

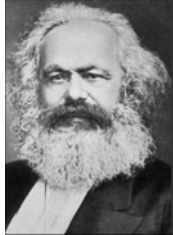
Proletarian Era

Volume 53 No. 15
March 15, 2020

Organ of the SOCIALIST UNITY CENTRE OF INDIA (COMMUNIST)
Founder Editor-in-Chief : COMRADE SHIBDAS GHOSH

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Price : Rs. 2.00

RED SALUTE GREAT KARL MARX



5 May, 1818 - 14 March, 1883

“The modern labourer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state, that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society.”

(Communist Manifesto)

SUCI(C) decries religion-based discrimination in granting visa

Comrade Provash Ghosh, General Secretary, SUCI (C) issued the following statement on 5 March 2020:

We are totally astonished to know from media report that people coming from Afghanistan, Pakistan and Bangladesh to India with visa are discriminated against, based on religion. If a Hindu or a person of any religion other than Islam fails to go back within the sanctioned period, he or she would be penalized with a fine far less than what would be fixed for the Muslims in case of similar default.

We strongly condemn this heinous rule as it contravenes the civilized norm and international practice and demand its immediate repeal.

SUCI(C) demands immediate rollback of slash in PF interest rate, calls for organized movement to thwart all murderous attacks on the working class

Comrade Provash Ghosh, General Secretary, SUCI(C), issued the following statement on 6 March 2020:

The BJP-led central government has decided to slash Employees' Provident Fund interest to as low as 8.5% pleading paucity of fund, meaning even the least of social security provisions for the working people are being further curtailed. The interest on bank deposits and small savings are being progressively reduced to put the toiling countrymen into more and more peril. On the other hand, the government has been showering a plethora of benefits on the owner capitalist class like waiving hefty bank loans, condoning penalties on defaulted loan, providing a slew of tax concessions under the garb of 'ease of business', allowing them to accrue huge black money defrauding the exchequer as also to flee the country with alacrity by embezzling bank loan and above all, swindle Employees' Provident Fund with impunity. While the working class who are real creators of wealth are being thus pushed to the precipice of further ruination, the government is extraordinarily benevolent on the exploiting capitalist class by calling the latter as the 'creators of wealth' and hence 'deserving honour'. This clearly shows who this government is subservient to and for whom it is wedded to usher in "good days".

We demand immediate rollback of all anti-working class measures including reduction of PF interest rate. Further, we call upon the working class as well as other sections of the toiling millions to build up in right earnest a long-drawn powerful organized movement along correct line and under correct working class leadership to thwart these murderous attacks on their life and livelihood.

Glorious Saheen Bagh movement has become icon of struggling spirit of awaken women

“Educate Girls, Save Girls,” (Beti Podao, Beti Bachao) — such is the mouthful slogan of the ruling dispensation. But how serious is the ruling party and the government in implementing this slogan? Whatever reports are available, crime against women are rising alarmingly. Alongside, the women are falling far behind their men counterparts in almost each and every sphere notwithstanding showcasing of some isolated instances of women performing jobs hitherto considered to be exclusive preserve of men. According to the National Crime Records Bureau 2013 annual report, 24,923 rape cases were reported across India in 2012. No official data is available thereafter. In 2016, 106 rape cases are reported per day. Of these, 40% are minors. In 99% of cases, sexual violence go unreported. It means, India is among the nations with highest levels of crimes against women. At the beginning of 2016, over 118,537 cases of rape were pending at the courts. At the end of the year, the pending cases went up to 133,813, an increase of 12.5%. 21 lives lost to dowry every day across India. According to the National Crime Records Bureau (NCRB), between 2014 and 2015 alone, the number of honour killings in India leapt by 798%. Between January 1, 2019, and June 30, 2019, 24, 212 cases of child abuse have been registered in India, which means 4000 cases in a month, 130 in a day and one in every five minutes. These

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Shaheen Bagh Spirit



Shaheen Bagh spark started a prairie fire

Contd. from page 1

are just the figures of the last six months given to the Supreme Court by the High Courts which reflect the abominable condition of our society, which does not even spare its children. To the sexual predators, it does not matter if their victim is a 6-month-old child or a 70-year-old woman. Nearly 15 lakh girls in India get married before they turn 18. As per the National Crime Records Bureau, in 2016, a total of 15,379 victims were trafficked for exploitative purposes, out of which 10,150 were women and 6,345 were children. 63,407 girl children went missing in 2016. These numbers will be much higher in reality as many cases go unreported. India thus witnesses one of the highest female infanticide incidents in the world. About 300 acid attacks are reported in India each year. 1.75 lakh cases of domestic violence were reported from just five states of the country. For crimes against women overall, pending cases with the Court has increased from 1,081,756 to 1,204,786 as per figures reported two year back. Over 30% of girl students drop out of schools by the time they get to class IX. 65% of adolescent girls who drop out of school do so to work at home or to beg.

This glimpse of the condition of women in India does surely not call for celebration when the International Women's Day is observed every year on 8 March. 163 years ago, on 8 March 1857, a massive demonstration of working women was organized in New York, USA. There, First Women's

Labour Union of Textile Women Workers was formed. Overcoming all oppositions and hurdles, women of USA and Europe went on conducting prolonged movements centred on various economic-political-social demands. These movements assumed historical dimension when Clara Zetkin, one of the foremost leaders of the Spartacist League of Germany which later renamed as the Communist Party of Germany (KPD), moved and got adopted a resolution in the Second International Women's Conference held in 1910 in Copenhagen, Denmark, to give Women's Day an international character. This resolution was later endorsed by the Congress of the 'Second International' held in the same year under the leadership of great Lenin. The conference also adopted the resolutions in favour of universal suffrage, gender equality in workplace and other democratic rights of working women. Following that spirited struggling path, a massive strike action of Women Textile Workers of Petrograd, Russia was held on 8 March 1917 which had the spark of the February Revolution in Russia wherein autocratic Czarist monarchy was overthrown and replaced by the rule of the Russian bourgeoisie that in further course got overthrown by the historic Russian Revolution in the same November. After the accomplishment of revolution and establishment of the First Working Class State in the world, the first Soviet government, proposed to the Soviet government to officially

declare 8 March as the "Women's Day". In 1922, great Lenin endorsed the proposal. So, the very essence of International Women's Day lies in honouring the women in every respect and accept them as equal partner in the social development and progress — not in a ritualistic observance.

In this backdrop, when the spectacle of women's condition in India is so miserable and

dismal as could be gleaned from the few figures referred above and when the wails and woes of suffering women are renting the year seeking redressal of the appalling condition they are in, Shaheen Bagh has come as a waft of relief upholding the true spirit of International Women's Day, holding aloft the banner of women's dignity and demonstrating the true assertion of women's power in combating a criminal social injustice.

The Shaheen Bagh sit-in Demonstration started on 14 December 2019 with just 10 to 15 local brave women coming forward and camping at an unknown ground on the banks of the Yamuna in protest against the draconian NRC and CAA. When the police illegally entered the Jamia Milia University premises without permission on the next day and brutally beat up the students including the female students on the pretext of raising voice against NRC-CAA, it received vehement condemnation and remonstrations from each and every democratic-minded people and the Shaheen Bagh protest gained tremendous momentum and support. It since then became a 24/7 sit-in protest organized by women from poor families. Many of them have been hijab and burqa wearing Muslim women homemakers. Starting from octogenarian women to mothers with kids in lap as well as courageous young girls flocked the venue in thousands disdaining red eyes as well as caustic, if not derogatory remarks, from the RSS-BJP satraps, repeated attempts of disruption and sabotage by the quarters of vested interest as well as threats and intimidation by the police and armed hooligans basking under the shelter of the ruling party. They hitherto used to lead sheltered life in purdah, coming out and sitting on the road was something unheard of, something even the men would have hardly dared to venture, let alone demonstrate such an indomitable fighting spirit. There are many remarkable instances which have borne glaring testimony of the inherent strength and spirit of this ceaseless fearless movement spearheaded by the women from the lowest strata of the society. There have been flows of women from very conservative families as well. All of them have been sitting as sentinels, demanding a secure future for themselves as well as their children even as they have to simultaneously attend to their domestic responsibilities. They have

not been unnecessarily confrontational in the face of a repressive state-machine but have shown extraordinary courage to resolutely stand their ground. Inspired by the fighting spirit of the Shaheen Bagh women, men also came and joined alter. So did many of the renowned intellectuals and social activists cutting across religion, region, language or ethnicity. With crowd reaching as high as one lakh this peaceful protest has become one of the largest sit-in protest of India led by women. Protesters also raised slogans demanding safety of women and against harrowing price rise, increasing unemployment, growing poverty and all such burning problems shredding people to pieces. All sections of suffering, distressed, exploited people, both men and women, old and young, students, youths and workers have been joining protest movement in solidarity spontaneously from all across Delhi, suburbs and remote outside, making this dusty patch on the highway a new site of secular pilgrimage. Braving chilling cold, and of late heavy downpour as well as absorbing the shock and awe of sad bereavements, Shaheen Bagh has remained undaunted writing a new chapter in the history of legitimate democratic mass movement. Spirit of Shaheen Bagh has spread throughout India in no time. It reminds us all how great Mao Zedong had once spoken of a "single spark starting a prairie fire". Several similar protracted dharnas have been organized in Kolkata, Chennai, Trivandrum and many other places. Inspired by Shaheen Bagh, over 96,000 demonstrations have taken place so far in the country. Shaheen Bagh has entered 86th day on 8 March 2020 to uphold the call of the glorious International Women's Day. Shaheen Bagh has now become the most widespread and protracted protest movement in post-independence India based on secular spirit and democratic demands with the women taking the lead. This indeed has initially been a sparkle in the pervading darkness and gradually turning into a glowing template of spirited protest against injustice and oppression. On the occasion of the International Women's Day, it is thus imperative to keep the Shaheen Bagh fervour alive, rouse the Indian women to take up cudgel against all oppression, repression, injustice, deprivation and discrimination so that chill is sent down the spine of the autocratic oppressive inhuman rulers.

■ Against displacement of lakhs of tribals and forest dwellers
 ■ For the demand to review the decision taken by the Supreme Court on Forest Rights Act 2006 and to scrap Indian Forest Amendment Bill 2019
 ■ For the demand to fulfil the right to livelihood, dwelling, living, culture, language and jungle rights of forest dwellers and tribals and to accentuate the movement to protect their waters, lands and forests

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MARCH '20
MARCH TO
DELHI



ALL INDIA JANA ADHIKARSURAKSHA COMMITTEE

Marxism resists the test of time and its validity

By Sergio Alejandro Gomez

[On the occasion of observing 138th Memorial Day of great Karl Marx, we publish a write-up by Sergio Alejandro Gomez from *Granma International, Cuba*.]

No matter how hard the propaganda machine has tried to refute Marx's analysis, his ideas have stood the test of time. Every time the alarms sound announcing another economic crisis, sales of Karl Marx's books skyrocket. Few understood how capitalism works and its consequences for humanity like this 19th-century German thinker. No matter how hard the hegemonic propaganda machine has tried to refute his analysis and decree the death of the ideas to which he dedicated his life, Marxism resists the test of time and its validity – not only as a method to understand the world, – but as a tool to transform it, is proven.

Two centuries after his birth, *Granma International* shares ten of Marx's predictions that set the pace of the 21st century.

1. THE CONCENTRATION AND CENTRALIZATION OF CAPITAL

In his masterpiece *Capital*, Marx defined economic reproduction in capitalism and predicted the tendency to concentrate and centralize capital.

While the first aspect refers to the accumulation of surplus value – the value created over and above the labour power of workers (surplus labour), appropriated by the capitalist as profit – the second term consists of the increase in capital as a result of the combination of several individual capitals, almost always as a result of bankruptcies or economic crises.

The implications of this analysis are devastating for the defenders of the ability of the “blind hand of the market” to distribute wealth.

As Marx predicted, one of the characteristics of capitalism in the 21st century is the growing gap between rich and poor. According to Oxfam's latest report, 82% of the wealth generated worldwide in 2017 went into the pockets of the richest 1% of the global population, while 3.7 billion people, the poorest half of the world, saw no increase in their wealth.

2. THE INSTABILITY OF CAPITALISM AND CYCLICAL CRISES

The German philosopher was one of the first to understand that economic crises were not an error of the capitalist system, but one of its intrinsic characteristics.

Even today attempts are made to peddle a different idea.

However, from the Stock Market Crash of 1929, to the crisis of 2007- 2008, there is a clear course that follows the patterns as outlined by Marx. Hence, even Wall Street magnates end up turning to the pages of *Capital* to find some answers.

3. CLASS STRUGGLE

Perhaps one of the most revolutionary Marxist ideas was the understanding that “The history of all hitherto existing society is the history of class struggles,” as we read in the *Communist Manifesto* written by Marx and Friedrich Engels in 1848.

That thesis threw liberal thought into crisis. For Marx, the capitalist state is one

more tool of the hegemonic class to dominate the rest, while reproducing its values and its own class.

A century and a half later, social struggles are fought between the 1% that dominates and the other 99%.

4. THE INDUSTRIAL RESERVE ARMY

The capitalist, according to Marx, needs to keep wages low in order to maximize profitability. This can be achieved as long as there is another worker waiting to take the place of one who refuses to accept the conditions. That's who he called the “reserve industrial army.”

Although the social and trade union struggles from the 19th century to the present day have changed elements of this situation, especially in developed nations, the quest for low wages continues to be a constant in the business sector.

During the twentieth century, large manufacturing companies in Europe and the United States relocated to Asia in search of a skilled workforce they could pay less.

Although recent governments point to a loss of jobs through this process, as the Donald Trump administration in the United States has, the fact is that these companies managed to maintain their high growth rates thanks to the exploitation of cheap labour.

Regarding wages, current studies show that workers' purchasing power, in terms of what can be bought and not their nominal value, has been decreasing in western countries for nearly 30 years.

And the gap is even greater between executives and low-level employees.

According to an article in *The Economist*, while in the last two decades workers' pay in countries like the United States has stagnated, the salary of top executives has increased significantly: they have gone from earning 40 times the average pay to pocketing 110 times more.

5. THE NEGATIVE ROLE OF FINANCIAL CAPITAL

While Marx details the mechanisms of exploitation inherent in the process of capital accumulation, he is especially critical of financial capital, which does not have a direct material role in the economy, but is created in a “fictitious” way, such as a promissory note or a bond.

In his day, one couldn't imagine the modern development of this sector of the economy, thanks to the use of computers to carry out financial transactions at the speed of light.

Speculation and the elaboration of complex financial mechanisms – such as the so-called “subprime,” which triggered the crisis of 2007-2008 – are currently solid confirmation of Marx's concerns.

6. THE CREATION OF FALSE NEEDS

The 19th century had not yet seen the boom of commercial advertising on radio and television, much less modern mechanisms to personalize advertising messages on the Internet, but Marx already warned of the ability of the capitalist system to generate alienation and false

needs among people.

“The extension of products and needs becomes a contriving and ever-calculating subservience to inhuman, sophisticated, unnatural, and imaginary appetites,” he predicted over 150 years ago.

In today's world, cell phones become outdated in just a few months, and advertising is responsible for convincing users to buy the latest model. Meanwhile, household appliances are built with planned obsolescence to ensure they stop working after a few years, and thus create the need to replace them.

7. GLOBALIZATION

“The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere,” Marx and Engels wrote in the *Communist Manifesto*.

Their portrait of the globalization of markets, accompanied by the imposition of a culture determined by consumption, could not be more accurate.

8. THE PROMINENCE OF MONOPOLIES

At the same time, this trend is accompanied by the creation of transnational monopolies. While classical liberal economic theory assumed that competition would maintain multiplicity of ownership, Marx went a step further and identified the market's tendency to amalgamate based on the law of the strongest.

Large media, telephone, and oil conglomerates are some of the current examples of the process described by Marx.

9. THE SUICIDAL TENDENCY OF CAPITALISM

“All that is solid melts into air,” is one of the most enlightened reflections on capitalism in the *Communist Manifesto*.

Marx and Engels understood the creative and at the same time self-destructive nature of capitalism, in which the pursuit of productivity at any price imposes an inhuman rhythm of production and unsustainable consumption.

It is precisely this trend that currently has our planet on the edge of collapse.

The impact of human beings on the rise in global temperature is scientifically proven, although certain presidents, such as that of the United States, continue to deny it.

10. THE REVOLUTIONARY POTENTIAL OF THE WORKING CLASS

Marx's greatest impact on history was not his profound analysis of the contradictions of capitalism, but his call to build a new kind of society: based on communism.

His message that the proletariat has the potential to free itself from oppression and inequality forever changed the twentieth century and inspired revolutions in Russia, China, Vietnam, and Cuba, among other countries. His call to working class unity remains fully valid in the 21st century. (Reproduced from *Granma International*, Cuba, first published on 16 May 2018 during observance of birth bicentenary of great Karl Marx.)

Rule of Horror and Terror in UP

It's a pattern that the party in power serving the exploitative capitalist class will trample down the protesting people. This hard reality is proved repeatedly by Yogi Adityanath-led BJP government of UP. In fact, the saffron-clad chief minister who shamelessly calls himself an abbot of a religious monastery reportedly has bared his fascistic tooth and claw, betraying typical arrogance of a devout communalist-fundamentalist to once again demonstrate to the external world what kind of 'religiosity' the RSS-BJP-Sangh Parivar preach and practise. Common people of the country assailed day in and day out by ruthless capitalist oppression in every sphere of life, rightly and legitimately stood out in vehement protest against NRC and CAA — two sinister moves on the part of the BJP-led government. The former designed to take away citizenship of *bona fide* Indians, especially religious minorities, and the second to motivatedly incite communal passion, thereby driving a wedge into the struggling unity of the toiling masses. The right to protest is a fundamental right enshrined in the Constitution, which all the ruling party leaders, including the BJP satraps, feign to stand by. But to Yogi Adityanath and his government, the right to protest is a crime and hence the protesters are to be dealt with like criminals. In his capacity as CM of UP he did not even shrink back from calling for revenge against these protesters. And hence the beastly savagery that raved wild in UP in the last two months and a half has been unprecedented in every respect. In a series of rallies in the national capital, Adityanath brazenly painted all those protesting against the NRC and CAA and those supporting them, with the "terrorist" brush. He also dropped a veiled warning to the protesters that if words could not convince the protesters, bullets would. Has anybody ever heard of police themselves resorting to rioting and looting at the dead of night, singling out a row of well to do Muslim homes — facts of Adityanath-ruled UP, widely covered in the media? Besides, the UP police, obviously at the instance of Adityanath resorted to indiscriminate firing on the anti-NRC protesters and killing over 27 persons including 3 minors and grievously injuring many more so far. As many as 3,000 people were reportedly arrested from several

districts of Uttar Pradesh under preventive custody after the alleged violent protests. Over 1000 have been detained. A media report stated that of the 104 people detained on just one day of the protest, 21 were minors. Police officers were raining lathi blows on everyone arrested and kept in a hall. This went on widely for many days when thousands of arrests were made, and all were brutalized. With UP police not allowing men to participate in any protest, thousands of women with small kids have since been sitting round-the-clock in dharna on the streets. The UP police is also alleged to have taken away blankets, food items and utensils from the protesting women at the iconic Clock Tower at the state capital Lucknow. Irritated by this act of police, twitterati posted videos and photos of the incident making social media abuzz with '#KAMBALCHOR-UP POLICE' trending on Twitter. Showing the red eye of the administration, the additional DCP of Lucknow was quoted to have said that "legal action" would be taken against the protesters for violation of Section 144, which restricts assembly of more than four people. The protest is "illegal," and hence there was no question of providing permission to the protesters to hold their sit-in, he added. Yogi Adityanath himself did not hesitate to say in the UP Assembly on 22 February that "not much can be done to save someone who was intent on dying". Although policemen were seen on photographs that they had taken position and were shooting and even a top police official having confessed killings by police bullets, the chief minister had nonchalantly claimed on the floor of the Assembly that people who were killed during the anti-CAA protests in Uttar Pradesh did not die due to police firing but rather died in firing among themselves. This is preposterous! During the British period, the rulers used to claim that police had opened fire for maintaining law and order. "Those who try to use democracy as a shield and unleash violence and arson, they then will be replied in the same language", Adityanath is reported to have commented.

Earlier in December 2019, Uttar Pradesh Director General of Police had said only one person has died in the police firing in the state and the 19 people who had lost their lives till that time during

the anti-NRC anti-CAA protests in the state could have died by the illegal weapons they were carrying. When asked whether the government will give compensation to the family members of victims Yogi Adityanath said, "Ji nahi" (no sir). But the UP government has ordered protestors to pay Rs 50 lakh for 'damages' and has started to extract money from them. CM also said, "Nausikhiya log" (novices) are those who feel they have a right to power, when they make all sorts of statements, then you will see a reaction to their reaction." It reminds one what Prime Minister Narendra Modi during his tenure as Chief Minister of Gujarat in 2002 said after the Gujarat pogrom: "A chain of action and reaction is going on. We want neither action nor reaction." Also, it bears recall that in the annual reports of Uttar Pradesh Police's intelligence units — which one reporter stated to have accessed — hundreds of criminal cases against Adityanath and his Hindu Yuva Vahini are still pending. In their confidential reports on the outfit, formed in April 2002 by Adityanath to avenge the Sabarmati Express burning at Godhra, intelligence officers refer to the Hindu Yuva Vahini as "*kattar* (fanatic) Hindutva outfit" and "*uddand* (belligerent)". They note that the outfit "creates law and order problem by aggravating even the smallest Hindu-Muslim tussle" and "ferments Hindu sentiments to secure political gains". They also call it "immune from police action" due to its proximity to CM Adityanath. Documenting the Hindu Yuva Vahini's rise in Eastern Uttar Pradesh over the years, these reports indicated the helplessness of the police force when confronted with Adityanath. If he could make the police crawl when he was just a local MP and use the force for his political motives, one can only imagine the state of the police that now reports to him when he is the Chief Minister, commented one media report. In the Congress rule, police was stated to be firing in self-defence. And now in the BJP regime, the government not only incites its insane supporters to fire on the protesting Indians with the police playing role of an accomplice but instead the bullets fired by the police personnel are claimed to be coming from the barrels of those killed or injured. Moreover, after the people's protest surged forth

against NRC and CAA, Adityanath had warned that those who took part in any vandalism will have to pay for the damage. Of late, reflecting character of a typical fascistic regime, Adityanath government has started putting up hoardings with photographs and addresses of those booked in cases of alleged vandalism asking them to pay compensation for damage to public property during anti-CAA protests pending which their properties would be confiscated. Lucknow District Magistrate said three orders have been issued for recovery of damaged property worth Rs. 1.61 crore in four police station areas of the state capital. Obviously, this has triggered outrage among those being named and shamed. Why are we being targeted like this? Did they put up posters of Vijay Mallya and Nirav Modi at all airports? Had they done it they would have not fled with the country's wealth," one lady resident of Lucknow said in an enraged tone. Virtually drubbing the Adityanath government, the Allahabad High Court has called this action as an "absolute encroachment on personal liberty" and ordered removal of those forthwith. "No law is in existence permitting the State to place the banners with personal data of the accused from whom compensation is to be charged... The accused persons are the accused ..and in no manner ...fugitive", observed the Court. Even the Supreme Court questioned the legality of UP government's move.

Now, when the spirit of Shaheen Bagh movement has been rousing people all over the country, Yogi Adityanath's government has intentionally blocked some main connecting roads at the Delhi-UP border and passing on the blame of choking the thoroughfares on the Shaheen Bagh protesters. The veil of so-called gentlemanliness is completely removed. The mask is shredded. But these fascist autocratic leaders do not know that they would ultimately find themselves thrown in the dustbin of history.

Sources:

The Outlook 19-12-19, The Print 17-01-20, Newslick 20-01-20, The Statesman-19-01-20, Indian Express 23-01-20, 08-03-20, India Today 27-12-19, 01-02-20, 19-02-20, 07-03-20, First Post 19-02-20, Economic Times - 20-02-20, The Week-02-02-20., The Hindu 09-03-20.

The Principles of Communism

Frederick Engels

[As part of observance of 200th birth anniversary of Frederick Engels, the great leader of world communist movement and Comrade-in-arms of great Marx, we publish one of his celebrated articles titled "Principles of Communism", penned in October-November 1847, in instalments. The first instalment was published in P Era dated 1 February 2020. This is the second instalment.]

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What were the immediate consequences of the industrial revolution and of the division of society into bourgeoisie and proletariat?

First, the lower and lower prices of industrial products brought about by machine labour totally destroyed, in all countries of the world, the old system of manufacture or industry based upon hand labour.

In this way, all semi-barbarian countries, which had hitherto been more or less strangers to historical development, and whose industry had been based on manufacture, were violently forced out of their isolation. They bought the cheaper commodities of the English and allowed their own manufacturing workers to be ruined. Countries which had known no progress for thousands of years – for example, India – were thoroughly revolutionized, and even China is now on the way to a revolution.

We have come to the point where a new machine invented in England deprives millions of Chinese workers of their livelihood within a year's time.

In this way, big industry has brought all the people of the Earth into contact with each other, has merged all local markets into one world market, has spread civilization and progress everywhere and has thus ensured that whatever happens in civilized countries will have repercussions in all other countries.

It follows that if the workers in England or France now liberate themselves, this must set off revolution in all other countries – revolutions which, sooner or later, must accomplish the liberation of their respective working class.

Second, wherever big industries displaced manufacture, the bourgeoisie developed in wealth and power to the utmost and made itself the first class of the country. The result was that wherever this happened, the bourgeoisie took political power into its own hands and displaced the hitherto ruling classes, the aristocracy, the guild-masters, and their representative, the absolute monarchy.

The bourgeoisie annihilated the power of the aristocracy, the nobility, by abolishing the entailment of estates – in other words, by making landed property subject to purchase and sale, and by doing away with the special privileges of the nobility. It destroyed the power of the guild-masters by abolishing guilds and handicraft privileges. In their place, it put competition – that is, a state of society in which everyone has the right to enter into any branch of industry, the only obstacle being a lack of the necessary capital.

The introduction of free competition is thus public declaration that from now on the members of society are unequal only to the extent that their capitals are unequal, that capital is the decisive



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power, and that therefore the capitalists, the bourgeoisie, have become the first class in society.

Free competition is necessary for the establishment of big industry, because it is the only condition of society in which big industry can make its way.

Having destroyed the social power of the nobility and the guild-masters, the bourgeois also destroyed their political power. Having raised itself to the actual position of first class in society, it proclaims itself to be also the dominant political class. This it does through the introduction of the representative system which rests on bourgeois equality before the law and the recognition of free competition, and in European countries takes the form of constitutional monarchy. In these constitutional monarchies, only those who possess a certain capital are voters – that is to say, only members of the bourgeoisie. These bourgeois voters choose the deputies, and these bourgeois deputies, by using their right to refuse to vote taxes, choose a bourgeois government.

Third, everywhere the proletariat develops in step with the bourgeoisie. In proportion, as the bourgeoisie grows in wealth, the proletariat grows in numbers. For, since the proletarians can be employed only by capital, and since capital extends only through employing labor, it follows that the growth of the proletariat proceeds at precisely the same pace as the growth of capital.

Simultaneously, this process draws members of the bourgeoisie and proletarians together into the great cities where industry can be carried on most profitably, and by thus throwing great masses in one spot it gives to the proletarians a consciousness of their own strength.

Moreover, the further this process advances, the more new labour-saving machines are invented, the greater is the pressure exercised by big industry on wages, which, as we have seen, sink to their minimum and therewith render the condition of the proletariat increasingly unbearable. The growing dissatisfaction of the proletariat thus joins with its rising power to prepare a proletarian social revolution.

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What were the further consequences of the industrial revolution?

Big industry created in the steam engine, and other machines, the means of endlessly expanding industrial production, speeding it up, and cutting its costs. With production thus facilitated, the free

competition, which is necessarily bound up with big industry, assumed the most extreme forms; a multitude of capitalists invaded industry, and, in a short while, more was produced than was needed.

As a consequence, finished commodities could not be sold, and a so-called commercial crisis broke out. Factories had to be closed, their owners went bankrupt, and the workers were without bread. Deepest misery reigned everywhere.

After a time, the superfluous products were sold, the factories began to operate again, wages rose, and gradually business got better than ever.

But it was not long before too many commodities were again produced and a new crisis broke out, only to follow the same course as its predecessor.

Ever since the beginning of this (19th) century, the condition of industry has constantly fluctuated between periods of prosperity and periods of crisis; nearly every five to seven years, a fresh crisis has intervened, always with the greatest hardship for workers, and always accompanied by general revolutionary stirrings and the direct peril to the whole existing order of things.

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What follows from these periodic commercial crises?

First:

That, though big industry in its earliest stage created free competition, it has now outgrown free competition;

that, for big industry, competition and generally the individualistic organization of production have become a fetter which it must and will shatter;

that, so long as big industry remains on its present footing, it can be maintained only at the cost of general chaos every seven years, each time threatening the whole of civilization and not only plunging the proletarians into misery but also ruining large sections of the bourgeoisie;

hence, either that big industry must itself be given up, which is an absolute impossibility, or that it makes unavoidably necessary an entirely new organization of society in which production is no longer directed by mutually competing individual industrialists but rather by the whole society operating according to a definite plan and taking account of the needs of all.

Second: That big industry, and the limitless expansion of production which it makes possible, bring within the range of feasibility a social order in which so much is produced that every member of society will be in a position to exercise and develop all his powers and faculties in complete freedom.

It thus appears that the very qualities of big industry which, in our present-day society, produce misery and crises are those which, in a different form of society, will abolish this misery and these catastrophic depressions.

We see with the greatest clarity:

(i) That all these evils are from now on to be ascribed solely to a social order which no longer corresponds to the requirements of the real situation; and

(ii) That it is possible, through a new social order, to do away with these evils altogether.

(To be continued)

Inspiring peasants' march organised by West Bengal AIKKMS

The All India Krishak Khetmajdoor Sangathan (AIKKMS), West Bengal State Committee, organized an impressive peasants' march that culminated in Kolkata on 2 March. It spread the spirit of organized conscious peasants' movement through the length and breadth of the state. The March commenced from five spots – Jalpaiguri district in far off north Bengal, Purba and Paschim Medinipur districts as well as North and South 24 Parganas districts in the south Bengal and after covering a few hundred kilometres converged at Ramlila Park in central Kolkata where a meeting was held. The marchers on their way to Kolkata were joined by more and more peasants. They all were greeted by common peasants and people and were helped with food, water and shelter at night. The inspiration was reciprocal as it created a spirit to further develop peasants' movements.

The poor peasant community, small and marginal peasants as well as the agricultural labourers who are in constant peril for lack of remunerative support price for their hard toiled produces starting from rice, paddy, jute, pulses to vegetables and betel leaf, as also

for ever-soaring prices of fertilizer, pesticide, seeds and diesel. The march raised fervent slogans against the BJP-led central government because it is its pro-capitalist policies that are bringing devastation in the life of the farmers. The Peasants' March also condemned the TMC led West Bengal government whose policies notwithstanding all pro-farmer verbiage are no different to the policies of the central government. As in the other parts of the country, West Bengal too is witnessing spurt in suicides by the hapless peasants. The marching peasants also demanded unconditional waiver of loans for the poor, marginal and middle farmers, round the year work for agricultural workers, measures to permanently solve the problems of flood and drought, ensuring purchase of jute at appropriate price by the government agency, stopping hoarding, black-marketing and manipulation of prices and dismantling the corrupt nexus which is not just dominating but controlling the procurement system. The March raised strong slogans against highly ill-motivated NRC-NPR as well as CAA.

The huge meeting at Ramlila Park was presided over by

Comrade Seikh Khoda Box, State President, AIKKMS. The Guest-in-Chief was Comrade Chandidas Bhattacharya, Central Committee member and West Bengal State Secretary of the SUCI(C). Other speakers were Comrade Shankar Ghosh, Central Committee member of the SUCI(C) and all-India Secretary, AIKKMS and Comrade Panchanan Pradhan, West Bengal State Secretary, AIKKMS. All of them elaborated on various aspects of economic-political-cultural oppression of the peasantry. Also present on the dais was Comrade Raghunath Das, peasant leader from Odisha and member of the All India Committee of the AIKKMS. In his inspiring speech, Comrade Chandidas Bhattacharya

while briefly dwelling on the cause behind the wretchedness of the peasants also called upon them to build up mighty movements against the heinous design of the RSS-BJP to divide the country on communal line aimed at disrupting the struggling unity of the toiling masses including the farmers. He explained why emancipation from all misery and penury is impossible without overthrowing the capitalism and establishing socialism by means of developing all-out struggle based on higher ideology and morality of Marxism-Leninism-Shibdas Ghosh Thought. Successfully culminating the peasants' march thousands of peasants went back to their own districts with the pledge to spread peasants' movement far and wide.



AIKKMS rally in Kolkata on 2 March 2020

On expulsion of some leaders and activists from the BASAD (Marxist) Comrade Mubinul Haider Chowdhury at a Press Conference in Dhaka

[At a Press Conference held on 25 February 2020 at the Abdus Salam Milanayatan of National Press Club, Dhaka, Bangladesh, Comrade Mubinul Haider Chowdhury, General Secretary, BASAD (Marxist) deliberated at length on the current situation developed in the Party. Here in India also, many people are eager to know the truth. So we publish the gist of his deliberations in the aforesaid press conference. — Editorial Board. P Era]

Journalist friends,

The Press Conference today is convened to inform the people of this country, including its leftist political circles, certain important organizational issues of our Party Bangladesh Samajtrantik Dal (Marxist). By this time, you must have come to know from different sources that Comrade Shuvrangshu Chakraborty, Member, Central Executive Committee of our Party and 16 members of the Centrally Selected Forum have been expelled from the Party on grounds of their maintaining stands against the fundamental principles of the Party and of recurrently breaching organizational discipline.

Since foundation, our Party BASAD (Marxist) has been carrying on relentless struggle to develop itself into a revolutionary working class party based on

Marxism-Leninism- Comrade Shibdas Ghosh Thought, so that the Party is able to lead the struggle for establishing socialism in the country by overthrowing the exploitative capitalist socio-economic system prevailing here. Right now, we, as a member of the left-democratic alliance, are trying to develop united mass movements against the misrule of the Awami League and on the burning problems and crises in the life of common people. It is not an easy task to fight against the fascistic autocracy prevailing in the country today. Our Party workers are courageously and determinedly rising equal to this task in different parts of the country. We are still small in strength and power. But we firmly hold that if we can follow the right path, we will be able to play the desired role of developing people's power in course of

sustained mass movements.

In a meeting of the Central Executive Committee of the Party held on 16 February, 16 members of the Forum were expelled and Comrade Shuvrangshu was served with a show-cause notice. Comrade Chakraborty did not respond to the notice. Rather, during this period, he along with the 16 expelled leaders and some other disgruntled elements, went on carrying out their own separate activities at different places in the name of BASAD (Marxist) and are venting out their views to the media. This obviously has created some confusion among the people. Despite being one of the central leaders, Comrade Shubhrangshu Chakraborty, turning into a victim of resentment arising out of his personal differences with the Party on ideological issues, has been expressing his views at different levels of the Party as well as in informal discussions for the last 3 years. He also had been contradicting virtually every single decision of the Party. Criticising the Party hither and thither, sharing matters discussed at the higher

Party bodies with lower level Party bodies, undertaking campaign against the Party leadership among the new recruits, holding meeting secretly without intimating the leadership – such are the kinds of unwarranted acts he, along with some other disgruntled elements within the Party, had been carrying on. During the last few months he and his few associates had started to say that neither the BASAD (Marxist) nor the erstwhile BASAD-O, has really grown into a party. They consider BASAD (Marxist) Party as nothing but a conglomerate of individuals with a radical petty-bourgeois class character. In other words they hold that BASAD (Marxist) is a petty-bourgeois fraction. Its members, meaning we who are in the Party, have emotional attachment with teachings of Comrade Shibdas Ghosh and hence propagated the same among people, but never did we practise those teachings in our life, they alleged. So they proposed to 'start afresh' the task of Party building by dissolving the entire structure of the Party including the

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The Full Truth is Not Revealed

Union HRD minister, a proud father of three daughters well-established in their respective fields of choice, has penned a write-up on “access to education for girls” and how it is “building a new India” (Times of India 8 March 2020) on International Women’s Day. Citing the instance of his accomplished daughters he has proclaimed, “HRD ministry is playing a pivotal role in providing equal opportunities to women and better access to education...” He also quoted finance minister (FM) Nirmala Sitharaman having stated in her budget speech “Gross enrolment ratio of girls across all levels of education is higher than boys.” The FM was voluble in boasting that such has been due to the outcome of various government sponsored

schemes like sanctioning several thousands of Kasturba Gandhi Balika Vidyalayas ; allotting crores of rupees for granting incentives to 30,000 girls of school age, “Udaan” scheme for girl students of classes XI and XII to help them prepare for admission to premier engineering colleges, running 16 universities exclusively for female students most of whom get admission in IITs and NITs, etc.

However, flaunting these as ‘significant achievements’ of the government on the occasion of the Women’s day, seems to be nothing but half-truths, as other news on the same occasion highlight how women are still debarred from jobs and positions at the more responsible of the professions . Why else do we not find many

women making it up to those arenas which would do a justice to their high education and skill they are equipping themselves with? Do women have access to all the different industrial sectors which have been monopolized by men all the time? Are they not allotted certain specific genres despite their excellence and skill? Why is it so?

The answer can be found out if we examine the entire socio-cultural ambience in our society. Society, to say the least, is rife with the grossly regressive attitude towards women that delegates an inferior and subjugated position to them, be it at home or at the workplace. All sorts of crimes perpetrated against women speak volumes to confirm this. Is not the ‘Nirbhaya’ incident even now all too

vivid in our memory- what with all the furore over the postponement of the punishment of the culprits still going on! No less glaringly agonizing is the ever-piling records of brutal rape, gang-rape and murder of the hapless victims. But then again, it is not simply the question of atrocities and assault on women to be reckoned with. When the lawyer defending the accused in the Nirbhaya case asserts without compunction –had his own daughter gone out with her boyfriend he would have burned her, or the police resorted to character assassination of the Hyderabad victim of rape and murder — we are reminded it is not just those acts of violence but something that lurks behind them.

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Press Conference in Dhaka

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Central Executive Committee. It means, they denied the very existence of the Party. They further maintain that the inner party ideological struggle in the undivided BASAD that took place in 2013 was a mere conflict of various groups.

In the last one year Comrade Shuvrangshu Chakraborty frequently changed his views. Once he said that ‘petty-bourgeois style of work’ exists inside the Party. Then he found that petty-bourgeois trends were rising or even have become dominant. Lastly he had come to the conclusion that the Party is no longer a working class party and it is a petty-bourgeois party. Do such activities represent any ideological struggle or are part and parcel of anti-Party activities and groupism?

During debates in two meetings of the Central Executive Committee, all the six members other than Comrade Shuvrangshu Chakraborty requested him to rectify his incorrect views. But he refused. Later, when he was asked to present his opinions at broader party houses, the majority of members of the Central Executive Committee, Extended Forum and Selected Forum rejected his views.

In the meantime, we found that Comrade Shuvrangshu Chakraborty and his associates met the Press and even organized open public meetings in some districts to air their views. On the ground of such anti-party stand and activities, the Central Executive Committee had no option but to expel the 16 Forum members in a meeting on 16 February and to

expel Comrade Shuvrangshu Chakraborty in another meeting on 23 February. To our surprise, we found that even after being expelled, they continued using the name, banner and identity of the Party which they had termed as a petty-bourgeois one.

Friends, personal resentment and dissatisfaction of Comrade Subhrangshu Chakraborty was intimately mingled with his criticism of the Party. Initially, we really wanted to politically analyse his viewpoints. Time and often we discussed among ourselves on a number of shortcomings of our Party in different forums of the Party. But, we noted that he repeatedly changed his positions during the political discussions. In a guideline adopted in the Party in 2017, it was held that it would be wrong to decide prematurely as to ‘who would succeed Haiderbhai’. It could be decided only based on collective opinion and relative position of the leaders in the struggle for identification with the revolution, class and Party. Painful though, it was true that Comrade Shuvrangshu Chakraborty could not accept this Party guideline. In personal talks as well as in different forums he expressed his dissatisfaction, adding that there had been instances of deciding upon a successor in the leadership of a Communist party in the history of World Communist Movement. After the leading members of the Central Executive Committee pointed the incorrectness of his views, he opposed the decision on forming, as a part of the struggle for leading a collective life,

a Party- mess for the leaders and cadres. Alongside, he concluded that the Central Executive Committee had become defunct and demanded a convention afresh and gave vent to his lack of confidence on the central leaders of the Party. Such breach of Party discipline, venting opposition to the Party leadership in the open by an important leader of the Party of his rank, unquestionably challenged the entire process of conducting the Party along Marxist line.

Since then Comrade Chakraborty and his followers sought to establish the necessity to dissolve the Central Executive Committee, carried out negative campaign even on ticklish issues, and even did not deter from unleashing slanderous campaign against Comrade Mubinnul Haider Chowdhury. When in March 2019 in the Centrally Selected Forum, the members started raising questions, referring to these views of Comrade Chakraborty and his followers, he replied saying that ‘petty-bourgeois trends are increasing or becoming dominant, but the Party is still not a petty-bourgeois one’. Thereafter, suddenly in the last few months and without any discussion with the Central Executive Committee he has started communicating to the lower level bodies, that ‘BASAD(Marxist) is a radical petty-bourgeois fraction’. It was not difficult to make out that his frequent shifting of position and allied activities were fraught with ulterior motive. Taking advantage of inadequate theoretical understanding of some of the Party activists and the confusions spread among them, Comrade Chakraborty and his associates built up a coterie inside the Party and had been obstructing

the process of smooth conduction of Party activities. In sequel to these, for the purpose of rescuing the Party from their clutches, there was no way left other than expelling them.

It is indeed an uphill and arduous task to build up a genuine communist party and guide it through particularly at this point of history when self-centrism, individualism, consumerism and such other vices are eating into the very vitals of life and society as well as culture. The road before us is never without crisis; but this is the only correct path. It is this conviction which we are moving on with. In course of our strides, we have to combat many kinds of crisis. Even amidst all these, a band of whole-timer political cadres have been reared in our Party, who have dedicated their life for the cause of the struggle for bringing about change in society. True, we will have to disassociate with the leaders and cadres whom we could not but expel and that would bring about organizational loss to a certain extent. But this tragic incident has left back several lessons for us on ideological-organizational and cultural issues. Taking those into cognizance, our leaders and cadres would continue their struggle to play their due roles in the fight for emancipation of the people – this is the pledge we would like to reiterate firmly to the exploited-oppressed people of the country. Side by side we call upon people to extend all sorts of help and assistance to our Party BASAD (Marxist) with a view to strengthening the democratic movements and the struggle for emancipation of exploited people of the country.

Remembered Great Karl Marx and Joseph Stalin



Comrade Saumen Basu, Member, Polit Bureau, SUCI(C), paying floral tribute to great Marx at the Party's central office in Kolkata on 14 March in commemoration of his 137th Memorial Day.



Comrade Asit Bhattacharyya, veteran member, Polit Bureau, SUCI(C), offering revolutionary tribute to great Stalin at the Party's central office in Kolkata on 5 March on the occasion of observance of his 68th Memorial Day with due honour and humility.

Release Dr. Kafeel Khan, renowned humanist doctor and social activist, immediately and unconditionally

Right to protest and right to opinion are recognized as fundamental democratic rights. But in UP and particularly Yogi Adityanath-ruled UP, these are nothing but acts of sedition. In the night of 10 August 2017, piped liquid oxygen ran out at the government-run BRD Medical College and Hospital in Gorakhpur, UP. This hospital receives thousands of patients including children especially in 'encephalitis season' which begins annually around August. The hospital swells with patients not just from Uttar Pradesh but also Bihar and Nepal. This absence of oxygen support put a few hundreds of ailing children in critical condition. Dr Kafeel Khan, a renowned paediatrician attached with the hospital was off-duty on the day. But hearing the alarming news, he rushed to the hospital and with utmost and arduous effort could manage to procure almost 500 oxygen cylinders by paying from his own pocket and made every effort to save the suffering children. But despite all efforts of his and his colleagues, 70 children died. It came to be known later that over 30 letters written to the authorities at the BRD Medical College and the government of UP, alerting them to the fact that the budget had not been cleared for months and pending payments to the oxygen supplier had mounted to Rs 63 lakhs. Reason for such inordinate delay is known to the government only. Chief minister Adityanath had, in fact, visited the hospital just a day before the tragedy, on 9 August 2017. By then, the hospital staff had already been

sent a legal notice by the oxygen supplier, demanding their payments, failing which, they said that service would be discontinued. Yet the government refrained from redressing the situation. So, the supplier stopped supply of oxygen leaving the doctors and the parents of the children suffering from encephalitis floundering and the tragedy occurred. Visibly furious over the way Dr Khan's frantic endeavour exposed the entire sordid state of affairs and criminal negligence on the part of the government, Adityanath targeted Dr Khan and suspended him on charges of dereliction of duty making a false claim that the children died of natural causes and not because of shortage of oxygen. Later Dr. Khan was framed in a non-bailable charge and sent to jail. But after 10 months, he had to be released as the Court found all the charges to be unfounded. Yet, the Adityanath government did not withdraw the suspension. But undeterred and undaunted, Dr. Khan carried on discharging his social and moral responsibilities of providing medical care to suffering children as and where he could, braving all odds including life threat to him and his family members by the ruling quarters.

Dr. Khan has been conducting numerous relief work for the underprivileged people of our country, has written medical textbooks and distributed them freely to medical students. The governmental committee which probed the case of so called medical negligence against him also

appreciated his devoted service and opined that his service must be rewarded. He even rushed to Muzaffarpur when there was an outbreak of encephalitis there as well as took every trouble to travel to flood-affected areas of Assam for providing treatment to children. Not limiting himself within the boundary of medicine, he has also campaigned for democratic rights of the people taking up many burning problems of common people of the country. Even in a meeting in Kolkata he told that it is not the fact that I was victimised as I am a Muslim...anybody who will protest against any injustice will be victimised in this way. He tells Muslim people not to go by their religious identity but consider themselves as democratic Indians. When he, like all other democratic-minded conscientious true patriotic persons voiced his protest against NRC and CAA at Aligarh University, he was arrested again by the UP police under National Security Act on 14 February 2020 and sent to jail custody. As alleged by his wife, he is being tortured in the jail and even not served food for days together. She also has expressed apprehension that Dr Khan may be killed in custody. It seems evident that the BJP-led UP government is trying to take revenge against him as well as seeking to cover up their criminal negligence in providing bare life-saving devices to a hospital. Every right-thinking person as well as the medical fraternity are raising voice against such cruel and inhuman act by the UP government and demanding his immediate and unconditional release.

Half truths carry greater danger

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It is the very attitude, the misogynistic approach which leads to objectifying women and considering women as inferior beings to be subjugated to the dominance of patriarchal society. This again leads us to question the very atmosphere in our social structure starting with the family itself. Psychologists, social activists, and all those who probe into this matter pose today these questions before socially conscious parents: Do they delegate the same importance to their female child as their male one? Do they set the same code and norms of behaviour for both the girl and the boy at par, or do they discriminate among the two and consequently the male child is apt to consider himself to be 'manly'-someone superior to his siblings that are girls? In such cases, it is only natural that the girls consider this to be just normal and bear such thought all through her life. If a boy, as he grows up finds his mother humiliated, he in all possibility will fail to regard women with honour and dignity that is due to them. The boy child has to be taught that the difference between him and his sister is a biological one and on questions of right and honour both are to be treated alike. Only if such an ambience of equal and dignified approach is nurtured at home as well as out of it and more so it is carried on as an all-out cultural and ethical movement in the larger sphere of society, then only can the plight of women really start to change for the better.

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