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This new party office will function as the nerve centre of revolution

Comrade Provash Ghosh at inauguration of new central office of the Party

On 17 November, 2014, the day commemorating the 97th anniversary of victory of historic November Revolution in Russia under the leadership of great Lenin, the new Central Office building of our Party, the SUCI (Communist), was inaugurated. Hundreds of party workers and sympathizers assembled at Lenin Sarani at the Subodh Mullick Square crossing in Kolkata to witness the inauguration of the new central office building of our beloved party SUCI (Communist). With the new building growing up in place of the old effete one, people who had traversed this road, the many people at villages towns cities localities trains who had contributed to the building fund all had shown lively interest about when eventually the new building would be inaugurated. So after the day for inauguration was fixed on 17 November, commemorating November revolution it was spread far and wide in many ways. At the end of sixty-six long years after our Party was founded in 1948 by Comrade Shibdas Ghosh in course of a historic arduous struggle with a handful of his revolutionary compatriots, our own party office stands tall upright with the shining portraits of the great leaders of the proletariat-Marx-Engels-Lenin-Stalin-Mao Zedong and Shibdas Ghosh. All these years, our Party has laboriously plunged and pitched into the historic task of building up revolutionary mass movements throughout our country and to contribute our part in strengthening the world revolutionary movement.

As Comrade Provash Ghosh, our General

Secretary, hoisted the Red Flag at 12 noon on 17 November slogans thundered in front of the Party Office urging upon the toiling people to spread revolutionary movements in every corner of the country. The Red Flag was fluttering high when the leaders of our Party paid revolutionary tributes with flowers and floral wreathes to the great teachers and leaders of the proletariat Lenin and Shibdas Ghosh. Tributes were paid by the Comrade General Secretary and Polit Bureau members Comrades Ranjit Dhar, Manik Mukherjee, Asit Bhattacharyya. Polit Bureau member Comrade Krishna Chakraborty could not be present and pay his tribute as he has been convalescing after a serious ailment which only recently brought grave danger to his life. Comrade Tapan Roychowdhury, West Bengal State Secretariat member, paid floral tribute on behalf of Comrade Krishna Chakraborty. Tributes were also paid by Central Committee members Comrades Debaprasad Sarkar, C K Lukose, K Radhakrishna, Saumen Basu, Gopal Kundu, Satyawan, Sankar Saha and Chhaya Mukherjee. State secretaries and representatives from different states of India were also present and paid floral tribute to the great Marxist authorities, Comrade Lenin and Comrade Shibdas Ghosh. Thereafter Comrade Provash Ghosh delivered his brief but inspiring inaugural speech. The newly built Central Party Office had an exhibition of articles used by Comrade Shibdas Ghosh in the hall on its 4th floor which roused the emotions of the comrades present there.



The new Party Office

The tall upright Party Office building replaced the old dilapidated one from where Comrade Shibdas Ghosh guided the building up of Party organization as well as mass and class struggles in different parts of the country. Since Comrade Shibdas Ghosh left us it was from the same

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Bangladesher Samajtantrik Dal (Marxist) founded



In a central convention held from 20 to 23 November in Dhaka, Bangladesher Samajtantrik Dal (Marxist) was founded based on Marxism-Leninism-Shibdas Ghosh Thought. A 9-member Central Conduction Committee with Comrade Mubinu Haider Chowdhury as the General Secretary was formed. Seen in the photo is a part of the gathering at the open session of the central convention.

(Inset- from left) Speaking are Comrades Mubinu Haider Chowdhury, Subhranshu Chakraborty of BASAD(M) and Provash Ghosh

Fresh onslaughts on education put it in total jeopardy

During the last Congress-led UPA government at the Centre, education was swamped with a virulent spate of so-called reforms. Framed at the behest of the ruling capitalist class and conforming broadly with the fundamental tenets of educational reforms since independence, aimed at curtailing education for general people on this or that plea, the present reforms were laid down also in tune with the imperialist agenda of globalization- liberalization- commercialization thrust upon the world. These were meant to comprise an all-out attack embracing education at all levels right from the primary to the highest. The process continues under the new BJP-led union government with fresh spell of changes looming large over the sphere of education. But before dealing with their implications, we may need some background information.

Essence of reforms

The more significant ones among those so-called reforms included awarding people with the Right to Education (RTE) 2009 Act given effect to with much fanfare and illusive promises albeit only after six long decades since independence. And even then the right was awarded to a microscopic minority of student population between ages 6 and 14; for this section of students too, the Act has made it a legal compulsion to pursue no-detention policy upto class VIII for aided schools, now being extended to the minorities schools hitherto exempted. The result is evident from the review report of implementation of RTE 2009 (253rd Report of the Department-Related Parliamentary Standing Committee on HRD) placed in the Lok Sabha on 26th April 2013. It was emphatic in making the comment: "The Committee feels that a student may not be motivated to work hard to learn if he/she is aware that his/ her promotion to the next grade is guaranteed". It categorically recommended reintroduction of the pass-fail system at the elementary schools.

Abolition of pass-fail system, as indicated above, overtly or covertly fitted well with another devastating reform of restructuring the entire educational system as a field for profitable investment and concomitant process of unbridled privatization and commercialization with education becoming dearer and dearer every single day. In keeping with this trend, education at higher level is bluntly defined as equivalent to students earning degree to act as 'stepping stone into the job market' and to teachers counting coins for what they provide their students with.

So-called reforms also included restructuring of examination system in colleges accompanied by laying emphasis on promoting elite institutions and casting general colleges into self-financing mode of doom. In addition there was the move to bring the higher education under a single firm administrative

control vested with the power from A to Z, from framing syllabus to curbing any resistance towards implementation of the government policies in the name of giving shape to a uniform policy and of curbing unwarranted play of forces affecting teaching-learning and teachers-students.

Further, another striking reform was refashioning of student – teacher relations with students being brought into evaluation of teachers while themselves studying largely with a mind-set to get returns worth what they pay; teachers in turn are compelled to work overloaded and under discriminatory crass commercialized corporate system of 'differential competitive remuneration', often with an unsecured future as part-time or guest teachers.

Congress initiated reforms were never opposed by BJP or other parliamentary parties.

At this stage we should take note of another important point. These so-called reforms were implemented largely by the Congress-led UPA government. The story had been the same with some differences in jargons, with the BJP-led NDA government at the Centre, the CPI(M)-led or later TMC-led governments of West Bengal, or the governments in other states like Bihar, Tamilnadu, undivided Andhra or others, led by different regional forces of their respective soils. One significant difference was marked with the NDA government which in their educational policies in addition to those followed by the Congress, reflected the influence of that very communal outlook and attitude, the BJP-RSS combine typically nurture and thrive upon.

Cunningly using the lapses of the Congress-led UPA government and people's sentiment against their anti-people policies, the present BJP-led Modi government has brought forth afresh a two pronged attack. If one arm of the pincer bears the tag of *Indianizing* education with *Hindutva*, the other is fashioned particularly for alluring the upcoming affluent young generations, the future pedestal for the rulers, with the banner of skill development or

Skilling India. Before elaborating it, we may add that with these two prongs of attack the Modi government intend to smash even the vestiges of scientific secular democratic education that may still be existing in the country.

BJP's agenda of Indianization

The BJP's agenda of *Indianization* of education have been made evident quite elaborately from a series of nine books written in Hindi by DinanathBatra and translated in Gujarati. Each of these books seeks to teach children 'facts' about history, science, geography, religion and other 'basics' and carries a customized message from Narendra Modi and praises for him by the author, indicating that these were meant to serve the BJP-RSS interest in an all-out way with blessings from the Modi government. The author Batra himself is a veteran RSS ideologue and holds or held several key positions including that of the convenor of the *Sangh Parivaar-organized Siksha Bachao Andolan Samiti*, in the national executives of the RSS-run Vidya Bharti schools, or in the NCERT body etc. He is also the man who used to file suits against any research or study he feels to be critical towards the doctrine of *Hindutva* of the *Sangh Parivar* (for example Wendy Doniger's book on Hinduism), branding them as 'anti national'. As reported in the media (e.g., Ahmedabad edition of the *Indian Express*, on July 25, 2014) the books written by Batra have been made compulsory reading in Primary and Secondary schools of Gujarat as part of the curriculum's supplementary literature with immediate effect and their Hindi translation has been introduced in the Vidya Bharti schools. Though the present Union HRD minister ruled out before the Rajya Sabha any change in the framework of the country's education system, Batra told the media that the HRDM (Human Resource Development Ministry) had assured him of overhaul of syllabi. Again even though the HRDM assured the Parliament that the National Curriculum Framework would take care of any new development and concern, the Union Home minister indicated a revision of textbooks might be on the cards. It is clear that the agenda of educational reforms were shrouded within a package of dubious political games of stinking falsehood by the BJP-RSS.

Now the details. One of the said nine books, viz., *Sikhhan nu Bharatiyakaran* asserts that

'Modernization of education does not mean westernization, but Indianization' (p8). For example: 'We should not demean ourselves by calling our beloved *Bharatbhoomi* by the *shudra* name India'. He adds that we should use the term *acharya* who practices, instead of using Professors who profess or preach (p.40). And his *Indianization* is intimately linked with religion as he thinks 'It is better to die for one's religion. An alien religion is a source of sorrow'. (p118) In line with this thinking a Supreme Court judge even asserted that given a choice, he would like to introduce the *Bhagavad Gita* and the *Mahabharata* for study from class 1 in schools. In defence of the IIM- Indore's offer of some 'gyaan' (knowledge) on *Bhagavad Gita*, a professor of the Indian Institute of Management- Indore who is as well a member of International Society for Krishna Consciousness (ISKCON) suggested to management students that the well-known scripture would help students on how to combat challenges in their professional as well as daily personal life. Though the course has been made optional, the signal from the authorities was amply emphatic. So, quite a number of students enrolled for it. Batra further maintains 'it is not correct to say that Indian culture is a mixed culture' because 'After mixing in the Ganga, there is no entity for those who flowed in it' (p15).

The themes are made further clear in this and other books like *Tejomay Bharat* (Shining India) or *Prennadeep* (Light of inspiration) etc. In the former on page 49, the author asserts that 'Pakistan, Afghanistan, Nepal, Bhutan, Tibet, Bangladesh, Sri Lanka and Myanmar' should be taken as parts of undivided India or *Akhand Bharat*, though everybody knows that all these countries are now independent sovereign states themselves. It is also asserted that 'Undivided India is the truth, divided India is a lie. Division of India is unnatural and it can be united again'. Can any person with a right frame of mind think this way? Can he think of including these sovereign states in Batra's *Akhand Bharat* at one stroke of the pen? Does such a thinking reflect patriotism or does it smack of stoking up national chauvinism? Observing this pernicious trait during our freedom movement, Saratchandra Chattopadhyaya (1876 –1938), the great humanist litterateur answered long back: "Our striving to make India free is neither narrow

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Education

Despite promises of change Modi government continues to follow Congress line

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nationalism, nor chauvinism. ... We should accept only the ideals of greater and broader humanity, must not judge it as ideals for India, or for Asia, or for the Hindus. These are..... ideals of narrow mind, never universal ideals of free mind”.

This idea of *Akhand Bharat* is a variant of the RSS doctrine of *Hindustan* in which they conceive that everybody must be Hindu. It owes its origin to the views of Golwalkar, regarded as the mentor ideologue of the RSS. In the same vein as that of the Hitlerite Nazi views towards the Jews, Golwalkar elaborated his dangerous doctrine: “... foreign races in Hindustan must either adopt the Hindu culture and language, must learn to respect and hold in reverence Hindu religion, must entertain no idea but those of the glorification of the Hindu race and culture, i.e. of the Hindu nation and must lose their separate existence to merge in the Hindu race, or may stay in the country, wholly subordinated to the Hindu Nation, claiming nothing, deserving no privileges, far less any preferential treatment not even citizen's rights”. (*We or our nationhood* – Golwalkar) Long before this view of Golwalkar (1906–1973), Vivekananda (1863–1902), the great *Advaitavadi* Vedantist Hindu philosopher and the virtual founder of Indian national pride, had clearly stated: “Earlier the word Hindu used to mean people living on the other (eastern) bank of the river Indus (Sindhu). At that time it had some significance. But now it has become meaningless. Today the word can define or designate — neither Hindu race nor religion. It is because now on the eastern bank of the Indus, people of different religion of different races live together” (Selected Works, Vol.5, p.265) The BJP-RSS are trying, as their mentor Golwalkar did, to dish out a vitiating view totally negating the views of Vivekananda. They mean those who are not Hindus will have to respect the Hindu religion, Hindu culture and Hindu language i.e. Sanskrit. Otherwise, they shall have no right in this country. On the contrary, Vivekananda had said: ‘Christians need not become Buddhists nor need the Muslims to become Hindus or the Buddhists Christians. But each of them will be nourished by absorbing the essence of other religions and develop according to its nature maintaining its distinct identity... We want to take mankind to that end where there is no Veda,

Bible or Koran but all works will be performed through integration of the Veda, Bible and Koran... we not only tolerate all religions but believe all of them to be true.’ (Compiled from :*Bani O Rachana, Udbodhan*, 1st Edition, 1st Volume and 3rd Volume and *Letter to Mohammed Sarafraj of Nainital*, in *Messages and Works*, Udbodhan, Swami Vivekananda). Now the questions that stand out are: Who is the real Hindu, Vivekananda or the RSS-BJP? What right have the BJP-RSS earned by virtue of their gaining the charge of governance of the country to brush out the invaluable views of a man of Vivekananda's stature and dish out their pernicious views to the country, particularly its children?

In the said *Shikhan nu Bhartiyakaran* under the chapter *Samajik Chetna* (social awakening) the author Batra suggests that “Don't blow out candles on your birthday. It's “western culture” and needs to be shunned. Instead, wear ‘swadeshi clothes’ this day, do a *havan*, pray to the *ishtadev*, feed cows’, ‘wind up the day by playing songs produced by Vidya Bharati” (p.59). A clear advocacy of RSS brand of religious rites! We should bring in here what Saratchandra had to say in this regard. In his invaluable novel, *Shesh Prasna*, he made the following piercing remarks: “Man is not for any specific traditional characteristic of a particular country. The traditional characteristic is cherished because of man only. The moot point is whether that tradition is beneficial to mankind at the present time. Except that, everything else is blind delusion. The tradition of man is not greater than man himself. When we forget that, we lose both man and his tradition”.

In regard to language, a vital component of culture, the author Batra says that the current language policy allows for the domination of English language sidelining Sanskrit. By that students are westernized and are deprived of the vast knowledge that our epics have on our culture. “The mother tongue should be the first language with 20 per cent aside for Sanskrit, Hindi should be the second language...and Sanskrit or any other foreign language should be the third language”. Clearly, love for Sanskrit is underscored by these surreptitious efforts. Lamentation over sharp degeneration of values in the society is tacitly equated with westernization without caring to find its roots, the antidote is sought in

studying Sanskrit and different Hindu religious scriptures, Vedic Ganit (Mathematics), etc., making them compulsory in schools along with performing different Hindu religious rites. Besides, the so-called love for Sanskrit also conceals attempts to promote Hindi. Again we withhold elaboration for the time being. Before that we submit that in addition, in the four book- series titled *Prenadeep* anecdotes are compiled about how a childless couple got children by doing *gauseva*, that is tending cows, how the country's second president Sarvapalli Radhakrishnan had told the British that Indians were ‘rotis cooked properly by God’ etc. It narrates as example of *Swadeshavimam* how Vishnu Digambar sang *BandeMataram* in the Congress Conference in 1923, defying Muhammad Ali, the Chairman's objection to the song. Here again, in the name of teaching students the glory of ancient India, what is presented are skewed, distorted and unfounded views and stories.

Instances are galore; we add a few more. It is claimed that birth of 100 *kauravas* establishes that invention of stem cell research was known to Indians some thousands of years ago. Referring to a scientist who is said to have patent for regenerating body parts well ahead of the American scientists' discovering stem cells, the claim is hinged upon a story of the epic, *Mahabharata*. It narrates that after childless Gandhari had undergone hysterectomy, a huge mass of flesh came out of her womb. Dwaipayana Vyas, the author of the epic, was summoned. He processed the mass with medicine, divided it into 100 parts, put those separately in 100 tanks of ghee for two years and obtained 100 *kaurava* sons. (p. 92-93 *Tejomoy Bharat*)

Again the story of Sanjaya giving a ‘live telecast’ of the battle of Mahabharata to the blind king Dhritrashtra from a palace at Hastinapur with the help of *divyashakti* (divine power) which the Indian *rishis* or sages attained through *yoga vidya*, is cited as the proof that television was known to the then India. (p. 64 *Tejomoy Bharat*) *Anashvarath*, that is a chariot without the horse mentioned in the *rigvedas* is cited as example of motor car being known to the Indians in those far off ancient days of Vedic age. (p. 60 *Tejomoy Bharat*) In Ramayana, there is description about *Pushpak Viman*,

which serves as an example of the Indians knowing aeroplanes those days. However, what were the processes involved in *divyashakti* to photograph the images, transmit them and reproduce on the screen — all remain unexplained; how could horse-less chariots run remains unknown; how *Pushpak Viman*, a matter heavier than air, could fly is left unattended to. Without this all these instances may serve as excellent examples of many-faceted imagination. Can those be called any scientific feat?

BJP-RSS views are against those of great stalwarts who strove to build India nation

These are some of the glowing speckles used to establish that even the marvels of modern science were known in ancient India, adding to its glory. These are catered asking student to gulp these and *Indianize* themselves by dint of these. These only bring back the memory of great secular humanist stalwart Vidyasagar's words: “The bigotry of the learned of India, I am ashamed to state, is no less than that of the Arabian Caliph. They believe that their Shastras have all emanated from omniscient *rishis* and therefore, they cannot but be infallible”. Much later, in the same tune with these, the world renowned physicist Meghnad Saha made the banter where he said that these people, meaning the Hindu pundits, arrogantly believe that all the modern inventions were there in the Vedas. Rabindranath Tagore (1861–1941), the great poet and philosopher who brought glory to India in the global arena winning the Nobel award for literature, too said: “The laws of evolution work everywhere else in the world; only those could not enter India. Here everything is carried on from the eternal past from beyond history. Here some god framed the grammar of the language; some other created *ayurveda* method of treatment; the four castes have emanated from the mouth, hands and legs of another god. Everything was set in a single moment by the ascetic *rishis* and gods.... In our social customs and habits too intellect and reasoning have no right, no role to play.... because the laws of cause and effect are not going to be applicable in India, the only place in the universe.because here everything is written in the scriptures” (Hindu *Viswavidyalaya* 1912). The point is: whom should we

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Inauguration of new central office of the Party

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building the Party leadership has been guiding revolutionary movements and now SUCI(C) is perceptibly present in almost all over India and thoughts of Comrade Shibdas Ghosh have been making its presence felt in various countries in different continents. The new building will play the same role and will witness surging revolution in the days to come.

Speech of Comrade Provash Ghosh

Today is 17 November. This was the day in 1917 when the struggle released by the working class of Russia under the leadership of great Lenin and Stalin became successful for establishing socialism ending with capitalist and all other kinds of oppression and exploitation

hundreds of years of fighting. Even the struggles for establishing religion by those who claimed to have been possessing divine power had to continue for several hundreds of years amidst victory and defeat. Bourgeois Democratic Revolution needed three hundred years and a half to score victory. But all these struggles and revolutions were not fights for abolishing oppression for good. Soviet socialism had to fight against the thousands of years of history of slave society, feudalism and capitalism. In spite of that, it existed eighty long years with head high.

Alongwith the oppressed people of the world, Indian people also want emancipation, change and struggle. But they are not aware of the correct path. That path can only be shown by the great November Revolution. In our country, the SUCI (C), the only communist party, founded by Comrade Shibdas Ghosh, the great leader of the proletariat and a worthy continuer of great Marx, Engels, Lenin, Stalin, Mao Zedong has been holding aloft the banner of November Revolution for long.

We have decided this historic day of 17 November as the day of inauguration of our newly constructed Central Office building. Elderly comrades, who are now aged and had

seen Comrade Shibdas Ghosh and had heard many of his valuable speeches, came to know how this Party has grown through stiff arduous struggle. I do not want to say that myself. I shall instead read out what he said in one of the discussions in 1969. This would be reminiscent

of the hard painstaking struggle Comrade Shibdas Ghosh had waged from 1944 to 1951. He said: "I can still recollect those early days when we started building up the party — there were very few people to support us; we could not even arrange a room as shelter and, day after day, in our fierce battle to build up a new party in the midst of severe obstacles and a completely adverse situation, we had to strive hard even without food. But we had no grievance for all this. For years together we shared a grass-mat only, and so many winters we passed like that. Our old friends will bear it out even today. They will relate that never could they trace any lack of composure in us. How many days we went without food, but we felt ashamed to tell about it! That we could not arrange our provisions, we could not collect



Comrade Provash Ghosh hoisting the Red Flag

even the minimum, was considered to be our own failing. What was there to be proud of? How could it be the height of 'sacrifice'?" Please think of those days and realize how the Party has grown. The media did never give any publicity to the history of the struggle of our Party formation or the speeches of Comrade Shibdas Ghosh. Right from the day of inception, we have been running the Party seeking contributions from the public.

There was a dilapidated two-storied house at the place where the new building has come up. In a small room of that building, our office activities started in 1949. Then our office was extended to other rooms of that house. The house was almost on the brink of collapse. The owner of the house was not undertaking any repair work. We did not have any place to go. Under such circumstances, we gave a call to all our Party workers, supporters, sympathizers as well as people at large for extending financial help. With the money so collected, we purchased the old house and then this new building was constructed in its place. On this day, we extend our sincere thanks to all our workers, supporters,



Comrade Provash Ghosh delivering his inaugural speech. Seated are the Polit Bureau and Central committee members

based on correct application of thoughts of great Marx and Engels in regard to bringing about scientific socialism. That marked the augury of, in the language of Rabindranath, a new era in the history of human civilization.

All struggling people round the world, the working class and oppressed millions who were fighting for freedom in different countries greeted this new civilization; found in it a new abode of confidence. The luminaries of the then Europe like Romain Rolland, Bernard Shaw, Albert Einstein had all welcomed socialist civilization and stood in its support. In our country also, leading lights like Netaji Subhaschandra, Rabindranath, Saratchandra, Nazrul, Premchand, Bhagat Singh had also hailed socialist civilization as new sunrise. These all are enshrined in history. This socialism under Stalin became an invincible power. You all know that the fascist axis of Germany-Italy-Japan would not have been defeated in second world war had not Soviet Union under Stalin's leadership played a historic fighting role. Soviet Union had also extended all help to the liberation struggles in the colonies and semi-colonies. At the same time, it is a matter of regret that after a prolonged period, Soviet socialism was dismantled because of the conspiracy of the imperialists-capitalists as well as the revisionist and counter-revolutionary forces within Russia. Following that, in Romain Rolland's language, an all pervading darkness descended upon. That darkness we are plunged in today. However, we know that this is not the end of things. No great struggle in the world could be victorious without



Exhibition of articles used by Comrade Shibdas Ghosh

sympathizers and the masses of the people who had extended financial help to us for buying the old house and construction of this new building. We also thank the engineers and labour who took part in constructing this building.

Today is a day of joy for us. This is also a day of pride for us. At the same time, we are immensely pained that Comrade Shibdas Ghosh

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Education

BJP's *Indianization* is a camouflage to push through *Hindutva*

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pay attention to, these luminaries of our past whose thoughts contributed to making whatever glory we enjoy today or the fanciful ideas of some self-proclaimed ideologue of a branded communally charged political outfit? Besides do not the quotes from Batra leave the question unattended : Was there any entity called India in the modern sense of the term in those days?

However naïve and ridiculous may these appear to any rational mind, one cannot miss the well-conceived pattern behind writing of this whole set of books (some years back), waiting for their publication at an opportune moment, jumping upon the opportunity with the BJP assuming power with brute parliamentary majority and then to flood the country with these. If it be so, should we call these trash or cunning devices?

To assess the claims and preaching in finer details, first we may quote from our past, not that ancient as Batra and his contemporaries refer to, but which represents the time when India emerged in its modern shape we know it today. It is the time when India emerged as a specific political entity developed over a concrete geographical extent with its people of different religions, races, communities and castes involved in their struggle to form a modern nation, may be with thousand and one shortcomings. We have quoted a few above, now a few more. Commenting on how Indian culture took shape through those struggles of nation building, Rabindranath Tagore spoke in clear terms: “*Bharatbarsha* will not do justice if it recognizes only the Hindu mind-set. Literature, arts, sculpture and such others of *Bharatbarsha* have come up as a unique creation through admixture of their Hindu and Muslim components” (*Viswabharati*). Can any BJP or any RSS believer, any ideologue of theirs like Dinanath Batra simply wish away these invaluable observations of Rabindranath? As mentioned, Batra, or for that matter BJP-RSS combine equates *Indianization* with learning Sanskrit, that too today. About two hundred years ago, at the outset of those days which we designate as the days of Indian Renaissance and freedom movement, Rammohan Roy (1772–1833), a great scholar of the Sanskrit and Indian scriptures, had made it clear in his letter to

Governor General Lord Amherst in 1823: “The Sanskrit system of education would be best calculated to keep this country in darkness”. He added, if improvement of the Indians be the object, the government policy should “promote a more liberal and enlightened system of education, embracing Mathematics, Natural Philosophy, Chemistry, Anatomy with other useful science”. He even said : “Nor will youths fitted to be better members of society by the Vedanta doctrines which teach them to believe that all visible things have no real existence”.

Iswarchandra Vidyasagar (1820–1891), another towering personality of the Indian Renaissance and again a universally acclaimed great scholar of the Sanskrit and scriptures, as well as a valiant fighter for truth and knowledge, commented about a century and a half back : ‘For certain reasons ...we are obliged to continue the teaching of the Vedanta and Sankhya in the Sanskrit College. That Sankhya and Vedanta are false systems of philosophy, is no more a matter of dispute today. ...Whilst teaching these in the Sanskrit course, we should oppose them by sound philosophy in the English course to counteract these influences’. He firmly held that instead students should learn chemistry, geography, history, biography, arithmetic, geometry, natural philosophy meaning science, moral philosophy, political economy and physiology; (Letter to F. J. Mouat, Vidyasagar Rachana Sangraha.) He considered that modern mathematics would be much more effective than Vedic *Ganit* books that were taught in the then Sanskrit College, Calcutta. Vidyasagar even founded a number of schools, designated as ‘model schools’ for dissemination of secular and scientific education, which were completely free from any kind of religious tutelage. An upright leader of the Indian freedom movement, Lajpat Rai, even being a staunch supporter of *Arya Samaj* with reverence for the ancient language, refused to insist on Sanskrit teaching in the institutions. These great men of the Renaissance maintained that secular state and secular education presuppose that religion should be a matter of personal belief and the state and the system of education must not encourage any religious idea or practice; Vidyasagar wanted ‘teachers who know both the

Bengali and the English languages and at the same time are free from religious prejudices’.(*Karunasagar Vidyasagar* — IndraMitra) Even being a believer himself, Rabindranath said: ‘Delusion of religion makes man lifeless. It makes his intellect enmeshed in meaningless inert behaviour assimilated in flesh and blood. Where intellect is chained, manliness is heavily burdened. In that unfortunate country, all kinds of physical, mental and political misfortune remain unexplained and static’. (Letters written to Hemantabala Debi and her son, daughter, son-in-law, brother and grandson.) Saratchandra had said: ‘No religious scripture can be infallible. The Veda is also a religious scripture. So, there is no dearth of falsehood in it.... All religions are false — superstitions of the primitive ages. There is no greater enemy of mankind than this’(Quoted from the novels, *Charitraheen* and *Pather Dabi*.) The BJP-RSS audaciously go back against these views of our great nation-builders and yet claim to be preaching *Indianization*. We strongly feel, the norms they upheld is the right kind of pedestal upon which any thought of bringing glory to India must rest even today. They wanted universal education for the country, that is they wanted to see every Indian educated, not just literate.

Inherent weakness in nation-building process in India

But it must be admitted the nation-building process was taking place in India at a time, when the bourgeoisie, the once-proponents of democracy, nationalism, secularism, and humanism, as a class had historically become reactionary suffering from the fear complex of losing ground to the rising progressive class, the proletariat. Having entered the stage of monopoly and then imperialism, the bourgeoisie, the once- preachers of democracy were occupying and ruling other countries trampling upon their democracy; nationalism that they clamoured for, were denied to the people of the colonies; secularism was being flouted by them, as they made compromises with the reactionary feudal-communal forces to gain power in their colonies and provide extra lease of life to their moribund existence. Growing in such decadence of international

capitalism, the Indian national bourgeoisie who was at the helm of the freedom movement lacked vigour and fervour. The Indian bourgeoisie made compromises with the British imperialists on one hand, and religion-based feudalism on the other. As a result the Indian nation building process ended in a half-baked and truncated way. Indian nation emerged, yet people remained divided into castes, creeds, religions and races. The bold and uncompromising voices of secular democracy became subdued. Over and above this, after independence the Indian capitalist state started its journey towards developing and consolidating itself, though carrying the shadow of crisis, right from the beginning. Poverty, unemployment, prevalence of obscurantist, separatist ideas all prevailed, rather deepened as crisis became graver. The Congress which came in charge of the governance took it upon itself to adopt policies and measures to serve the interests of their master, the ruling capitalist class. Their educational policies and measures were also patterned to fit this scheme of curtailment of education, primarily to put a check on educated unemployed that was proving a soar-point for the rulers. It meant the rulers went back upon the dreams of the nation builders they had dreamt before independence.

Education in mother tongue cannot go at the cost of English nor vice versa

It is well known that for education to reach common people it is most desired that the mother tongue should be accepted as the medium of instruction from the lowest to the highest levels. It was thus expected that after independence the government should have taken all initiative towards developing the hitherto underdeveloped weak regional languages which were mother tongues of respective nationalities. Of course the process had to go hand-in-hand with using English, because in the concrete context of our country and the present days, English occupied and still occupies the prime position as international means of communication and of exchange and acquisition of advanced knowledge. The situation also demanded that for higher education adequate and advanced text and reference books should have been prepared in those

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Education

BJP set to rob education of its man-making role

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regional languages, retaining the required English books till the regional languages were equipped enough. Unfortunately the Congress governments did not adopt any such programmes. The languages remained underdeveloped and proper books were lacking. So at least the quality higher education depended almost exclusively upon English language. At the same time on face of rampant commercialization and privatization, even general students coming from poor and middle class families had to run after English-medium schools, as other schools suffered from particularly paucity of funds with the governments washing their hands off. Hence our education system came to stand upon this dominance of English language in higher to even primary education. Today, citing this as proof, the BJP is characterizing modern education as westernized, and calling for *Indianization*. But the point is, when the Congress was adopting these policies, what were the BJP and other political parties doing? Have they ever taken any pains for development of regional languages so that those may replace English as the medium of instruction even at the highest levels? Instead they have once and often stood, and now more vigorously been standing for Sanskrit, about which the opinions expressed by men like Rammohan or Vidyasagar we have referred above. Have they not extended unstinted support to commercialization and privatization when they were in opposition or when they were in power? Instead as in the past, they are pushing Hindi, in place of English, cunningly to take dominant position in the name of *Indianization*. Even today, the UGC obviously at the behest of the Modi government sent a circular to the universities directing those to teach Hindi as one of the primary languages in undergraduate course. On face of stiff opposition from certain states, the circular had to be withdrawn at least for the time being.

Knowledge has no national bounds; modern science is fundamentally different from ancient science

Second, knowledge knows no national bounds; knowledge on electricity was invented in some country by some scientist, but its fruit is used by the whole of mankind. That the earth rotates around the sun is a truth that is stored in the vault of knowledge for the mankind. Those who deny this

are either ignorant or ill or narrow motivated. So no knowledge can be wished off terming it westernized; the point of contention is whether it represents truth, whether it serves us for betterment of our people. A counter move can only give rise to national chauvinism.

Third, in so far as science pertains to knowing the laws of nature and society, it existed right from the days man made use of his unique thinking power to know the cause and courses of natural events. Naturally, science of those days was entirely different from the science we know and use today. Those days science was based on man's thinking, which though based on reality, was rudimentary, largely imaginative and conjectural. On the contrary modern science is based on observation, experimentation and verification. Any truth accepted by science today is verifiable experimentally. It means the scientist must leave a record of how he reached at it, how he conceived some instrument or such. Even in stories based on scientific aspect, event or material, when imagination is mixed with such verifiable accounts, the stories may assume the character of scientific fiction. When Jules Verne imagined a submarine, it was non-existent. But he gave a perfect model description of his imagination, how it worked and so on.

There is no denying the facts that the ancient India had a long series of great scholars who gave priority to cultivation of knowledge over performing rituals or obeying scriptures. However, as the prevailing ancient system based on the caste system weighed heavily upon the society and prevented free growth of society including thoughts at all levels, and as India, a prosperous land, had to withstand the impact of repeated foreign invasions, the ancient knowledge could not follow its desired course of development. Also, unfortunately though, writing skill developed extremely late in this land. This fact acted as another major cause of the dwindling ancient knowledge to fast stagnate and being lost. Any later attempt towards knowing or reconstructing ancient knowledge depended mainly on *shruti* and *smriti*, in the process sliding into the domains of imagination rather than documentation.

Batra claims ancient India to have invented TV or motor car. But has he found any concrete account of how those were made or how those worked? In absence of these, the instances he put forth are mere

imaginings, heresays and such, not the least scientific, however strong the imagination may be with *divyashakti* behind. By the way what is that *divyashakti* and how is that going to be proved or disproved? These do not even assume the status of scientific fiction. Leonardo de Vinci, popularly known as a great artist, was a front-ranking mathematician and engineer of those days. He even did provide a drawing of an aeroplane. Though he did not make an aeroplane himself, his thoughts were pioneering in this sense that those may have helped scientists and technicians of later ages to plan their models of aeroplanes. Batra cites some scientist claiming that the process in which 100 *kauravas* were born proves that the Indian knew about stem cells. Will Batra vouch for anybody who may be ready to repeat those processes nowadays to produce the same effects, that is who may verify the instance Batra provide?

So it may be concluded here that the BJP-RSS combine have started a nefarious game, albeit true to their character, in which dishing out ridiculous irrational claims students are being pushed into the dungeons of chauvinist view of nationalism as well as blind faith and fanaticism for religious superstitions and practices.

Skilling India is a hoax in ultimate analysis

But as said before, this is one arm of the pincer for attack. The other arm may be designated with the fond rhetoric of Modi himself, viz., *Skilling India*. Reportedly, meaning business he has created a new ministry of skill development and entrepreneurship in combination with youth affairs and sports, though it does not dawn upon him to give equivalent importance to serious problems of people's life like price rise etc. He might have been able to develop also a band of musketeers to fight for his pet project. They try to make their argument simple by stating that the increasing employability gap of our young work force is because of a mismatch between their capacities they develop from their education and the need of an employer, meaning the owner, the monopolists, the industrialists with multiple expectations. A flourishing display of the brand, no doubt! But with that the proponents try to make people believe that youth do not get employment as they do not get right education. Is it so? Is the floodgate of employment so open with

booming industries that jobs go abegging, job-seekers remain unprepared? Then is the present intense industrial recession and market crisis over the entire capitalist world an illusion, in Indian vocabulary '*Sankaracharyya's maya*'? In fact it is never an illusion. The youth do not get jobs as they are not provided adequately with those by the stooping industry. Hence this attempt in the name of skill development is a fresh hoax, a fresh move towards driving education to the goal of making it merely a 'stepping stone into the job market': another fond dictum of privatization-commercialization of education dished out by the imperialists and accepted gleefully by the capitalist rulers of all capitalist countries. It stands upon the dubious and dangerous move of switching over education towards vocationalization and market demand from its time-tested goal of taking a man-making character-building role. It emphasizes equipping student with technological market-oriented aspects of science that the monopolists, the industrialists require without caring for, rather at the cost of developing the right scientific frame of mind equipped with rationality and values based on that, including the courage to fight against irrationality and injustice.

BJP-RSS outlined reforms smack of fascism

Hence, the present impending attack (or for that matter, attack already launched) on education by the BJP-RSS combine entails on one hand, poisoning students with blind faith, irrationality, based on religious fanaticism blended with equally pernicious national chauvinism and on the other hand creating a frame of mind that is bereft of the essence of scientific education, logic, rationality and values based on that and instead is based on the technological, mechanical aspects of science.

This is what Comrade Shibdas Ghosh, the great leader of the proletariat and the founder General Secretary of our Party, warned against long back. He said: "Fascism is an all-out counter-revolutionary upsurge. On the one hand, it destroys the process of rational thinking in people, makes them self-centred, makes knowledge, learning and education technology-oriented, that is, it engenders a group of technocrats in the country who have completely abandoned all sorts of human

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November Revolution Anniversary Meetings

DELHI

Hundreds of party workers, supporters, sympathizers and people from all walks of life gathered at the Feroze Shah Kotla ground (near the Shaheed Bhagat Singh Statue) today to observe the 97th anniversary of the great November Revolution which, in 1917, broke asunder the shackles of capitalist enslavement and established the first socialist state on earth. The programme, which was organized by the Delhi State Organising Committee of the

state power and which class or classes are to dislodge the ruling class from the state power. Lenin in his celebrated work *'Imperialism – the highest stage of capitalism'* also showed that capitalism in its present moribund stage is incapable of accomplishing these tasks. So it is the responsibility of the working class party to incorporate these residual tasks of capitalism in the programme of socialist reconstruction after the revolution. This creative understanding of

revolutionary line of Marxism-Leninism.

In his presidential address, Comrade Satyawan stressed on the need to organize the masses and the working class in the democratic and secular movements and also against the economic onslaughts on the people through the policies of the capitalist globalization, privatization and opening up of the Indian economy. He also stressed on the need to elevate and heighten the cultural standard and class awareness of the masses in general.

capitalism, production is based on private ownership, objective of production is not meeting the needs of the people but maximization of profit of the capitalist owners. Today, capitalism is enmeshed in an insoluble crisis endemic of the system. Purchasing power of the people is rapidly falling. Industries are closing down. Social development is impeded. US imperialists and their associates are launching attack on one after another country, killing lakhs of people, robbing their freedom, occupying their territories by flagrantly violating all international norms and laws and enslaving them. On the other hand, in order to thwart surge of progressive democratic and revolutionary movement, there is a concerted move to dehumanize people by fomenting all kinds of reactionary imperialist culture and religious fundamentalist and obscurantist thoughts. In our country also, with a view to sustaining and intensifying capitalist oppression, the ruling monopolists have brought an arch communal and reactionary force like the BJP to power and thereby the danger of establishment of fascism has increased. But people are also rising in protest. Not only in the backward countries, but even in developed imperialist-capitalist countries like USA and the West European countries, people are bursting into protest agitation. In order to channelize these



Comrades Manik Mukherjee, Member, Polit Bureau, Satyawan, Central Committee member and other leaders at the November Revolution anniversary meeting in Delhi on 15 November

SUCI(C), started with garlanding the statues of Shaheed Bhagat Singh, Rajguru and Sukhdev, and included a quotation exhibition and a cultural programme comprising revolutionary songs and music. A public meeting was later held which started with the famous song on Lenin. The meeting was addressed by Comrade Manik Mukherjee, member, Polit Bureau, SUCI(C) as the main speaker. Among others who spoke on the occasion were the Delhi State Secretary, Comrade Pratap Samal, and Secretariat Member, Comrade Pran Sharma, Delhi state secretariat member read out the message of Comrade Krishna Chakraborty, member, Polit Bureau, SUCI(C) who is convalescing from a serious illness at Kolkata. The meeting was presided over by Comrade Satyawan, member, Central Committee and Haryana State Secretary.

Comrade Manik Mukherjee said that November Revolution is important not only because it was the first revolution which established the first working class state but also it gave a blow to the dogmatic view of those mechanical followers of Marxism that socialist revolution cannot be accomplished until capitalism has wiped out feudalism economically. Lenin in his famous *April Theses* showed that the main question of revolution is the question as to which class or classes hold the

Marxism not only gave a death blow to the Kerensky government, the representative of the Russian bourgeoisie, but also paved the way for establishment of the first socialist state on earth in the face of all round reaction from world capitalism-imperialism. This understanding of Marxism also led to fast and steady development of the socialist economy through the measures of NEP, cooperatives, collectivization, state farming and enterprises surpassing the most developed states of the then existing capitalist countries. It opened flood-gates of social progress hitherto unparalleled in human history. But due to revisionist conspiracy aided and abetted by the world imperialism-capitalism, socialism in Russia has dismantled. But this is a temporary setback because of deviation from the revolutionary line of Marxism-Leninism. Following inexorable law of social development, exploitative rotten decadent capitalism will be overthrown and socialism will be established. No one can stop that. How fast that will be depends on how quickly the correct revolutionary parties emerge in various countries and they lead the struggles of the working class and the toiling millions into logical culmination by fighting out all kinds of revisionist reactionary trends and steadfastly pursuing the

PATNA

Under the auspices of Patna district committee, a meeting was held in Patna on 13 November on the occasion of 97th anniversary of great November Revolution. Comrade Ranjit Dhar, member, Polit Bureau, SUCI(C) was the main speaker. The subject matter for discussion was "Great November Revolution and its Relevance." Comrade Ranjit Dhar said: Great Lenin by concretely applying Marxian science to the concrete situation of Russia by educating and organizing the working class successfully accomplished first socialist revolution. This revolution brought in its wake an end to the thousand years of exploitation of man by man and established a society free from exploitation and oppression. Great Marx while enunciating the laws of social development said that the society



Comrade Ranjit Dhar, member, Polit Bureau, (centre) Comrade Shiv Shankar, Bihar State Secretary, (left) and Comrade Arun Singh, Bihar State Committee member (right) at the November Revolution anniversary meeting in Patna on 13 November.

based on oppression-repression-discrimination would also change. Lenin proved correctness of Marx's prognosis by successfully accomplishing Russian revolution. In socialist Soviet Union, there was no unemployment. Healthcare and education for all was guaranteed. Not only that. There was no trace of beggary or prostitution. State had taken the responsibility of meeting all needs of the people. In

spontaneous movements along the correct revolutionary course, it is imperative to have correct revolutionary working class parties and correct base political line at both national and international levels. Also spoke in the meeting was Comrade Arun Singh, veteran member of Bihar State Committee while Comrade Shiv Shankar, Bihar State Secretary presided over.

Inauguration of new central office of the Party

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whose goal and dream are entwined in the Party, who longed for an own central office of the Party, is no more. We are also pained that his able revolutionary compatriots like Comrades Nihar Mukherjee, Sachin Banerjee, Subodh Banerjee, Pritish Chanda and Hiren Sarkar are also no more. Similarly absent are the other departed leaders like Comrades Tapas Dutta, Ashutosh Banerjee, Sitesh Dasgupta, Anil Sen, Sukomol Dasgupta, Yakub Pailan, Kalyan Chowdhury, Amriteswar Chakraborty, Badshah Khan, Prativa Mukherjee, Ratan Mukherjee and many others. Those I have named knew before death that the old house has been purchased and new office building would come up. Many among them also raised funds for building the new office. Many of them while lying in death bed had dreamt of having a glimpse of the new office building. They are not among us today. Also absent are the innumerable martyrs who while holding aloft the banner of Shibdas Ghosh Thought either fell to the bullet of the police or were assassinated by miscreants. We remember all of them with pain on this day of joy and pride.

You know that ours is a revolutionary party of the proletariat. This office will function as the nerve centre of proletarian revolutionary movement. We once more firmly reiterate our pledge that empowered by Comrade Shibdas Ghosh Thought, we shall continue our fight against world imperialism-capitalism, revisionism, religious fundamentalism and all other idealistic thoughts and play due role to build up powerful communist movement in various countries. This office would work as the nerve centre of that great struggle. In this country, we are engaged in the revolutionary struggle for establishing socialism by overthrowing capitalism. In order to accomplish that goal, we have been building up class and mass struggles based on revolutionary line and higher proletarian ethics and culture centring on the demands for resolving the burning problems of life of the workers, peasants, proletariats, middle class, students, youths and women. This office will play important role in developing those struggles.

In our country, the danger of fascism is looming large threateningly. Religious fundamentalism and communalism are raising their ugly heads menacingly. This office will

also play important role in organizing all out movement against these dangers. Comrade Shibdas Ghosh repeatedly reminded us that kernel of revolutionary politics lies in its higher ethical and moral standard. He warned that in our country the exploiting capitalist class has been hatching conspiracy to break the moral backbone of the students and youths in particular, demolish human essence so that no more can this country produce characters like Kshudiram, Bagha Jatin, Pritilata, Bhagat Singh and Asfakullah Khan. A dangerous attack is on. Comrade Shibdas Ghosh had said that we are made to become rootless. So he repeatedly appealed for studying and cultivating the life struggles of the renaissance stalwarts and revolutionary freedom fighters and deriving valuable lessons from that. Similarly, he called for drawing valuable lessons from the life struggles of the luminaries and revolutionaries of various other countries. This is a living struggle in our Party as well as our mass organizations. We once again affirm that this office will play a notable role in conducting this struggle. You have heard through what arduous a struggle, Comrade Shibdas Ghosh built up this Party during the days of its formation. Today, the Party is growing, expanding, extending to all parts of the country. Thousands and thousands of workers and peasants are coming under the banner of the Party. In various corners of the country, many fighting students, youths and women, imbued with Comrade Shibdas Ghosh Thought are joining the Party. The strength of the Party is growing and would continue to grow.

I am going to Bangladesh tomorrow. A powerful revolutionary party based on Marxism-Leninism-Shibdas Ghosh Thought is developing there. That party is organizing a convention. We have been invited by them. As representative of our Party, I am going there. In various countries also, there is a cultivation of Comrade Shibdas Ghosh Thought. This is assuming the character of a historic movement. The Party is growing and would continue to grow. Many more offices would be needed. Many more offices will be opened. In order to rouse the conscience of mine as well as all of you, I shall end with a few more words of Comrade Shibdas Ghosh. These words must remain as living source of strength among the generations after generation, among those who will come in future when

we will not be there. So I read out once again what Comrade Shibdas Ghosh said: "When the Party had started, what did we have? Nothing. There was no money, no working hands. After listening to our logic, many had said: 'Yes, what you are saying is correct. But is it that easy to build up a party? There is no leader, no press publicity. It is impossible. It cannot happen.' I gave them only one answer: 'Yes, let me admit that it cannot happen. But, then what should I do? Should I become a slave? Should I act as an agent? Should I sell out my conscience? Do I have to act contrary to what I have realized? I shall not be able to do that. If I die starving on the street, I shall die with honour raising my head high... I may be shot dead or I know I may die starving. Even no one would come to see that I have died out of starvation. But then what can I do? I may fail in my efforts for the time being. In that event, I shall think that I could not do it. It is my

inability. Shame of inability is one thing. But it is a crime to sell out conscience. Then I shall think that I have failed no doubt but I have not bent my head. Yes, I have died starving. But have I not done anything? Every revolutionary knows that by dying of starvation, he conveys the message that this system has become outmoded, outdated. This exploitative system has to be overthrown by revolution. His appeal does not go unheeded. One by one, people respond to his call and flock together." This is a historic observation of Comrade Shibdas Ghosh way back in 1967. You know his struggle has not gone in vain. His struggle is successful. The Party is growing to more and more strength and treading along this path, we shall collectively be able to make the struggle for emancipation of the oppressed millions of the country successful and thus fulfil the dream of Comrade Shibdas Ghosh. I firmly believe that. With these words, I am inaugurating this office.

Education

Thwart sinister moves, save education, save country, save its future generations

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values, who have no sense of responsibility towards people and society, to whom employment and wage slavery are simply everything, and who are ready to do anything and everything in exchange of money – and in this direction they channelize the cultivation of science and learning. On the other hand, fascism fosters all sorts of spiritualism, age-old superstitions, irrational mindset and blindness. Fascism is a peculiar fusion of spiritualism, obscurantism and irrational bent of mind with the technological aspects of science. When this happens in a country the reasoning faculty itself dies out in the country. (Fascism and Moral Ethical Crisis in Left, Democratic Movement: Speech on April 24, 1973: quoted from Selected Works vol. IV, 2009)

Riding to power on the so-called Modi wave which was nothing more than a corporate push-up for their pet candidate, the Modi government or the BJP-RSS combine is now facing the reality. They are failing on every front, on every aspect. So they are facing the danger of people's wrath to burst out soon. The antidote they

have chosen, as every despot rulers of the past and present prefer to choose, is to cater an education to fit their end. And that education must turn people to dehumanized robots without any rational frame of mind without any courage to face life. As quoted above this is what the fascists wish to see people turned into.

Incidentally the fascist teeth is already exposed, among others, in the recent dastardly attack by the activists of the Bajrang Dal, Viswa Hindu Parishad, Akhil Bharatiya VidyarthiParishad and other wings of Sangh Parivar on the Vice-Chancellor of Ujjain University for his appeal to his students as well as local people to extend their help for the flood-hit people of Jammu and Kashmir, who majorly happen to be non-Hindus.

The present attack of education is thus stinking with venomous trend towards fascism. The sooner people finds out its real portent, the danger it carries within and the stronger people can build a resistance against it, it is better for them, it is better for whatever vestige of education still persists in this land of glorious knowledge and tradition.

CRIMINALIZED CABINET

Modi won the biggest parliamentary majority in three decades in May with a promise of graft-free governance after the previous government led by Congress party was mired in a series of damaging corruption scandals. Soon after coming to power, Modi called for courts to fast track cases against politicians in an effort to curb political criminality in the world's largest democracy. Yet Modi's cabinet includes twice as many politicians facing criminal charges as the previous Congress party one. Attempted murder, waging war on the state, criminal intimidation and fraud are some of the charges on the rap sheets of ministers Prime Minister Narendra Modi appointed to the cabinet on 8 November, jarring with his pledge to clean up politics. Seven of 21 new ministers face prosecution, taking the total in the 66-member cabinet to almost one third, a higher proportion than before the weekend expansion. At least five people in the cabinet have been charged with serious offences such as rape and rioting.

How far does the inclusion of such politicians sit with Modi's election promise to root out corruption? Is it that his way of changing the political culture in India where wealthy, tainted politicians sometimes find it easier to win votes is by inducting criminals in his ministry? Or he has been prompted by a study by the ADR group that politicians facing criminal charges are twice as likely to win an election as their untainted peers, making them the preferred choice of candidates for political parties in India? Could be. So is the criminalized cabinet. (Source: - Hindustan Times-11-11-14)

INDIA ON MOVE

While there is too much clamour of progress and development of the country, facts come a cropper. According to the website of 'Hunger Facts' Out of the 82 crores of world people who are starving, one third belong to India. 25 lakh Indians die every year because of starvation. Every minute, three new born babies die. In 2013, as high as 13, 55, 000 children of less than 5 year of age had died, this figure is among the highest in the world. Every 10 minutes, one mother dies after childbirth. Child Mortality estimate report 2012 of UNICEF, most of the deaths have occurred because of diseases which can be easily treated. All these are due to abject poverty, growing hunger, malnutrition and absence of rudimentary medical care. A report of American agricultural department shows that while a US citizen consumes 1046 kilo of food per year, an Indian consumes just 178 kilo. Lanset of London has found that 78% of the Indians have to foot medical bills out of their pocket. Food production of the country is stated to be growing. But the majority of Indians have no access to that. Indian government is so concerned about people's wellbeing that it does not spend more than 0.94% on health allowing people to die. (Bengali daily Bartaman dated 17-11-14)

SUCI(C) conducts Hud Hud cyclone relief activities in Visakhapatnam

After devastating cyclone named HudHud, the activists of SUCI(C) plunged into the relief activities in Andhra Pradesh and Telangana. They collected money and materials worth Rs. 3 lakhs from common people.

On 15 November, 2014 at a meeting with the victims of cyclone in Bheemili of Visakhapatnam district Comrade S. Govinda Rajulu, Visakhapatnam district in-charge, SUCI(C) criticized the Central and State governments for their failure in providing relief and compensation to the cyclone victims. He called upon the people to develop organized mass movement to achieve their just demands.

On 16 November, 2014 another such meeting was held in Madturu village of Achutapuram Mandal of

Visakhapatnam district. Shri C.S.Rao, (Retd;IES), a well known senior citizen of the Viusakhapatnam city addressed the gathering as guest of honour. He pointed out that the anti-people policies of the governments allowing corporate companies to recklessly plunder natural resources causing damage to ecology are responsible for such extensive damage in all natural calamities. Relief materials were distributed to few hundreds of affected families after the meeting in each case.

In a joint initiative of 10 left parties including SUCI(C) it was decided to organize movement for proper compensation and permanent remedial measures to prevent loss of life and property in such natural disasters.

Announcement of joint left movement in Haryana

From a joint meeting held on 13 November, leaders of SUCI(C), CPI (M) and CPI announced a weeklong programme of statewide movement from 11 to 17 December protesting against diluting 100-day Rural Work Guarantee Scheme, increase in the prices of essential items and medicines, FDI in insurance, communalization of education, curbing the rights of the minorities, growing atrocities on the women and dalit people, acquisition of agricultural land and in demand for unearthing black money and remunerative price for agricultural produces to the peasants. Comrades Satyawan, Haryana State Secretary and Anup Singh, Haryana State Secretariat member represented SUCI(C) in the joint meeting.



Meet in Bangalore on education

The Karnataka State Committee of All India Save Education Committee organized a day long educational workshop on Nov 16, 2014 involving leading historians, journalists, scientists, educationists, Lecturers and teachers at the KAS Officers' Association hall, Bangalore. The workshop pointed out concrete distortions in the school textbooks of Karnataka and decided to bring it to the notice of the present education minister for withdrawing the changes. Also, the workshop stressed on snapping the no-detention policy and re-introduction of pass-fail system. The workshop emphasized on sensitizing the educators of the state to be on guard against such attacks and be prepared to stand in defence of scientific approach towards history and science.

Prof. P.V.Narayana (eminent litterateur), Prof. Marulusiddappa (eminent writer, former director of Karnataka Nataka Academy, member of Karnataka State Textbook review committee), Prof. S. BalachanderRao (eminent mathematician, former Principal National College Basavangudi,

Director, Gandhi centre for studies, Bharatiya Vidya Bhavan) Mr. Sanath Kumar Belagali (leading journalist), Prof. Allama Prabhu Bettadoor (eminent litterateur, President, AISEC Karnataka State Committee.), Smt. K.Uma (Secretary, AISEC Karnataka State Committee), Dr. Chandragirish (Joint Secretary, AISEC Karnataka State Committee), Shri V.N.Rajashekar (Joint Secretary, AISEC Karnataka State Committee) were among the leading personalities who deliberated on the issues. Hundreds of professors, lecturers, teachers, educators, doctors, engineers, post-graduate students from across the state participated in the workshop. The participants pointed mistakes, dilutions and distortions in text books from 5th standard to 10th standard. The AISEC Karnataka noted the points and decided to present a memorandum to the education minister to act on the issue and withdraw the same in the next publication. The workshop concluded with a resolve for initiating necessary movement to press for these issues.

Demonstration of peasants and agricultural workers in Pratapgarh

Under the leadership of All India Krishak O Khetmazdoor Sangathan, a demonstration was organized on 29 October in front of the District Magistrate's office in Pratapgarh, UP, in demand for stopping acquisition of fertile agricultural land, lowering the prices of fertilizer, diesel and pesticides, ensuring uninterrupted power supply etc. A delegation submitted to the District Magistrate a memorandum addressed to the chief minister.



Comrade Gourishankar Ghatak undertook struggle to merge pursuits of science and revolution together

Party leadership in the memorial meeting

The congregation in remembrance of the recently departed Comrade Gourishankar Ghatak held at the Moulali Youth Centre in Kolkata on 19 November last came out to be a memorial meeting of an ardent student of science who had made it a mission in his life to ceaselessly revitalize his life in the light and on the strength of the scientific knowledge he had been acquiring bit by bit. The meeting was addressed by Comrades Manik Mukherjee and Asit Bhattacharyya, both members of the Polit Bureau of our Party SUCI (Communist) as also by

with the pursuit of science, not divorced from fulfilling social responsibility.

Deliberating upon different sides of Comrade Gourishankar Ghatak's life, Comrade Asit Bhattacharyya highlighted that Comrade Ghatak, unlike many others studying science, developed as a life-long student of science who constantly broke apart and refashioned and restructured his self, soul and life with newer and newer knowledge he gathered. Comrade Bhattacharyya reaffirmed that right from its start, SUCI (Communist) stands upon the foundation of deep knowledge. And from there, the Party has developed through intensifying and ramifying the struggle to further deepen its depth. Comrade Gourishankar Ghatak played a commendable role in correctly giving expression to the thoughts of the Party based on science, in framing those in the right language and in thus helping publication of the Party organ and its literature. The part he played in rendering the Selected Works of Comrade Shibdas Ghosh in English will be ever remembered. He had acquired a grand expertise

Party, Comrade Gourishankar Ghatak realized that earlier he had known a lot about scientific facts and data. But what was the contribution of science to the world of epistemology and knowledge as a whole, what was also its purpose, how science was linked to people and what role science could play in the progress of society—answers to all these questions Comrade Ghatak could find out from the Party thoughts itself. He himself admitted it now and then. He undertook the struggle to uproot the desire to develop a career that he might have carried at the outset. He also waged the struggle to merge his pursuit of science with the struggle for revolution. He did not claim that he had been hundred per cent successful. He carried pain for that. Yet he had realized that today pursuit of science for people, for the country would not be possible without coming in touch with and accepting the revolutionary line based on Marxism-Leninism-Shibdas Ghosh Thought and ethics and morality that stems from that line. Otherwise personal aspirations and trait of careerism would surely creep in. He was such a scholar, a professor of repute and recognition. Yet when he used to bring the draft of an article prepared by him, he scrutinized it, penned through and wrote again and again to ensure that the Party line was correctly reflected in the draft. On science he knew a lot more than we did; but he bore enough loyalty to the Party leadership. Today different branches of science are revealing newer and newer experimentally verified truths to the world. These truths could and should find application in human life and in society. Comrade Gourishankar Ghatak had the ability to specify on the strength of scientific approach and reasoning why and how people are not being able to enjoy the fruits of these achievements of science because of the prevailing capitalist society. The greatest loss at his demise lies here. That science must be freed from the shackles of the capitalist society, otherwise it will not be of any use to mankind, this deep realization of him was sure to be of great help to social revolution. I will urge students of science to carry forward this struggle he was carrying on.

The well-defined laws based on which the society is revolving, mankind is revolving, we must comprehend and follow those with a scientific approach. That socialist society will emerge with the breakdown of the capitalist society is determined by the scientific law of social change. The law asserts that it would definitely take place, today or tomorrow. And this realization that it is inevitable, will itself release people's initiative that would help revolution to concretize, to happen. In the days to come, the character of Comrade Gourishankar Ghatak will serve as worthy instance to everybody who would want to practice science as conducive to revolution. And with that the most important point that should be kept in mind is that such a character could grow only through realization of the thoughts of Comrade Shibdas Ghosh. Those who will step ahead in future, must also take this road.

The meeting ended with rendering of the *Internationale*.



Leaders and audience at the memorial meeting of Comrade Gouri Shankar Ghatak in Kolkata on 19 November

Comrade Dhrubajyoti Mukhopadhyay, President, Breakthrough Science Society and General Secretary, All India anti-Imperialist Forum. Also present was Comrade Ranjit Dhar, the veteran Polit Bureau member, SUCI(C). Comrade Chiraranjan Chakraborty, member West Bengal State Committee and the Kolkata District Secretary, presided over.

To begin with, floral tributes were paid to the portrait of Comrade Gourishankar Ghatak by the leaders of the Party and different mass organizations and members of his family. Initiating the deliberations, Comrade Chiraranjan Chakraborty pointed out that here was a man devoted to the pursuit of knowledge who was at the same time ready to take up any assignment the party would have assigned to him. Lost in his pursuit, had he been asked to move for pasting posters or bills on the street walls, I am sure, Comrade Chakraborty affirmed, he would have done it unhesitatingly. Comrade Dhrubajyoti Mukhopadhyay, a friend, companion and colleague since their student life, recollected how he and Comrade Gourishankar Ghatak were drawn towards this party after listening to an address by Comrade Shibdas Ghosh in 1964-65. Comrade Ghatak did not stop at that; to personally see how the Party had been giving shape in practice to the views expressed in the address he along with his friend Comrade Mukhopadhyay went to a village in Birbhum district of West Bengal. Content with what he saw, he concluded that here was the genuine communist party, the SUCI (Communist). To the Party leadership, he submitted to remain engaged

in his subject of specialization, geology. He was invited from within and outside the country to present his views on different issues of geology. He had everything to rise to the stature of an internationally famous scientist. But he was the last person to run after name and fame. Neither he had craving for money to earn. When in addition to his assignment with publication of the English Party organ, *Proletarian Era*, he was asked to undertake responsibilities in the science movement and Save Education movement, he unhesitatingly took up the same without paying heed to his age. He was requested not to accept any more invitation on geology from foreign institutions and was reminded that the Party needed him to concentrate on comprehensive philosophical studies instead of those on his branch of specialization, namely geology. He gave his words and set to his work with the vigour of a youth. When a few intellectuals with muddled thoughts spoke out in the name of science against Comrade Shibdas Ghosh's thoughts, he used his pen with thundering rebuttal. Comrade Asit Bhattacharyya concluded that such unique characters do not spring up from nowhere. They are the products of ardent struggle. And it is Marxism-Leninism which is the only weapon in such a struggle. Comrade Gourishankar Ghatak had engaged himself in this struggle to attain the stage at which the interrelation and interaction between Marxism-Leninism and science reach the height to develop a higher understanding of science itself.

In his speech Comrade Manik Mukherjee pointed out that after being associated with the

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