it is on the part of the BJP.

However, following the reports placed in the parliament, a series of protest demonstrations were organised in the capital and in different parts of the country mostly by the Sikh people. The Sikh community rejected the ATR with hatred. There was tremendous reaction throughout the country. In the face of it the government had to modify its stand, make Tytler and Sajjan Kumar resign from the ministerial and government posts, and announce rehabilitation programme for the victims' families. The series of events clearly demonstrated that the government was really reluctant. It may be mentioned here that there was no necessity for a commission's report for the Congress to find out whose hands were stained in the communal bloodbath. They knew on their own who were the actual culprits. Instead of taking action against them, the party gave them ticket in each election, got them elected using money and muscle power and rewarded them with coveted ministerial or government posts whenever there was scope. Can they now mislead the people by making some leaders resign? We know that these so-called actions taken by these parties against some leaders are mere eyewash under public pressure only to rehabilitate them in near future. But what was the role of the CPI(M), which certified the Congress as a secular party? That

Bhagat, Tytler, Sajjan and others were the perpetrators of the '84 communal genocide is no new a revelation! Still CPI(M) had accepted them as ministers in the government they are extending unqualified support to. It may be mentioned here that the CPI(M) with significant representation in the parliament for long. Not that the CPI(M) is for the first time enjoying a controlling role in the government. It had a strong clout in the VP Singh ministry. It had sizeable number of members in each parliament. Still the party, in spite of this strength, did not mount any pressure on the governments for expediting justice to the victims' families? It is a shame on the part of the CPI(M).

Despicable role of servitors of the bourgeoisie

Prime Minister Manmohan Singh's apology is a good piece of drama enacted on the floor of the parliament in media glare. Tears rolled down his cheek only when he realised that the ATR had hardly any taker in the country. The question is when the people want justice, which is long overdue, what greet benefit this tear will transport to them? Did people demand of a Congress Prime Minister to shed tears to heal the wound of the '84 riot victims' families? Or did they insist on meting out exemplary punishment to the criminals? Instead of doing that Manmohan Singh actually tried to shield the Congress leaders named in a vague way in the Commission's report. And failing to do that under the pressure of the people he apologises, sobs, announces rehabilitation programme and what not. It is a sheer attempt to hoodwink the people. It is despicable on the part of a Prime Minister himself!

From the above discussion it is clear that all the big parliamentary parties are actively engaged in denying justice to the victims' families. They are trying to overtly or covertly shield the criminal elements occupying positions of political and social high-ups and upper rank of the administration. In all such cases, they move in collusion with each other to protect someone they need, no matter what is the extent of the crime perpetrated by him. For, they know that men belonging to each of these parties have such criminal background. And to do this they can adopt any unscrupulous means, stoop to any level. They care a fib for the demand for justice. The opposition they show to each other sometimes is in fact playing to the gallery to buttress

petty parliamentary interest. If this is the state of affairs, what would be the fate of the people's demand for justice? Can it remain unheeded forever. We think it should not. It is only people's democratic movement that can force the government mete out justice to the millions.

Organize movement to realize justice

Some essential points are worth pondering over in this connection. Whenever people rise in protest against the oppression and exploitation, organize movements on the burning problems of their life, the men in uniform, the coercive state machinery commit excesses to crush the movements. There are frequent reports of corruption and usurpation of public money by the people in high positions of the society. There are numerous instances where the people's interest is trampled by the power that be. On all these occasions, in spite of cry for justice, justice remains ever eluding and as a result the perpetrators remain off the hook — which encourages them to commit further offences. The authorities normally evade judicial inquiry and institute departmental inquiries like investigation of police excesses by police officers themselves and this results in complete hushing up of the issues in most of the cases. There is hardly any instance when a police officer is punished for committing excesses to crush a peaceful democratic mass movement. However, whenever the authorities appoint judicial inquiry under public pressure, there also people are deprived of justice in various ways. The terms of reference are not properly articulated or the enquiry process is deliberately prolonged; and so on. At last when the report sees the light of the day, if it contains anything against the authorities, it is not made public. This is observed irrespective of colour of the regime. However, in most of the cases, it is seen, the report is tailored to save some guilty persons "having connections" indicating a complete lack of judicial impartiality. As a result, no justice trickles down to the victims, no relief comes to the people. This is a dangerous situation prevailing in the society. As the crisis mounts, the situation becomes more and more acute. This situation cannot be allowed to drift any further for the sake of democracy. Only a powerful democratic movement can be a deterrent to it. We call upon the people to realise it, rise up to the occasion and do the needful.

Comrade Probodh Purkait surrenders to court

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burst in applause.

A meeting was held at that spot with Comrade Purkait at the middle of the dais. Central and state leaders of our party, Comrades Anil Sen, Provash Ghosh, Asit Bhattacharya, Ranajit Dhar, Prativa Mukherjee, Chhaya Mukherjee, Yakub Pailan and Debaprasad Sarkar greeted Comrade Purkait with warm ovation and offered floral bouquets. After emotional rendition of the song composed on Comrade Shibdas Ghosh, Comrade Prativa Mukherjee in her short speech termed the occasion as a historical one and said that it was indeed overwhelming to find over 20,000 people from the Kultali area having assembled here along with other workers, supporters and sympathisers of the party. It eloquently testifies how close to their heart Comrade Purkait has been. She called upon all to turn their tears into fire so as to consign to flame the ruling party and the servitors of different hues and sweep the land of Kultali with yet more fierce massive and intense movement.

Remembering Mao Zedong

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Leninism because it was not just elaboration of Marxism. He concretized and added certain new theses to the treasure-house of Marxist knowledge, to the fundamentals of Marxism in the fields of economics, politics and philosophy — theses which were all new additions, that is, which were not there earlier in the understanding or concept of Marxism, and which he had to enunciate in the period after Marx and Engels, in the "era of imperialism and proletarian revolution." (The Ninth Congress of the Communist party of China, SW, Vol. I, p. 418).

In spite of there remaining such clear understanding as guideline, a section of leaders and cadres of revolutionary movement in different countries of the world is using the expressions like 'Mao Zedong thought is Marxism-Leninism of the era' or the 'era of Maoism' and others. It appears that these revolutionaries, knowingly or unknowingly, are drifting away from the real understanding of Mao's thoughts. It should be judged on the anvil of Marxism-Leninism itself.

In his spirited and emotional address Comrade Purkait recalled how he, inspired by the illumining thoughts of Comrade Shibdas Ghosh was stirred into the class and mass struggles of the people of Kultali 40 years back. Since then there was no let up. The landed gentry and the forces of reaction who were early in the Congress and now in the fold of the CPI (M), had mounted one attack after another on the people but could never throw a spanner in their fighting unity. Nine times the down-trodden rural poor of Kultali returned him to the said Assembly overcoming all threats, intimidation, terror and other machinations of the Congress, the CPI(M) and other servitors of the ruling class. The CPI(M) leadership is hell bent to destroy our organization by either distributing pelf or favour or terrorizing with police and anti-socials, murdering our leaders and cadres and entangling them in cooked up cases.

Comrade Purkait pointed out that our party has been without relent organizing people in

There is even, as it tends to happen with many of them, a tendency to omit Stalin and ignore his contributions. What Comrade Mao did and what he contributed to the storehouse of Marxism-Leninism were in continuation of the great October Revolution. Mao himself never failed to acknowledge that, nor did he fail to accept Lenin and Stalin as great teachers of Marxism-Leninism. Hence by uttering 'era of Maoism' or by omitting Stalin, one does not really stand by what Mao himself would accept.

We sincerely hope the genuine soldiers of communist revolutionary movement will never fail to correctly appreciate the Marxist-Leninist understanding as to what do Mao's thoughts really signify and thereby to hold high the banner of Marxism-Leninism and the thoughts of Comrade Mao Zedong. In these days of severe onslaughts of imperialists on the toiling people the world over, it is the crying need of the hour that revolutionary cadres acquire this correct Marxist-Leninist understanding of revolutionary ideology and thoughts of the great leaders of the Proletariat.

legitimate movements against the burning problems tormenting their life. The people of Kultali have always been in forefront of such mass and class struggles. Recently they bravely stalled the attempt of the State Government to put an embankment to stop the flow of a living river Huka-Harania which provides livelihood to thousands of poor local fishermen and peasants, with the ulterior motive of starting a salt water fishery to reap super profit by displacing the rural have-nots. Alongside resisting this brazen anti-people move through movement, we also took the route of legal battle and as per a recent Supreme Court directive the government had to stop the work and respond to a show-cause served on it. The government also connived with the Sahara Company to open a five star hotel, swimming pools, entertainment centres for the wards of the affluent by grabbing 700 bighas worth of land. The women folk of Kultali under the leadership of our party chased the officials who came to occupy the proposed land. Such a project would not only be disturbing the ecological balance and natural beauty, it would also evict the poor from land and lure the village youth to sleaze business and such other unethical livelihood. Earlier also the fighting people of Kultali foiled a state government attempt to establish a nuclear power project in the area that would have spelt disaster in people's life.

All these visibly enraged and infuriated the CPI(M) leadership subserving the heinous class design of the ruling capitalists and unable to counter us politically, it is implicating us in false cases. "If I am exonerated by the Supreme Court where party has filed an appeal, I shall come back again. Otherwise, the mantle will fall on



Comrade Probodh Purkait carrying red flag on his way to Alipur jail

you. By holding me captive in the jail, the CPI(M) leadership would not be able to thwart the struggle of Kultali people."

After rendition of the Internationale, Comrade Provash Ghosh in an atmosphere surcharged with revolutionary resolve and determination and on an occasion tinged with poignancy and comradesly affection, handed over to Comrade Purkait the Red Flag unfurling to symbolize the struggle and emancipation of the toiling proletariat — the flag that the SUCI has held aloft on this soil braving all odds, circumventing all difficulties, frustrating all intrigues. Carrying the Red Flag high Comrade Purkait then marched boldly along with thousands of party workers, supporters and sympathizers to the Alipore Court to face incarceration. With tears rolling down the cheeks and heart stilled in firm resolve, the comrades and common people offered their red salute to the fearless valiant fighting disciple of Comrade Shibdas Ghosh and undertook to carry out the mass and class struggles he has been providing leadership to under the guidance of the party and Comrade Shibdas Ghosh Thoughts.

Central Committee condemns terrorist bomb blast in Bangladesh

Expressing grave concern over the series of bomb-blasts which occurred on 17th August, 2005 all over Bangladesh, Comrade Nihar Mukherjee, General Secretary, SUCI, in course of a statement while strongly condemning these terrorist and cowardly acts, expressed his heartfelt sympathy for the people of Bangladesh and urged them to develop powerful mass movement against these acts demanding of the Government of Bangladesh to take stringent measures to check the growing menace, which undoubtedly constitutes a powerful threat towards the growth and development of people's united democratic movements.

EDITOR-IN-CHIEF : NIHAR MUKHERJEE

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