

# Proletarian Era

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## SUCI (C) opposes US aerial bombing on Syria, calls upon world people to build up movement to desist US imperialists

*Comrade Provash Ghosh, General Secretary, SUCI(C) issued the following statement on 13 October 2014:*

We strongly condemn US aerial bombing on Syria on the plea of containing the ISIS terrorists. The acts and deeds of the ISIS are no doubt most heinous and barbaric. They are indulging in mindless violence, killing innocent people, beheading their hostages, abducting women and subjecting them to forced sex. By all these, they have created an atmosphere of fear and terror with the only motive of establishing a mediaeval cruel religious fundamentalist regime in and around Iraq. But these can never justify the military intervention of the US and other imperialist powers as they themselves have either openly or secretly created, funded, armed and fostered these terrorist outfits in order to fulfill their imperialist agenda of overthrowing non-pliant regimes in the Middle East and other regions of the world. By using these fundamentalist terrorist outfits, the imperialists have incited civil wars in many countries to divide the people on sectarian lines and thereby cripple them so that they cannot stand united against US imperialist machinations. But now when the demons created and

fostered by them are turning as Frankenstein, the US rulers, on the ridiculous plea of containing them, are arrogating to themselves the unilateral power of military intervention in any country and even to the extent of bombing inside that country. Such flagrant violation of sovereignty of a country is against all international laws and conventions. This role of the US gangsters is nothing but global terrorism to continue and further consolidate its sinister design of occupation and plunder of those countries.

We appeal to the people of the region to stand up and on the one hand, organize powerful anti-imperialist struggles, and recognize on the other hand, the danger of religious fundamentalism and prepare themselves on the basis of progressive, democratic and secular ideas and values to fight and defeat the arch reactionary religious fundamentalist forces.

For the anti-war, peace-loving people of the world, our call is to come forward to build up a united powerful, well co-ordinated anti-imperialist, particularly anti-US imperialist movement to force the US imperialists to stop such military attacks on other independent countries.

## Jayalalithaa's conviction

That corruption and self-aggrandizement has become the mark of murky bourgeois politics is once again proved in the conviction of Jayalalithaa, the high profile AIADMK supremo and chief minister of Tamil Nadu till the other day. She has become the first incumbent chief minister to be convicted for corruption. A special court of Karnataka has found her guilty of owning more wealth than she could account for and sentenced her to four years in jail and a fine of Rs 100 crore. The conviction automatically disqualified her not only as chief minister but even as an MLA and if this sentence stands, she will be barred from contesting elections for a decade. Already her bail petition has been rejected by the Karnataka High Court and she is currently in jail. It may be recalled that earlier also, a case of

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## Never seen Badshada saying that he would not be able to shoulder the responsibility Party had given him

### Comrade Provash Ghosh at the Memorial Meeting of Comrade Badsha Khan

*(This is the speech delivered in Bengali by Comrade Provash Ghosh, General Secretary, SUCI(C), at the Memorial Meeting of Comrade Badsha Khan, veteran Party leader, in Durgapur, West Bengal, on 14th September, 2014. Responsibility of translation error or inadequate expression, if any, lies with the Editorial Board of Proletarian Era)*

We could have arranged Comrade Badshada's memorial meeting in Kolkata. But ultimately we decided to hold in Durgapur because this city in Burdwan district has been the place where Comrade Badshada conducted a very important struggle. The Party and mass organization leaders from various districts of South Bengal are present here.

You know that we hold memorial meetings to derive education from how the late leader or worker had developed himself as per Comrade Shibdas Ghosh's teaching, flourished his revolutionary character and discharged role of a revolutionary. The objective is to place this before those who are living, particularly the students and youth who have a long working life ahead, so that they could

develop themselves as true disciples of Comrade Shibdas Ghosh. So, a memorial meeting is no ritual to us. It has a revolutionary importance and significance. First of all, I shall read out a message before you. Comrade Mubinu Haider Chowdhury is one among the students of Comrade Shibdas Ghosh who are now at the front rank. Many know him but many of the current generation are not acquainted with him. He in his early life was the first compatriot of Comrade Badshada. For a long time, he worked in India. Many of you are aware that he has been building up revolutionary movement in Bangladesh based on Marxism-Leninism-Shibdas Ghosh Thought. From his message, you will understand what a deep imprint Comrade Badshada left on him. I

shall read out a portion of the message he has sent. He has written: "I am immensely pained at the news of his sudden death. I have received from him the love and affection required to keep me in politics and do politics. I recall with a deep pain the love and association I received from him after Comrade Manoranjan Banerjee while working in that place. A man of higher character can attract people anywhere he goes, can organize them. Such a character can devote all his life and ability for the sake of the Party. Comrade Badsha Khan had been a living example of that. He was a very broad-hearted person. He had immense love for the people. He could be intimate with anyone who would come in contact with him. Whenever he went to any place, the poor and impoverished people were deeply attracted towards him. He bound me with deep affection. He was a great character in our politics because not just being elder to us in age but also elder in his

mind. He had the human quality of attracting people, and changing people with his higher character." Many of you are not acquainted with the name of Comrade Manoranjan Banerjee. Apart from the six revolutionary compatriots of Comrade Shibdas Ghosh, there was another person during the early days of the Party. He was Comrade Manoranjan Banerjee. We had come in contact with him in our earlier days of Party life. It was Comrade Manoranjan Banerjee who initiated both Comrades Badsha Khan and Comrade Haider into the Party and introduced them to Comrade Shibdas Ghosh. You would be able to understand from these few words, how Comrade Badsha Khan had inspired Comrade Haider and what qualities Comrade Badsha Khan possessed.

The old comrades of this district had witnessed a part of the struggle of Comrade Badshada. His

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## Jayalithaa's conviction

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disproportionate asset was filed against her but after a prolonged legal battle, the court exonerated her for, what was stated, lack of evidence. The due process of law, as per many observers, did not operate properly at that time since amassing of massive wealth by Jayalithaa after ascending to power in Tamil Nadu and her lavish lifestyle was no secret. Everyone raised eyebrow as to the source of such huge wealth. But, judicial pronouncement then was otherwise. But this time, at least the lower court has found it difficult to altogether ignore the glaring evidences and pronounced a verdict that is welcomed by the well-meaning citizens who are rattled by the growing criminalization of the polity and economic offences by the power-monger bourgeois politicians. But as is the common experience, judiciary and the investigating agencies ultimately let off the criminals and wrongdoers under this or that plea or succumbing to political manipulations or pressure from the high ups.

For example, there was a case of disproportionate asset against Samajwadi Party chief Mulayam Singh Yadav who had been chief minister of Uttar Pradesh. The Supreme Court on March 1, 2007 had directed the CBI to inquire into the same following filing of a Public Interest Litigation (PIL). Allegation was that in April 1993 Mulayam Singh had assets worth Rs 18,25,266 and bank deposits of Rs 1,64,791. By March 2005, the value of his immovable assets worth jumped to Rs 45,928,037, while his movable assets in the form of bank balance, FDR investment, and jewellery etc. was at Rs 29,334,853. But after six years, the CBI in 2013 closed the preliminary enquiry against him and his family on account of grossly insufficient evidence. It was learnt that his chartered accountants reportedly managed to explain every asset which was under scrutiny of the agency. They showed that the assets grew because of loans from relatives which were later claimed to be gifts. Though that has been the official version, it is guessed that the case was dropped once Mulayam promised to support Congress-led UPA ministry and saved it on a couple of occasions from falling.

Former Uttar Pradesh Chief Minister and BSP chief Mayawati's assets run into billions of rupees, with several properties to her name. In the 2007-08 assessment year, Mayawati paid an income tax of Rs

26 crore, ranking among the top 20 taxpayers in the country. Earlier the CBI filed a case against her for owning assets disproportionate to her known sources of income. Mayawati described the CBI investigation against her as illegal and her party said that her income came from gifts and small contributions made by party workers and supporters. On 3 August 2011 the Delhi High Court dismissed the central government's appeal against Mayawati, stating that "she has fully discharged her obligations by disclosing the identities of all of her donors, the gifts had been donated by her supporters". The central government decided not to file an appeal in the Supreme Court. In March 2012, Mayawati revealed assets worth Rs 111.26 crore in an affidavit filed with her nomination papers for the Rajya Sabha. The disproportionate assets case was finally quashed on 6 July 2012-nine years later-by a Supreme Court bench; the court found that the case was unwarranted. In October 2012, a review petition was filed by one Kamlesh Verma, contending that the case had been dismissed merely on technical grounds, and that the evidence had not been adequately reviewed. On 8 August 2013 the Supreme Court declined a request to re-open the case. After seeking legal advice, the CBI finally closed their file on 8 October 2013. It may be added that Mayawati who also has a Taj Corridor corruption case against her, evaded prosecution after she too consented to supporting the Congress-led UPA ministry from outside.

Lalu Prasad Yadav, former RJD chief minister of Bihar, was handed a five-year jail term in a fodder scam case by a Ranchi court in September last year. But, he was granted bail by the Supreme Court in December 2013 on the ground that other similarly placed co-convicts had already been released on bail and the CBI did not oppose his bail plea. Om Prakash Chautala, former INLD chief minister of Haryana was sentenced to 10-year imprisonment by a Delhi court in the teachers' recruitment scam in January 2013. As expected, he was released on bail by the Delhi High Court in May 2013 on medical grounds. In 2001, the then DMK chief M Karunanidhi who also served as the state's chief minister on five separate occasions, spent about a week in jail after he was arrested in connection with alleged corruption in the construction of 10 flyovers in Chennai.

Likewise, there is a case against YSR Congress chief Y S Jaganmohan Reddy, former chief minister of Andhra Pradesh

pertaining to alleged investments running into several crores made by various private firms and individuals in his businesses, as part of "quid pro quo" arrangement, in exchange of alleged favours by the erstwhile YSR Rajasekhara Reddy (YSR) government. First chargesheet was filed against Jaganmohan and 12 others on 31 March, 2012 in the issue relating to allotment of land to the tune of 75 acres each to two group companies as *quid-pro-quo* to the investment made by these companies to the tune of Rs 29.5 crores in the companies of Jaganmohan Reddy. CBI has accused him of amassing huge wealth through illegal means by misusing the office of his father YSR, when he was the chief minister of Andhra Pradesh between 2004 and 2009. The case is still with CBI and stated to be stuck in the legal labyrinth. On 3 August 2009, a legal case was registered against Virbhadra Singh, Congress chief minister of Himachal Pradesh, by the Anti-Corruption Bureau of Himachal Pradesh. The allegations were that he had breached the Prevention of Corruption Act in 1989, when also he was chief minister of the state. Virbhadra Singh resigned from the Union Cabinet as a consequence of corruption charges being pressed against him. A railway minister Pawan Bansal of the Congress had to relinquish office in an alleged bribing case. A former BJP chief minister of Karnataka Yeddyurappa had to be removed from office and even suspended for his shady deals and unholy alliance with notorious mine mafias. In West Bengal, ruling TMC leaders and ministers are being questioned by the CBI to ascertain their involvement and shady deals with Saradha and other Ponzi firms.

The list is endless. We have seen several mega scams and scandals involving front level politicians and higher rung bureaucrats unfolding in quick succession. 2G, Adarsh Housing, Commonwealth game, IPL Cricket, fake stamp paper, Coal Block allocation are a few to name. But what is noteworthy is that hardly anyone has been punished for such corruption or illicit money making. In 2G case, DMK minister A Raja spent some months in jail only to be let free later without any punishment. None of the other political leaders, industrialists and bureaucrats has been apprehended in 2 G scam. All other scamsters and fraudsters are moving scot-free without any punishment whatsoever. After its explosive report on allocation of 2G spectrum and licenses, the Comptroller & Auditor

General's draft report titled 'Performance Audit of Coal Block Allocations' said the government has extended "undue benefits", totaling a mind-boggling Rs 10.67 lakh crore, to commercial entities by giving them 155 coal acreages without auction between 2004 and 2009. The Supreme Court has of late quashed allocation of 100 odd coal blocks admitting that there was fraud in allotment. But no culprit individual or business house has been punished.

It is true that there are one or two stray cases where some judges are showing some guts to pronounce sentences against certain top ranking politicians or administrative high ups. For example, Justice John Michael Cunha who passed the judgment against Jayalithaa observed while hearing arguments about the sentencing that "There cannot be any leniency in corruption cases". Elated at this, some quarters are feeling that the law is taking its course in India. But this optimism is not grounded on reality. Had the law taken its own course and the justice delivery mechanism been free from all aberrations, could all those guilty of above mentioned cases roam around freely? In fact, whenever judicial interventions or references cannot be avoided, there is an effort to find legal loopholes, technical flaws or straightaway suppression of truth in a camouflaged manner so that the accused get an escape route once the media glare is over. For example, the advocates and quarters of vested interest have already begun referring to a Supreme Court judgment that all trial courts, after pronouncing an accused guilty, must adjourn the hearing on quantum of sentence to another day to enable both the convict and the prosecution to present material in support of the quantum of sentence. A sentencing decision taken without following the requirements of sub-section 2 of section 325 of the Criminal Procedure Code in letter and spirit may, it is argued, have to be replaced by an appropriate order. There is already an appeal filed with Supreme Court for Jayalithaa's bail. Who knows if she would manage to be released on bail falling back upon the aforesaid judicial reference?

It has to be understood that corruption, greed, lure for lucre are not just limited to a few individuals. These are bred by the obtaining capitalist system which itself, following the inexorable law of history, has outlived its utility as a social system. Decadent moribund,

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## “Revolutionary workers must be one of the masses, trusted companion of the masses day in and day out” — Ranjit Dhar

[Comrade Ranjit Dhar, member, Polit Bureau, SUCI (C) delivered the following speech in Bengali at the 38th Comrade Shibdas Ghosh memorial meeting at Cuttack in Odisha on 7 August. Responsibility of translation error or inadequate expression, if any, lies with the Editorial Board of Proletarian Era. We regret the delay in publishing this speech. — Ed Board, Proletarian Era ]

On the 5th August, 1976, Comrade Shibdas Ghosh departed from us forever. But in course of his life-long struggle, he had bequeathed this Party to the exploited, toiling masses of this country as the sole weapon for their emancipation, as the instrument without which emancipation of exploited people is never possible.

As a mere school boy of 13, he responded to the call of countrywide freedom struggle by coming out of his family. In 1942, he was arrested in Kolkata and was imprisoned. While in jail, it dawned on Comrade Shibdas Ghosh that the emancipation for which people had sacrificed their lives in the freedom movement, was not to come by. It was true that all sections of people of India had joined the freedom movement. But the country remained divided into two classes, just as it is now. There was on one side the capitalist class, handful in number. On the other side, there were millions of exploited people. Even as the freedom movement was going on, India was divided into workers and capitalist owners, the poor and the rich. The national bourgeoisie too supported the freedom movement though its objective was different from that of the exploited common people. The target for the Indian capitalists, the Tatas, the Birlas and the like, was: if the British imperialists could be ousted from power and they could get to wield the state power in their stead, they would then be in a position to reap profit by monopolizing the entire market of India comprising millions of people. This huge market would be there for them to loot. On the contrary, the object of the people of the country involved in the freedom movement was emancipation from all sorts of exploitation and the right to life befitting man. But it being a class-divided society and the leadership of the freedom movement lying with the bourgeois class, and the bourgeoisie having a party of its own to assert its leadership and carry out its plans, it was the bourgeoisie who achieved its end.

And, though the millions of common exploited people sacrificed their lives in the freedom movement, they did not have a correct revolutionary party of their own. So, they could not stand to gain from the fruits of the movement. But this was

not an inevitable outcome. There were then the party named Communist Party of India (undivided CPI), as well as other parties that swore by Marxism-Leninism. How then could the bourgeoisie usurp the fruits of the freedom movement? Comrade Shibdas Ghosh realized that the bourgeoisie acquired the leadership of freedom movement as because the CPI could not play its due role despite being strong enough. Millions of people of the country were under exploitation yet the CPI failed.

Because, though communist by name, the party was not formed through the concrete struggle that needs to be conducted for building a genuine communist party. The essence of this struggle lay in the communist culture. If we seek to establish a society free of exploitation destroying the prevailing exploitative capitalist society, first and foremost we have to be imbued with higher communist ideal and culture conducive to changing the society. That new society will not be born automatically. It requires an operator with a leading role which has to be played by the leaders and cadres of the communist party.

This task cannot be accomplished by one who retains bourgeois culture and ethics and yet resorts to slogans of communism. For this, one has to be a communist by culture first. To change oneself culturally and to attain communist character through struggle means one's personal desires- concerns-sense of responsibility and all human relations like that between husband and wife, parents and children and siblings, friendship — all these have to be freed from the impact of decadent capitalist culture and be guided by communist culture. None can conduct such a struggle alone, by him or herself. It is only by involving oneself in the struggle within a correct communist party and under its guidance that this can be acquired. So, the correct communist party has to be

developed by following a definite concrete process and conducting the struggle to attain this culture. Comrade Shibdas Ghosh showed that none of the parties, undivided CPI and later CPI(M) and CPI(ML), developed by following this concrete process in particular or by acquiring this culture through struggle. Notwithstanding having many qualities and making many sacrifices, these parties did not accept Marxism as their philosophy of life, did not conduct struggle based on Marxist outlook covering all aspects of life or conduct the basic struggle to acquire proletarian culture, values and ethics. In this sense, none of these parties could develop as true communist parties.

The undivided CPI was



recognized by both Stalin as well as Mao Zedong, yet Comrade Shibdas Ghosh did not call it a communist party. Those belonging to the CPI bantered thus: Is Shibdas Ghosh even superior to Stalin? It cannot be imagined today what an arduous struggle

Comrade Shibdas Ghosh had to conduct for building this Party. Through the struggle of all these years, SUCI(C) has attained a stable position, a sound base today. What made it possible? What contributed to its growth? It was not publicity by the bourgeois media or pelf from the capitalists. Standing upon correct ideological conviction and based on correct painstaking struggle Comrade Shibdas Ghosh developed this Party. He showed that the undivided CPI failed as because its leaders had not conducted the struggle to attain communist character and culture. They remained bourgeois in their heart and in family life and were communist only in slogans. Certainly, with such evasion, one cannot be a communist. Really and truly did Comrade Shibdas Ghosh embrace the ideology of communism in all aspects of life — in culture and in ethics. He used to tell us: First be a communist yourself; then only you will be able to create something based on communist ideology. He waged a life-long battle inside the Party in an attempt to guide the life of our Party leaders and cadres based on communist culture.

Our party SUCI(C) was once founded in a small district town called Jaynagar, in West Bengal. It is now attracting innumerable people, both young and old, in nearly all the states of the country in course of its building up mass movements, upholding the banner of higher proletarian culture and ethics. Where is CPI today? Where again is the CPI (M)? They no longer have the power to attract people on the strength of ideology. Way back in 1969, when the second United Front was in governmental power in West Bengal, of which we too were partners — while speaking about the role of CPI(M) Comrade Shibdas Ghosh had pointed out that once the CPI(M) forms government singularly, its true character would be exposed in no time. You know to what a deplorable position the CPI (M) has driven West Bengal in 34 years since 1977. The CPI(M) has destroyed the militant mindset of the people of West Bengal who would have even braved bullet and baton attacks and thereby inspired people of other states too. Just note, how the very same CPI(M), who, wielding governmental power would think a world of itself — to what a pitiable situation it has arrived now with defeat in the elections! The only Marxist- Leninist party having its head held high is the SUCI(C) and the Party is gaining in strength. Such growth has not resulted from publicity in any bourgeois media. Nor has any bourgeois force ever given us either publicity or support. No significant coverage of the huge meeting held in Kolkata on 5th August last could be found in any paper. Nor will you find in the bourgeois papers or on TV any news of the 5th August being observed as the memorial day of Comrade Shibdas Ghosh and huge meetings being held in every state within India. Our Party has gained the position it enjoys today not through publicity given by any media but on the support of the people and following correct principle all through.

We have to understand where lies the importance of Comrade Shibdas Ghosh in our personal lives and in the revolutionary movement of India as well and why we regard him as our teacher and observe his memorial day every year. On this Memorial Day we judge ourselves as to how far we have been able to understand Comrade Shibdas Ghosh and his teachings and how far have we, ourselves, been able to assimilate his thoughts in our life.

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Comrade Ranjit Dhar's speech**National bourgeoisie usurped fruits of freedom movement in absence of a correct communist party***Contd. from page 3*

He has dealt not only with certain political-economic issues; his evaluations and teachings cover all such issues as may crop up and revolve round human life. What should be the nature of the relationship among the comrades or one's behaviour at every moment of one's revolutionary life, one's mode of living, one's joys and sorrows, or what should be the approach while taking part in arguments-debates and discussions. On one and all these issues Comrade Shibdas Ghosh provided us with his invaluable teachings. Though his thoughts are there to guide us, we are still not being able to carry on the struggle in the way we should have conducted it.

Not only was Comrade Shibdas Ghosh's struggle related and confined to the proletarian revolutionary movement in India and the development of a correct communist party on the Indian soil. Even as he was building up the SUCI(C) in the country confronting strong adverse situation as also other serious problems, Comrade Shibdas Ghosh, out of his commitment to the international communist movement, had forewarned against the danger of revisionist deviation creeping into that movement by the way of mechanical understanding and blind allegiance to the leadership prevalent in that movement at that time. He would say "Do not follow me blindly. You must judge yourself what I say. Accept it if you find it to be true, otherwise do not do so." He strongly favoured arguments-debates- discussions. He earnestly welcomed cadres to engage themselves in arguments and cross arguments on different questions to determine the truth. It implied arriving at truth through a dialectical process of reasoning and debates. And once arrived at, the truth must be accepted by all. It would not hold ground if you cannot prove one wrong yet go on arguing and do not accept one's contention. Once the truth has been determined, it has to be applied in practice to concrete reality, which in turn will prove whether it is right or wrong. If on application it turns out that something which once might have seemed to be correct, is really wrong, then at once it has to be changed and that which is correct, accepted. This is how man rectify himself and accept the truth. The communists are truth seekers. To know the truth, and to tread the path

of truth and lead life accordingly and never to resort to falsehood— such is the life of the communists. Life-long mission of Comrade Shibdas Ghosh was to know the truth and to tread the path defined by it. Nothing could deter him from following the true path. Once the lessons of history and science showed that there was no genuine communist party in India and there could be no revolution without a revolutionary party, he realized that the prime necessity was to develop a genuine proletarian revolutionary party here. He wasted no thought on how such a party could be developed from nothing in a country as vast as India. He only held, if this was the historically determined course, the way of truth then this would have to be followed and pursued. It was this very same path treading which we have arrived at this position today.

At the time of building SUCI(C) itself, Comrade Shibdas Ghosh showed that the intense market crisis which had driven world capitalism to wage the First World War, later on intensified even further to have caused the Second World War. The newly independent India was a capitalist country too and as it had developed at the time world capitalism had already turned reactionary i.e. had reached the imperialist stage, ruling Indian capitalism had nothing worthwhile to offer to the citizens. Indian capitalism has been crisis-ridden from its very inception. A long time has elapsed ever since. Today there is nothing called socialist market; almost the entire world market is under the control of capitalism. Yet its market crisis goes on intensifying. Throughout the world today capitalism is entrenched in deep crisis. Be it in England, France, Germany or America, people are suffering from price-rise and unemployment. Factories and industries are closing down in one and all capitalist countries. The capitalists carry on with production in farms and factories not to meet the needs of people, but rather with a view to marketing their goods to reap maximum profit. All they need is a market and it is the purchasing capacity of the people that constitutes this market. So capitalism needing a market means it needs people with purchasing power. But what is happening today in different countries of the world including ours? People have needs and wants, but no purchasing power. Why are the industries closing down? While in the society people

do have needs, yet commodities produced are turning surplus. Why? It is because in course of relentless exploitation, the capitalists have been squeezing out the purchasing capacity of the large majority of people leading to a scarcity of market. This in turn causes stoppage of production. As a result no new jobs are available, rather there is retrenchment – which leads to further reduction of purchasing capacity. Such is the crisis, which capitalism generates. This is what capitalism is.

When capitalism appeared in the world waging a battle against feudalism, it had a progressive role. This capitalism then brought about a revolutionary change in the society in all respects including ethics and values. The bourgeoisie rid the society of feudal darkness and replaced it with enlightenment. It brought forth machines in the march of civilization. It also brought in democratic values, that in turn changed the ethics and values of life under feudalism. Equipped with the machines and the knowledge of science based on that, the bourgeoisie introduced newer production methods which ushered in immense changes in the mode and standard of peoples' life.

But the capitalist economic system, upon which the bourgeoisie had built up their capitalist society, is based on labour and capital, owners and the owned relationship with the object and motive of profit maximization of the individual, private capitalist owners. It was thus an economic system thriving upon exploitation. So, in course of time it came to stand in the way of social progress. This is the underlying law for everything, for every process. A baby is born with endless possibilities, limitless energy. He gradually grows up, turning from a teenager to a youth, full of vitality and fervour. That youth then enters the middle age, his strength waning gradually, he grows old and loses all strength ultimately to leave the world. In this way everything comes into being and then perishes. The new appears to meet newer needs, to solve newer problems and in the process brings in social progress. In course of it, it performs its role governed by law and exhausts its power and thus finally ends its role. Then there is need for a new law to be evolved and newer values to be followed for social advancement. Such is the law of the world. Today, capitalist society can no longer work for the progress of the world. Its

death knell has already rung. The first death knell was sounded during the First World War in 1914, the next in 1939 with the Second World War. Now smaller wars take place everyday. What are these wars about? It is the scrambling for market which is behind generation of all these wars. Prior to the First World War, Germany, Italy, Japan turned highly advanced industrially and hence needed market to flourish. Where would they get it from? The entire world market was under the control of the imperialist Britain, France, Portugal and such others. So started the war over market. This means capitalism got involved in war ever since 1914 only from its market crisis. Presently, as we have reached the 21st century, capitalism has been shattered because of the crisis. No new scheme, new trick can cause it to progress any further. So what is happening? Not only is capitalism breeding crisis in economy, it is breeding crisis in culture also. Where are the likes of Rabindranath, Saratchandra, Phule or Premchand? Where can be found literature of a kind which once enriched life with newer consciousness and newer values? Today we find only sex and violence in the name of literature. As if nothing else matters. Be it on the TV or in films, you will not find any values. The sex life of men and women seems to be the sole subject that is dwelt upon. As a result what is going on in the country? Everyday rape is on the rise. Ten people are getting together to rape a girl and then killing her. This has become an everyday affair. Is this our India? Where have we arrived at? No one can say what one's child will grow up to be – a lumpen, a thief, a robber or a wagon-breaker. No one is concerned with others' opinion. The beauty of relation between husband and wife, or between brother and sister is absent today. All relations have been reduced to that of business and transaction. Where is love and affection, empathy or finer sensitivity. Capitalism is rendering everyone subhuman; man is being turned into beast. Such is capitalism today. All over the world the air is rent with the cries for a new society, new values, new men.

Just have a look at what India has turned into. Slowly, pondering deeply, think over India's condition. What about the election this year? There has been change in two respects. One is that 10-year long

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Comrade Ranjit Dhar's speech**Once truth is determined, it has to be applied in practice to concrete reality***Contd. from page 4*

Congress rule has ended and Narendra Modi has taken over. Who is Narendra Modi? He is a hated politician to have led the massacre of the minorities. Even his own party leader Vajpayee did not want to share the dais with him. The very same Narendra Modi on account of whom Nitish Kumar left the NDA alliance. Narendra Modi had caused innocent Muslims to be killed one after another on the pretext of a train having been set on fire in Gujarat. Is he a human being worth the name? Yet how could the capitalists make such a hated person the Prime Minister of India through their campaign? If you think Modi has been elected with public support you will be mistaken. The bourgeoisie has created an illusion about Modi through relentless propaganda in favour of him. Do people vote here out of their own volition? Public opinion is in fact created and manipulated as the radio, TV, newspaper, everything is under the control of the bourgeoisie.

It is known that 80% people of our country are unorganized and unconscious. It is not that a consensus, a public opinion develops here through discussion. All remain isolated. The bourgeoisie purchases the opinion of these isolated people with money. As because large majority of people go hungry and cannot afford two square meals, the bourgeoisie spends money at random during election to buy their votes. It deceives and cheats them in the process. If it fails, it sets the goons against the people or implicates them in false cases. In order that people cannot see through such ploys, such an atmosphere is created through the newspapers, TV in the name of pre-poll surveys in favour of those chosen by the bourgeoisie that after the results come out the people say: yes this is what it was to be. Now that Modi has come to power people are thinking, it is all right! The bourgeoisie in power is very shrewd and most organized. You will find that that there is the Indian chamber of commerce at the national level; in the same manner there are separate chambers of commerce for each state. These are the organizations of the bourgeoisie. Though the bourgeoisie is stricken with internal conflict, yet on the whole it has its organization to look after its interests as a whole. Through these organizations, the capitalists work in an organized manner.

But the poor, toiling millions whom they exploit are unconscious, unorganized, they lack the consciousness to mobilize their opinion. The middle class, the educated section of the society play certain role in mobilizing public opinion, but they too remain isolated in the main, alienated from each other and maintaining separate identities. So everything remaining under the control of organized capitalists, it becomes easy for them to create an atmosphere through propaganda hype and make people rally behind it. Prior to Modi winning a majority to come to power, we had attempted to assess people's opinion in different states, but found no strong wave in Modi's favour as the result later turned out. But when such a thing happened, the propaganda machinery of the bourgeoisie made people think as if such was to be the case.

Parliamentary democracy is but a hoax. The bourgeoisie controls it from behind, its subservient parties putting up the front. It brings its chosen party to the fore and makes it popular among the people and with its help rule the country. When that party loses mass support and people get disillusioned and resentful, the bourgeoisie brings forth another party. The ruling capitalists create confusion and illusion about the latter and continue their rule with its help for some time further. Such is the way two-party system is run. Administrative fascism has long back appeared in our country in the guise of two-party system. There is no democracy either in administration or in judiciary or in election — practically it is non-existent everywhere, least to speak of in the police force. Nowhere will you find democracy — in no capitalist country of the world. Everywhere there is administrative fascism, to a more or less extent. In the Second World War, fascist forces like Germany, Japan and Italy were defeated. Then itself Comrade Shibdas Ghosh said that it would be wrong to consider the defeat of fascist military power as the defeat of fascism. It is because, fascism has today become a characteristic of all capitalist countries; capitalism cannot survive today without turning fascist. When is this fascism appearing? It is ensuing from the crisis of capitalism. When capitalists are crisis-ridden, they are robbing democratic rights of the people and monopolizing all power. Today they can no longer follow democratic

norms. Nor can they provide people with democratic rights. This is not however all-out fascism. All-out fascism is a total counter-revolution — when the entire people of a country get united at the call of a fascist power. Comrade Shibdas Ghosh had shown a long time back that it is difficult to introduce all-out fascism in India. It is because India is a huge country, not anything like Italy or Germany. People here remain divided on the basis of different languages, races, religion, castes or creeds. Here there is competition between small and big industries. There is regional capital and its conflict with the monopoly capital. Centring round it, there are regional bourgeois parties, quite a few in number who have contradiction with the national bourgeoisie in respect of interests. Resolving all such conflicts and contradictions and unifying the entire nation to get it rallied behind reaction, is indeed a very difficult task. But as for administrative fascism, it has already been established in our country.

Why have the bourgeoisie brought the BJP in this way with an absolute majority? It is because, the market of India meaning the purchasing capacity of the people which the Indian capitalists have squeezed out through exploitation, is not enough compared to the huge capital they have accumulated in the process. It has been a long time since the Indian monopoly capitalists have, by acquiring imperialist character, infiltrated into foreign market and they hanker for even further penetration. To penetrate further in the foreign market, foreign capital too has to be allowed greater access to the market here; it all being a give-and-take system. Because of the limitations of a coalition government, the Congress could not achieve it smoothly. So avoiding a coalition government, Narendra Modi has been brought in with an absolute majority of a single party, so that there are no obstructions to realize the objective. Not only is the Indian market to be kept open for foreign capital, to extend the economic field still more, there has to be opening up of the state sector to the domestic even foreign monopolists, to hand over the nationalized industries over to private owners, thereby selling it out to the monopolists, and also withdrawing one by one all subsidies whatever little is offered to the people—these were all to be

accomplished one by one. So the bourgeoisie came up with a new government and that too with an absolute majority so that Narendra Modi has no difficulty in effecting these things.

Also keep it in mind that it will be wrong to suppose that the Congress defeated this time, might not recover again. The bourgeoisie, if need be, will support it to bring it back. Because, the campaign fanned up in favour of Modi is already fizzling out. Whatever Modi has done ever since coming to power, have dealt serious blows to the people. It is no longer possible for any capitalist government to give relief to the people, be it of Modi or the Congress leaders. The greater the crisis capitalism is faced with, the more will its exploitation be. As time passes on, grievance and resentment will be mounting among people and the latter will turn to movements for redressal. Even right now, people all over the country are looking desperately for movements. Here the position of our Party will have to be clearly judged and comprehended. If you judge on the basis of election results, it is true that we get defeated repeatedly in elections because in our country elections now take place in so many ways beyond our control. But our Party has won over love and respect of people. It pleases them if something good happens to us; our loss saddens them in turn. Such is the social support our Party has come to enjoy. It is true people do not join us directly; it is not that easy. People remain tied up with their families and innumerable hindrances and obstacles. If we organize a procession they will support from a distance but will not join it as they are entrenched in so many problems. But, they do support us, want us to flourish and rejoice at our gain. People donate with all their might at our request. Such a position SUCI(C) has come to occupy in the mass-mind; an affection and a love for us reside somewhere at the bottom of people's heart. But this does not make them come out to streets and join the movements we conduct. We have not yet acquired that command. When we will be able to reach that stage, mothers will let their children out to take part in movements. In the past we witnessed such movements in Bengal when mothers would send their sons to face bullets for a cause. It is necessary to build up such a situation, such an ambience. We are yet to succeed in creating that.

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## Comrade Provash Ghosh's speech

# Badshada could attract and organize people anywhere he went

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memories are deeply entrenched in the bosom of those comrades. The history of the rest of his struggle they have heard from others. The brief homage of the district committee also contains that. I was associated with the Party in the latter half of 1950. Comrade Badshada was associated a little earlier. His name was Subhasis Sen but he was known as Badsha Khan. The name Badsha Khan has a significance. It was his grandfather who gave him this name. At that time, it was practice to name the children after the great freedom fighters like Chittaranjan Das, Subhaschandra, Bipin Chandra Pal and so forth. You know that frontier Gandhi Abdul Gaffar Khan was also known as Badsha Khan. Badshada's grandfather might have an expectation that Comrade Badshada would acquire a strong brave character like Frontier Gandhi. I am of the view that based on Comrade Shibdas Ghosh's teachings, Comrade Badshada had fulfilled the dream of his grandfather.

When I first saw him, he used to stay at his home. Sometimes, he used stay outside for Party work. Their house was in Bhowanipur area of Kolkata. From his very young age, he had certain specific qualities. Such qualities were acquired from the then milieu. Only people of our age or a little below would be able to relate themselves to that milieu. For others, it would appear as fiction. That period, the milieu have not only been part of history but even gone into the abyss of oblivion. Badshada was seven to eight years older than us. I also got a feel of that age. We can understand how the milieu and the age had helped us. That was the last phase of freedom movement. We used to find photos of various luminaries at our home. Our guardians told us that all these greatmen were to be held in high esteem. At that time, in every household there was a cultivation of the leading lights like Rammohan-Vidyasagar-Vivekananda-Desh-bandhu Chittaranjan-Netaji Subhas-Rabindranath-Saratchandra. Most of our teachers in the schools were connected with the freedom movement. Besides formal education, they also inspired us with the message of freedom struggle. Even in the milieu was a cult of the literature of Bankimchandra-Rabindranath-Saratchandra. There used to be libraries even in the villages. Every educated house had a library. At least there were some books. There was an environment of reading and learning. We used to hear discussions on Masterda Surya Sen

and Kshudiram. We saw tear rolling down the cheeks of our mothers while listening to such discussions. We heard songs composed on such great freedom fighters. Public talk was on how Subhaschandra was fighting for freedom with his INA during the second world war. Our childhood was awakened, adolescence enlightened and youth blossomed in the ferment of Indian freedom struggle. In this milieu, I found in Badshada a mind to help others, rush to one's help during any endangerment.

His ancestral house was in Bhowanipur. When I was a college student, Badshada had left that place and shifted to some house in Tollygunge area. In Bhowanipur area, while walking with Badshada in various localities, I found that not only the aged people, even many boys, girls and even housewives knew Badshada, were eager to feed him. He was associated with all social and cultural activities. He used to take part in sports, in theatre. Those who acted with Badshada on the stage later became established as film actors. They all were Badshada's friends. Many of the students close to Badshada were well settled as engineers and doctors in the country and abroad. Such a circle Badshada had. At the same time, Badshada went to the slum areas. It was not that he was wholeheartedly engaged in Party activities at that time. From his teen age, he had the quality to mix with people and rush to their help during any peril. This quality you have all seen also later. Badshada came from a rich family. But once he was associated with the Party, wealth or affluence never attracted him. He had no affinity for that. He was deeply attached to his mother. Badshada's mother was a mother worth the name. I have seen her. She had viewed Badshada as a loving child throughout. I have seen a situation where he was on the one hand, deeply attached to his mother and on the other hand, felt irresistible attraction towards Comrade Shibdas Ghosh. I have seen Badshada's parents coming to our Party office at 48, Dharmatalla Street (now Lenin Sarani) in Kolkata with a request to Comrade Shibdas Ghosh. Sitting in the other room I had overheard the discussion they had with Comrade Ghosh. They told Comrade Ghosh: 'We have no objection to Badsha's Party activities. But he is not that educated. His brothers are all engineers and stay abroad. When we shall not be alive, who will look after him? Let him at least take up

a job. We do not need money. Let him donate his salary to the Party. After all, you also need funds.' In reply, Comrade Shibdas Ghosh had said: 'Yes we need fund. We collect funds by approaching people in the streets. This is how we run the Party. But more than funds, we want men worth the name. Such a man you have reared in your family. It is your credit. Two of your sons are established. At least you spare the third one for the country.' Badshada's parents did not raise any objection thereafter. So, from the immense attraction towards Comrade Shibdas Ghosh, Badshada could relieve himself from bond of affection of such a mother.

Party had two workers' unions at that time. Comrade Shibdas Ghosh built up the union at Bard company. Comrade Subodh Banerjee was the president of that union. Comrade Manoranjan Banerjee was initially the secretary while Comrade Badshada was the assistant secretary. Here, Comrade Haider used to work with him. Comrade Haider was from Khidderpur in Kolkata. Both Comrades Manoranjan and Badshada initiated Haider into politics and took him to Comrade Shibdas Ghosh. Comrade Haider often says that had there not been these two comrades, he would have never come in contact with Comrade Shibdas Ghosh and would have remained as one of the ordinary boys of Khidderpur area. Who had known SUCI(C) at that time? If there were 15 to 20 participants to a class of Comrade Shibdas Ghosh, we considered it a great success. Had there been 100 to 150 odd people in a hall meeting, we took it to be success. Who knew Comrade Shibdas Ghosh at that time? The struggle of Comrades Nihar Mukherjee, Sachin Banerjee, Subodh Banerjee, Pritish Chanda and Hiren Sarkar who at those days of Party formation responded to Comrade Shibdas Ghosh's call was exemplary and worth emulating. Next batch comprised Comrades Tapas Dutta, Ashutosh Banerjee, Sukomal Dasgupta, Sitesh Dasgupta, Amriteswar Chakraborty, Anil Sen and Badsha Khan. That was the second batch. We belong to the third batch. At that time, no one knew the name of the Party. This was the time when Comrade Shibdas Ghosh had said: 'I might lie dead under a tree. No one would even come to know the news of my death. But if there is truth in my conviction, history would give value to that one day.' I am referring to that period. Comrade Shibdas Ghosh used to say

to others: 'Not only me, even you all might starve to death. But this is the correct path to revolution. Let those who are ready to fight and die by adopting this path, come with me. The rest may go back.' Just think for yourself how difficult it was to be associated with the Party at that time. Comrade Badsha Khan was among those few who responded to Comrade Ghosh's call at that very time. How challenging it was then to build up and protect a workers' union compromising thousands of members in Khidderpur area. Badshada first learnt trade union activities in this Khidderpur area. He used to stay in the slum area and moved around the workers' shanties. While working among the workers, he began to learn Hindi. He stayed with the footpath dwellers, lived among them. A tea stall on the footpath was his office where he along with Comrade Haider sat and mixed with people. In this way, he had built a strong organization in that area. Thereafter, it was most probably around the 1962-63 when the owners of Belegkata Lakshmi Jute mill were not paying the workers their dues. Hearing that, Comrade Shibdas Ghosh sent Badshada there. Belegkata area was known for being a den of anti-socials. It is even today like that. Rather, there is dimension added to that today. The owners used to nourish anti-socials to beat and intimidate the workers. The poor and lower middle class people lived in the slums. It was indeed very arduous a task to move around those slums and organize the workers. There was no Party worker to introduce Badshada or stand by him.

In this connection, I like to point out a particular quality of Badshada. I have never seen him hesitating to shoulder any responsibility Comrade Shibdas Ghosh had assigned to him, suffering from any dilemma if he would be able to perform the task. The moment Comrade Shibdas Ghosh or the Party selected him for a job, he took it up without uttering a single word. He understood from the teachings of Comrade Shibdas Ghosh that there is nothing impossible, impassable or tough for a revolutionary. By going to Belegkata, he at his singular initiative organized the workers, built up movement based on the education of the Party. Side by side, he attracted and rallied behind him groups of lower middle class youths who were led astray and used by the owners. He freed such youths from the polluted life and made

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## Comrade Provash Ghosh's speech

# Badshada had played a notable role in development of Party organization

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many of them join the Party. Even today there is a Party office in Belehghata—the office that was set up by Badshada. At that time, Badshada was always surrounded by 50-60-70 young boys and teenagers. I have seen that while going there for conducting political class. Comrade Chitta Roy, who was the first MP of the Party from Jaynagar constituency in 1967, belonged to that area. Comrade Chitta Roy was a recruit of Badshada. Badshada found him in this very Belehghata area. Wherever Badshada had gone or stayed, he was among the common masses. He never waited for any instruction to go to the masses and mix with them. This was his plain, simple, normal life. He was a 'man of the masses' in the truest sense of the term. His courage was exemplary. During the food movement on 31st August 1959, many were lying dead and injured due to police atrocities near the Governor's house in Kolkata. The injured were screaming in pain. I have seen Badshada rushing to their rescue breaking the cordon. He brought many of the injured out to safety disdaining barrage of baton charges by the police. There are many other incidents like this.

Badshada was a tall well-built man. He had an enlarged chest. But more enlarged than his chest was the noble feeling of his heart, his broadness of mind. Those who knew Badshada are aware of that. I have never seen Badshada discussing any intricate theoretical matter. He had no ornamentation in his language nor was there any tendency for self-projection. He used to carry Comrade Shibdas Ghosh's teachings to others in a very simple manner soaked in his heart-felt love and affection. So, it touched the others. Tinge of his affection worked like magic. There are many discussants, speakers, persons to conduct theoretical discourse. But I would say that there are very few in our Party who can change others by love and affection, transform others into Party workers and soldiers of revolutionary movement by sheer warmth of association. This is indeed a rare quality. I know many of the leaders and workers of the Party. I know their struggle, many of their qualities. I respect those qualities. I also respect the qualities of the juniors. Comrade Shibdas Ghosh had taught us that whatever be one's qualities, no matter how big or small he or she is; those qualities must be respected. I always try

that. But the particular aspect of Badshada's character, which I mentioned earlier, was that he never said "no" to any work. He had no hesitation or dilemma. Just for the sake of understanding—do not take it literally—I may say that if Comrade Shibdas Ghosh would have asked Badshada to cross the Himalayas, Badshada might have jumped into that. This is how Badshada followed the instructions of Comrade Shibdas Ghosh and later Comrade Nihar Mukherjee. He had another quality. Normally it is seen that if one works at a particular place for a long time, one develops a kind of affinity for that place. If withdrawn from such place and sent to an area where there is no Party organization, many of the leaders and workers hesitate to go. Out of their affinity or attachment to the places of their current activities, they raise questions as to what would happen to those places if they are shifted elsewhere. However, there have been many leaders in our Party, both of earlier period as well as of later period, who have gone to other places for the need of the Party. You have heard that Badshada first worked in Kolkata, then in Burdwan district, then in Delhi followed by Bhopal and Jabalpur in Madhya Pradesh and finally Chhattisgarh. Thus he went from one state to another state. Wherever he had gone, he left imprint of rare organizational acumen.

His feelings of heart were natural. I shall narrate two incidents. He was then in Kolkata. Suddenly, it happened that there was no news of Badshada. The leaders were frantically searching him. But he was not found anywhere. Later it was known that he was at the slums of the rickshaw pullers of Bhowanipur area where he stayed. Badshada built up a rickshaw union there. I was his junior compatriot. Though I was involved in students' movement, yet I was made to work in rickshaw union and for developing tram workers' movement. I was also sent to the slum areas. At that time, everyone had to do that. I tell workers to do this even today. Such work helped us a lot. Once cholera spread in the slums where the rickshaw pullers inhabited. Badshada stayed there for 8 to 10 days, nursing the victims. He did not go there as a part of any Party programme or at the instruction of the Party. He went there spurred by the nobler feelings of his heart.

Let me narrate another incident. It was late night and I was standing at Wellington Square crossing near

the party office in Kolkata on my way back home. At that time, we did not have even a few paise in pocket. So, we used to look at a few people like Badshada for money. Many a day, Badshada used to ask me or Haider whether we had any food. In those days, we often did not have any food throughout the day. Badshada used to get some pocket money from home with which he used to feed us. This was not a very big thing. That day, we were to return to South Kolkata. We found Badshada and were assured that he would pay the transport fare. Suddenly we found him looking at one side of the crossing. Then he said that we would better walk the distance together gossiping. I said, ok. Then I saw that a female beggar was sitting by the roadside. Badshada gave her whatever he had in his pocket. Then we understood why Badshada proposed to walk the distance because he gave all his money to that beggar. This tender heart he had throughout his life. Badshada's known circle not only comprised doctors, professors and lawyers but also poor and impoverished like pavement dwellers, rickshaw pullers and cobblers. They were all close to Badshada. This noble feeling of heart he acquired from the then social condition. Had he not come in contact with Comrade Shibdas Ghosh, this tenderness of heart would not have persisted. I would like to recollect one invaluable teaching of Comrade Shibdas Ghosh that "Politics calls for nobler feelings of heart." Association with Comrade Shibdas Ghosh further developed and expanded that tender feeling in him. Comrade Shibdas Ghosh had taught that politics was not just a matter of intellect but also of the nobler feelings of heart. In Badshada's life, intellect followed the tenderness of heart.

Comrade Shibdas Ghosh used to say that those who joined the Party with humanist values could later acquire communist character through struggle. Badshada came to the Party with such values of the time. Badshada had another quality. In him, Comrade Shibdas Ghosh and the Party were inseparably mingled so much so that if he had reached out to anybody, it was Comrade Shibdas Ghosh reaching out to that person. Attaining such a standard was no ordinary a thing. Comrade Shibdas Ghosh and the Party were so intimately mingled in him that intellect did not need to come into play. There had been and have been many comrades in the Party much more intelligent compared to

Badshada. But many of them, I would say, could not acquire even today such nobler feelings, such broadness of heart. Wherever Badshada had gone, it was not that there was a programme to go there. He used to go there spurred by the feeling for the oppressed, imperilled and beleaguered. Revolutionary politics and Comrade Shibdas Ghosh were entwined in his response to the cause of the poor and oppressed. There was no scope of separating one from the other. Hardly there was a person who was known to Badshada but not acquainted with or sympathetic to the Party. This aspect of his character is rare. I have referred to all these for the youth and student workers of the Party to learn and understand. Many are doing Party work, would continue to do so in the future also. But a few leaders and comrades have left so deep an imprint based on Comrade Shibdas Ghosh Thought that they are worth recalling again and again and worth following. That is why I am saying all these.

Comrade Badshada had himself built up Party organization in Belehghata. But the moment Comrade Shibdas Ghosh asked him to go to Durgapur, he was immediately ready to leave Belehghata. There was no second thought. At that time, five or six persons left Workers Party and joined us in Durgapur. Comrade Shibdas Ghosh was thinking how to build up the Party organization there based on these new connections. At that time, among the few organizers available, whomever Comrade Shibdas Ghosh thought capable was sent to newer place with the responsibility of building up Party there. So, Badshada was sent to Durgapur. Among those who were inspired by and imbued with Comrade Shibdas Ghosh Thought through Badshada in Durgapur, few are no more. But their faces are flashing before me. And those who are living are old in age. At that time the name of the Party or Comrade Shibdas Ghosh was not that familiar in Durgapur as it is today. And that time, CPI (M) was growing having been just split from undivided CPI. The selected best workers of undivided CPI who had fervour of revolution in them had joined the CPI (M). But they were neither aware nor understood that the politics of their party was not revolutionary. The rank of the CPI (M) had a dream of revolution. This was the situation in entire Bengal in 1964. Those who are 65 to 70 years old today will be able to recollect

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### Comrade Provash Ghosh's speech

## Badshada learnt from Comrade Shibdas Ghosh that there is nothing impossible, impassable or tough for a revolutionary

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that period. Durgapur was then a strong belt of the CPI (M). It was difficult to speak against it. Comrade Badshada came to Durgapur at that period. There was no place to stay, no guarantee of food and no good connection. Comrade Badshada started work with those four or five new connections. He had to wage a hard struggle there as well and in course of that struggle, he created many new workers. The workers of the steel plant were well-paid, well-off. They all belonged to middle class, most of them were married and some had children even. Such people responded by being imbued with Comrade Shibdas Ghosh Thought through Comrade Badshada. Badshada inspired them. This was no easy a job but a mark of enormous organizing capacity. That nobler feeling of heart, arduous struggle and dare devil venture were irresistible. This is how he advanced. Whomever he approached, could not say no to him. Not only were the husbands, even the wives also were inspired by him. He could enter into the internal apartments of the houses. I was a member of West Bengal State Secretariat then. Earlier, I worked under Badshada. Again I came to Durgapur as a state leader. I had never felt that there was even slightest of question or doubt in Badshada's mind over this. He had seen my adolescence and youth. And the comrades here have seen what relation I cherished with him. How much love and affection he had for me. He had tremendous influence on the comrades here. He had fought with the casual workers also. He had built up organization in the adjacent rural belt of Sarpi. The comrade at whose initiative the organization developed in Sarpi is also dead. Badshada built up organization in the Borjora area of Bankura district also. He in fact took the organization from the town to the village. All these once developed as strong organizational belt of the Party. Many struggles have been conducted in these belts. Disdaining the assault by the Congress and the CPI (M), the villagers have protected the organization. Such strong organization developed because of the efforts of Badshada. This contribution of his will live forever. Another comrade started work in the Burnpur-Asansol belt. But he could not remain active later. When that organization was virtually without rein, Badshada took charge

and tried to protect it. He was also sent to Birbhum for election work. Apart from Badshada, I, Comrades Haider, Ranjit Dhar, Krishna Chakraborty and many others also went there. Even if you go to the villages he went to at that time, you will hear Comrade Badshada's name. Badshada's influence is there in every house. No one can ever forget that tinge of affection, that innocent clean smile which you can see in his photo here on the dais.

I shall draw your attention to another side of his character. He loved the comrades very much. If anyone fell sick, he used to become fidgety in concern. He loved the junior comrades like a mother. I have gone to the Benachity party centre in Durgapur many a time. Badshada loved eating, could eat also a lot. Everyone knows that. I have seen Badshada cooking himself for all and then serving food to all. In course of serving, almost all the items were exhausted. But Badshada went on serving to others. At the end, he ate whatever little was left out. Those who have not seen that would not be able to make out how joyous it was for him. Can those comrades ever forget him?

To err is human. Comrade Shibdas Ghosh had said in the memorial meeting of Comrade Subodh Banerjee that humans have a blend of both qualities and defects. Question does not arise if Badshada had only qualities and no defects. Badshada had tremendous emotion. At the same time, he sometimes could not maintain the desired restraint of logic over emotion. So there were some mistakes and he had to bear the harms caused due to those mistakes as well. His admirers might have felt sorry for that but there was no letup in the profound respect for him. Some compatriots had sharply criticized those mistakes. Badshada had accepted the pain but never hit back. He carried the pain inside him, never expressed it outside. I have seen Comrade Shibdas Ghosh. His love was such that each of us thought he loved me more than others. Everyone had that thinking. Comrade Shibdas Ghosh, for example, placed his views or points of dissent to each comrade differently. This is called particularity of the contradiction. A particular individual has to be made to understand in particular way. Similarly expression of love is also different for different individuals. In case of any mistake, Comrade Shibdas Ghosh had reprimanded Comrade Nihar Mukherjee and also



*Comrade Provash Ghosh, General Secretary, SUCI(C), [Inset] addressing at the Memorial Meeting of Comrade Badsha Khan, veteran Party leader, in Durgapur, West Bengal, on 14th September, 2014.*

all of us. But I have never seen him reprimanding Badshada. Comrade Shibdas Ghosh had reared Badshada like a child. The way a mother washes off the filth from the body of the child, Comrade Shibdas Ghosh also behaved in the same manner while trying to rectify the mistakes of Badshada so that Badshada could be freed from his defects. He had a perfect measure of people. He had realized that Badshada's heart was clean, pure like a child.

He sent Badshada to Bankura at the time of preparation for the conference of All Bengal Krishak O Khetmazdoor Federation. There were a few connections there. While staying there for some months, Badshada built up Party organization there. The present district secretary of Bankura and many others were initiated to the Party by him. If I am not mistaken, the present office there also was started by Badshada. Again Party had sent him to Delhi where also he left mark of his struggling revolutionary life. The memorial meeting of Comrade Badsha Khan is not only being held here. Such meetings are organized in Delhi, Bhopal and Chhattisgarh. We have not asked them to organize. But they are holding those meetings at their own initiative. He had built up quite a number of unions at the Okhla industrial belt of Delhi. Badshada was not a person to work sitting in the office. He used to go to various houses, visited the workers' slums. By organizing movement and putting up legal battles, he could realize many demands. The workers there acknowledge that even today with reverence. It was he who set up the Delhi transport corporation union. Under his leadership, that union called even strike. We remember that in 1980, there was a massive rally

in Delhi at the call of the Party. The main responsibility was with Comrade Prithish Chanda. Badshada was in charge of the total camp. How indefatigably he worked day and night. His stockily built body was almost in run down condition. There was no sleep. He used to keep a watch by spending sleepless nights. There was a threat from the RSS. The area where our camp was made happened to be a stronghold of RSS. Badshada alongwith his volunteer brigade was in charge of everything of the camp. From Delhi, the Party sent him to Madhya Pradesh. There was some Party work in Bhopal. He developed a comrade there. His name is Comrade Biswajit Harode. He is now in Chhattisgarh. When Badshada was bed-ridden, Comrade Harode was by his bedside, took much care of him. During the last days, Badshada, beside cancer, was afflicted by many other diseases. So his stockily built body was virtually reduced to a skeleton. He lost his mental balance also. Even then, he had urge for doing Party work. He felt pain at not being able to do so. Comrade Biswajit tried very hard to cure Badshada. Badshada created some unions in Jabalpur. He also developed movement against atrocities on women in Jabalpur and probably had shown the path of struggle on this issue there. I had suggested Comrade Nihar Mukherjee that considering the health condition of Badshada, he be brought back to West Bengal. But Badshada did not agree. He said he would work at new place. He told Comrade Nihar Mukherjee that there were so many workers in Bengal. So, he selected Chhattisgarh where there was no Party work. Chhattisgarh organization is the creation of his last

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## Comrade Provash Ghosh's speech

# Badshada had broadness and noble feelings of heart

*Contd. from page 8*

days. He has inspired quite a number of comrades there with the teachings of Comrade Shibdas Ghosh. Did Badshada wage such a struggle because we shall recall that in this meeting? Did he know that? He had waged the struggle as part of the greater struggle of revolutionary life. He had accepted his revolutionary life with that motto. Relentless struggle has to be conducted attentively, unhesitatingly and with firm resolve along the path Comrade Shibdas Ghosh had shown to live with honour—this has been manifest to a great extent in Badshada's life from beginning to end. I also want to refer another aspect with respect. I have not seen even an iota of pride or egoistic thought in him for all that he had done. I have not heard that he has said so to anyone. There are some who work but at the same time want some publicity. Badshada did not belong to that category. All these rare qualities have to be reminisced while remembering Badshada.

We are losing one after another revolutionary fighters either due to old age or because of diseases. There is an obituary or photograph in almost every issue of Ganadabi, our Bengali weekly organ. While opening that page, there is often a twinge of heart. It becomes very difficult for me. Most of the departed comrades are known to me. At the same time, I am not acquainted with many such comrades from the village areas. Those whom I do not know had also done a lot for the Party. They too have contributed. Here I want to say another thing. It is not that we should remember only the big leaders or organizers. In course of this proletarian revolutionary movement, we must also remember all the comrades from all localities who, to whatever extent, had struggled based on thoughts of Comrade Shibdas Ghosh, the great leader of the proletariat and had left some mark. This remembrance must take place from generation after generation. The comrades who built up organization in Sarpi village or had fought in Borjora or Durgapur are either no more today or shall not be there in future. Those who will live ought to remember them. They must hand down the reminiscences to the next generation. This Party has not grown out of nothing. Definitely, the teachings of Comrade Shibdas Ghosh are there. But we must also remember those who had carried his thoughts, how they carried his thoughts and how much struggle they waged to carry his thoughts. The next generation has to

be acquainted accordingly. You have heard how great an imprint Badshada had left on Comrade Haider. The letter of Comrade Haider is soaked in his tears. Comrade Haider is a leader of such a stature. He is the only one among the students of Comrade Shibdas Ghosh who has gone to another country and is struggling to build up a revolutionary party there based on Comrade Shibdas Ghosh Thought overcoming all hurdles. The Party he first developed was found to have deviated. In this old age, despite being a cancer patient, he is struggling hard to build up a new party. I have informed you how was he effusive with emotion at the news of Badshada's death and what message he sent. This is how Badshada has to be remembered.

At the end, I would say, there is severe economic crisis in the country. That of course is not the subject of discussion here. But the gravest of crises which will assume further menacing proportion in the days to come is about which Comrade Shibdas Ghosh warned in 1974 in this very ground of Durgapur. He said that, however acute a form oppression and penury may assume, a nation can still stand up firm and erect raising its head high even while starving, even amidst severest of torture if its moral strength is not decimated, if human essence is ingrained in it and if there is correct path of struggle before it. He said that the cunning ruling class of our country is breaking that moral backbone, annihilating human essence. This was his speech of 1974. And today in 2014, we find that more menacing. He did not see such widespread killing and mass rape. He did not see how tortured women are wailing in the streets. This has really assumed a menacing proportion. He did not see women trafficking become such a roaring trade. He did not see all these things. He did not see such flourishing of old age homes. Earning children are not taking responsibility of old parents and instead sending them to the jails known as old age homes. This is death of human essence. Fatherhood and motherhood are trampled underfoot, humiliated, beleaguered. Such a dangerous situation exists in our country. All leaders of the ruling parties are hypocrites, dishonest. The Congress was reactionary in 1974 also. But whatever standard the Congress leaders held at that time is no more in existence now. The BJP was then known as Jan Sangh. The minimum

standard its leaders bore then is totally non-existent today. Whatever little standard and human essence the leaders of the social democratic parties like the CPI (M), CPI had then, have also perished. All of them are hypocrites, cheats. They only understand ministership, power and money. In the name of politics, they all are plunged in falsehood, deception and corruption. They are embezzling crores and crores of rupees, stashing money abroad. There is not even slightest of conscience pricking. In fact there is no conscience at all. The question of conscience pricking comes only if there is conscience. There is no value in society. If there is no fighting movement, there cannot be values in the society. For example, during the advent of religion, there were great characters centring on religious values. In course of history, religious values have become obsolete. The values which appeared based on freedom movement are also not in existence. The national bourgeoisie who was at the leadership of freedom movement is now in power. It itself is the main oppressor, plunderer. It does not have any patriotism left in it. So, it has no love for the people. The bourgeois rulers recognize human beings as raw material for running the factories. Coal is burnt to run machines. Likewise, labour power of the human beings is the living raw material for running the industries. This is the only value of the human beings to the bourgeois rulers. And the rulers know the masses as buyers of the market. The masses are required by them for exploiting. There is nothing else. In such a milieu, there is reckless individualism and selfishness. Anyhow, money has to be minted. For that, one may resort to killing, cheating, looting, grabbing property by strangulating parents to death or selling wife. And there has to be merriment by consuming liquor, taking drugs and other kinds of intoxications. In the film reviews of certain newspapers, there is nothing sober but only trashes and filths. But of late I found a startling news. In the suburban cinema halls, a new 'Box' system has been introduced for the audience. It has been specifically designed for the school and college students. A boy and a girl purchase box tickets. Then the hall becomes dark. And you understand what happens then. The government, the police; all are aware. But they get tax from the halls. So they give indulgence to all such activities. What a situation! One courts marriage only to sell the wife after

two days in exchange for thousands of rupees. Such things are rampant. Such a crisis was not seen by Rabindranath-Saratchandra-Nazrul or Deshbandhu Chittaranjan-Subhaschandra. Comrade Shibdas Ghosh warned of this horrific degeneration. But he himself did not witness things going to such a pass. Today, we are witnessing all these things. In such a condition, recruiting revolutionary workers and saving them is a very difficult job. That is why, I was telling that Badshada was fortunate, so are we. Our time had helped us. Nowadays, boys and girls have no such environment. Students of class five or six are engaged in illicit relations. Such harrowing is the situation. In this capitalist society, economy is immensely crisis-ridden, politics is polluted, human essence is abolished. This rotten society is stinking. Comrade Shibdas Ghosh had said that we have become rootless, de-linked from the days of renaissance, glorious freedom movement and the uncompromising revolutionary trend of the freedom struggle. The boys and girls have no acquaintance with all these. I had to give a speech emphasizing why literature of Saratchandra is still relevant. I have seen the college and university students do not study. They are not aware of so many things. In our days, nobody asked us to read such literatures. We read of our own. Who is aware of Vidyasagar today? At best, his name features in the text book. Only that much. Where will conscience and human essence come from? Those who are thinking that their children will grow as perfect human beings ought to ponder over these questions. One cannot become good human beings automatically. Culture is required. Without culture, a movement cannot grow. The environment is polluted, utterly degenerated. Filth and dirt has devoured the entire society. Will the child on your lap grow properly in such a milieu? Can the child remain insulated? He or she will grow in age, go to the school, go to the college. Can he or she be saved by the protective cover of mother? No, such cannot happen. That is why, Comrade Shibdas Ghosh had said that we have to connect with our glorious past. We have become rootless. Rootless means that there is a root from which we are alienated. But now I find there is no root even. At that time there was root in Vidyasagar-Rabindranath-Saratchandra-Subhaschandra and there were some old teachers,

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**NEWS****Bihar SUCI(C) on Patna stampede incident**

Comrade Shiv Shankar, Secretary, SUCI (Communist) Bihar State Committee, issued the following press statement on 4.10.2014 on the incident of stampede in Patna :

"During Dussehra celebrations in Patna on 3rd October the stampede in which 33 people were killed and many more were injured was very tragic and sorrowful. We express our profound grief at the loss of precious lives in the stampede and wish for speedy recovery of those injured.

This tragic incident clearly shows the criminal lapse on the part of the government and administration. It was known that tens and thousands of people were to assemble, but the administration showed its utter apathy and recklessness and it totally failed in proper arrangement for the safety and security of the common people. This tragic incident also shows the insensitiveness and unconcerned attitude of the government towards its people.

We demand that an impartial inquiry should be conducted into the incident and exemplary punishment must be meted out to the officials found guilty. Sufficient compensation must be paid to the next of the kin of the dead. All injured people must be treated properly at government expenditure."

**Ten left parties convention at Vijayawada calls for united movement in Andhra Pradesh**

To build up statewide people's movement on burning problems in newly bifurcated Andhra Pradesh state, there was a state level convention organized by ten left parties at Vijayawada on 4 September 2014. Addressing the convention Comrade K Sridhar, state secretary SUCI (C) cautioned the supporters and sympathizers of left parties about the danger of fascism looming large over the country from the Modi-led BJP Union government. He also criticized the Chandrababu Naidu led TDP state government for deceiving people with false promises. The only alternative is to build up powerful democratic people's movement by the left parties. The other speakers at the convention were from CPI, CPI(M), CPI(ML- Liberation), MCPI(U), CPI(ML), CPI(ML) New Democracy(BOSE), CPI(ML- New Democracy- Chandranna), RSP, and AIFB.

**Vijayawada Convention of Central Trade Unions**

A state level convention of all central Trade Unions along with representatives of different services association, against amendment of labour laws, FDI and Disinvestment was held successfully on 26 September, 2014 at Vijayawada. Around 800 delegates from INTUC, BMS, AITUC, HMS, CITU, AIUTUC, TUCC, IFTU-Chandranna group, IFTU-Bose group, TNTUC and representatives of other services associations like Banks, Insurance and Government employees etc., participated in the convention. This convention declared that a massive protest demonstration would be organized on 5 December, 2014 at Vijayawada on the occasion of All India Protest Day.

Also another meeting of all the above Trade Unions was held at the CITU office in Hyderabad on 1 October 2014, to discuss the All India Protest programme.

**Bhagat Singh Day Observance**

107th Birth Anniversary of Shaheed-e-Azam Bhagat Singh, the glowing icon of the uncompromising trend of the freedom movement of the country was observed in different parts of the country. At Indore in MP, Shaheed Bhagat Singh Commemorative Platform undertook a week-long programme of exhibitions and dramas etc., in different schools of the city from 21 September culminating in observance of the day on 28 September. On 28th a central programme was held at the Nehru Stadium.

On 28 September at Adityapur, Saraikela-Kharsawan district committees of AIDYO and AIDSO jointly observed Shaheed Bhagat Singh Day.

AIDSO Durg unit observed the Day on 29 September at the Science College Durg as also at Multipurpose Higher Secondary School Durg. While leaders of the organization addressed the respective gatherings elaborating on the unique role of the Martyr in the freedom movement, students

and teachers in significant numbers took part in the programmes with deep enthusiasm and involvement.

At MS University Vadodara, Gujarat, the day was observed by the AIDSO unit with students taking active participation and an exhibition on Freedom movement, named "Rang De Basanti Chola" was held.

**Movements in Uttar Pradesh**

On the Teachers' Day on 5 September, AIDSO Sultanpur unit organized a meeting on different problems of education. The meeting was addressed by the AIDSO leaders who highlighted the all-out attack on education from the government and the necessity of developing powerful student movements to thwart these attacks. On 20 September Sultanpur AIDSO took out a demonstration to the District Collectorate where a memorandum addressed to the Governor of the state was submitted.

On 17 September, in Gajria area of Pratapgarh district, KOMSOMOL, the young communists' organization of the SUCI (Communist) observed the birth anniversary of Saratchandra Chattopadhyay, the great litterateur of the uncompromising secular humanist trend of the Indian renaissance. A variety of programmes were held, including garlanding of the portrait of the great writer, rendering progressive songs by the KOMSOMOL members and discussions by different speakers on the contributions of Saratchandra and importance of continuing its cultivation in the present degenerated ambience of the society.

On 23 September, Moradabad district committee of the AIDYO staged a dharna of several hundreds of people and sent memorandum to the PM, India and CM, UP, through the District Magistrate against sky-high price rise, soaring unemployment, gruesome atrocities on women and children, unbridled propagation of vulgarized and degenerated culture through the media, rampant commercialization of education and health facilities, and other issues.

**Massive response to Puja Book stalls**

There has been overwhelming response to our Party book stalls put up during the Durga puja festival days throughout the state of West Bengal. In 513 stalls, the sale has been around Rs 17 lakhs. Considering the fact that our Party booklets are mostly priced in the range of Rs 5 to 6, this figure is extremely significant. Many common people as well as left-minded circles and the workers, supporters of various parties enthusiastically visited the stall and picked up books of their choice. This is indicative of how fast the Party is penetrating among the toiling masses and attracting them with its ideology and revolutionary politics based on higher proletarian culture and ethics.

**Jayalalithaa's conviction**

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mutilated capitalism has nothing to offer except rot, filth and effluvia. Anyone associated with or defending the rotten capitalist system is bound to be afflicted by corruption, immorality and related smut. All the political bigwigs and bureaucrats who are working for protecting the system have to be plunged into the dungeon of corruption and other economic offences. This system produces them, thrives upon them and shields them. That the system will remain unchallenged, and the corrupt will be booked is a fantasy. We also should take into cognizance the fact that the capitalist state comprises three essential wings — military, executive and judiciary. As an inseparable part of the existing capitalist order, judiciary also can hardly transgress the limits of the system. In the ultimate analysis, it has also to defend and protect the system. So, legal pronouncements can hardly be against the system. Judges themselves also cannot remain insulated from corruption which is evidenced of late. As we had stated above, there can be some stray incidents of conviction of the high rank executives here and there but that does not mean that judiciary and administration as a whole are ever alert to book the guilty particularly if the latter belongs to either higher rungs in the society or ruling circle. Justice denied is more pronounced than justice delivered. Repeatedly we are witnessing that the only way some justice can be wrested is by way of asserting people's power and exert pressure on the justice delivery mechanism. How can people exert that power? They can exert their power by uniting on the platform of an organized sustained powerful movement based on higher ethics and culture. Such movements ought to have an anti-capitalist orientation. It is in the milieu of this movement that a strong public opinion and vigil can be developed to work as a check on the malfunctioning of the system. If the Judiciary is expected to pursue due process of law and convict the offender irrespective of political clout or connection, so called status or position, there has to be a pressure of such people's power and vigil on it. Without building up this people's conscious political movement, expecting judiciary to deliver goods will be an illusion. Jayalalithaa and the ilk should never be allowed to get away with their crime. For that, people must close their rank and unleash the desired movement under correct leadership.

# Brutal killing of Michael Brown and Murky Face of America

Once again the whole world has got another proof of how civilized and democratic is the US administration which is busy exporting democracy abroad and arrogates to itself the position of guardian of the entire globe. On August 9, 2014, Ferguson Police Officer Darren Wilson shot and killed Michael Brown, an unarmed black 18-year-old.

Though eyewitnesses say Brown was killed while trying to surrender, the police held that Brown assaulted Wilson prior to the shooting. Police also said Brown was a suspect in a robbery earlier that day. What's confirmed so far is that Wilson shot and killed Brown in the early afternoon outside of an apartment complex. Wilson stopped Brown because he was jaywalking not because Brown was armed. All the shell casings found on scene were from Wilson's gun.

Violent protests erupted in the St. Louis suburb of Ferguson after Brown was shot dead drawing global attention to the state of race relations in the United States. At least 90 U.S. cities held protests on August 14 against this horrific execution — witnessed in broad daylight — in solidarity with Michael Brown's family and the Ferguson community, which has been under police occupation since August 10. The national and international attention the Brown shooting received, followed by the uprising, led to the media's revealing that Ferguson, a city that is 67-percent African American, is occupied by a police department that is overwhelmingly white. Out of the 53 police officers, only three are African-American. It has also come to light that the current Ferguson police chief, Thomas Jackson, is a sympathizer of the Confederacy — the antebellum slave states.

It would be a mistake to view the events in Ferguson as some kind of freakish anomaly in the supposedly color-blind US. For those who have long protested racial profiling and police brutality toward racial minorities, the police murder of Michael Brown in Ferguson is just another in a history of racist murders. The Malcom X Grassroots Movement calculates that on average a Black US civilian is killed by a police officer, security guard, or self-appointed vigilante (almost always white) once every 28 hours. Michael Brown is a tragic link in a vast chain of Black corpses still created by local, county, and state police. The killings take place in a context of persistent harsh racial segregation and related savage racial inequality so steep that the median wealth of white households is 22 times higher

than the median wealth of black households. They take place against the backdrop of a four-decades-long campaign of racially disparate hyper-incarceration and criminal marking. More than 40 percent of the nation's 2.4 million prisoners are black. One in three black adult males carries the crippling lifelong stigma.

Michael Brown's murder is reflective of the militarization of the police and police training that creates a hostile police attitude toward the public. The police are taught to view the public as threats against whom the use of violence is the safest course for the officers. The militarization of local police that has been highlighted in the US "mainstream" media during the Ferguson drama has been a strongly racialized phenomenon for decades. Polls show that a majority of white Americans are content with the police justification for the killing. Police apologists are flooding the Internet with arguments against those of the opposite persuasion. Only those who regard the police excuse as unconvincing are accused of jumping to conclusions before the jury's verdict is in. Those who jump to conclusions favorable to the police are regarded as proper Americans.

There are reports that American police kill 500 or more Americans every year. Few of these murdered Americans posed a threat to police. Police murder Americans for totally implausible reasons. For example, a few days before Michael Brown was gunned down in Ferguson, John Crawford picked up a toy gun from a WalMart shelf in the toy department and was shot and killed on the spot by police goons. It appears that the murder of Michael Brown did not satisfy the blood lust of the goon thug cop murderers. Less than four miles from Ferguson, goon thugs murdered another black man on August 19. The police claims of "threat" are disproved by the video of the murder. Clearly, the American police are an enormous danger to the public. It is also reported that domestic police in full military combat gear with armored personnel carriers and tanks pointing numerous rifles in the faces of unarmed civilians and arresting and threatening journalists make good video copy. The "land of the free" looks like a Gestapo Nazi state. To much of the world, which has grown to hate American bullying, the bullying of Americans by their own police is poetic justice.

The situation in Ferguson was so badly handled that it almost seems like the police state, in responding to the shooting, intended to provoke violence so that the American public

could become accustomed to military force being applied to unarmed civilian protests. In Ferguson all that was needed to prevent mass protests and looting was for the police chief, mayor or governor to immediately announce that there would be a full investigation by a civic committee independent of the police and that the black community should select the members it wished to serve on the investigative committee. Instead, the name of the cop who killed Michael Brown was withheld for days, a video allegedly of Michael Brown taking cigars from a store was released as a justification for his murder by police. These responses and a variety of other stupid police and government responses convinced the black community, which already knew in its bones, that there would be a cover up.

The episode once laid bare the murky racialism that the US rulers abet to keep people divided. It also reveals how the coloured people are discriminated against in 'democratic' US so much so as to be virtually

treated as second grade citizens. It also shows that the police besides being excessively arrogant, high-handed and despotic, are also nurturing racist feelings. There is also an apprehension that there would be a cover up operation in place and the police would concoct a story protective of the police officers and the prosecutor would not bring an indictment. Even if the cop who killed Brown is indicted and he is tried in Ferguson, there is every possibility that the jury would contain whites who live in Ferguson. Unless there is a huge change in white sentiment about the killing, no white juror can vote to convict the white cop and continue to live in Ferguson. What a pass the US has come to! Today Americans have no more protection against state violence than Germans had under National Socialism. Far from being a "light unto the world," America is descending into cold hard tyranny. Are then the days of 'Is Mississippi burning' coming back in the USA?

## Ranchi University students launch movement

AIDSO Ranchi district committee organized a protest demonstration at the office of the Vice – Chancellor of the Ranchi university on 22 September on various demands like uniformity in PG admission criteria for the colleges affiliated to the Ranchi University and the autonomous colleges, against reduction of seats in all departments of the university and other important issues. Addressing the gathering at the sit-in, AIDSO leaders highlighted the all-out attack on education like significant differences in admission processes, syllabus, examination and evaluation systems between the university-affiliated colleges and the autonomous colleges, on account of which thousands of students particularly belonging to the university-affiliated colleges are finding it difficult to get admission in PG courses.

## Comrade Ranjit Dhar's speech

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However we have the prospect, if we, the leaders and cadres of this Party, on the one hand conduct a struggle in our personal life to attain higher proletarian culture on the basis of the teachings of Comrade Shibdas Ghosh, and on the other hand we involve ourselves with people, be constantly with them and try to organize them. For this we need to share with them not only the tidings of the movements, but be concerned with whether they could afford a meal each day, whether they could call on a doctor to check their sick child and whether the child with running fever has got better or not, meaning thereby we should be concerned with their everyday joys and sorrows, wails and woes. If revolutionary cadres go to and live with people in this way, then only they engage themselves in what is called a mass life. Mass life does not simply mean participating in programmes, in mass-collection drives, or sale of organs and literature or being with

the people for only mobilizing them for a movement, a rally or a meeting. These won't make any mass life. Cadres must be of such height that people would rush to them continuously to talk about, seek advice and if necessary, solace or succour to their problems. They must turn into one of the people themselves. Every revolutionary cadre has to be so. On the one hand, one has to conduct a struggle to be a revolutionary culturally, to equip oneself with the Party's stands and views, to attend classes and study circles regularly; on the other hand one has to be with the people continuously, being inalienable part of their life. These two things together may generate an invincible power. But this depends on our workers, on their initiative, their struggle and consciousness. If we can take such a pledge on the 5th August, then only we can give shape to Comrade Shibdas Ghosh's dream of liberating the people of India. With these words I end here.

## Comrade Provash Ghosh on Badshada

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professors, elders who talked about them. But that generation is no more there. That means there is no one to speak about these greatmen. In that sense, there is no root. So, the struggle is harder today. Badshada was a product of the past period. Wherever Badshada had gone, he arranged observation of the birth or death anniversaries of the great sons of the soils based on Comrade Shibdas Ghosh's teachings. He continued this practice in Delhi, Bhopal, Chhattisgarh, everywhere to rouse and save the people based on finer senses and human essence. This has to be learnt from Badshada.

Let me reiterate that you must organize the memorial meetings from

this objective. It is not that he has expired and so there is a meeting and I have come here to say a few words. No, I have not come for that nor have you. We have come here to learn from his character, from the various aspects of his struggling life. With this outlook, you must remember those who have passed away and keep that practice alive in the next generation. This is how the kernel of revolution will last forever. Human beings do not live but the current of struggle set by them lives. That current continues. Again a new tide comes. At least in my life, I shall respectfully and affectionately remember Badshada and others whose struggles I have seen, who have left an indelible mark on me. With this I end.

### Comments

#### 36.5 lakh crores tax waived for the industrialists and corporate sector

While the government is talking of pruning down expenditure by withdrawing whatever little subsidies are paid to food, fuel and fertilizer and trying to mop up revenue by disinvesting Public Sector Units and going for massive borrowings, it is revealed that in the last 10 years, as high as 36.5 lakh crores of rupees worth of tax concessions and waivers have been granted to the industrial houses and corporate sector. Every hour the government waives Rs 7 crores of corporate tax and every day exempts Rs 168 crores towards that. To give the details, quantum of corporate tax exemption in 2005-06 was Rs 34, 618 crores whereas in 2013-14, the figure jumps to Rs 76, 116 crores. Excise duty exemption in 2005-06 had been Rs 66,760 crores but in 2013-14, the exemption towards that has been Rs 1, 95, 679 crores. Customs duty exemption figure in 2005-06 was Rs 1, 27, 730 crores. That has gone upto Rs 2, 60, 714 crores in 2013-14. Revenue thus foregone in 2005-06 was Rs 5, 51, 187 crores. In ten years, the figure in 2013-14 stands at a whopping Rs 36, 59, 496 crores. This fund was enough for running Public Distribution System for 31 years. If the poor is given subsidy of less than Rs 10 a day, there is hue and cry whereas the corporates, as stated above, enjoy an exemption of Rs 7 crores per hour. Subsidy is considered a "burden" on the government but the enormous tax exemption granted to the industrial houses and corporates has been given a mouthful name "fiscal stimulus". (Source 'Bartaman', Bengali daily, 22 -09-2014)

#### 43 peasants commit suicide everyday in "civilized" India

This is the horrifying spectacle of 'civilized' India where the leaders of the ruling parties and the defenders of the prevailing capitalist system are crying hoarse of 'development'. As per latest figures released by National Crime bureau, 2,32, 464 peasants have committed suicide from 1997 to 2010. In 2010, 15,964 peasants have ended their lives. The figures for 2011, 2012 and 2013 are 19, 229 ; 18, 802 and 16, 046 respectively. In other words, based on 2010 figures 43 peasants are committing suicide everyday being unable to bear the brunt of debt because of rising cost of agricultural inputs coupled with non-availability of remunerative prices of the produces. In the latest report of UNO, India has been named 'suicide capital' as India features among the top countries where suicide rates are highest. Who can then deny that India is making bold strides ahead in progress? (Source—Bartaman, Bengali daily, 13-10-14)

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Our website address is **WWW.SUCIC.IN**

### SUCI (C) strongly protests inhuman decision of the BJP government to cancel Drug Price Control

Strongly protesting the cancellation of Drug Price Control by the central BJP government, Comrade Provash Ghosh, General Secretary, SUCI (C) issued the following statement on 29 September, 2014:

Despite the little control on the prices of life saving and essential drugs that the previous Congress government had introduced, the drug prices were beyond the means of the people in our highly poverty stricken country and as a result thousands of sick people in every year were being pushed to death for want of medicine and medical treatment. Children have been the worst victims in numbers.

Now the BJP after coming to government has by one stroke cancelled that little price-control in life saving and essential drugs in order to pave the way for the multinational corporations and the monopoly capitalists to raise drug prices at will and reap super profits at the cost of the lives of the poor, lower middle class and sick people of India.

We strongly protest this most inhuman decision of the central government. We demand this anti-people decision must be withdrawn immediately and call upon the people to build up movement to achieve the demand.

### SUCI(C) protests hike in Tatkal raliway fare and demands immediate rollback

Comrade Provash Ghosh, General Secretary, SUCI(C), issued the following statement on 5 October 2014:

We strongly protest the most unjust decision of the Railway Authorities to sell 50% of tatkal Railway tickets at progressively higher prices in the name of dynamic pricing. Already the passengers pay 30% more than normal fares for tatkal tickets. Now, there will be an additional burden for tickets to be sold after exhaustion of first 50% of tatkal quota at rates that would go up after every 10%. The claim that passengers are willing to pay this enhanced fare since they buy tatkal tickets at blackmarket from the touts who corner 50% of tatkal tickets is a gangster's logic as it is mandatory for passengers to provide identification details to book tatkal tickets and hence manipulation in names is altogether ruled out in this case. This ludicrous explanation is purported to cover up the government's decision to fleece the passengers further through backdoor close on the heels of slapping a hefty 14.2% hike in railway fares only in June last.

We demand immediate rollback of this so called 'dynamic pricing' and call upon the people to raise voice of united protest against such trickeries on the part of the government or the so called Rail Tariff Authority to forestall any such recurrence in future.

### Make SUCI(C) Candidates Victorious Haryana Assembly Poll

Constituency	Candidate
1. Bhiwani	Comrade Raj Kumar Jangra
2. Tosham	Comrade Rohtas Singh Saini
3. Gurgaon	Comrade Sarwan Kumar Gupta
4. Adampur	Comrade Hawa Singh Sangharsh
5. Bahadurgarh	Comrade Lalji
6. Pundri	Comrade Mahabir Singh Kaul
7. Pehowa	Comrade Raj Kumar Sarsa
8. Narnaul	Comrade Subhash Chand Hudina
9. Ateli	Comrade Balbir Singh Chandpura
10. Rewari	Comrade Balram Yadav
11. Kosli	Comrade Ram Kumar
12. Rohtak	Comrade Harish Kumar Saini
13. Sonapat	Comrade Jai Bhagwan
14. Rai	Comrade Devender Singh

### Maharashtra Assembly Poll

1. Chandivali	Comrade Jayram Biswakarma
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