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Why must we learn and accept Marxism

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All of us who are engaged in the struggle for emancipation of the toiling people, in building up step by step the struggle of workers, peasants and other toiling millions to develop ultimately the revolutionary struggle to overthrow capitalism and establish socialism, need and must have a philosophy as the spiritual weapon to guide us along to this goal. The question is: Why must we accept Marxism as that weapon, in spite of the host of philosophies or philosophical schools of our country and abroad? How does it concern us in achieving our goal? Is it our fancy? Is it that we foster a special fascination for the teachings of Karl Marx because he was a great genius? Or is it that as we are the declared adherents to Marx's philosophy, we cannot but accept his teachings as true? No, not at all.

Whether it is *the Sankhya*, *the Vedanta*, or Logical Positivism, Existentialism, or Dialectical Materialism, or any philosophy for that matter—there is no point in studying it for the sake of culling information of what it expounds. Philosophy is needed to guide us in quest of truth, to shed light on the path of our struggle for emancipation. Philosophy is the weapon to reveal truth, to show us the way amidst problems confronting life, society and nature, just as a torch lights the way dispelling darkness.

We want emancipation, we want to change the world and accelerate the course of progress by our conscious action. To play our role of acting consciously, we need to know the intrinsic laws of nature and the real cause of all problems confronting us. We need to search for that philosophy therefore which is capable of guiding us amidst problems of our life, amidst problems facing civilization, social progress and revolution, amidst problems of class struggle and its varied complexities in social mental makeup and thereby lighting up the road leading to the revolutionary overthrow of the present capitalist state and radical transformation of society. If *the Vedanta* were the philosophy answering the need, we would have accepted it. If it were Feuerbach's philosophy, or logical Positivism, or Sartre's Existentialism, we would have accepted the same.

The point to note is that unless we grasp these problems correctly, we cannot act

consciously on them, cannot prevail upon them. Subjective approach does not help us in attaining truth and cannot, therefore, solve any problem. For example, till man understood the true nature of water or electricity, he was given to all sorts of fanciful notions about them. Only after he had been able to grasp the specific laws, property and behaviour of water or electricity, man could prevail upon them,



harnessing their powers to meet his needs. The pertinent question, therefore, arises : How to know truth? How to judge which particular philosophy can guide us in quest of truth? A philosophy to be capable of achieving this task must provide a comprehensive and objective scientific knowledge about life, society and nature. The world around us, each and every event and development in it, every phenomenon is bound by causality and law governed. There is a specific law in operation behind every specific event and its development. Science, the different branches of science to be more specific—namely, Physics, Chemistry, Geology, Biological Sciences, etc.—study particular laws of the particular material domains they investigate experimentally. They

reveal particular truths and the knowledge they cultivate are thus particular knowledge and therefore partial knowledge in the perspective of total comprehensive knowledge regarding nature, life and society. The branches of science may be compared to the study in detail of the different organs of the human body, as is done in medical science by the 'specialists'. However, the organs of the body, while they have their own

particular functions and characteristics, are mutually interlinked in the organic whole of the body. In a like manner, all the various developments in life, society and nature that are governed by their specific laws of the material universe are not isolated from one another. They are linked together as in a garland or in a necklace.

As different entities, different forms of matter make up the universe; likewise, if the different particular truths uncovered by the different branches of science are co-ordinated and integrated through the scientific process of generalization, we have at our disposal a comprehensive knowledge about life, society and nature. Dialectical Materialism is the only philosophy and the first in human history, which provides us with comprehensive scientific knowledge. It is the only philosophical concept which has developed through coordination, integration and generalization of the particular knowledge derived from the different branches of science engaged in study of particular material domains dealing with the general principles governing these particular truths. No philosophy except Marxism has developed this way. Every other philosophy has subjective process of thinking

divorced from reality. Every other philosophy has sought to interpret the world by knowledge gathered from sheer practical experience and not completely depending on science but by means of individual reasoning or individual faculty. They are nothing but different interpretations of the world based on subjective thinking.

If we want to know truth relying upon subjective thinking or one's individual reasoning, or Logical Positivism, we are bound to differ from person to person according to individual's difference in understanding of the phenomenon itself— although the phenomenon as such is one and the same existing independently of human consciousness. This explains why we encounter

Contd. on page 2

**Observe 24 April, the 70th foundation day of SUCI(C)
across the country with due solemnity, dignity and resolve**

Why must we learn and accept Marxism

Contd. from page 1

so many schools of thought in case of idealist philosophy —because they are nothing but different interpretations of the world. But such a thing does never happen in science since it is based on experiment. In science, what is true in Japan, in America or in England is equally true in India. There cannot be anything like Japanese or Indian school interpreting differently say, laws and behaviours of electricity. These are experimented truths and are therefore universal. Application of electrical energy for practical use for the benefit of mankind depends on correct knowledge about its laws and behaviours.

Thus Marxism or Dialectical Materialism is not just another 'school of thought' among so many

other existing schools of thought to interpret the world —it is also a guide to action —a weapon to change the world.

First propounded by the great genius of Marx, it is basically and distinctly different from all other philosophies. It is not a dogma; it is creative, growing and developing with growth and development of all the branches of science and human knowledge. With deeper penetration by science, with every new revelation of the intrinsic objective laws governing newer phenomenon of the material world, with every new uncovering of particular truths in different particular domains of the world, Dialectical Materialism is striking deeper roots and growing in its ever increasing intricate understanding of the world. It is the

science of all sciences to guide us in our struggle to bring about a revolutionary transformation of this old moribund, capitalist social order, struggle to transform ourselves into the new man of higher and nobler ethics, morals and culture, freeing ourselves from the vices of bourgeois decadent culture. Marxism is the instrument in our hand to know truth and throw light on the road to our emancipation. It is the beacon light for entire humanity. It is the philosophy for whole mankind to guide along its onward and upward journey. He who cherishes the progress of civilization, he who cherishes the development of humanity, he who cherishes the unfettered growth of science and knowledge, has his only weapon in Marxism. More so the

worker, on whom history enjoins the task of leading mankind to emancipation from all sorts of bondage at this stage of development. The worker must know truth in every detail, must acquire knowledge in every field. Marxism is the glittering weapon in his hand, the invincible weapon, more powerful than the deadly nuclear arms of the ruling class. This is why we, all of us have one and only philosophy as our guide to action—Marxism,

[Quoted from the discussion by the great leader Comrade Shibdas Ghosh in a School of Politics held in July 1973, at Mahajati Sadan, Kolkata. If any error has crept into the translation and editing, the responsibility lies solely with us: - *Proletarian Era*]

Martyrs' Day observed across India and across its border in Pakistan as well

Shaheed-e- Azam Bhagat Singh and his comrades Sukdev and Rajguru were hanged by the British imperialist rulers on 23 March of 1931. True to the heritage of his predecessors in the Indian freedom struggle, Bhagat Singh raised the uncompromising revolutionary trend of Indian independence movement to a new height. At the same time, in 1917 there had been the November Revolution accomplished under the leadership of the great leader

Lenin to establish the first socialist state in the world. It was an event that created a stir in and brought a new life to national freedom struggles and working class movements in different countries. Imbued with this event , with the leadership of Lenin and with Marxism- Leninism itself, Bhagat Singh had already stepped out to tread the new path with a break with the older nationalist freedom struggle. It was concretely reflected as Bhagat Singh changed the name of their organization from Hindustan Republican Association to Hindustan Socialist Republican Association and declared establishing socialism as the goal and purpose of the Party . This year when along with the whole world, SUCI(C) is bitterly observing the centenary of the November Revolution, the Party as well as its fronts and mass organizations have observed the Martyrs' Day with people young to old, wherever possible in the country. We have already reported observance at Layalpur of Punjab in Pakistan, the birthplace of Bhagat Singh. Here we include observance at Hussainiwallah in Punjab in India, a report from Lahore itself (page 5) and a few others from across the country. .



At Hussainiwallah in Punjab AIDSO observed Martyrs' Day paying floral tributes at the statues of Shaheed-e-Aazam Bhagat Singh and Sukhdev and Rajguru. From the book stall set up by the organizers at the venue, a large number of people purchased the booklet Shaheed-e-Aazam Bhagat Singh: a Marxist Outlook and the portrait of the great revolutionary.



The Great November Revolution

Lesson of the great November Revolution illuminates path of emancipation a century down

[On the occasion of the centenary of the historic Great November Revolution that led to the foundation of the USSR, the first socialist state in the world, *Proletarian Era* has decided to publish different write-ups on this epoch-making event in the history of mankind. From 15 March 2017 issue, we started a series of articles on the course that led to the foundation of the Bolshevik Party and prepared for the revolution under the leadership of Comrade Lenin, the great leader of the Proletariat. Below is the third part of that series. *Ed. Board, P.Era*]

[Contd. from *P. Era*, Vol. 50, No. 16]

Soviets of workers' and soldiers' deputies

In this context the 'Soviets' are of great significance. In those fiery days of struggle against Tsardom, the Russian toiling masses took up the initiative to forge a new and powerful instrument of struggle – the Soviets of Workers' Deputies. These Soviets of Workers' Deputies – which were assemblies of delegates from all the mills and factories – constituted a type of workers' own mass organizations never witnessed in the world before. Coming up in 1905 for the first time, the Soviets were a new revolutionary form of the creative initiative of the people. They were set up exclusively by the revolutionary sections of the population in defiance of all laws and precepts of Tsardom. In fact, these Soviets would become an alternative state power.

From the very first days of the revolution in 1905 the Soviets played their role. On the one hand the Soviets functioned as the armed organs of the uprising, and on the other, they constituted the embryo of a new, revolutionary power. The toiling people of Russia had wholeheartedly accepted the plan to conduct struggle by means of the Soviets, and once the Tsar was overthrown, they embarked on the task of building up countless new Soviets. There was however a difference between the Soviets set up in 1905 and 1917. In 1905 the Soviets were set up solely with workers' delegates, but in 1917 they were joined by soldiers' delegates. In the very first days of the February Revolution the soldiers and workers who participated in the struggle had formed Soviets with workers and soldiers delegates, and it was the role played by these Soviets that was the main factor behind the success of the Revolution.

Formation of Provisional Government

At the time of the February Revolution when the Bolsheviks were directly leading the struggles of the masses in the streets, the compromising Mensheviks and

Socialist Revolutionaries were busy seizing seats in the Soviets, and establishing a majority there. The fact that the majority of Bolshevik leaders were in prison or exile facilitated this feat. As a result the leadership of the Soviets in Petrograd, Moscow and a number of cities went into the hands of the Mensheviks and other compromising parties. Only at a few places could the Bolsheviks retain their leadership in the Soviets.

The revolutionary section of workers and soldiers believed that the Soviets would carry out the demands of the revolutionaries, and first of all, see to it that peace would be concluded. But the Mensheviks and the Socialist-Revolutionaries had not the least intention to end the war and establish peace. They wanted to seize this opportunity provided by the revolution to hand over power to the bourgeois class. And in line with it, on 27 February (March 12, in the new calendar) in a secret agreement between the liberal members of the Fourth State Duma and the Mensheviks and Socialist-Revolutionaries a Provisional Committee of the State Duma was set up. A few days later, this Committee and the Socialist-Revolutionary and Menshevik leaders of the Executive Committee of the Soviet entered into an agreement to form a Provisional Government together. The entire plan had been kept secret from the Bolsheviks. Among those who joined this Provisional Government were quite a few prominent representatives of the capitalist class as well as the representative of 'democracy', the Socialist-Revolutionary Kerensky.

Through the formation of this Provisional Government the compromising leaders of the Executive Committee of the Soviets actually handed over the state power to the bourgeoisie. In this way arose a new state power in Russia, consisting, in Lenin's words of the "bourgeoisie and landlords who had become bourgeois."

Existence of dual power of Provisional Government and Soviets

Alongside the Provisional Government another power went on to exist in its own glory after the February Revolution, in 1917. That was the power of the Soviets – the people's committees built up with delegates of workers and soldiers. Most of the soldiers' delegates in the Soviets had been peasants before the war and forced to take up arms at the Tsars' orders. The then Soviets in Russia with delegates from the workers, peasants and soldiers from among the peasants who had joined the war, arose as organizations of the dictatorship of the proletariat to fight against the rule of the Tsar.

Hence, in the then Russia a dual dictatorship was found to exist side by side. On the one side there was the Provisional Government, on the other side there was the dictatorship of the workers and peasants. Explaining this dual power Lenin wrote: Alongside the Provisional Government there exists, beyond doubt, the Government of the Soviet of Workers' and Soldiers' Deputies, though weak and in its incipient stage. (Collected Works Vol. 14)

It has already been mentioned that before the 1917 February Revolution, when the Bolsheviks were actively guiding the struggle of the people in the streets, the compromising parties like the Socialist-Revolutionaries and Mensheviks seized the seats in the Soviets in Petrograd, Moscow and numerous other places. So when the Mensheviks and Socialist-Revolutionaries through a secret understanding with the capitalist formed a Provisional Government and handed over power to the Russian bourgeoisie, then despite the protests from the Bolsheviks, most of the Soviets supported that move. Explaining this fact, Lenin pointed out that while millions of people inexperienced in politics had joined political activities, workers, peasants and small owners were infected and imbued with petty bourgeois mentality under the impact of the petty bourgeois wave that had swept Europe and particularly Russia. Moreover, pointing to the change in composition of the workers, he explained that about 40% of regular workers had been drafted for the war while many small owners, artisans, shopkeepers, to whom proletarian psychology was alien, had gone to factories to evade

mobilization, and that this section of workers provided the soil which nourished the petty-bourgeois politicians like the Mensheviks and Socialist-Revolutionaries. He showed that, intoxicated with the first successes of the revolution in its early months, a large number of people were swayed by the influence of the compromising parties and consented to the surrender of state power to the bourgeois class in the naïve belief that the bourgeoisie would not hinder the Soviets in their work.

In this situation, the Bolsheviks were faced with the task of explaining and exposing before the people the imperialist character of the Provisional Government and the betrayal of the Mensheviks and Socialist-Revolutionaries. With utmost patience they began to explain to the people, at the same time, that as long as the Provisional Government was not overthrown and state power did not come to be vested in the Soviets, peace would not return to the country nor would their demands for bread and land ever be met.

Having plunged with all its strength into the arduous task of bringing home the truth to people, the Bolshevik Party resumed the publication of the Bolshevik newspaper *Pravda* a mere 5 days after the February Revolution. And a few days later the *Social-Demokrat* also came out again. Gradually the people began to lose faith in the liberal bourgeoisie, the Socialist-Revolutionaries and the Mensheviks, while the leadership of the Bolshevik party gained entry into people's heart. The party cadres explained to the peasants and soldiers the need of acting unitedly with the workers, and that the people would secure neither peace nor land or bread until, through the advancement of revolution, the Provisional Government was overthrown and a government of Soviets formed.

The conduct and actions of the Provisional Government provided daily new proof of the correctness of the Bolshevik Party's line. It became gradually clear that the Provisional Government did not work in the interest of the people, neither in the interest of establishing peace; that it stood against people's interest, that it stood for war, and that this government would never take any steps to ensure bread, land and peace for the people. Where as

Contd. on page 6

Latest assembly elections in five states

Ominous consequences people should not overlook

Only recently five states of India, viz., UP, Uttarakhand and Punjab in the northern part; Goa in the west and Manipur in the east, had held elections to their state assemblies and new governments formed thereupon. The parliamentary parties and a large section of the monopoly-sponsored media kept themselves busy with beating the drums on these elections spread over the country, before and after the elections. After its win in four states, barring Punjab, the BJP, seated in power in the Union government, along with the RSS and all its other wings are harping upon a jingoism, a show of strength, as if to establish that they have come to win over the entire country or that the people of the whole country have turned over to their side. Whatever be the substance in the

within single quotes) with headings like 'Road to 2019', 'Modi Wave on an Upswing' or such others. And what was the reality? Let us first see, how was the wave behaving in Goa and Manipur. There was a hung assembly in each case; no party had the clear majority, though in both the states the Congress was the largest party. And in such cases, normally the Governor is expected to ask the largest party, that is, the one winning the largest number of seats, to prove its ability, that is, the majority to form a government. But this time it was different. In both the states, as media reported, the BJP 'definitely outmanoeuvred' the Congress. For instance, admitting that 'no one has got a clear mandate' in Goa, the BJP trailing behind the Congress by a margin of 4 seats, underlined a different criterion that they had 'won

ministry. And that same Congress is back again in Punjab with a mere 38% mandate from the voters. Should the people of Punjab expect things to change? In a just reverse scene, in the hilly state of Uttarakhand, the Congress has been routed and the BJP managed to secure 57 seats out of 70. Naturally, the CM from Congress while submitting his resignation could by no means admit heavy charges of corruption against his government. Instead he saluted 'Modi kranti (revolution) and the EVM chamatkar (magic)'. Here again people of the state will have to wait to see how and what wind of change blows through the hills.

Definitely UP was at the centre stage, being the largest of the five states in question with a 403-seated assembly and being politically important with its chequered past in which casteism, communalism monitored many equations of parliamentary parties. Here, the BJP, led by Narendra Modi, the PM of the country, could manage to get a 'record landslide victory' with 321 winning members. Obviously, the BJP formed the government and as its chief minister, the party selected Yogi Adityanath, a 'Hindutva hardliner', and a BJP leader widely known for his frequent arrogant and aggressive Hindutvawadi, and often directly anti-Muslim pronouncements that tended even to be invectives. Incidentally, the saffron-clad Yogi is also a multimillionaire, as he has declared to the EC. To assist him, the BJP chose two deputy chief ministers keeping the caste equation of the state in mind. So there was everything: Hindutvawadi grip of the RSS-BJP and caste corrections.

news including opinion polls; it mesmerized the abjectly impoverished people living virtually at the bottom of human subsistence so that they fall easy prey to any offer, to any pittance giving them even some relief for a flash. That is why, though demonetization devastated small and medium industries and businesses as well as life of middle class and poor people in cities and towns and villages all over the country, though relentless attacks on minority communities and dalits continue unabated before, during and after the elections, though every day every moment of people's life is plagued with the problems of sky-high prices, ever-rising unemployment, mindless violence and atrocities upon people, more so women and children, liberal offer for money or freebies may particularly allure the wretchedly poor as the last straw, be it as briefest transient relief in their life-long drudgery of servitude and hopelessness, as peoples' moral backbone has already been shattered by the rulers.

Yet the situation has reached such a pass, people's resentment has become so intense, though dormant, that even freebies or offers, pledges in speeches and pamphlets from any party could not help the contending parties attain their goal smoothly. Nowhere and none of the victors could earn more than 46% of votes polled. Even an ocean of liquid cash could not bring about more than this. Thus even in UP, the state of 'record landslide victory', officially the turnout of voters could reach hardly 60%, a figure that remains close to the figures of 2002, and 2012 elections. It also confirms that nearly half of the eligible voters or adult population did not care to vote. Then again of those who voted, only 39.7% were in favour of the winning party, the BJP. It means only 23.82% of voters or adult population supported the BJP. For SP, BSP and Congress, the three other major parties, the figures ran as 13.08%, 13.32% and 3.72% respectively. So 'landslide' victory did not mean 'landslide' support of people. Even in Punjab the Congress had only a 38% mandate. In Goa, as mentioned the BJP earned only 32.5% of votes polled. In Uttarakhand, it got 46.5% in a 65.64% turnout (30.52%). In Manipur, the BJP got 36.3%, the Congress 35.1%. In UP, based mainly on caste or communal equation, the different parties cashed in on their vote-banks. Their mutual split merely favoured the more



AIUTUC General Secretary Comrade Sankar Saha addressing a meeting organised by WFTU Indian affiliates on the occasion of "Anniversary of Land Day and International Day for Solidarity with Palestinian people" on 30 March, 2017 with Palestinian Ambassador, Central Trade Union leaders and Comrade Satyawan, member, of the Presidium present

assertion, not only common people, wailing and whimpering under the yoke of price rise, unemployment, insecurity of life and livelihood, but also those who have the minimum democratic senses and values have been gripped by a deep sense of concern and anxiety. They feel it an urgent necessity to assess and reassess independently what people have seen, what they have done and what they may need to do in future.

BJP wins in four states, and how

For instance, soon after the election people found that the BJP, the party in power in the Union government, also formed the state governments in four among five states referred. How? Media did report on 'how'. But soon those were in the back stage. The media started a hype (for readers' reference, media comments are left

the largest voteshare (32.5%)' which is no point of consideration in this case. But there was something more. It has been explicitly clear in print and electronic media that just as in so many earlier cases, this time too there has been rampant horse-trading, with hundreds of thousands of rupees changing hands and many of those thus purchased made honourable ministers with plump portfolios. Anyway, so much for the 'wave' and democracy in Goa and Manipur!

Election results in UP, Uttarakhand and Punjab were different requiring no such measures to adopt. In Punjab, the BJP along with the SAD, its major partner in the last government, lost face. To whom? To the Congress which had run the government in the state for over a decade before the SAD replaced it banking heavily on the grievous charges of corruption, nepotism and what not against the Congress

Notwithstanding media hype, landslide victory did not mean landslide support

However, as mentioned, the powerful section of media, from print to electronic, fuelled and backed in full by the monopolists, decided to harp continually on the singular theme of how perfect were the elections and how significant had been the results. They seem to have discovered the 'tallest prime minister' in the history of the country. Only they refrained from recounting how, notwithstanding so many verbose restrictions and rules made by the Election Commission, money from the monopolists and their corporate world flowed endlessly. This money created propaganda machinery; purchased opponents, employed musclemen to terrorize people; it created paid

Contd. on page 5

Latest assembly elections in five states

Money, media, muscle joined by the machine to determine election results

Contd. from page 4

organized BJP to push through the crowd and emerge victorious with only 23.82 % votes. Even such huge gush of money, so crafty vote-bank equations and not even the weird EVM could pull the figures beyond where it got to. And here it requires dealing another important point.

Weird EVM stands exposed and must be shunned

It has become a trend of late that during any major election campaign, the powerful section of media project only the parties favoured by and serving this or that section of the ruling monopolists, the ruling capitalist class. The media carefully leave out the parties or forces that stand really for people in their stead, that launch movements on the burning problems of their life and livelihood, and that take election battles as part of their sustained united struggle of toiling people. Even such sections of media could not hold it back, that there have been serious allegations on the performance and efficacy of the EVM. These allegations are of such a kind that cannot be proved easily; they are not done on the streets, booths or counting centres. It involves only a secretive handful nexus of highest level of monopoly houses- administrative personnel-policy making leading politicians-top notch technical experts who take any bait for any assignment to give effect to any desired programming. Unfortunately for them, the allegation has not remained in words only, this time it has come out in the open in presence of high level election officers (MP state chief electoral officer), the district collector and returning officer. In a demonstration on the functioning and efficiency of and EVM- VVPAT (voter verifiable paper audit trail) in Madhya Pradesh's Bhind ahead of the 9 April Assembly bypoll, the machines had recorded voting and dispensed slips only in favour of the BJP, notwithstanding whichever button was pressed. This is what the defeated CM of Uttarakhand might have referred to as 'EVM chamatkar' or some leaders alleged immediately after the UP results had come out. As the major bourgeois parties of the state, national or regional, like the SP, BSP, Congress and others were affected, the issue was raised in the parliament and representative of 16 parties met the President on the issue. The same allegations were also raised in the past by people whose opinions cannot

be just discarded or ignored. Hence it appears that it is high time to raise the demand of doing away completely with the EVM business and go back to paper ballots, as it has been done even in countries like France, Germany or partially also in the USA.

Anyway, record breaking victory was not accompanied with record breaking turnouts. Rather results were eye-brow raising, as no pre-poll, or exit-poll analyses, or post-poll apathetic mood in common people all around the country did match with the record victory of a party, which people are supposed to have stood in favour of. Such was the scene behind all these elections eulogized by media hype.

Mismatch between hype for election and its results and people's experience

And what was the background in which these elections took place? Leave aside the effects of the recent demonetization drive, common poor and middle class people of the entire country are plagued with limitless problems in their life and livelihood. The Indian capitalist state has simply brought them unending spate of back-breaking measures. Price of every essential commodity is continually rising exorbitantly; frequent spurt in the price of fuel itself acts as the fuel to this price rise. People, more so the youth, face gaping industrial recession, consequent terrible rise in unemployment, under-employment contractualization and extreme scarcity of permanent really gainful employment. The tax burden is already back-bending for people, cunningly imposed as indirect taxes. Contrarily, monopolists and their corporate are liberally provided with tax and other reliefs. Poor peasants suffer from non-remunerative price of their products, ever-increasing loan, helplessness in face of natural calamities and hazards. Without respite, they chose to tread an endless series of suicides. Insatiable greed of private investors for profit, shameless commercialization act as stranglehold on essential welfare services like education, healthcare, sanitation, civic amenities. Horrid human-trafficking and atrocities, particularly upon women and children, have wiped out even the minimum security of life. And all these thrive under the direct supervision of an unholy, ignominiously corrupt nexus of administration-bureaucracy-political leaders - big businessmen - musclemen in the payroll of people in

power. Over and above these the ruling capitalist class fan up all kinds of divisive traits of racial hatred, ethnic enmity, casteist discrimination, and religious fundamentalism gradually gaining strength in the majority community. Added to these, during their three-year long present rule in the Union government, the different wings of the ruling RSS-BJP combine have already created an ambience of terror within the country through series of incidents, like love jihad, attempts to conversion in the name of ghar wapsi, individual killing of radical minded personalities, lynching on the plea of beef-eating or cow-slaughtering, vicious attack on students, even teachers standing in support of free thinking or in opposition to the student wing of the

the major parties in fray, their shameless manipulations and manoeuvring to form electoral combinations harping on caste-creed-communal issues, throwing aside all principles and norms, even taking resort to falsehood or cooked up data. A glaring case in point was India's growth figure. The BJP led by Modi now and then spoke of development they were ushering in. But on that issue too, the claim of 7% growth reported by CSO (Central Statistical Organization) had presupposed a remarkable rise in consumer spending in a period when the country was reeling with the effect of cash drought from demonetization. Besides, it was and is a time when business houses did not and are not taking loans from

People of Pakistan pay tribute to Shaheed-e-Azam Bhagat Singh- Sukhdev-Rajguru

Despite religious fundamentalists issuing threats against observing Martyrs' Day on 23 March and despite the government and administration maintaining meaningful silence at the request for assuring safety and security of the organizers and participants, people of Pakistan including a significant section of activists of the civil society movement and educationists of that country, the latter under the banner of Bhagat Singh Memorial Foundation respectfully remembered, as on earlier occasions, the Shaheed-e-Azam Bhagat Singh and Sukhdev and Rajguru on their 86th Martyrs' Day. Particularly since 2008, Bhagat Singh's birth centenary, people are paying their tribute in increasingly larger numbers to this great revolutionary at his birth place, Banga village under Jarnwalla Subdivision of Layalpur district in Punjab of Pakistan. The Memorial Foundation organized the programme at Shadman Chowk, a stone's throw from the walls of Lahore Jail where the 'revolutionary trio' were hanged. Their demand to name the area Bhagat Singh Chawk has not yet been approved by the administration as a case has been clamped by a fundamentalist organization to rename it after a Muslim leader. From the massive assembly this year the Memorial Foundation raised the demand that the queen of England should come to the place to render apology to the families of the great martyrs for killing them in most unjust way.

ruling party and so on. Though the account is the briefest, it shows the background of social-cultural-political-economic scenes upon which the recent elections to the five state assemblies took place.

Hypes on election by the major media aided and abetted by their sponsor ruling monopolists, bourgeois parties, even the social democrats do not however, mention that throughout the election campaign in all the states concerned there had not been any serious meaningful political campaign concerning any of the problems referred above. Even the glaringly disastrous effects of demonetization or mindless killing of people on this or that pretext were glossed over. The media were replete with sensational narration of mutual bickering among

banks. Even the data (on 31 March 2017) from commerce and industry of the Union government, showed that the growth rate of eight infrastructure sectors (contributing 38% to total industrial production) 'slipped to over one-year low of one % in February 2017'. For all these and still other reasons, the celebrated growth figure is being considered as a result of manipulation through a change in the very method of calculating GDP. The most important and decisive point is that people's daily experience did not match with this claim of optimistic growth to take it with any seriousness. Sensing that the BJP leadership promptly switched back to their one-point agenda, and that was directed at

Contd. on page 6