

# Proletarian Era

Volume 50 No. 19 Organ of the SOCIALIST UNITY CENTRE OF INDIA (COMMUNIST)  
May 15, 2017 Founder Editor-in-Chief : COMRADE SHIBDAS GHOSH

8 Pages

Price : Rs. 2.00

## Glowing tribute to great Marx on Bicentenary



Comrade Provash Ghosh, General Secretary, SUCI(C), addressing Marx bicentennial birth anniversary observance meeting at University Institute Hall, Kolkata on 07-05-2017. Sitting on the dais are Comrades Manik Mukherjee, Ranjit Dhar and Asit Bhattacharyya, all Polit Bureau members, SUCI(C), Comrade Mobinul Haider Chowdhury, General Secretary, BASAD (Marxist) of Bangladesh, Comrades Debaprosad Sarkar and Chhaya Mukherjee, Central Committee members, SUCI(C) and Shreedip Bhattacharyya and Sukhendu Panigrahi, invited CPI (M) leaders. Comrade Saumen Basu, Central Committee member and West Bengal State Secretary, SUCI(C), presided over.

### Bicentennial birth anniversary of great Karl Marx

## Recalling the invincibility of Marxism as a science and beacon of emancipation from the yoke of exploitation

(In Proletarian Era dated 01-05-17, we published the first part of this article which briefly dealt with emergence of Marxism, Marx's life struggle, historic meeting of Marx and Engels, contribution of Engels in developing Marxism, Marx's repudiation of all idealist philosophies, Marx against reformism, essence of Marxist philosophy and application of Dialectical Materialism in unravelling laws governing social transformation. In this second and concluding part of the article, we have discussed other essential aspects of Marxism in brief.)

### **Formulation of Marxist Political Economy**

Classical political economy, before Marx, evolved in England, the then most developed of the capitalist countries. Adam Smith and David Ricardo, by their investigations of the economic system, laid the foundations of the 'labour theory of value'. Marx continued their work and in the process not only developed it but provided concrete objective basis by showing that the value of every commodity, every produce, is determined by the quantity of socially necessary labour time spent on its production. By Political Economy, we understand now the Marxist viewpoint of it only. Marx in collaboration with Engels developed the basic postulates of Political Economy as science of the development of the social-productive, i.e., economic, relations between men. It elucidates the laws which regulate the production and distribution of material wealth in human society at the different stages of its development. Marxist Political Economy is built up by applying the fundamental propositions of Dialectical and Historical Materialism to the study of the economic structure of society, investigate the special laws of each

separate stage in the evolution of production and exchange and thereby deduce general laws which hold good for production and exchange as a whole. Thus, it provides the fundamental features of each system of social economy. Subsequently, Lenin pointed out that Political Economy must be expounded in the form of the characterization of the successive periods of economic development.

### **Essence of Political Economy**

According to Marxist Political Economy, man, in order to live, must have food, clothing and other material means of life. In order to have these, men must produce them. To produce the material means of life, men must carry on their struggle with nature, not as isolated individuals but together, in groups and societies. Consequently, production is always and under all circumstances social production. So, we see that man must produce to exist and production is always social.

Secondly, there are two kinds of production—material and spiritual or mental. In the process of producing material wealth, the human brain also interacts with the material world to produce

thoughts or ideas which are categorized as mental or spiritual production. As explained by Marx, "In the social production which men carry on they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The sum total of these relations of production constitutes the economic structure of society — the real foundation, on which rise legal and political superstructures and to which correspond definite forms of social consciousness. The mode of production in material life determines the general character of the social, political, and spiritual processes of life." (*Preface to A Contribution to the Critique of Political Economy p.269*)

But what is the process of producing a commodity or material wealth? As shown by Marx, labour is a purposive activity of men in the process of which they transform and adapt natural objects so as to satisfy their own requirements. Hence, labour is a natural necessity, an indispensable condition for man's existence. Marx further explained that the process presupposes three factors: (i) human labour; (ii) the subject of labour; and (iii) the means of labour. "Productive activity," Marx said, "if we leave out of sight its special form, viz., the useful character of the labour, is nothing but the expenditure of human labour-

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## Bicentennial birth anniversary of great Karl Marx

# Marxist Political Economy is built up by applying Dialectical Materialism to investigate special laws governing economic structure

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power. Tailoring and weaving, though qualitatively different productive activities, are each a productive expenditure of human brains, nerves, and muscles, and in this sense are human labour" (*The Capital, Vol. I, p. 44*). To clarify the aspect further, he showed that a commodity has two values. One is 'use-value' and the other 'exchange value'. Marx underlined the distinction between the use-value and the exchange value in his celebrated work, *The Capital: A Critique of Political Economy, Vol. I*. He showed that 'use-value' is inextricably tied to "the physical properties of the commodity" (*ibid*) which determine the material uses to which the object can actually be put, the human needs it fulfills. In the exchange of goods on the market, however, 'exchange-value' dominates: two commodities can be exchanged in the open market because they are always being compared to a third term that functions as their "universal equivalent," a function that is eventually taken over by money. The 'exchange value' of a commodity is, as explained by Marx, not identical to its price, but represents rather what (quantity of) other commodities it will exchange for, if traded. So, he emphasized that 'exchange-value' must always be distinguished from 'use-value', because "the exchange relation of commodities is characterized precisely by its abstraction from their use-values" (*ibid*). In other words, 'use-value' forms the material substance of wealth, whatever its social form may be. In a commodity economy, 'use-value' is the depository of the 'exchange-value' of a commodity. It is expended human labour power which creates these values. Marx clarified that, "If then we leave out of consideration the use-value of commodities, they have only one common property left, that of being products of labour ... All that these things now tell us is, that human labour power has been expended in their production, that human labour is embodied in them. When looked at as crystals of this social substance, common to them all, they are – values." (*The Capital Vol. I*) Marx also clarified that in a commodity is embodied two aspects of the labour— abstract and concrete labour. In his words, "On the one hand, all labour is, speaking physiologically, an expenditure of human labour-power and in its character of identical abstract human

labour; it creates and forms the value of commodities. On the other hand, all labour is the expenditure of human labour-power in a special form and with a definite aim, and in this, its character of concrete useful labour, it produces use-values." (*ibid p. 54*). The relation of labour-power to the actual labour of a single individual is analogous to the relation of 'exchange-value' to 'use-value'.

To put it simply, labour which creates a commodity possesses a dual character. 'Abstract labour' is the expenditure of human labour power in general; it creates the value of a commodity. 'Concrete labour' is labour expended in a definite form; it creates the 'use-value' of a commodity. Marx also said that "...insofar as man from the beginning behaves toward nature, the primary source of all instruments and subjects of labour, as an owner, treats her as belonging to him, his labour becomes the source of use-values, therefore also of wealth. ... Since labour is the source of all wealth, no one in society can appropriate wealth except as the product of labour. Therefore, if he himself does not work, he lives by the labour of others and also acquires his culture at the expense of the labour of others." (*Critique of the Gotha Programme*.) Here he has provided insight into how the exploiting rulers—the capitalist owners in capitalism — expropriate labour of others in building wealth or live as parasites. We shall revisit this concept of labour power in the context of capitalism later.

Next is 'subject of labour'. Everything to which man's labour is directed is a 'subject of labour'. It may either be provided by nature like wood or subjected to the action of labour (e.g., ore in a metal works, cotton in a spinning mill and yarn in a weaving mill). The latter is called raw materials. Finally, 'means of labour' consist of all those things with the aid of which man acts upon the subject of his labour and transforms it. The determining role among the means of production is played by the instruments of production which comprise various kinds of tools beginning with the crude stone implements of primitive man and ending with modern machinery. With the development of the instruments of production man's ability to work, his skill, habits of work, and production experience also develop. The level of development of the instruments of production provides the criterion of society's mastery over nature, the criterion of

the development of production. Thus, the subjects of labour and the means of labour constitute the 'means of production'. But the 'means of production' in themselves without being associated with labour power can produce nothing. For the labour process, the process of producing material wealth, labour power which is defined as man's ability to work, the sum total of the physical and spiritual forces of man, by dint of which he is able to produce material wealth, is the key. Economic epochs are distinguished from one another not by what is produced but by how material wealth is produced, with what instruments of production. The instruments of production and the people who innovated and set these instruments in motion and accomplish the production of material values constitute the 'productive forces of society'. To put it differently, 'productive forces' include human labour power and available knowledge given the level of technology in the means of production (e.g. tools, equipment, buildings and technologies, materials, and improved land). The working masses are the basic productive force of human society in all stages of its development. The 'productive forces' reflect the relationship of men to the objects and forces of nature used for the production of material wealth.

### **Production Relation as Explained in Marxist Political Economy**

Next important aspect that Marx brought to the fore is that relationships among men in the society are all 'production relations'. As shown by Marx, method of procuring the means of life necessary for human existence is called mode of production of material values (food, clothing, instruments of production etc.). The instruments of production and the people who use these instruments for producing material values jointly constitute the productive forces. An important aspect of mode of production is the relations of men to each other in the process of production. That is called relations of production. In his words, "In production, men not only act on nature but also on one another. They produce only by co-operating in a certain way and mutually exchanging their activities. In order to produce, they enter into definite connections and relations with one another and only within these social connections and relations does their action on nature, does production, take place."

(*Wage, Labour and Capital, CW, Vol. V, p. 429*.) He further explained that, "In the social production of their life, men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces." (*Preface to A Contribution to the Critique of Political Economy, CW, Vol. I, p. 269*.) And then, "Social relations are closely bound up with productive forces. In acquiring new productive forces men change their mode of production; and in changing their mode of production, in changing the way of earning their living, they change all their social relations. The hand-mill gives you society with the feudal lord; the steam-mill, society with the industrial capitalist." (*"Poverty of Philosophy," CW, Vol. V, p. 364*.)

The sum total of the "relations of production constitutes the economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness." (Marx, "*Preface to A Contribution to the Critique of Political Economy*," *SW, Vol. I, p. 329*). So, as summarized by Stalin, "Political economy is the science of the development of the relations of social production, i.e. the economic relations between people... explains the laws governing the production and distribution of the necessary means of consumption for both individual and production purposes". (*Discussion with Soviet Economists on 29 January 1941 on issues of Political Economy*.)

### **Base and Superstructure**

Another fundamental concept of Marxism is of 'Base and Superstructure'. While economic system or laws governing the material production is the base, the superstructure which develops based on that economic system, is the domain of spiritual production—the ideological, political, cultural, educational, and juridical concepts. Engels in his letter dated 25 January, 1894 to Hans Starkenburg explained that, "Political, juridical, philosophical, religious, literary, artistic, etc., development is based on economic development. But these all react on one another and also upon the economic basis. It is not that the economic situation is cause, solely active, while everything else is only

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# The Great November Revolution Began the Era of Victory of Socialist Revolution

*[Below is the fifth and concluding part of a series of articles that Proletarian Era has been publishing from 15 March 2017 issue. While the title explains itself, the articles are meant to give an outline of how Bolshevik Party was formed and how it prepared for the Great November Revolution under the leadership of Comrade Lenin, the great leader of the Proletariat. Ed. Board, P. Era]*

[Contd. from P. Era, Vol.49, No. 18 dated 01-05-17]

## **Sixth Congress of the Bolshevik Party**

In such a grim situation the Sixth Party Congress was held in complete secrecy from 26 July to 3 August. All this time the sleuths of the provisional government were fanatically searching Lenin. As a result Lenin could not remain present in the Congress. But from the secret shelter he used to regularly send directions to the workers through Stalin, Molotov, Ordzonikidze and other close comrades-in-arms.

One hundred and fifty seven delegates participated in the Sixth Congress. At that time number of party members was 240,000. Before it went underground the Bolshevik Party used to publish 41 organs and magazines in Russian and other languages.

The Sixth Congress of the Bolshevik Party played an important role in the history of Russian revolution. Because, in this Congress Lenin's momentous theory of socialist revolution was finally established following extensive debates and discussions. Trotsky, his follower Preobrazhenski, Bukharin and others took stand against the theory, strategy and tactics of socialist revolution. Their view was that until revolution was accomplished in the West, it was not possible for the proletarian class of Russia to seize the state power, and even if it was possible it was impossible to defend revolution. In this connection they presented the theory of permanent revolution. Another view point they put forward was that the peasantry wouldn't side with the working class. Rather they would oppose revolution.

Basing on the teachings of great Lenin, Stalin defeated these erroneous and opportunistic concepts. With clarity Stalin showed how revolution was progressing despite repressive measures by the bourgeois class. Stalin showed that the Russian revolution was assuming the character of socialist revolution. Socialist revolution at the present moment imposed the following tasks: establishing control of the working class on production and distribution, land to the peasants and handing over state power into the hands of the working class and the poor peasant community from the hands of the bourgeois class.

The Bolshevik Party decided at the sixth Congress to move ahead on the path of armed uprising. For this it was decided to organize the proletarian class and the poorest strata of the peasantry. The manifesto that was issued by the sixth Congress called upon the workers, soldiers and peasants to muster their forces for the final battle against the bourgeois class.

The conspiracy hatched by General Kornilov

In the meantime the bourgeois class of Russia was preparing to destroy the weakened Soviets and openly carry on counter revolutionary activities. The Socialist Revolutionary, Kerensky threatened that any revolutionary movements including illegal moves by the peasantry to seize back land would be firmly handled. General Kornilov wanted to immediately wipe out Committees and Soviets and establish a military dictatorship. Bank owners, merchants and factory owners stood by the side of General Kornilov and promised huge financial backup. The representatives of the allies, Great Britain and France, while giving their support to Kornilov urged him to take immediate stringent measures against revolution.

On 25 August Kornilov arranged to send army battalions to Petrograd led by General Krimov. In the face of this attack the Bolshevik Party called upon the workers and soldiers for armed resistance. Rapidly the workers started preparation for armed resistance. Everywhere countless citadels of the red guards developed. The trade unions called on their members to plunge into resistance. The revolutionary army of Petrograd started getting ready for the battle. Revolutionaries dug trenches around Petrograd city, walls of barbed wire sprang up, and railway tracks towards the city were cut off. Everywhere revolutionary committees and revolutionary headquarters were installed where attacks from Kornilov's army were apprehended.

This was the time when terrified Socialist Revolutionaries and Mensheviks, who included Kerensky, begged for shelter from the Bolsheviks. They realized that only the Bolsheviks were capable of defeating Kornilov at Petrograd.

While organizing the people to stave off the attacks from Kornilov the Bolsheviks simultaneously were campaigning to unmask the Kerensky government, the Mensheviks and Socialist Revolutionaries. They explained that the government's entire activities and policies in reality were helping Kornilov's counterrevolutionary conspiracies.

As a result of all these factors attacks from Kornilov could finally be stalled. The defeat of Kornilov made clear some important issues before the people. First, everybody understood that revolutionaries were more powerful than the counterrevolutionaries. Kornilov's defeat further proved that the rise of the Bolshevik Party stood as the factor to determine the future and it had the power to throttle any counterrevolutionary move. Finally, Kornilov's defeat proved that the Soviets that were considered to have weakened in fact contained revolutionary strength of resistance. No doubt remained that it were the Soviets, the revolutionary committees that blocked the onward march of Kornilov's army and shattered its strength.

Confrontation against Kornilov roused the wilted Soviets and gave them new life. This battle brought them right into the revolutionary vortex defeating their indecisiveness and strengthened their appeal towards the Bolshevik Party. The Bolsheviks had their impact intensified on the Soviets. Not only in towns and cities, even in rural districts the influence of the Bolsheviks increased. Marginal peasants and middle peasants in great numbers were attracted towards the Bolshevik Party. In September and October 1917 the peasants grabbed huge amount of land from the landlords. Imbued with revolutionary dream the peasants could not be suppressed by punishment or by any other means. Revolution then was surging in huge waves.

At that time the situation took a new turn when representatives of the Bolshevik Party started to be elected in place of the Mensheviks and the Social Revolutionaries in the Soviets and the slogan was raised again: All Power to the Soviets. This time the objective of the slogan was to oust the Provisional Government and hand over state power to the Soviets headed by the Bolsheviks.

The compromising parties also faced splits. A good section of the Mensheviks and the Socialist Revolutionaries joined the Bolsheviks.

Following the defeat of Kornilov

the Mensheviks and Socialist Revolutionaries made another attempt to stop the waves of revolution. On 12 September 1917 they convened an All Russian Democratic Conference inclusive of the vacillating Soviets, compromising trade unions, etc. This conference formed a pre-parliament (a primary committee for parliamentary initiative). The Central Committee of the Bolshevik Party decided to boycott pre-parliament. But Kamenev, Zinoviev and others voiced the Menshevik's proposition that it was the need to join the endangered bourgeois government and participate in the pre-parliament. But Lenin showed, this would mean creating appeal for bourgeois parliament while misguiding the revolutionary dreams.

The Bolsheviks went on preparing for armed uprising. Lenin prepared a comprehensive and meticulous plan about the logistic position at the time of uprising of the soldier units, Red Guard teams and revolutionaries in the navy.

On 7 October Lenin came to Petrograd in top secret. On 10 October the Central Committee of the Bolshevik Party held its historic meeting where planning was accepted to lead the armed uprising in a few days. Two members of the Central Committee - Kamenev and Zinoviev opposed this historic decision. Like the Mensheviks they too dreamt of a parliamentary republic. They didn't believe that the working class had acquired the capability of accomplishing socialist revolution. At this very meeting Trotsky asked for postponing the date of the uprising and start it after the Second Party Congress.

The Central Committee of the Bolshevik Party sent Voroshilov, Molotov, Dzerzhinsky, Ordjonikidze, Kirov, Kaganovich and other leaders to different provinces to organize uprising in different parts of the country including the south-west front. The planning was that with the uprising starting at Petrograd it spread all over the country. At the instruction of the Central Committee of the Party a revolutionary military committee of the Petrograd Soviet was formed. It functioned as the headquarters of the entire uprising.

The Central Committee held its extended meeting on 16 October. This meeting chose a party core and nominated Comrade Stalin as the leader of the imminent uprising. This party core was the leader of the revolutionary military committee of the Petrograd Soviet and the entire

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## 69th Foundation Anniversary of SUCI(C)

# Observance across the country marked by people's support and appreciation

(In the last issue of Proletarian Era (v.49.n.18, 1 May 2017) we published reports of observances of the 69<sup>th</sup> Foundation Anniversary of SUCI (Communist) from 12 states (West Bengal, Jharkhand, Karnataka, Assam, Haryana, Delhi, Odisha, Tamil Nadu, UP, MP, Bihar and Chhattisgarh) of the country. Reports received afterwards from 10 other states and Alipore central jail in Kolkata, are being included in this issue. Widely appreciated by people, as they found SUCI(C) as the only Party standing firmly for peoples' cause, the programmes included mass meetings, quotation exhibition, sell of Party literature etc. Everywhere the meetings commenced with garlanding the portrait of Comrade Shibdas Ghosh and rendering the song composed on him and ended with the *Internationale*.)

### Agartala, Tripura

Party Foundation Day meeting was held on 26 April at Agartala, Tripura. Comrade Arun Bhowmick, Tripura State Secretary, presided over and Comrade Saumen Basu, Member Central Committee and West Bengal State Secretary addressed as the main speaker. Criticizing the election-oriented policies of the CPI(M) and the CPI Comrade Basu said that these parties are getting into alliance with the servitors of the capitalist class to reap electoral benefits, thereby causing great harm to left and democratic movements. He gave a call to be roused with militant leftism in the light of Comrade Shibdas

Ghosh Thought .

### Ahmedabad, Gujarat

On 24 April, 2017, a mass meeting was held in Ahmedabad, Gujarat. The main speaker was Comrade Gopal Kundu, Member Central Committee. He highlighted the historical necessity that had prompted Comrade Shibdas Ghosh to found and develop SUCI(C) as the genuine communist Party in the country. He warned the people about the danger of the onset of reactionary fascist thoughts in the country through the RSS- BJP combine and gave a call to build up intense ideological struggle. Comrade Dwarikanath Rath, Gujarat

State Secretary, also spoke on the occasion. Comrade Meenakshi Joshi presided over.

### Wynad, Kerala

69th Party Foundation anniversary was observed in Kerala with due solemnity on 24 April. Red flag was hoisted in the state committee office by Comrade C. K. Lukose, Central Committee member and Kerala State Secretary of the party. A state level rally was held at Swathantra maidan, Sulthanbathery, Wynad district on the same day. As Comrade Lukose, who was announced as the main speaker, could not attend the meeting due to ill health, the meeting was chaired by Comrade V.Venugopal, Central staff and Kerala State Secretariat member. In his presidential address, he dealt on the historic struggle led by Comrade Shibdas Ghosh, the great leader of the proletariat, in building up SUCI(Communist) as the genuine communist party in our country. The ruling capitalist class is making slanderous campaign against Marxism-Leninism to mislead the people from the correct path. The

non-left anti-people policies and acts of the CPI(M)-led Kerala government also is creating confusion among the toiling people about communism. But people yearning for emancipation have to understand the truth that only the noble ideology of Marxism-Leninism can lead us to a society free from all the evils such as unemployment, poverty, child labour and prostitution bred under moribund capitalism. Comrades Jaison Joseph, State Secretariat member, V. K. Sadanandan, Wynad District Secretary and S. Rajeevan and Shyla K. John, both state committee members also spoke.

Before the meeting a well organised demonstration was held in the town in which hundreds of Party comrades and supporters including a good number of women and children participated. People of the town who were witnessing a state level programme of our Party for the first time were much impressed by the discipline and spirit of the participants. On 25 and 26 April, an exhibition titled *Manavasakthi* on November Revolution, was organized at the same venue as part of the observance of centenary of Great November Revolution.

### Jaipur, Rajasthan

70th Foundation Day was observed at the initiative of Rajasthan

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## The Great November Revolution

# Great November Revolution ushered in new era — the era of victory of socialist revolution

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revolutionary uprising was directed by this party core. At the 16 October meeting, too, Zinoviev and Kamenev again opposed the uprising and leaked out the planning of the Bolsheviks in an open statement to the press.

Informed by the traitors the counter revolutionaries began their planning to attack. On 19 October the provisional government withdrew soldiers from the battle front and deployed them in Petrograd. Patrolling on the streets went on. It was the government's planning to attack the Central Committee headquarters of the Bolshevik Party at Smolni and take hold of it.

But in a meeting of the Petrograd Soviet, Trotsky divulged the date of the uprising. That was why the Central Committee decided to begin the uprising before the scheduled date. It was determined that the armed uprising would start on the eve of the Second Party Congress.

### The World Shaking Days

On 24 October (6 November as per new calendar) the Kerensky

government started assault to close down the Party's central organ Rabochi Put (The Path of the Workers) by deploying armoured cars at the editorial office and the printing press in the wee hours. But at the instruction of great Stalin Red Guard forces and revolutionary soldiers removed the armoured cars. On that day at 11 am Rabochi put came out calling upon the people to overthrow the provisional government. At the same time asked by the party core all the revolutionary army groups and Red Guards rushed towards Smolny. The uprising began. On that very night great Lenin reached Smolny and he gave leadership to the uprising. The whole night the revolutionary soldiers gathered at Smolny. The Bolsheviks sent them to encircle the Winter Palace. In the Winter Palace the heads of the Provisional Government had taken shelter.

On 25 October (7 November according to new calendar) the revolutionary forces took hold of railway station, post office, telegraph office, ministers' office and state bank. Pre-parliament was

dissolved. Smolni became the headquarters of revolution. At that time, side by side with the Red Guard battalions, the workers of Petrograd along with the revolutionary units of the army, put up an exemplary heroic battle led by the Bolshevik Party. The navy, too, didn't lag behind. Aurora, the warship, trained its gun on the Winter Palace.

On the very 25 October the Bolsheviks widely distributed a handbill and informed people that the Soviets had grabbed the state power overthrowing the Provisional bourgeoisie Government. In the night the revolutionary workers, soldiers and sailors attacked the Winter Palace and apprehended the members of the Provisional Government. The Bolsheviks became victorious in the armed uprising in Petrograd. Power of the capital city came into the hands of the Petrograd Soviet.

Headed by the Bolshevik Party, the working class in alliance with the poor peasants, and with the support of soldiers and sailors, overthrew the power of the bourgeoisie,

established the power of the Soviets, and formed a new state with a new character in Russia—the Socialist Soviet State. Abolishing the ownership of the landlords, their lands were distributed among the poor peasants. All the land was nationalized. And, side by side, expropriating the expropriator – the capitalists - all large enterprises in all branches of industry, along with banks, railways, foreign trade, mercantile fleet, etc., were nationalized and transformed into public, into people's properties as a whole. Withdrawing from the war, after Soviet Russia finally obtained peace, it could engage its entire strength to develop socialist society.

November Revolution smashed capitalism. It established the dictatorship of the proletariat in Russia, and handing over the rule of this vast country to the working class, transformed the working class into the ruling class.

Thus the Great November Revolution ushered in a new era – the era of victory of socialist revolution. (Concluded)

## Bicentennial birth anniversary of great Karl Marx

# Production of ‘surplus-value’, workers’ unpaid labour is the law of capitalist mode of production

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passive effect. There is rather interaction on the basis of economic necessity which ultimately always asserts itself. ...”. But, it is also clarified in Marxism that though superstructure develops based on the economic system, it also has relative independence and acts back on the system. The relation between the two is not mechanical but dialectical. Engels pointed out in his letter dated 21 January, 1890 to J. Bloch that, “The economic situation is the basis, but the various elements of the superstructure – political forms of the class struggle and its results, to wit...etc., juridical forms and even the reflexes of these actual struggles in the brains of the participants, political, juristic, philosophical theories, religious views ...also exercise their influence upon the course of the historical struggles and in many cases preponderate in determining their form ... There is an interaction of all these elements in which, amid all the endless host of accidents, the economic element finally asserts itself as necessary.” Marx also explained : “The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas.” (*The German Ideology*).

### Marx’s Exposition of Capitalist Economic Laws

Based on the general truths of Marxist Political economy, Marx, in his work of genius, *The Capital*, revealed the laws of the rise, development and downfall of capitalism and showed the economic grounds for the inevitability of socialist revolution and the establishment of the dictatorship of the proletariat. In *The Capital Vol. I*, Marx laid bare the character of capitalist production and capitalist economy in all their manifestations, discovered the basic law of capitalist economy and proved historical destiny towards which capitalist economy must inexorably move in accordance with its inherent laws.

Marx in association with Engels also worked out in general terms the theory of moving from capitalism to communism through transitory stage of socialism.

While enunciating the basic laws and characteristics of capitalism, Marx had provided definitions of certain elementary terms like value, surplus labour, profit, capital, etc. Let us turn to those briefly and avoiding details for brevity’s sake. First, we focus on what is meant by “value”. We have already discussed earlier what ‘exchange value’ of a commodity is. Exchange value is measured in terms of money; an article or commodity or product is ‘worth’ a certain amount of money determined in terms of buying and selling. Marx pointed out that things can only be compared in this way if there is something common to all of them, of which some have more and some less, so that a comparison is possible. This common factor is not obviously weight or colour or any other physical property; nor is it ‘use value’ for human life or any other abstraction. There is only one factor common to all products – they are produced by human labour. A thing has greater exchange value if more human labour has been put into its production (necessary foods have far less exchange value than motor cars). ‘Exchange value’ is determined by the ‘labour-time’ spent on producing each commodity, article or product. The term ‘exchange value’ has been used, because this is the basis of the whole analysis. But in actual life things hardly ever sell at precisely their ‘exchange value’. In capitalism, whether it is material products or human labour power, both are bought and sold on the market at a price, which may be either above or below the correct ‘exchange value’. There may be a surplus of the particular product on the market, and the price that day may be far below the correct exchange value; or, if there is a shortage, the price may rise above the value. A steamship is more valuable than a rowing boat because more human labour has gone to the making of the steamship. The whole process of training the skilled worker, besides the higher standard of living which is essential for the maintenance of his skill, involves more labour-time and hence more ‘value’. Marx further added that “Labour-time will always remain, even when exchange value has disappeared, the creative essence of wealth and standard of the cost

required to produce it.” (*Theories of Surplus Value, CW, Vol. III*) Marx also explained that the instrument or machine is also created by human labour and hence it is nothing but “congealed labour”.

### Concept of Surplus-value

Next is the concept of ‘surplus value’ which is central in Karl Marx’s theory. As proved by Marx, ‘surplus value’ is equal to the new value created by workers in

value’ which, appropriated in the first place by the capitalist, is in its further course divided according to definite economic laws among the whole capitalist class and forms the basic stock from which arise ground rent, profit, accumulation of capital, in short, all the wealth consumed or accumulated by the non-labouring classes. This, however, proved that the acquisition of riches by the present-day capitalists consists just as much in the appropriation of the



*Comrade Provash Ghosh, General Secretary, SUCI(C), Polit Bureau members Comrades Manik Mukherjee, Ranjit Dhar and Asit Bhattacharyya, SUCI(C) and other Central Committee and State Committee members at the programme of garlanding the statue of Karl Marx and Frederick Engels at Esplanade, Kolkata, on 5 May morning, as part of observance of the bicentennial birth anniversary of great Marx*

excess of their own labour-cost, which is expropriated by the capitalist as profit when products are sold. So, profit is ‘expropriation of surplus value’. Engels commented that in course of investigating the processes by which money is transformed into capital, Marx found “first, that the form in which money circulates as capital is the inversion of the form in which it circulates as the general equivalent of commodities. The simple owner of commodities sells in order to buy; he sells what he does not need, and with the money thus procured he buys what he does need. The incipient capitalist starts by buying what he does not need himself; he buys in order to sell, and to sell at a higher price, in order to get back the value of the money originally thrown into the transaction, augmented by an increment in money; and Marx calls this increment ‘surplus-value’.” (*Anti-Duhring, Chapter VIII, Capital and Surplus Value.*) Elucidating Marx’s concept, Engels showed that, “the worker in the service of the capitalist not only reproduces the value of his labour power, for which he receives pay, but over and above that he also produces a ‘surplus

unpaid labour of others as that of the slave-owner or the feudal lord exploiting serf labour, and that all these forms of exploitation are only to be distinguished by the difference in manner and method by which the unpaid labour is appropriated. This, however, also removed the last justification for all the hypocritical phrases of the possessing classes to the effect that in the present social order right and justice, equality of rights and duties and a general harmony of interests prevail, and exposed present-day bourgeois society, no less than its predecessors, as a grandiose institution for the exploitation of the huge majority of the people by a small, ever-diminishing minority. (*On Marx, Written in mid-June 1877, p.14-5*) Thus, ‘surplus value’ is the result of the worker’s unpaid labour. “Production of surplus-value”, wrote Marx, “is, the absolute law of this mode of production.” (*The Capital, Vol.1, p.678*)

### Capital Defined

What is capital? Capital, first of all, is accumulation of money and cannot make its appearance in

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## Bicentennial birth anniversary of great Karl Marx

# Antagonistic contradiction between labour and capital is the root of all unjust acts and injustices in capitalism

*Contd. from page 5*

history until the circulation of commodities has given rise to the money relation. But there is a distinction between money and capital. Money which is acquired in order to buy something is just money, facilitating the exchange of commodities. Marx expressed this as C-M-C (Commodity-Money-Commodity). But, capital, Marx showed, is money used to buy something only in order to sell it again. Marx represented this as M - C - M (Money-Commodity-Money). Next is that money assumes the character of capital if it buys a good whose consumption brings about an increase in the value of the commodity. How does this increase happen? It happens when increased value is realized by selling it for a 'profit' or M - C - M' where M' represents the increased capital (original capital plus profit). So, capital is value which brings in 'surplus value' by exploiting wage-workers. There are two types of capital, constant and variable. 'Constant capital' is that part of capital which is spent on means of production. This part of capital does not create new value and does not change its magnitude. 'Variable capital' is that part of capital which is spent on the purchase of labour-power and this part of capital grows as a result of the creation by the workers of 'surplus value' which is appropriated by the capitalists.

Marx also clarified that capital did not invent 'surplus labour'. Wherever society consists of exploiters and exploited, the ruling class extracts surplus labour out of the exploited classes. In the slave-society and feudalism, slave-owner and the feudal lords and landlords, used the greater part of the product of the surplus labour of the slaves and serfs for direct satisfaction of their individual needs and whims. But the capitalist transforms the whole of what his wage-workers produce into money. Part of this money the capitalist spends on buying consumer goods and luxury articles, the rest he invests again, as additional capital, to bring him in further 'surplus value'.

Thus, by showing how 'surplus value' arises, how 'surplus value' can arise under the domination of the laws regulating the exchange of commodities and how surplus value is appropriated by the capitalist owners as profit to augment capital, Marx exposed the mechanism of the existing capitalist mode of production and of the mode of appropriation

based on it. He pointed out that capital embodies the social relationship between the capitalist class and the working class. This is why, Marx in *chapter 10 of The Capital* commented that capital displays "wolf-like hunger for surplus labour" and "Capital is "dead labour, that vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks." (*The Capital, Vol. 1, p. 257*)

### **Basic Contradiction in Capitalism**

Finally, based on his deduction of the genesis of capitalism, Marx concluded that in capitalism, the character of production is social but the ownership of the means of production (i.e. instrument, machine or land) is private. The motive force of production is not to satisfy social need but to earn profit. Because of the inherent antagonism of labour and capital in the economic system, the class interests of the capitalists and the proletariat are irreconcilable. The contradiction between the capitalists (bourgeoisie) and the proletariat or between labour and capital is the main class contradiction of capitalist society. This special feature that the production and labour power have become social in character whereas ownership remains individual in character — is the root cause of both the basic inconsistency and all unjust acts and injustices.

### **Lenin Provided Marxist Analysis of Capitalist Laws at the Stage of Imperialism**

As regards gradual development of monopoly in course of the journey of capitalism, Marx had stated that, "The monopoly of capital becomes a fetter upon the mode of production, which has sprung up and flourished along with, and under it. Centralization of the means of production and socialization of labour at last reach a point where they become incompatible with their capitalist integument. This integument is burst asunder. The knell of capitalist private property sounds. The expropriators are expropriated." (*ibid*) He did not live to see the stage of full-grown monopoly and imperialism. But he left the teaching that "There is no royal road to science, and only those who do not dread the fatiguing climb of its steep paths have a chance of gaining its luminous summits." (*The Capital, Vol. 1: A Critical Analysis of Capitalist Production*)

Following that teaching, the first

Marxist analysis of capitalist laws at the stage of imperialism, the highest stage of capitalism, was made by Lenin, Marx's worthy disciple. Based on Marxist methodology and approach, Lenin showed how capitalism in course of its development has given rise to monopoly, attained its highest stage, that is imperialism, and thus turned utter reactionary and posed hindrance before socio-economic development. "Imperialism," showed Lenin, "is capitalism at that stage of development at which the dominance of monopolies and finance capital is established; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun, in which the division of all territories of the globe among the biggest capitalist powers has been completed." (*Imperialism, the highest stage of capitalism, p.106*) Lenin explained that in this stage of moribund decadent capitalism, the motive force of production is not just to earn profit but maximum profit. Maximum profit means maximum exploitation and deprivation. Lenin also explained how the imperialists-capitalists in their frantic attempt to stave off crisis of capitalist economy is tilting more and more towards militarization and generating war for grabbing markets.

This, in brief, is how Lenin enriched Marxist economic science by generalizing the new experience of historical development, propounded the Marxist teaching on imperialism and revealed the economic and political nature of imperialism.

### **Marx's Enunciation of Communism as Historical Destiny of Mankind**

Engels had pointed out that, "Marx sharply stresses the bad sides of capitalist production but with equal emphasis clearly proves that this social form was necessary to develop the productive forces of society to a level .... Capitalist production is the first to create the wealth and the productive forces necessary for this, but at the same time it also creates, in the numerous and oppressed workers, the social class which is compelled more and more to claim the utilization of this wealth and these productive forces for the whole of society—instead of their being utilized, as they are today, for a monopolist class." (*The review of Volume 1 of The Capital*) The concrete process of moving towards the next higher social formation from

capitalism (i.e. communism via transitory stage of socialism) is laid down in Marx's historic conclusion, "The capitalist mode of appropriation, the result of the capitalist mode of production, produces capitalist private property. This is the first negation of individual private property, as founded on the labour of the proprietor. But capitalist production begets, with the inexorability of a law of Nature, its own negation. It is the negation of negation. This does not re-establish private property for the producer, but gives him individual property based on the acquisition of the capitalist era: i.e., on co-operation and the possession in common of the land and of the means of production." (*The Capital, Vol. 1, Abstract of Chapter 26: Historical Tendency of Capitalist Accumulation*)

Clarifying the political aspect, Marx had clearly shown that history of all hitherto existing society is the history of class struggle which is the contradiction inherent in the society. Society moves forward through resolution of the contradiction between two opposites within it. A new socio-economic formation arises through negation of the earlier one and so on and so forth. Marx deeply and painstakingly investigated and analyzed capitalism—its economy, its politics, its social laws and its cultural foundation — and showed in the light of scientific reasoning that its inherent contradiction is irreconcilable. Therefore, a new social order, communism, would arise on the ashes of capitalism by negating it. Capitalism is historically doomed. In the socio-political plane, the principal contradiction within capitalism is between labour and capital. Society can move forward from here only by resolving the contradiction through accomplishment of anti-capitalist revolution led by the proletariat. Socialism would be an intermediate stage of transition from capitalism to classless communist society. He emphatically mentioned that "Between capitalist and communist society there lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the *revolutionary dictatorship of the proletariat*. (*Critique of the Gotha Programme, p.27-28*) He further showed that, "Communism as the positive abolition of private property as human self-alienation,

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## Bicentennial birth anniversary of great Karl Marx

# Hold aloft the banner of Marxism, the banner of revolution

*Contd. from page 6*

means the real appropriation of human entity by and for man; thus the complete, conscious return – accomplished inside all the riches of the past development – of man for himself *qua* social, that is, as a human being. This Communism is, as perfect Naturalism, identical with Humanism, and as perfect Humanism identical with Naturalism; it is the real solution of the antagonism between man and nature, between man and man; the genuine solution of the conflict between existence and essence, between objectivisation and self-affirmation, between freedom and necessity, between the individual and the species. It is history's solved riddle and is conscious of being the solution. (*Economic and Political Manuscripts*) So he affirmed that "the theory of the Communists may be summed up in the single sentence: Abolition of private property." (*Communist Manifesto*, p.48). Later he showed that communism is humanism minus private property.

The living strength of the economic-political-social theory of Marxism is that it arms the working class and the working masses with knowledge of the laws of the economic development of society, providing them with clear prospects and confidence in the ultimate victory of Communism.

### The Communist Manifesto

Ensnared in the historic 'Communist Manifesto' released in 1848 is the essence of this confidence and determination premised on scientific truth. It was a unique comprehensive document which briefly but firmly established the ideological-economic-political viewpoints of communism and put together a concise, integrated and lucid exposition of Marxist world view, revolutionary theory and practice. It traced the course of social development, pointed to the historical inevitability of doom of capitalism, and its replacement by a classless society through revolution led by the proletariat. Alongside, it rebutted all bourgeois slanders against communism, presented short but pointed critique of all erroneous idealist theories of socialism, outlined the essence of communist revolution, the measures to be taken after revolution as well as the future communist society and set out communist approach and tactics vis-à-vis other political forces. The world was startled at the way this momentous work was permeated with revolutionary vigour and enthusiasm, full of wide-ranging

analyses and deep insight into the historical process and above all irrefutable penetrating reasoning. Thus, this became the ideological weapon of the proletariat and at the same time delineation of the roadmap to emancipation. 'The Manifesto' stated firmly that, "The immediate aim of the Communists is the same as that of all the other proletarian parties: constitution of the proletariat into a class, overthrow of bourgeois rule, conquest of political power by the proletariat." It ended with a historic declaration and clarion call: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. WORKING MEN OF ALL COUNTRIES, UNITE!"

### Invincibility of Marxism

Proletarian movement since the days of Marx and Engels has not only spread all over the globe but the victorious revolutions, first in Russia under the leadership of great Lenin and then in China under great Mao Zedong as also in other parts of the globe have given fitting rebuff to the bourgeoisie and its servitors who scoffed at the idea of a working class state, tried to ridicule the communist ideology by calling it a fantasy, a never-to-be-attained object. The working people of these countries, following the correct revolutionary line vindicated the cause Marx fought for and envisioned—the cause of emancipation, the cause of World Revolution. He handed down the scientific methodology to determine the concrete truth of a concrete situation or phenomenon and exhorted to traverse the path of truth to take civilization forward by abolishing exploitation of man for ever and unshackling human labour from the grip of the exploiters. Engels in a letter to F A Sorge dated 29 November, 1886, stated emphatically that Marxism "is not a dogma but guide to action". Quoting that Lenin taught, "Marx and Engels always said, rightly ridiculing the mere memorising and repetition of "formulas", that (these) at best are capable only of marking out general tasks, which are necessarily modifiable by the concrete economic and political conditions of each particular period of the historical process." (*Letters on Tactics*, CW, Vol. 23, p.43) All Marxist authorities in post-Lenin period, Stalin, Mao Zedong and Comrade Shibdas Ghosh

have upheld this basic teaching. Through their creative application of Marxian science and correct pursuit of Marxist methodology they have further developed Marxism-Leninism keeping pace with the changing objective condition and brought its understanding to a new height.

### Setback of World Communist Movement

It is true that following revisionist conspiracy aided and abetted by world imperialism-capitalism, socialism in Soviet Union and then in China has been dismantled, world socialist camp as a bulwark of world peace and deterrent against all evil machinations of imperialist-capitalist has ceased to exist and world communist movement has suffered a temporary setback. But setback is not of Marxism but inevitable fallout of discarding Marxism, Marxist methodology of analysis. Marx clearly pointed out that "What we have to deal with here is a communist society, not as it has developed on its own foundations, but, on the contrary, just as it emerges from capitalist society; which is thus in every respect, economically, morally, and intellectually, still stamped with the birthmarks of the old society from whose womb it emerges." (*Critique of the Gotha Programme*, p.85) So, unless there is a conscious struggle to wipe out the hangovers and fads of the old capitalist society in socialism which is a transitory stage between capitalism and communism, there is every possibility of socialism being endangered and capitalism brought back. All Marxist stalwarts had repeatedly warned that if Marxian science is not developed in keeping with the newer problems arising in the world, if Marxist methodology of approach and analysis are abandoned in the name of pragmatism, then in socialism, defeated bourgeoisie might reconsolidate and bring down counter-revolutionary attack to demolish socialism. For, in a revolutionary movement, like of which there is no parallel in history, and which, in reality did overthrow the reactionary regimes, temporary reverses or setbacks, trials and tribulations, twists and turns cannot simply be wished away. Such things happened in the past again and again, but the movement instead of losing, rather gained in strength. Viewed from another angle, these reverses and setbacks can be regarded as new materials, as they do now, not for the repudiation of the theory but for its enrichment and further development. For example, the murky face of revisionism has been unmasked,

which enjoins the task upon the revolutionary working class movement to free itself from its clutches. Marxism is thus on a much solid footing. If the capitalists-imperialists throughout the world think that Marxism has been proved wrong, why are they on a spree to vilify Marxism and malign the Marxist authorities? It clearly shows that they are trembling in fear that the evolutionary working class armed with the invincible weapon of Marxism might overthrow them any moment. Rightly observed Lenin: "The progress of Marxism—the fact that its ideas are spreading and taking firm hold among the working class—inevitably increases the frequency and intensity of these bourgeois attacks on Marxism, which becomes stronger, more hardened and more vigorous every time it is "annihilated" by official science." (*Marxism and Revisionism*, p.31)

### Imbibe the Truth of Marxism and Bring it Back to its Glory

Let the oppressive bourgeoisie, the enemies of revolution and social progress bask in the illusion of invalidation of Marxism. Ignorant as they are, they do not know that history has proved beyond doubt about Marxism having provided mankind with an invincible instrument—thousand times more powerful than guns and artillery — that has developed as a science, as the 'science of all sciences' and can give a comprehensive knowledge of all branches of epistemology, can reflect truth and help understand the laws of social development. Modern development in science and human knowledge has further confirmed this truth, as clearly shown by the Marxist authorities. The temporary reverses and setbacks of socialism which we are pained at, are due to wrong understanding and wrong application of science born out of inadequate ideological, cultural and ethical standard. The remedy lies not in cynicism or escapism, which even a section of admirers of communism is sometimes tempted to sink into, but in boldly facing the challenge of the situation with revolutionary audacity and undaunted courage of conviction that a true communist must be capable of. With the escalated aggravation of capitalist-imperialist oppression, people are often bursting forth in agitation throughout the world, seeking correct revolutionary leadership, craving for emancipation. It shows that objective condition is ripe for revolution. But what is needed to get the subjective condition fulfilled by way of imbining the

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**69th Foundation Anniversary of SUCI(C)****Amidst gloom, people find their only ray of hope in the Party***Contd. from page 4*

State Organizing Committee at Luniyawas, Jaipur in Rajasthan on 30 April. Comrades Fani Mani was in conduction of the meeting and Ramdayal Chowdhury, Rajasthan State Convener, presided over. Comrade Satyawan, Member, Central Committee and Haryana State Secretary, was the main speaker. Dwelling on the all-embracing arduous struggle Comrade Shibdas Ghosh alongwith his handful of revolutionary compatriots conducted to build up SUCI (C) as the genuine communist party and in the process enriching the Marxist treasure house, Comrade Satyawan said that overcoming all hurdles, the Party organization is now spread throughout the country and the Party alone is firmly upholding the noble banner of Marxism-Leninism and relentlessly conducting class and mass struggles based on higher ethics, morality and culture.

**Hyderabad, AP-Telangana**

A public meeting was held at Khairatabad Library junction, Hyderabad. Comrade B.S. Amarnath, senior member of A.P & T.S Organizing Committee, presided over.

Addressing the gathering as the main speaker, Comrade K. Radhakrishna, member, Central Committee and Karnataka State Secretary of the Party, said that the Modi Government is making all non-issues like beef-eating, as big issues to divert the attention of the people from real issues. He quoted from Vivekananda to show how he was respectful and tolerant about all religions, never advocated ban on cow slaughter and such other nonsenses and always upheld human values as supreme. Would he be now hated by the RSS-BJP and called a non-Hindu? By raising all these irrelevant issues, the government is simply trying to divert the attention of the people from real burning problems of life originating from the obsolete reactionary capitalist system and thereby serving the class interest of the ruling monopolists and corporate houses. Farmers are committing suicides; crores of unemployed youth are wandering in the streets, atrocities against women are growing unabatedly, prices of essential commodities are skyrocketing, education and health facilities are being totally privatized. Ethical, moral, cultural degeneration

is unthinkable low. All these are bred by the exploitative capitalist system. These basic problems of the society can be resolved only by accomplishing anti-capitalist socialist revolution. He also referred to the significance of observance of Party Foundation Day in the centenary year of great November Revolution. He called upon the people to strengthen SUCI (C) the only genuine communist Party in India and realize the dream of November Revolution in India.

In his speech, Comrade K. Sridhar, AP-Telangana State Secretary, called upon the people to fight against the anti-people policies of both the State governments who are vending false dreams and hoodwinking the people by fomenting regional sentiments. He called upon the people to develop mighty democratic mass movements on burning issues and strengthen SUCI (C).

**Gangtok, Sikkim**

At Dharagaon of Gangtok, Party Foundation Anniversary was observed for the first time in Sikkim on 30 April, with Comrades Shankar Sharma as the President and Sourav Mukherjee, member West Bengal State Committee as the main speaker. Comrade Mukherjee elaborated upon why Comrade Shibdas Ghosh took it upon himself to build up SUCI (C) as the genuine communist party, despite there being parties like CPI and others. Comrade Mukherjee also pointed out that when Sikkim was annexed to India, it was SUCI (C) led by Comrade Shibdas Ghosh, who described it as an attempt at 'forcible occupation' as well as a 'violation of the Sikkim peoples' right to self-determination' whereas parties like CPI(M)-CPI supported it. Now that an ambience for democratic movement is growing in the state, people need to develop united democratic movements on burning problems of their life. Sikkim also observed on 5 May the bicentennial birth anniversary of Karl Marx, the great leader of the proletariat. Tributes were paid to this great leader through garlanding his portrait, recalling his life struggle and immense contributions as well as by taking pledge to take forward the revolutionary Marxist movement.

**Dehradun, Uttarakhand**

In Dehradun, the capital city of Uttarakhand, the Foundation Day observance meeting was held on 3 May last. The introductory speech

was delivered by Comrade Harish Bisht, senior member of the Party in Dehradun. Comrade Pratap Samal, MP State Secretary of the Party in his address as the main speaker dealt in details about the painstaking struggle of Comrade Shibdas Ghosh and other founding members of our party SUCI(C) conducted for building up a genuine communist party in Indian soil. A question-answer session held after the meeting was conducted by Comrades Mohit Negi, President of AIDSO, Srinagar (Uttarakhand) and Kusum Pandey, Joint Secretary of Garhwal University Students' Union. The meeting was conducted by Comrade Mukesh Semwal.

**Patiala, Punjab**

Foundation Day observance meeting was held on 30th April at Tarksheel Hall, Patiala, Punjab. Comrade Partap Samal, MP State Secretary, SUCI(C), in his address as the main speaker said that the problems of poverty, unemployment, price hike, corruption, atrocities on women, farmers' suicides, drug and liquor menace in Punjab etc. are all outcome of the capitalist system and the only solution is to overthrow it by accomplishing anti-capitalist socialist revolution. In this condition, he highlighted the historical background of the development of SUCI(C) and stressed the need of strengthening the only genuine communist party on the soil of India. Comrade Aminderpal Singh, In-charge, Punjab

Speech delivered by Comrade Provash Ghosh, General Secretary, SUCI(C), on Party Foundation Day meeting in Kolkata on 24 April last will be published in the next issue.

**Bi-centenary of great Karl Marx***Contd. from page 7*

essence of Marxism, establishing ideological-organizational leadership of genuine communist parties on the people's movements, give those movements proper direction and lead to logical culmination. It is imperative that the genuine communists release ardent struggle to change themselves culturally, ideologically and ethically, attain higher communist character, learn from the past mistakes, isolate the revisionists-reformists from the working class movement, bring back the glory of international communist movement and lead the masses in their struggle for realizing the cherished dream of emancipation.

State Unit of SUCI(C), in his presidential address explained the difference between SUCI(C) and other so-called left parties. Comrade Jasvinder Singh coordinated the programme.

**Little Andaman**

In the Little Andaman, 69th Foundation Anniversary of our Party was observed with due solemnity. Party workers and supporters gathered together at a coaching centre, paid their tribute to Comrade Shibdas Ghosh, the great leader of the proletariat, by garlanding his portrait and singing the song composed on him. There was a discussion on various socio-political issues in the country.

**Alipore Central Jail, Kolkata**

On 24 April, Party Foundation Day was celebrated amidst great enthusiasm in the central jail, Kolkata by our Party comrades, who have been convicted and been serving term, having been falsely implicated, or for their offence of standing by the toiling people in their movements. Veteran Comrade Sreekanta Halder, seriously ailing now, presided over, while Comrade Yusuf Gayen conducted the meeting. Leaders and comrades paid floral tributes to the portrait of the Great Leader Comrade Shibdas Ghosh. Comrades Bangshinath Gayen and Aniruddha Halder while addressing the gathering, recalled the historic struggle that Comrade Ghosh conducted to build the Party and gave the call to imbibe the teachings of the great leader and get rid of own defects to develop militant movements based on the burning problems of peoples life conducive to the anti-capitalist socialist revolution.

On this solemn occasion of two hundred years of Marx being born, what better tribute can be given to the great visionary, to the great thinker, to the great revolutionary leader, teacher and guide of the proletariat other than re-affirming the courage of conviction in the invincibility of the revolutionary proletarian movement based on the illuminating philosophy of Marxism? What can be the pledge of the revolutionary proletariats of the world other than holding aloft the banner of Marxism, the banner of revolution?

LONG LIVE MARXISM!

(CONCLUDED)

For want of space, news on observance of bicentennial birth anniversary of Karl Marx as well May Day programmes round the country could not be covered in this issue. These will be published later.

EDITOR-IN-CHIEF : PROVASH GHOSH