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Dangerous portents inherent in fast spread of extra-judicial reach of the judiciary

In bourgeois democratic states, judiciary is one of the three major and vital organs or pillars which help run the state and protect it, obviously and ultimately in the interest of the ruling capitalist class, the other ones being legislature and executive or bureaucracy. Despite some variations from country to country, traditionally in a democratic state with a liberal set-up, the main responsibilities of the judiciary include functioning as guardian and interpreter of the Constitution through interpretation and application of law promulgated by the legislature; settling, that is, providing impartial adjudications of disputes between the state and individuals, between individuals, and between different levels of government within the state on the basis of the principle of "EQUAL JUSTICE UNDER LAW"; and checking legality as well as constitutionality of any move on the part of any other organ of the state. The bourgeoisie at the time they developed their system of democracy also enunciated the theory of separation of power,

attributing relative independence to each and every organ. Such separation was visualized so that power was not concentrated with any of the wings or the organs and there were no disharmony in and overlapping or interference of their functions. Notwithstanding this relative independence, as parts of the bourgeois state machine all the three organs were never supra-, that is above class, and must ultimately stand in the interest of the ruling class even if it went against the interest of the ruled. At the same time, responsibility is vested with the judiciary to check and safeguard whether the laws promulgated by the legislature and being enacted or executed by the bureaucracy are compatible with the expressed provisions of the Constitution; the process of checking being termed as the judicial review. However, the scope of such review is kept within very brief limits to ensure that the supremacy of the legislature is not impinged upon. After all, the bourgeoisie at the time of their rise as a social power and time of emergence of bourgeois democracy

religiously held that as far as the independence of the judiciary is concerned, people's opinion was of supreme importance. And of all the three organs, it is the legislature which is directly formed by the people through elections in a parliamentary democracy. So whoever believed in democracy must also believe in the ultimate triumph of public opinion, if it were strong, united and fearless. If it were the people who had to govern the country, the will of the people could only be manifested through public opinion.

In reality, in bourgeois democracy without any provision of the right to recall awarded to the electorate, such supremacy is rather formal and the primary electors, the people, are isolated from their representatives and have no say in matters affecting their own or public interest related to legislation in the parliament. That's how the aspirations and grievances of people remain unfulfilled and their urgent needs and grievances find no place in the scheming for governance. Therefore people tend to look ahead

to the judiciary presuming it to be independent and neutral.

Thus on the basic structure of three pillars and separation of their powers, there prevails mutual interaction and relations. Constitutionally and formally it is strictly adhered to in the federal Constitution of the USA framed on the concepts harboured by the celebrated democrats like Abraham Lincoln. India follows the pattern, as it is followed by other countries too.

Monopoly curtails fundamental rights, makes state subservient to the ruling class

It is being found in recent times that in the capitalist-imperialist world, even in countries which gave birth to parliamentary democracy and enunciated the aforesaid principles of state structure, supremacy of parliament elected by people, is no longer being maintained. Rather it is being curtailed on this or that plea, right or wrong. On the contrary, influence

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SUCI(C) expresses grave concern at India Government's move to form military alliance with US and calls upon people to be on guard against its sinister consequences

Comrade Provash Ghosh, General Secretary, SUCI(C), issued the following statement on 3 October :

We are gravely concerned at the way the Congress-led UPA government in the interest of the ruling monopolists of the country are acquiescing in one after another sinister moves of the notorious US imperialists, flexing their economic and military muscle to bully every country into supine submission to them while shamelessly aggressing the countries refusing to bend down before them, and are meekly accepting all their demands in the name of strengthening bilateral relation. This has been once again nakedly manifest in the way the Congress Prime Minister of the country, Manmohan Singh, during the latest summit with the US President in Washington, shamelessly agreed to all the atrocious terms dictated by the US imperialist government before signing the notorious nuclear-treaty and entering into a formal defence alliance with the warmonger Pentagon regime to enlist India as one of the close partners of US with respect to defence technology transfer, trade, research, co-development and co-production for defence articles and services, "including the most advanced and sophisticated technology" and the US arms manufacturing corporates would hawk their produce to India. It is also equally despicable that the Indian Prime Minister indulged in sickening sycophancy of the US imperialist rulers by endorsing the latter's most barbaric and brigandish policies on Syria and Iran clearly with a view to paying gratitude to the US President for calling India a world power.

This very step of the Indian government once again vindicates the analysis of our Party that the ruling Indian bourgeoisie which has already acquired imperialist character and is nurturing hegemonistic aspiration of being a formidable Asian superpower with the backing of the US imperialists and create its sphere of influence in the region, is becoming increasingly closer to the brigands of Pentagon even by offering plethora of concessions and concurring, overtly or covertly, with many of their sinister international policies and moves.

We, therefore, call upon the freedom-loving Indian people to be on guard against this blatantly anti-people move of the Indian bourgeois government to forge so-called civilian nuclear treaty and strategic alliance with the US imperialists which is tantamount to endorsing the most dastardly hegemonistic design of the US imperialists to generate war and war-like situation throughout the world, launch war of aggression on any country anywhere as per their wishes on any plea or pretext whatsoever, trampling all canons of international law, codes and conventions underfoot, pose serious threat to the sovereignty and freedom of all countries and arrogate to themselves the role of international gendarme and in the process reducing India to one of the compliant countries of US, which means India, on the one hand, would now be reckoned as a condemned imperialist power while, on the other hand, the people of other countries would look at India with suspicion, disaffection and reservation.

Dependence on court without any movement simply creates an illusion

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and intervention of non-elected organs like the executive and judiciary upon the elected legislation is constantly on the rise smacking of fascist trend. A Marxist-Leninist approach clearly and easily points out that this change is coeval with and runs parallel to the growth and development of capitalist society. As capitalism grew from its *laissez faire* or stage of free competition to moribund stage, as *laissez faire* or free competitive economy developed into monopoly stage, it was marked by consolidation and concentration. Economy and economic power emanating from it were gradually concentrated and consolidated in the hands of a few, the ruling monopolists, with the ruled-over majority losing out more and more, getting impoverished and powerless. And parallel to it was concentrated and consolidated power in the hands of bureaucracy and judiciary, serving the capitalist state and monopolists, side by side with undermining of parliamentary structure in which people enjoyed relatively more power. Gradually the state becomes totally subservient to the monopolists, the ruling class.

In consequence there is continuous curtailment of what were earlier, in the days of free competition, considered as fundamental rights of people, the ruled. Monopolization leads to disparity; concentration of wealth and capital in the hands of a few monopoly naturally leads to impoverishment of the masses; disparity, discrimination and impoverishment tend to generate resentment among the ruled, resentment often leads to resistance; the rulers concentrating more and more power in their hands naturally tend to curb and snatch away the rights of the ruled so as to curb any resistance and threat to their rule. Thus voice of dissent is either not heard or suppressed; freedom of expression is curbed in the name of threatening security of the state. This is really a negation of real democracy. For democracy postulates dispersal of power, the freedom to think and write even what may be most unpalatable to the Government. But now the rulers, the capitalists and the governments running at the beckon of them to serve them, bring in convenient constitutional amendments to pave the path for scores of Black Acts and curb even the fundamental rights. When the government or the bureaucracy may fail to or may not dare to implement such coercion in the face of resistance from people, it increasingly takes the path of involving or mobilizing the

judiciary to do the unwarranted acts for it. Thus in a capitalist country like ours, when 80-percent or more people are deprived of their basic minimum needs of life, when millions of daily wage-earners lose their job and bread from rampant lay-off, lock-out, closure, merger of industries due to loss of market of the crisis-ridden capitalist system itself, when thousands and thousands of daily wage earners and other workers of cities and villages frantically run about in search of a job of whatever-kind-it-be to provide them with the minimum support for their bare sustenance, when hapless victims who even face death in hospitals because of their inability to meet exorbitant rise in medical charges or lack of infrastructure, maladministration and sheer callousness, when there are increasing number of deaths from starvation and malnutrition, suicide of peasants from abject poverty and debt trap and such others and when faced with all these the government fails to quell the rising wrath and resentment in people ready to come out to streets, the judiciary is found to come out with the verdict of declaring accepted age-old weapons of protest like 'bandhs' or general strikes, or even demonstrations, illegal. With this it infringes upon people's right to protest raising the point of individual's right being curbed by bandh. It proves itself as cunning effective move, particularly when people's political standard, their political awareness is low and so they miss the real motive of the move aimed at curbing people's right to protest against an exploitative, oppressive system. It covers up the class character of the organs, be it legislature or judiciary, and the truth that such a move that curtails people's right virtually comes in rescue of the ruling class at moments of its difficulty and crisis.

In absence of movement depending upon court simply creates an illusion

In this background, the judiciary is currently entertaining certain cases that are being termed 'public interest litigation' cases. In a capitalist system it can never be expected that the government, whatever be its hue, will be able to properly and entirely fulfill dreams of people, adequately mitigate their problems and sufferings. Rather, as it is coming out, the more the system is being ridden with crisis, more are the governments becoming ruthless in trampling people's interest and reckless in serving their master, the ruling capitalist class. Discipline, honesty, accountability, sense of

responsibility to people are fast receding as things of the past. Standard and strength of governance are rapidly going down. So in natural course and following inexorable laws of social contradictions, grievance, resentment and wrath in people against the government are mounting, threatening to be directed against the exploitative capitalist system itself. However, in absence of powerful organized mass and class struggles under the leadership of adequately powerful genuine revolutionary leadership, scores of NGOs, run essentially on the money and patronage of the corporates themselves, are cashing in on this the situation and are encouraging people to seek refuge with the judiciary by filing cases on certain demands. But judiciary, too, being a class organ of the capitalist state itself, can not mitigate the burning problems of toiling people. At best, in a few instances where the cases filed do not disturb the basic interest of the ruling class, the court may pass favourable judgement. But in the main and on the whole these PIL cases aided and abetted by a powerful section of media are cleverly pushing people to harbour an illusion of depending upon judiciary for relief.

These PIL cases are no exception in that even in those cases, the judiciary is found to assume the role of executive-bureaucracy, even legislature. Formerly time and again in cases of disputes, the court used to reprimand the government to act within the legal frame, would suggest it to follow a transparent legal path. But now it directly involves itself in assuming the role of executive or legislature. Clearly this misappropriation of power telling upon the basic structural frame of democracy spells further doom for democracy itself, with omens of constitutional dictatorship looming large on it. Founder of democracy thus becomes the annihilator of the system it gave birth to.

Thus, as in the previous example of the court declaring 'bandh' illegal, there is no legislative definition of the expression 'bandh'. It means there was no legal, or constitutional provision for imposing a ban. Yet without such provisions the court supposed to interpret and enforce laws, declares 'bandh' illegal. Was it not then quite arbitrary? Did it not go against the theory of separation of power, once promulgated and observed as sacrosanct by the ruling bourgeoisie themselves? One may wonder if the court starts moving this way beyond legality, where it may end up

in defence of the interest of the prevailing capitalist order and the rulers, going against the interest of the vast majority of ruled and against the interest of social progress in the broadest and truest sense of the term.

However even if there is any pro-people content in the court directives or verdicts, its implementation would depend upon the sincerity of the government, to what extent it accepts the court suggestions, and would depend upon the administrative or bureaucratic mechanism. These days when rampant corruption, hypocrisy and lack of transparency for the sake of petty self-or group-interest have engulfed the entire political arena, including the political parties, ruling or in opposition, as well as the executive and even the judiciary, any pro-people move that may go against the rulers are sure to fizzle out into nothing. In course of events the court emerges assuming unwarranted prominence marked by encroachment upon the jurisdiction of other organs.

By no stretch of the imagination this may be accepted as any stray incident. Rather from its intent and expression, it is always clear that this rise in prominence of judiciary is part of a class design. When the ruling monopolists find it hard to implement certain plan of theirs through the legislature and sense that it would not pick up people's support, it makes the judiciary to step in. At the beckoning of the class, overt or covert, and in connivance with the executive, the judiciary sets out to get that anti-people measure into effect. And the more the monopoly is strengthening, the more the state is becoming subservient to the monopolists, greater and more frequent are becoming such moves of judiciary infringing upon legislature.

Concomitantly and parallel to it, the legislature is losing its relevance with days passing. It is robbed of the importance and the sovereignty it enjoyed in yesteryears. Those days parliaments of different bourgeois countries used to have continuous sessions with recesses few and far between, deliberating thoroughly upon all important issues of people's life and livelihood. As monopoly consolidated itself, crisis of capitalism deepened, exploited masses started to seethe with anger and resentment, rights of expression, protest, movement and others were curtailed. Along with these, number of days in sessions of parliament were cut drastically, squeezing the scope of debates and discussions. On one hand, curtailment of rights deterred extra-parliamentary

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India needs thousands and thousands of Kshudiram, Bhagat Singh, Chandrashekhar Azad, Asfaquallah, Pritilata, to fight capitalism holding high the banner of Marxism-Leninism-Comrade Shibdas Ghosh Thought

— Comrade Provash Ghosh

(This is the text of the speech delivered by Comrade Provash Ghosh, General Secretary, SUCI(C) at the delegate session of the 8th All India Conference of AIDS in Bhopal on 29 August last)

Comrade President, members of the Presidium, Comrades, all the members of AIDS and ex-DSO leaders present here,

A large number of young bright fighting students have gathered here from all parts of the country in a very critical situation of the country. I extend my revolutionary greetings to all the delegate comrades. In fact not only in the field of education, but also in every walk of life, our country is plagued with many severe problems, covering economic-political-social-cultural-ethical i.e. all aspects of life, and the nature of the problems are unprecedented in our history. I know you already had a detailed discussion on the various problems of education. It is a fact that you are faced with one after another attack on education from both the central as well as the different state governments. The governments are completely shirking all their financial responsibilities towards providing education to people and instead allowing the corporate sectors to earn huge profit by investing in the field of education. That is why the policy of privatization and commercialization of education is being implemented. At the same time, the central government is further tightening its grip over education with a view to establishing total control on every sphere of academics. It is to be recalled that a great man like Ishwarachandra Vidyasagar tried to introduce secular, scientific education on this soil. Jyotiba Phuley, another great man from Maharashtra also took initiative to introduce modern education in our country. Vidyasagar courageously declared that the philosophies like the *Sankhya*, the *Vedanta* didn't represent the truth. He asked the government to introduce western scientific education to free the mind of Indian students from religious tutelage, which British rulers did not comply with. But the compromising bourgeois leadership of freedom movement also didn't accept it and secular, scientific education, in its true sense, has never been introduced in our country. It is to be noted that the concept of secular, scientific and democratic education did appear in history at a time when capitalism was developing in the western countries and the rising bourgeoisie was young, progressive and revolutionary. They were engaged in a struggle to overthrow

the feudal absolutist power to establish bourgeois democratic republic and accelerate uninterrupted advancement of industrial revolution.

Why the ruling bourgeoisie not providing secular scientific education

At that time it came as a historic necessity for the bourgeoisie to free the people's mind from the mystic alley of blind faith to the concepts of divine power. It was necessary to unravel the truth underlying the unknown natural mysteries through one after another scientific discoveries, in order to fight the age old religious concept of existence of a supernatural power. It also came as a necessity to study nature and the material world as the sole reality and human being as a product of the natural processes and not as creation of any divine creator, and consequently whose life was to be governed by secular humanist democratic principles of life rejecting medieval religious divine doctrines and with the urge for human social unity for fighting all religious, racial, parochial and ethnic barriers. It was the period when the progressive bourgeoisie hoisted the banner of "liberty-equality-fraternity" and upheld parliamentary democracy, i.e. government "of the people, for the people, by the people". But after the bourgeoisie came to power and in course of development when capitalism reached the stage of monopoly, the bourgeoisie lost its earlier progressive role, became reactionary and, being threatened by the working class revolution, abandoned all those lofty ideals. From then on, all the reactionary bourgeois states started to compromise with obsolete religious ideas and spiritualism and gradually abandoned the system of secular, scientific and democratic education. Only some remnants are to be found today here and there. When the Indian freedom movement led by compromising reformist bourgeois leadership developed, internationally capitalism had already developed into imperialism, became decadent and moribund and turned reactionary. As an inalienable part of reactionary international capitalism, the Indian bourgeoisie, from the very beginning was afraid of scientific-secular outlook and did not democratize the society. That is the reason why, the Indian bourgeois

state has never introduced the secular, scientific and democratic education in this country. Moreover faced with millions and millions of unemployed youths, the governments have been continuously curtailing the already squeezed scope of education, and on the other hand, in the name of providing education had

been producing a bunch of so-called specialists and technocrats, bereft of scientific outlook and devoid of moral values, whom the great scientist Einstein termed as 'well trained dog' or 'literate machines' in the context of the bourgeois education of the western countries. Instead of secular, scientific education, rulers of our country introduced a system of education which, by fostering a fusion between spiritualism and technical aspects of science, with the notorious aim to develop a fascist outlook and culture among the students. So long the present system of capitalism will exist, these problems in the field of education will not only remain, but would aggravate continuously. So in order to get rid of all the educational problems permanently and to achieve secular, scientific and democratic education, you will have to put an end to the present capitalist system by organising revolution. As a prelude to that, you will have to organise many struggles on the different burning demands of life including those of education, some of which you might achieve as well.

Comrades, there are other problems too, which cannot be overlooked or ignored. That is, at this moment, in our country, more than 12 crore children are reportedly working as bonded child labourers; these poor children cannot even reach near and touch the gate of any elementary educational institution. They are very much the children of this land, having every right to education. Let alone having education, these children are born on the streets, beg and rot on the streets, and die on the streets, uncared for and unnoticed. Even they do not get the opportunity to know what is motherly affection or fatherly attention. There are thousands and thousands of such children in our country. Due to appalling poverty parents are compelled to sell their children, daughters, in particular. A trade has of late flourished in our country; trade of trafficking women and



Comrade Provash Ghosh addressing

children. Alongside natural darkness that sets in after sunset, another kind of darkness, much more pitched and engulfing, descends on the big cities and towns. Our daughters and sisters, in order to feed their hungry children, unemployed husband or starving parents, come to stand at market places, in the station areas, in different corners of the streets, to sell themselves. Every day newspapers are flooded with the news of eve-teasing, molestation, rape, gang rape and murder. Such gruesome incidents are increasing daily, hourly. Who are involved in these kinds of horrendous acts? Are they human beings? Even among the animals you will not find rape or gang rape. These rapists are a newly-bred species, dehumanized human beings, products of this rotten bourgeois society. Crores of people are unemployed and are being retrenched. Every day, every week, we find a large number of workers and employees are thrown out of job. What is the future of all of you then? This prime youth is the time to have a dream of future. Is there any future before you? Is there any certainty of a bright future or even career? Future is completely shrouded in the darkness of desert. There is no sign of any oasis, not even a mirage to be deceived on approach! Is it the kind of independence which the leaders of the freedom struggle organized the people for? Is it the kind of independence for which the valiant martyrs sacrificed their lives? Why such a glorious freedom struggle came to such a tragic end? Why is this miserable situation? Was it unavoidable, inevitable? No, it was neither unavoidable nor inevitable.

Comrade Shibdas Ghosh's brilliant analysis of freedom movement

Comrade Shibdas Ghosh, the great leader of the proletariat, showed that had there been a real Marxist party to organise the workers and peasants in the freedom

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Comrade Provash Ghosh at AIDS conference

Decadent moribund capitalism stripping education of its essence, turning it into a roaring commerce

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struggle by forging an alliance with the petty-bourgeois revolutionary leadership of the middleclass, the situation would have been different. He joined the freedom movement in his teen age and was a brave fighter belonging to the revolutionary trend of the freedom struggle. With his boundless love for the oppressed people and indomitable quest for truth, he had advanced further, studied Marxism-Leninism, the great revolutionary ideology, accepted it, creatively applied it in practice and in course of it further developed and enriched this revolutionary science. In this process he emerged as a great Marxist philosopher.

Analyzing the history of our freedom struggle he pointed out that there were two trends in it. One trend headed by Gandhiji was anti-revolutionary, reformist, representing the interest of the compromising national bourgeois. The other trend represented by the various petty bourgeois i.e. middle class groups was revolutionary, uncompromising in character. Netaji Subhas Chandra Bose emerged as a national revolutionary leader by combining all these groups. It is to be recalled here that great Stalin advised the Indian communists in 1925 to strengthen the revolutionary leadership of the petty-bourgeoisie and expose and isolate the compromising anti-revolutionary leadership of the national bourgeois class. But the party going by the name Communist Party of India (CPI), then undivided, was not at all a communist party. It only carried a label of communism. So it did not apply this guideline provided by Stalin in practice. One after another opportunity came to isolate the compromising national bourgeoisie. But the leadership of the so-called communist party failed in all the cases because it took non-Marxist stand. You know a very apt and significant opportunity came when with the support of revolutionary students and youths of our country Subhas Chandra Bose was able to defeat the nominee of Gandhiji and became the President of the National Congress. At that time, the Congress was a broader platform comprising non-revolutionaries, revolutionaries, compromising forces, non-compromising forces. Even those who supported socialism – communism were also within the National Congress. But at the behest of the British imperialism and the national bourgeoisie, a conspiracy was hatched to corner President Subhas Bose and ultimately compel

him to resign. At that crucial moment, the then undivided CPI did not support him. He himself said with much pain that not only the 'socialists', but the CPI also betrayed him. Afterwards, when Subhas Bose was expelled from the National Congress, then also CPI did not support him. After expulsion Subhas Bose organized a conference mainly to consolidate the left forces and said if it was made successful, the communist movement would be strengthened. With this hope, he appealed to the CPI to join this conference. Even then, the CPI did not respond. In this way, the CPI leadership objectively helped the national bourgeoisie to consolidate it is leadership. The same CPI did not join the 1942 Quit India movement, which was a massive uprising of people against British imperialist rule; rather it had opposed that. You know Subhas Bose had formed INA (Indian National Army). For tactical purpose, he looked towards Japan as an ally to use their strength against the British imperialism. Whether this tactic was right or wrong – it is a question of debate, but doubtlessly Subhas Bose was a great patriot and what he did was only for the independence of this country. But the CPI described Subhas Bose as an agent of Japan! After the end of 2nd World War, when the trial of the INA prisoners had started, a tremendous wave of movement surged forth in the country in demand of their unconditional release. The CPI could have provided leadership to this struggle, but it had not joined this movement at all. Those prisoners were supposed to be hanged but the surging movement compelled the British government to release them. This party also did not mobilise public support in favour of the Naval Revolt of 1945. So one after another opportunity came, but due to its non-Marxist stand, the CPI could not play the due role of a true Marxist revolutionary party. Even the CPI supported partition of the country advocating an absurd theory that Hindus and Muslims were two nations. Examining these developments, Comrade Shibdas Ghosh came to the conclusion that it was not a real communist party because the founders of that party had failed to understand Marxism-Leninism properly and could not develop the party following the correct Marxist-Leninist methodology. So he undertook the responsibility of building up a genuine Marxist party on the soil and he did it braving many odds and difficulties.

AIDS was founded under guidance of Comrade Shibdas Ghosh's revolutionary thoughts

This AIDS organisation was founded and developed under the guidance of Comrade Shibdas Ghosh's revolutionary thoughts. When we started, we were very few in number. There are four founding members present here in this conference. Another member, Comrade Manik Mukherjee, is not present here. Comrade Krishna Chakraborty, Comrade Asit Bhattacharya, Comrade Ranjit Dhar and myself, along with three other students started the process of building the organisation. Although we were few, we were armed with the invincible weapon that is Marxism-Leninism-Shibdas Ghosh Thought. Today AIDS is a very big and developing organisation. How has it developed in this way? Only being armed with this weapon, that is the revolutionary thoughts of Marxist philosopher Comrade Shibdas Ghosh. That is a very powerful and invincible weapon in the hands of all of us. He pointed out to us that the root cause of all problems is the existing capitalist system of our country. The national bourgeoisie of our country has captured political power by way of compromise with the British imperialism and since then it is ruling the country. National capitalism has also developed into monopoly capitalism and India has not only developed as an imperialist power, it has also emerged as a regional super power. All the toiling people are groaning under the yoke of ruthlessly exploitative machine of capitalism, oppressed and repressed beyond limit. Their flesh and bones are crushed; their blood is sucked out. In this way capitalism is breeding all problems in our life. So without ending this capitalist exploitation by a socialist revolution guided by Marxism-Leninism-Shibdas Ghosh Thought, none of the problems of life can be solved. You must understand that.

Election cannot bring our desired emancipation

Why are we giving so much emphasis on revolution instead of election? You must know from the revolutionary teachings of Marxism-Leninism-Shibdas Ghosh Thought that election cannot provide any solution to the basic problems of life; rather election is a deception. It deceives the politically unaware people by creating an illusion that their desire for change of the miserable conditions of life can be

fulfilled by bringing about a change of the government through election. Is it true? Definitely not! The bourgeois pundits clamour that election in a parliamentary democracy means securing people's mandate, the elected government is the government 'of the people, for the people, by the people'. But in reality, it is 'of the bourgeoisie, for the bourgeoisie, by the bourgeoisie'. It has been reduced to the mandate of the bourgeoisie. Media power, administrative power, muscle power all are controlled and directed by the money power of the bourgeoisie. The money power decides everything in so-called free and fair election. As the capitalists appoint industrial managers, business managers, similarly they appoint this party or that party as their political managers to run the governmental activities. Moreover, you should understand, change of a government does not mean change of this exploitative capitalist system and its oppressive state machine. You know that already another parliamentary general election is approaching the country. All the contending parties, mainly the two most trusted parties of the ruling national bourgeoisie, i.e. the Congress and the BJP and also other regional bourgeois parties and the CPI (M), which works as an adjunct to these national parties, are now preparing the plan of formulating the catchwords and camouflage by which they can hoodwink the people and earn the blessings of the bourgeois class. All these parties have proved to be corrupt, hypocritical, fraudulent. Among the main contesting parties, the Congress and the BJP as loyal servants of bourgeois class merely represent two sides of the same coin. Both of them faithfully serve the exploitative class interest of the bourgeoisie while in power and in that respect, there is no basic difference between them. The Congress claims to be secular, but all along what it has practised is nothing but pseudo-secularism. Historically and scientifically, secularism means non-recognition of super natural entity and freeing education, politics and all other activities from the tentacles of religious approach. But from the very inception, the Congress preached and practised religious nationalism and that too mainly Hindu religion based nationalism, which failed to develop full-scale national unity by combining the people professing different religions and divided on the basis of castes,

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Comrade Provash Ghosh at AIDS conference

So long as capitalism exists, no basic problem of life can be solved

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ethnic and nationality based identities. After assuming power, the Congress all along has fomented and is still fomenting religious, parochial and caste-based fratricidal riots to disrupt people's unity essential for democratic movement, and to reap electoral benefits by creating vote banks.

Fake Hindutva of RSS-BJP

The BJP is a pseudo-Hindutvavadi party. If the BJP is to be taken as true advocate of Hindu religion, then it is to be concluded that Chaitanya, Ramakrishna, Vivekananda, whom the Hindus consider as *Avatars* (incarnation of god), cannot be called Hindu at all! Why? Because none of them raised the slogan of demolishing Babri Masjid and constructing *Rama mandir* there, let alone engineering communal riots, destroying communal properties, murdering innocent people including children and raping women. Ramakrishna himself offered Namaz in mosques and told that *Bhagwan*, God and Allah are same just as we call water by different names in different languages. Vivekananda said that it was irrelevant to ask whether Krishna was born in Mathura or Vrindavan; what is only relevant is to assimilate the teachings of the *Srimadbhagabat Gita*. He said he equally respected Krishna and Mohammed. He bitterly criticized those who were building temples and decorating the idols with ornaments while the people had been starving and dying on the streets. Now the honest Hindus must judge who can be called true Hindus; these stalwarts of Hindu religion or the BJP- RSS leaders? In fact the sole objective of these *Sangh Parivar* leaders flaunting their Hindutva credential is to fan up Hindu religious sentiment, whip up communal tension and engineer riots in order to grab Hindu votes, capture governmental power and disrupt democratic unity of the people. Other regional bourgeois parties are also fomenting casteist and parochial feelings with the same objective. Two big pseudo-Marxist parties, the CPI (M) and CPI, had never been revolutionary parties. While they were in power in West Bengal and Kerala, they deployed police forces to ruthlessly crush class and mass struggles. Since long they have abandoned the path of militant left and democratic movement. Prattling some "leftist vocabulary", they are engaged in entering into a clandestine arrangement with the Congress in the name of defending "secularism", and also are wooing other regional

parties, only to remain visible in the corridor of power. Under these circumstances, it is the urgent need of the hour for the real revolutionaries to organize and intensify class and mass struggles to prepare the ground for anti-capitalist revolution. So long as the toiling people are carried away by the parliamentary illusions, the revolutionaries need to participate in the election with the clear objective of making people free from that illusion, exposing futility of parliamentary-politics and draw people into the fold of revolutionary struggles raising the banner of Marxism-Leninism-Shibdas Ghosh Thought.

Practice of materialist philosophy in ancient India

You know there is a propaganda in our country that India is a land of religion, land of *muni - rishis* (sages and saints), land of *Veda-Upanishadas* and since Marxism is a materialistic philosophy, it is not applicable here. Is it true? No, it is not true at all. It is a falsification of history, travesty of truth. In ancient time, there was powerful development of the then materialistic thinking in this land as well, just like ancient Greece. Even in the colleges or universities today, there are courses on Indian materialistic philosophy, which are called *Charvak* philosophy, *Lokayata* philosophy, etc. According to those ancient materialistic philosophies developed on this land, everything in this world is composed of four basic ingredients, *Kshiti, Apa, Tez and Marut* meaning earth, water, fire and air. Another section added one more to these four components, i.e. *Byoma*. Taking together, these basic ingredients were referred to as *Pancha Bhutas*, i.e. five matters that composed this material world. These concepts arose at the ancient times. Hindu sage *Kanada* (600 BC) stated that every object in creation was made up of *paramanu* (atoms). The very word *Darshana*, meaning philosophy, itself is materialistic; it means what one sees or perceives through the five sense organs is true. '*Nastwik*' - the very word came to denote the non-believers. Even in the *Upanishadas*, you will find a debate between *Yagnavalka* and *Uddyalaka*. *Yagnavalka* represented idealism, *Uddyalaka* represented materialism. It is history. In the *Sashanveda Upanishada*, in the *Vrihadaranyak Upanishada*, in the *Chhandogya Upanishada*, you will find discussions on materialism. Nobody can deny it. It was here that 'zero' was discovered to be a digit. In other words, it was held that there was nothing, no existence of any non-matter in the universe. So, even

zero has a quantitative value which implies no existence of "nothing". If you go to the forests of the Andaman islands, you will find there, a clan called 'Jaroa' who are living specimens of primitive human beings. They have no private property. There is no class division among them. They don't believe in god. They don't worship any god. So it is not a fact that from the very beginning men believed in and worshipped god. Here I like to refer to an observation of Vivekananda. You know he was a powerful exponent of the *Vedanta*. In 1897 he addressed a meeting in Lahore and that speech is published in a booklet, called *Advaita Vedanta*. He was an honest man and a distinguished personality. He said, "The first was a search in external nature for the truths of this universe. It was an attempt to get the solutions of the deep problems of life from the material world". Man like Vivekananda told in this language! Even Buddha, who is called *Bhagwan*, did not believe in either *Bhagwan* (god) or existence of heaven or hell. Mahavira, the founder of Jainism, also did not believe either in god or in heaven and hell. This is history. You can go through their literatures. Orthodox Hindus destroyed all those literatures containing materialism. Only the remnants of materialistic thinking in the form of references were found in the Hindu religious scriptures while they were arguing against them. So it cannot be denied that there were different powerful examples of materialistic thinking in this land.

Concept of god came after class division appeared in society

The fact that man's thinking was entirely materialistic was true for all the countries at the stage of primitive society. Because, an idea, concept or thinking emerges corresponding to a particular objective material condition. In that primitive stage there was no property, no sense of property ownership, no class exploitation and no ruler. Man's life was then almost like that of animals, and man confronted only the natural forces for survival. In that given objective condition, there was no ground for the conception of any supernatural power to arise. At a later stage of development, consequent to man's invention of production in the form of agriculture or animal husbandry, property, sense of property along with class division, class exploitation and class rule gradually appeared in the second stage of society i.e. in the slave system. Based on that material condition, the concepts of a supernatural power as

the master, ruler and creator of the world and divine power and divine rule also developed. It was held that as all the activities in the society were taking place as per the order of the master or ruler, similarly all natural phenomena, i.e., change of seasons, waves and tides in rivers, day followed by night and vice versa, birth-growth-death of life cycle, etc. were happening in an orderly way as per the will or order of a supernatural power or master of the world. At that time, the concept of god and the concept of god's messages being conveyed through various religions provided certain senses of justice and injustices; morals and ethics, vices and virtues for governing life and inspiring the oppressed people to fight the wrong. To that extent, these religious concepts played a progressive role in that period. But, religion could not oppose, rather defended class division, division between rich and poor, as all these were perceived to be divine creations.

Religion cannot guide us today

Now the question is, can the religious thinking and books guide the people and the students to solve the problems confronting their life today? There are problems related to education, there are problems like unemployment, retrenchment, price-rise, tax-hike, inflation, depreciation of rupee, recession, industrial closure, lock-out, draught and flood destroying cultivation, deception by the ruling parties, increasing insecurity of women, eve-teasing, rape and murder of women, child and women trafficking, attacks on democratic rights and movements, capitalist exploitation, imperialist aggression so on and so forth. Is there any religious scripture dealing with these problems and providing any guideline for remedy? It is true that the founders of certain religions rendered great services to the mankind at its initial stage and we respect that. At that time, religions provided guidelines and moralities corresponding to those periods. But, with the change of time, these guidelines became obsolete and outmoded. Even the bourgeoisie at the time of bourgeois democratic revolution rejected religious ideas as unnecessary, irrelevant and an aberration of history and based on mechanical materialism, agnosticism and secular humanism undermined the role of the religious preachers. It is Marxism which, for the first time analyzed scientifically the period and the causes behind origin of religious beliefs and their relative progressive role in the then period. But today where will the

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Overstepping of judiciary smacks of constitutional dictatorship in its wake

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movement; on the other hand, devaluing parliament further robbed people of the scope for protest and movement. Instead, influence of bureaucracy, recurrence of executive designs manifested themselves more glaringly in administration and governance. In the name of rule making, the non-elected organs like executive or judiciary are also indulging in law making, thus concentrating power in the hands of the few individuals, representatives chosen as suitable for serving the ruling class. This only creates the ground of fascism to the detriment of democracy.

With variations, the above mentioned scenario pertains to the entire capitalist- imperialist world. In India too, such uncalled for instances of interference and intervention of judiciary into the jurisdiction of legislature are being manifest in increasing number. All along our Party has tried to draw right thinking people's attention to this growing menace. Barring that sustained effort of ours and a few isolated write-ups there has not been any perturbation among the major political parties on this devaluation of legislature, rather parliamentary democracy. They only remain keen participants in this truncated parliamentary system in the rat race for whatever power and pelf they can grab from it. Whereas it was needed to launch and develop step by step, sustained organized united movements of all sections of toiling people on their burning problems, that path have been shunned by even the pseudo-Marxist parties like CPI(M)-CPI since long. Though our Party is striving single-handedly, yet it is still inadequate for developing fail to develop a formidable democratic alternative force in the country.

Criminalization of politics

In such a background, there have been certain moves from the judiciary, namely the Apex Court of the country in recent times. Criminalization of politics has become a menacingly pestering sore in the political activities. During the days of emergence of parliamentary democracy, and even a few decades back, bourgeois elections at all levels, local, regional or national, used to be marked by an ambience of debates-discussions- exchanges created from conceptual- ideological campaigns launched by different participating parties. Those parties used to come out with their election manifestos elaborately presenting their views, thoughts, ideologies and programmes to the electorates for them to judge for themselves and make their choice thereupon.

Contrarily, nowadays elections have become a game of three powers, money, muscle and media. With every passing day, the degeneration of election processes is becoming more and more acute and glaring. Election campaigns have been reduced to blood-shedding fratricidal clashes on filthy grounds of casteism-racism-religious fanaticism; where those are less prominent, the stage is occupied by armed gangs of goons acting for different contesting parties openly and unhesitatingly unleashing a reign of terror-threat-intimidation to prevent genuine electors from taking part in the process. Last but not least comes the role of money-bag. Corporate houses, different sections and combinations of vested interests liberally pour down money to engage muscle powers and to allure the electors with freebies, that is unwarranted gifts, including food for the starved, liquor for everybody, even doles for wretched penniless. A powerful section of the media, print and nowadays electronic versions of them, join the fray whipping up an orchestrated campaign to project only those political parties or elements, including individuals, who have proven themselves as loyal, rather totally subservient agents of this or that section of the ruling class. It is designed to project and establish only such bourgeois-petty bourgeois parties in the race for power that will suit the framework of the two-party system which the ruling class is trying to establish in the country. The result of elections is thus becoming equivalent to drawing a print-out from a computer with data fed into already installed programmes. Obviously in such a process characterizing elections today, saner sections of people are increasingly being driven to withdraw. Bourgeois – petty bourgeois parties are picking up candidates from among those elements who can intimidate people, who frighten people by their look, conduct and activities, who have antecedents of smoothly extorting people, who have proven records of repeated crime or even conviction on charges of fraudulence, multi-core scams, even murder. Thus in India, among MPs elected in 2009 Lok Sabha election, 1 in 30 are charged for murder and related crimes, 1 in 23 for attempt to murder, 1 in 54 for kidnapping and abduction, 1 in 54 for dacoity or similar crimes, 1 in 54 abetting riots. These criminals are even becoming powerful ministers or winning other important portfolios to ensure service to their masters and enough power and pelf for themselves even for generations to come. They become 'assets' of their

respective parties in the frantic bid of the latter to win more seats by hook or by crook using muscle and money power and terrorizing the voters. The situation has come to such a pass and is creating such a turmoil in people that even the ruling circles, including their propaganda outlet, the media can no longer turn a blind eye to it. Well aware for years together when this situation was coming to a boil, they kept mum and even indulgent. Now as it reaches a point threatening to assume a devastating shape, they have raised a hype for so-called 'electoral reforms' and 'curb on criminal elements in election processes'. Hardly they can prevent their declared target, the criminal elements from playing freely. As the capitalist system is getting consolidated every moment, monopoly is getting strengthened, bourgeois politics is becoming more and more dependent on criminals, is bringing in criminals in political arena and activities to protect this very system and its rule. Even if in some instances, in the face of massive adverse opinion prevailing among people, the ruling class or judiciary can not avoid bringing a politician to task for his heinous crime record, with extreme care and cunning they try to prolong the process of trial for years together, may be 15-20 years, so as not to deny the incumbent from enjoying the power-pelf-position, whatever it be, for at least the prime period of his or her life. On the contrary, it must not be overlooked how frantically and relentlessly the capitalist class is trying to keep the revolutionary party away from the arena of parliamentary politics. Every moment it is implicating revolutionary cadres and supporters in false cases on flimsy or no ground, meting out strongest punishment unhesitatingly without caring for legality or norms. And who is instrumental in doing this? It is the judiciary, which itself is now being charged with corruption, that includes a good number of Supreme Court judges being allegedly involved in corruption.

Judgement on criminalization will not touch the problem, will only tend to debar revolutionary force from parliamentary politics

In such a background the Apex court of the country came out with a verdict on July 2013. In it, the Supreme Court ruled that MPs and MLAs will be immediately disqualified if they are convicted in a criminal case by a trial court. Commenting that parliament had exceeded its powers, the court struck down Section 8 (4) of the

Representation of the People Act, 1951, which protects convicted MPs and MLAs from disqualification on the ground of pendency of appeal they had made before a higher court within three months of conviction. But it may be doubted if the court itself has the power to hold parliament guilty this way of exceeding its power without specifically indicating which constitutional provision is contradicted by the parliament. The Apex Court verdict also said that the order will not apply to sitting MPs and MLAs who have filed appeals against their convictions in higher courts. But those convicted after this verdict will not be saved by this provision. Described by a section of media as a big leap towards cleaning up Indian politics, the verdict really smacks of blatant unconstitutional step. The concern of the Supreme Court to protect the Indian election system from the dangerous invasion of criminal elements is noteworthy. Yet it needs to be noted also that the right to appeal and obtaining stay order are inalienable parts of the judicial system. How could the court negate and scrap these? Besides, when instances of falsely implicating opponents are fast mounting in number, the order will create more and more conducive ambience to implicate revolutionary cadres and supporters and keep them away from parliamentary arena, because, as mentioned earlier, the ruling class is frantically trying for this without relent. It will simply deny people from having such representatives who are the only genuine flag-bearers of the cause of the ninety percent of people from entering the legislature. So the right to appeal must not be denied. If there is any stay order it will have to be decided as speedily as possible, particularly if any sitting MPs and MLAs or ministers are involved in it.

In another recent instance of the judiciary bypassing the legislature, the Apex Court has further pronounced a verdict adding an option to the elector of not voting for any of the candidates in the fray. Without the right to recall and with the system breeding criminalization of politics, such a measure will by no means prevent criminals from joining the fray and winning it, thereby reducing the provision to a 'sweet nothing'.

Again in a recent PIL case it has been suggested that chargesheeted MPs and MLAs be impinged and allowed to contest elections only when their trial is completed within six months. This is again a glaring example of suggesting remedy without any attempt to root out the

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Comrade Provash Ghosh at AIDS conference

Socialism paved way for ultimate abolition of class exploitation

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religious belief lead us to? It will simply mislead the people with the idea that the miseries of their life, class division, class exploitation etc. are all predetermined by almighty god and hence cannot be altered. Rich are those who had practised virtues in their previous birth, while the poor are those who committed sins in their former lives. The poor are suffering because of their *Karma* in earlier lives! So if you protest, you go against the will of god and thereby commit another crime. So, obey the will of god ungrudgingly, happily and seek the mercy of god for mitigating the hardship. It is paradoxical that the bourgeoisie who once during its rising period fought against religions, has now at its reactionary stage become patrons of religions in order to protect its class interest from the danger of surging waves of revolutionary struggles of the toiling multitude. It is also a fact that at the initial stage of religious movements, the religious preachers fought against the then social injustices and were persecuted by the rulers for that. But afterwards it was found that their followers didn't raise a single voice of protest against any social injustices. Rather they acted to dampen the spirit of protest of the suffering people. That is why, neither religion, nor bourgeois ideology can solve the problems of life today. Only Marxism-Leninism-Shibdas Ghosh Thought can show the way and provide us the proper guideline for emancipation of the exploited people.

False propaganda of the bourgeoisie against Marxism

Marxism is foreign – the defenders of capitalism tell in this way to obstruct the spread of Marxism in our soil. But from where did they bring the concept of parliamentary democracy? From where did they bring the concepts of constitutional rule, modern jurisprudence, etc.? From where did they get to know the latest theories of modern science, the latest truth unravelled in the domains of physics, chemistry, biology and other branches of science? Were these things written in the *Srimadbhagavat Gita* or the *Vedas and Vedantas*? They got all these from the West. There is no problem in obtaining from the West those things or theories which can come in use for serving their class interest; but working class cannot accept Marxism, because it poses danger to the ruling bourgeois class and its defenders! Moreover, the bourgeoisie applies sciences in industry, agriculture, construction, transport, medicines, armaments, i.e. in almost all the activities of life. But, it is very much opposed to application of science in human thinking, in objective interpretation of history, in judging the philosophical, social and political problems as these threaten the very existence of the decadent moribund obsolete reactionary capitalist system.

Falsified notion about dismantling of Soviet socialism

There is another propaganda that socialism has been 'destroyed' in Soviet Union and China; thus there

is no future of socialism. Yes, it is a matter of pain that socialism was dismantled in Russia and China. But can the proponents of capitalism deny that once distinguished personalities like Romain Rolland, Bernard Shaw, Albert Einstein being disgusted and frustrated with the bourgeois civilization hailed Soviet Revolution as the beginning of new civilization? Luminaries like Rabindranath Tagore, Saratchandra, Premchand, Subramanyam Bharati, Nazrul, all hailed the Soviet Revolution. Netaji Subhas Chandra Bose himself was not a Marxist but he said that the greatest contribution of Germany in the nineteenth century was Marxism and the greatest contribution of Russia in the twentieth century was Soviet socialist revolution, socialist system, socialist culture. He highly respected Comrade Stalin as a great man, as the saviour of mankind; because socialism brought a new civilization, a civilization which paved the way for ultimate abolition of class exploitation, exploitation of man by man. There was no unemployment, no starvation death in Soviet Union. Right to work was recognized there as a fundamental right. There were free education, free medical treatment for all. There were no communal tension, religious tension, nationality conflict. Continuously the Soviet Union developed economically, politically, culturally, in the field of science, challenging the world imperialism-capitalism. It worked as a guarantor of world peace. It opposed all wars and world war. It helped directly all anti-imperialist

struggles in the colonies and semi-colonies. It became a nightmare to all the capitalists and imperialists of the world.

Thus Soviet Union was advancing in every sphere. But after a certain period, some problems began to surface. Although the leadership was able to almost eliminate capitalism economically, politically, but to a large extent in the superstructure, in the cultural field, capitalism remained as a powerful force. That fostered re-appearance of the bourgeois forces and gave birth to revisionism which afterwards worked as the counter-revolutionary force and in connivance with the world imperialism organised counter-revolution and dismantled socialism after the demise of Great Stalin. But one thing we can tell— it is found in history that it took several hundreds of years for the final victory of any new ideology. There were struggles and wars spanning over hundreds and hundreds of years for any religion to achieve final victory. Thoughts of bourgeois renaissance germinated within the feudal system and ultimately culminated in successful accomplishment of bourgeois democratic revolution, it took more than 350 years for the bourgeoisie to achieve final victory by defeating feudalism. But both the slave system and feudalism were class divided societies. Capitalism is also a class divided society. Society changed but class division remained; only the form of exploitation changed. Socialism was the first system in the

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Only powerful people's movement can thwart danger of constitutional dictatorship

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cause of disease. As already mentioned, these days it is a child's play to implicate any individual falsely even in a court using money or exerting political or other influences to meet petty personal or political interests. What will be the guarantee that whenever the ruling party may desire to push any stubborn opponent into a tight corner or whenever any opponent threatens to question the politics of the ruling party in a serious vein, it would not use the provision and debar its opponent from appearing in the election battle?

Leave aside the question of genuinely pro-people candidates from the revolutionary party, can people miss the instances of how the ruling UPA combination led by the Congress has on more than one occasions used the CBI cases against leaders of its own allies, the SP or

BSP, as the case may be, to bring them to their knees?

These instances have another vital aspect which we have already referred to and would like again to bring to attention. What do these judgements or suggestions point to, in essence? The way the judiciary is being allowed to assume or is actually assuming the role of law makers, if unchecked, it would bear the omen of bringing in constitutional dictatorship, in which laws will be framed without any participation or involvement of people's elected representatives.

Powerful movement required to thwart the danger of constitutional dictatorship

It is evident that no political parties other than our Party seem to be keen in raising these points and make people aware of the ominous danger inherent in the instances

stated above. They seem to be living in a fool's paradise. Leave aside making people aware, they themselves do not seem to be bothered at all about the ominous portents these instances contain. Rather they are found to be eulogizing these as steps forward thus helping the judiciary assume extraordinary power making legislature defunct; in the present cases in the name of preventing criminalization. The parties seem to have acquiesced in the design of the ruling class towards bringing in constitutional dictatorship with the help of its judiciary which keeping the façade of parliamentary democracy intact, but in effect devaluing and degenerating the legislature increasingly with time.

Right-thinking saner-minded people need to take serious note of these dangerous trends. They will have to realize that they would not

find any of the major political parties by their side to fight these. On the contrary, the need of the hour is to develop strong public opinion and united democratic movement to make the elections free and fair without involvement of criminals. It will be suicidal to depend on the court for realization of demands of people without building up powerful movements to thwart the dangerous trend of the court's assuming supra-legislative power. The SUCI (C) as the revolutionary Party of the country is constantly striving to make people conscious of such dangers. It is relentlessly trying to build massive class and mass struggles of which this fight against emerging bourgeois constitutional dictatorship is an inalienable part. Hence the Party appeals to people to take serious note of the developments and rise to the occasion.

Comrade Provash Ghosh at AIDS conference

AIDS must hold aloft the revolutionary banner of Marxism-Leninism-Shibdas Ghosh Thought

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world history which worked towards abolishing class exploitation and establishing classless communist society. You know class exploitation continued in history for thousands and thousands of years. But, socialism existed only for seventy years. So, seventy years of socialism had to wage a very difficult struggle against the history of class exploitation continuing for thousands and thousands of years. Definitely, whenever and wherever anti-capitalist revolution will be organized in future, socialism will be developed by taking appropriate lessons from the shortcomings of socialism in Soviet Russia and China, so that counter revolution cannot destroy that. It will be a lesson for all of us. We must not forget that the future of mankind, future of world civilisation lies in socialism, lies in communism alone. It is an inexorable law of history.

People bursting into protest against capitalist oppression worldwide

Look at the world situation today. Look at USA, Europe. Everywhere capitalism is now immersed in crisis, continuously sinking and sinking into the quicksand of crisis endemic of the system itself. All these countries including the imperialist superpowers are faced with unending market crisis. The much-clamoured market economy of imperialism-capitalism is now having no market. Why? Because, market in capitalism means purchasing power of the people. How can exploited people have purchasing power? Maximum number of people are unemployed or semi-employed. Those who are having jobs earn meager wages. So there is a market crisis. And everywhere there is growing discontent. You have witnessed the recent 'Occupy Wall Street Movement'. Thousands and thousands of students, youths and workers combined together to launch that struggle. In Europe there are surging waves of strikes. And they are raising their voice against imperialism, capitalism. But there is absence of correct revolutionary politics and correct revolutionary party to lead these erupting movements. Waves of movements are coming but receding; again waves of movement are coming and again receding, because of absence of revolutionary leadership. But this

situation will not last long. Definitely, the struggling people will find out revolutionary ideology and that is Marxism-Leninism-Shibdas Ghosh Thought to illumine the path.

Need for correct revolutionary leadership to guide people's struggles

In our country also, people are crying for emancipation. Who can show them the path of emancipation? Common workers, common poor peasants, agricultural workers are ignorant, they are illiterate. They only blame their luck for all their misery and penury. They don't understand and don't blame the existing capitalist system. They seek salvation after death, pray to the god to salvage them from this unbearable life. But the discontent is mounting, the grievances are accumulating. These accumulated discontent occasionally burst forth in the form sporadic movements here and there. It is the imperative task of the educated students and youths who are imbued with revolutionary ideology to break away from the bourgeois and petty-bourgeois mode of life and become intellectuals of revolution, educate the exploited people ideologically, politically and culturally and to organise them for revolutionary struggle. Historically, in the society, the basic contradiction is between labour and capital. Labourers are the revolutionary forces. They are to dig the grave of capitalism. So, they are to be educated accordingly. This is the foremost task of our communist student and youth fighters.

Bourgeois conspiracy to dehumanize the youth

Comrades, you see us. We are four here. Comrade Manik Mukherjee is absent. We, having been educated by Comrade Shibdas Ghosh's revolutionary thoughts, started our revolutionary schooling in AIDS first in our teen age. We expect that from AIDS, AIDYO and Komsomol more and more revolutionary leaders and fighters will emerge in future. This bourgeois civilisation is an almost decomposed rotten stinking corpse. It needs immediate burial. And on the ashes of this bourgeois civilization, a new civilization, socialist civilization, is to be built up. That is our historical task. So I appeal you, study Marxism-Leninism-Shibdas Ghosh Thought assiduously, cultivate it, apply it in all aspects of life, acquire higher revolutionary culture enunciated by

Comrade Shibdas Ghosh. It is the crying need of the hour. The ruling bourgeoisie and its servitors are launching deadly attack on the students and youths by making them alcoholic, drug-addicts, gamblers, victims of sex-perversion, slave of base instincts through incessant spread of vulgarism, obscenity and other vile thoughts through various modes. Thus, it is well-calculated ploy on their part to dehumanize the youths and students, dispossess them of all fighting spirit against evil and injustice and turn them into robots bereft of all finer feelings, values, morality and sensitiveness. They are made to be delinked from the glorious heritages of renaissance and freedom struggle. The life and teachings of all the great personalities, revolutionaries and martyrs are pushed to oblivion.

AIDS must provide revolutionary leadership to students' struggles

You are to resist it by organising powerful revolutionary cultural movement among the students, youth and also the common people. Not only that you should engage yourselves in building up agitational movements on various issues, you should, along with that develop conducive cultural movement; and undertake social welfare activities. You develop science clubs, literary organisations, music squads, drama units, sports teams—everything to involve the students. In all aspects of students' life, AIDS must provide the leadership and organise in that way. You develop and expand the organisation more and more. Yes, AIDS is developing, but more development is necessary. Not only numerically, in quality also you must develop. You must attract the students and the people by your culture, behaviour, honesty, modesty, purposiveness and by your dedication and devotion, by your love for them. In this way win them, organise them. It is the urgent need of the hour. You are having the banner of AIDS; you are having the invincible weapon of Marxism-Leninism-Shibdas Ghosh Thought. You are having the banner of anti-capitalist socialist revolution. You hold that flag aloft, carry the struggle forward, boldly, undauntedly, courageously and steadfastly. Here I conclude with the historic message of Comrade Shibdas Ghosh to the students and youths of our country. I know all the senior comrades are acquainted with that message and

have read it repeatedly. But to reawaken our conscience I conclude with that historic message. I read it now—*"Comrades, remember, those who can sacrifice at the initial stage for ideology and idea — they are not many people, they are always few people — young, bright and students. At every stage of development of the society, in every country, it is the students and young people who come forward, being influenced by and imbued with the revolutionary ideology and being completely dedicated go to the masses, rouse the masses, organize them in thousands and help them in creating their political power. Then the time comes for the masses for action — that we call revolution. Before that you will have to travel many a step, arduous and tortuous — painful but happier. I say this is the happier and honourable way. Yes, in this way of fighting things, it may be painful — sometimes even tortuous, but no doubt it is the honourable way to lead a life. Here in this struggle you may die, but you will die with honour, raising your head high. You shall not die with humiliation just as cats and dogs die, rotting in the street. Remember, we are all mortal beings. So, if to die, don't die begging, don't die humiliating yourself. When to die, die with honour, and you have got only one surest way to live and die with honour, that is by taking active part in the revolutionary struggle of the masses to bring about a revolutionary transformation of the society, and for that purpose you will have to organize yourselves in thousands, and close up your ranks."* Keeping this message in your hearts all of you are to struggle to become worthy students of Comrade Shibdas Ghosh. Remember, India needs thousands and thousands of Kshudiram, Bhagat Singh, Chandrashekhar Azad, Asfaquallah, Pritilata, to fight capitalism holding high the banner of Marxism-Leninism-Comrade Shibdas Ghosh Thought. My thanks to all the leaders and activists of AIDS, particularly the leaders and the organisers of the host state i.e., Madhya Pradesh, for organising this conference and making it a grand success, braving all difficulties and odds.

Inquilab Zindabad.
Long live AIDS!
Long live Marxism-Leninism-
Comrade Shibdas Ghosh Thought!
Red salute to the great leader of
the proletariat,
Comrade Shibdas Ghosh!

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