

Proletarian Era

Supreme Court judgment is virtually a supreme denial of justice ignoring all norms of law and prescripts of jurisprudence and ethics—SUCI(C)

Commenting on the recent judgment of the Supreme Court on Ram Mandir-Babri Masjid dispute Comrade Provash Ghosh, General Secretary of the SUCI (Communist) in a statement issued on 10 November 2019 said :

For correct judgment of any act, including the recent verdict of Supreme Court on Mandir and Masjid dispute, it is essential to judge the facts dispassionately following a historical, scientific and rational outlook.

Before arriving at any conclusion, some questions are to be seriously examined.

1. It was Maharshi Valmiki, a legendary versewriter of ancient times who introduced Ram as an incarnation of god in his works. It is said that the story was composed long before the birth of Ram and it mentioned the

place of birth of Ram inside the palace of Raja Dasaratha at Ayodhya, not at the site where Babri Masjid was constructed later on.

2. Babri Masjid was constructed in the year 1528. At that time nobody raised any objection claiming that it was the birthplace of Ram. Even poet Tulsidas, who composed *Ram Charitmanas* in the year 1574-75 and made Ram popular among the Hindus did not mention at all that the Masjid was constructed at the birthplace of Ram.

3. All the revered exponents of Hindu religion like Chaitanya, Ramakrishna and Vivekananda never raised the point that a Masjid was built at the birthplace of Ram. Vivekananda even questioned the

authenticity of Ram as a historical character.

4. After more than three hundred year old unchallenged existence of Babri Masjid, during the British rule in 1885 some Hindu priests raised a dispute in this regard. But they did not furnish any concrete and substantial evidence to prove their point. But the British imperialist rulers encouraged raising of the dispute to drive a wedge between the Hindus and the Muslims in the aftermath of the Sepoy Mutiny.

5. Ramlala was placed secretly in the darkness of night in the precincts of Masjid in the year 1949 to stop offering *Namaz* there. To win over Hindu votes, Congress leader Rajiv Gandhi opened the back door of the

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November Revolution shines for ever, leaves lessons for oppressed people's movement

Across its centenary the historic November Revolution which heralded a new civilization remains as the ever-glowing beacon for emancipation of exploited people. The world still recalls with great reverence how its architect, the great leader of the proletariat Comrade Lenin and the Bolshevik Party he led, guided the working class of Russia with the peasants and other toiling masses of the country as its allies with firmness, innovative and revolutionary audacity to astound the world. The ten days — from 7 to 17 November 1917—shook the entire world which

the reactionaries, the bourgeoisie, the monarchs or the feudal landlords had been ruling over for centuries. They were shell-shocked to see their counterpart in Russia dethroned by the so-called ignorant workers, peasants, illiterate toilers, who, they had hitherto thought were nasty crumbs of society, living simply to be exploited and oppressed by them and their henchmen with the help of coercive state machinery they possessed. With wide eyes they found that this entire mass of exploited and oppressed people rose up under

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On the occasion of 102nd Anniversary of the historic November Revolution, as a part of the observance by the SUCI (C) with great enthusiasm all over the country, on 7 November morning Comrade Saumen Basu, Member, Polit Bureau, SUCI (C) paid Red Salute to the great leader Comrade Lenin, the architect of the November Revolution and the great leader Comrade Stalin, the defender of the Revolution, at the Central Office of the Party in Kolkata. Also present were other Central Committee and West Bengal State Committee leaders.

Massive surge of people on streets of Kolkata



People from the southern districts of West Bengal flooded the streets of Kolkata for a March to Nabanna (State government Headquarter) on 13 November 2019 on an 11-point charter of demands including reintroduction of Pass-Fail system from class I, ban on liquor and drugs, jobs to all, reduction of power-tariff, etc., and repeal of NRC. While a delegation met the State Education minister to hand over the charter of demands, another deputation met the state Governor against the NRC. A similar March of people from the northern districts of the state was also organized in Siliguri and a deputation went to Uttarkanya. [Siliguri Photo on page 5]

November Revolution**Russian Revolution released a tremendous force of people's revolutionary struggle***Contd. from page 1*

the leadership of the Communist Party of Soviet Union (Bolsheviks), reared and steered by great Lenin, having been transformed into a mighty power, ideologically fortified with the noble scientific ideology of Marxism-Leninism, firmly bound into steel-strong organizations down to the grass-roots level of the Soviets of workers-peasants and other sections of toiling people and imbued with the revolutionary culture that pulled them above self to stand unwavering for the revolutionary struggle, for the revolutionary party calling for insurrection. The shrewd and cunning of the reactionaries got it right to guess wherein lay the root of this gigantic people's power and their massive upheaval which signalled crumbling of capitalist-imperialist empire. So all along they unleashed relentless slanderous tirade against the architects of the revolution, the great leaders, first Lenin and then, after his death, Stalin, his worthy disciple and continuer. All along the bourgeoisie and its bootlickers trained their guns against the revolutionary ideology of Marxism-Leninism which great Lenin and then great Stalin brought into the concrete practice of accomplishing a revolutionary task of overthrowing a powerful oppressive state power. But even with all their resources world capitalism possessed and with

incessant spewing of venom against the first socialist state in the world, they could not erase this enormous creation of people's power, correctly led and properly organized. The November Revolution shines in human history with all its brightness having ushered in a new era on this land of earth, the era of proletarian revolution standing on the edifice of Marxism-Leninism and proletarian internationalism. It thus did not end within the national bounds of Russia alone. It released a tremendous force of people's revolutionary struggle, notwithstanding its different concrete forms in this or that country. The imperialist-capitalist rulers took utmost pains to crush this glorious instance of human endeavour. They attempted assassination, albeit in vain, of its architects, the great leaders, first Lenin and then Stalin. Ferociously they pounced upon the new-born state to wipe it out from the surface of this earth. Nazi Germany led the attack, the other Anglo-American-French imperialists from behind their cloak of anti-fascist allies of the USSR waited in the wings to see the fascists annihilating the USSR. But again, the people armed with Marxism-Leninism and under the brilliant leadership of Stalin, defended the USSR, their own creation, even after losing around twenty-five millions of their countrymen

at the hands of the fascists. The USSR not just continued to exist. In the victory celebration even the allied imperialist powers were forced to hand over the Sword of Honour to the great leader Joseph Stalin for saving the world from the fascist axis of Germany-Italy-Japan. In just three decades, notwithstanding all attacks from within and outside by the capitalist-imperialist forces, the USSR became the second most powerful country in the world and the leader of the mighty world socialist camp, encompassing nearly a third of this globe, as well as the beacon to the multitudes of colonial countries fighting for their independence from imperialist clutches. The freedom-loving people, the exploited masses of the world could recall that it was the November Revolution led by Lenin that initiated the process, giving a concrete shape to the inexorable law of social changes which pointed at scientifically law-governed transition from capitalism to communism via intermediary phase of socialism that the great leaders like Marx and Engels had already envisaged and made mankind acquainted with.

It is true that after the demise of Stalin, the rise of modern revisionism in the USSR and then in the international communist movement eroded increasingly the historic achievements from within, helping the imperialists-capitalists to succeed in orchestrating counter-revolution to cause setback, albeit temporarily, of the onward march of international communist movement. Though capitalist counter-revolution gripped one socialist country after another and dismantled the socialist camp, the genuine revolutionaries could not forget the warnings sounded time and again by the great architects of the November Revolution themselves that unless there is steadfast pursuit of the teachings of Marxism-Leninism, in addition to which Comrade Shibdas Ghosh also cautioned: 'continuous development and enrichment of Marxian science in the context of newer problems emerging', the defeated bourgeoisie would succeed in staging a comeback through counter-revolution in socialism. But this capitalist counter-revolution propelled by the defeated bourgeoisie from within and aided and abetted by imperialist conspiracy from outside, can in no way dilute the great achievements of the exploited people in accomplishing the historic November revolution, founding of the first socialist state of the world with all its great achievements, and the growth of the socialist camp along with liberation of the erstwhile colonies of Asia-Africa-Latin America. Certainly the absence of the socialist camp, has made the imperialists-capitalists led by the war-monger US imperialists infinitely more aggressive, cruel, arrogant and fiendish in their attempts throughout the world to expand their spheres of influence and keep the whole world under their feet. The entire Middle-East and various parts of Africa and Latin America bear eloquent testimony to that. But these have not been able to reverse the inexorable law of social changes. It goes on operating silently. The world capitalist-imperialist system has not only become decadent and moribund but

*Contd. on page 6***Supreme Court judgment is virtually a supreme denial of justice***Contd. from page 1*

- Masjid for Ram Pujan in the year 1986. To counter it and establish absolute control over Hindu vote, the BJP-Sangh Parivar first started Ram *Rath Yatra* inflaming communal riots and thereafter destroyed Babri Masjid, a historical monument.
- There are differences among the archaeologists over the findings in regard to archaeological past of present Ayodhya. Even if one accepts the particular findings and interpretation of ASI (Archaeological Survey of India) which the Supreme Court has stated to have relied upon in pronouncing the verdict, it would not be proved that the Masjid, as alleged, was built on the birthplace of Ram. Moreover, in ancient time, there were many structures here and there. These are all now under the ground. Sometimes, during excavations, some of these are discovered and then differing archaeological interpretations are put forth about them. There are evidences that even many Buddhist temples and stupas were destroyed and replaced by Hindu temples. Will it be justified if there is a claim that all these Hindu temples should be demolished now and replaced by Buddhist temples?
 - Though the Supreme Court criticized installation of Ramlala in 1949 and the demolition of Babri Masjid in 1992 as illegal acts and accepted that Babri Masjid was

not built up by destroying the said temple and also admitted "scriptural interpretations are susceptible to a multitude of inferences," it strangely concluded that, "once the court has intrinsic material to accept that the faith or the belief is genuine and not a pretence, it must defer to the belief of the worshiper," ('defer to' means allow or agree to). On that basis, it gave the ruling that the entire disputed land be handed over to a Trust to be constituted for construction of Ram temple and the Muslims be given five acres for building a mosque. It seems it is a reward to the Sangh Parivar and a show of pity to the minority community.

Naturally this verdict has made BJP and Sangh Parivar jubilant as they could find out a judicial justification for their criminal act of destroying a historical monument. But it has caused serious concern and agony among the democratic, secular minded, saner section of the people of the country and created doubt about the neutrality and impartiality of the judiciary.

We also consider that the verdict of the Supreme Court is virtually a supreme denial of justice ignoring all norms of law and prescripts of jurisprudence and ethics. So far, nowhere in the history of democratic jurisprudence has religious faith been placed above law and historical evidence. Accordingly this has created a far reaching serious precedent for stimulating religious jingoism.

Science of Marxism is the Scientific Dialectical Methodology

[From Comrade Shibdas Ghosh Thought on the occasion of 102nd anniversary of November Revolution]

“The science of Marxism-Leninism comes out to be the correct, scientific methodology of analysis — the dialectical, materialist process of thinking. Mastering it does not depend simply on the intellectual faculty, intellectual ability of an individual. Rather, how an individual’s intelligence and intellectual faculty gets patterned, that is, what shape would these take depends on the particular individual’s thought process. Take the example of the world communist movement. Those who were adherents to the views of Trotsky, Bukharin or others of their camp, or who were staunch supporters of Khrushchev subsequently, they quite easily believed and asserted that Stalin had done irreparable harm to the Soviet Union. They even said that Stalin was the devil in person. On the other hand, the adherents of the Third International, with their unwavering trust in and allegiance to the Lenin-Stalin-Mao leadership, held such a firm belief concerning the issues of the conspiratorial activities of Trotsky, and about the irreparable damage caused to socialism by the modern revisionists under Khrushchev, that they regarded this to be above scrutiny. Yet you see, the adherents of both the camps claim that they believe in Marxism-Leninism and proletarian internationalism. Both these sides, you see, call themselves communists and are in general within the orbit of the communist movement. But the outlook and opinion of both on such important and fundamental issues are diametrically opposite. How does it all happen?”

“In our country, too, you know, many leaders and workers of the CPI, CPI(M) or other parties believe heart and soul that the politics of our party, the SUCI*, is creating rift in the united left movement to the advantage of the Congress. On the other hand, there are many ordinary workers even in our party whose conviction about the true revolutionary character of the SUCI cannot be shaken by leaders of any other party.

“So, the method of thinking is very important here. This is what defines the limits of freedom of thinking of an individual. Whatever may be the talent or genius of an individual, it must be remembered

* Later named SUCI(C)

that his freedom is not limitless. He does not think or act at will; he can never do so. Everyone presumes that surely he has freedom of thinking, that he has a free mind. It is true that the human mind has freedom, but that freedom is not limitless, it is relative. Even freedom of the mind has its limits. These limits arise from two sides. One is the concrete surroundings. The other is the method of thinking, that is, the process through which one’s mode of thinking has developed, in a manner known or unknown to one — that process limits freedom of one’s mind or thinking. This is why each of us understands Marxism-Leninism differently and also expresses it differently. Many in the society consider Marxism correct and talk about Marxism in their own way. Many consider that since they have read all Marxist classics, so they know all about it. Their thinking is like this — they have had no difficulty in knowing Marxism thus, so there is no inadequacy or shortcoming in its understanding. If those who think like this, start a discussion on Marxism among themselves, it will be seen that on some point maybe their analyses tally for the first two lines but the third line, say, will show that there is no unanimity among them. But all of them think they know Marxism. Clearly, what one feels is not the real issue that matters, by that factor; the crux of the problem cannot be grasped. This is where the question of real understanding of Marxism-Leninism comes in.

“Now, about real understanding of Marxism-Leninism — what does it mean? What do we understand by this ‘real’? From a logical discussion, one can find that its true meaning is the real understanding of the correct scientific method of analysis, that is, scientific dialectical method of analysis. Leaving out this correct method of analysis, if something appears ‘real’ and correct when discussing a point, and even if unity exists over it, nothing is gained thereby. What appears real and correct today may turn out to be erroneous in the light of an incident the very next day. So, what is achieved thus is only a temporary unity — what is called arriving at a general consensus. This can, however, happen even in the instance of two people having diametrically opposite processes of thinking. Even such people do often

arrive at apparent, superficial, general agreement on many an issue. Even people who are at diametrically opposite poles of philosophical outlook do get united on a common issue on the basis of a generally agreed upon way of thinking and work together. Otherwise, how are united fronts of different parties and forces possible? The basic understanding of united front politics is to work out a broad unity on some general issues. But whether a party is genuinely Marx-ist-Leninist or not cannot be judged by this yardstick. When we try to understand whether a party is genuinely Marx-ist-Leninist or not, whether its

realization of Marxism-Leninism is correct or not, then it becomes very important to understand the character of its methodology of analysis and thought process — whether these are in consonance with Marxism-Leninism or not. But this point has not been clinched in the Marxist-Leninist movement of our country. At first, there was only the CPI. Then it split to give rise to the CPI(M), which again split further on to give birth to the CPI(ML). The CPI(ML) is, of course, undergoing rapid splits again and again. What is the understanding of Marxism-Leninism of the CPI and the CPI(M), the two parties created from the split of the original CPI, which went in our country under the label of Marxism-Leninism and became big parties basing themselves on the recognition by the international communist movement and by capitalizing on its glory? No one is going into this crucial aspect. When examining their political resolutions and conclusions, at every step we find that except on some minor issues, their main analyses, their political stand have all through been totally incorrect. If we examine any fundamental issue like the economic system of India, the country’s state system, stage of revolution, or the concept of the international communist leadership, it can be seen that the theories, analyses and stands of both the CPI and the CPI(M) are all wrong on these issues.

“In any case, I wish to draw your attention to a point even more basic. For, what is meant by correct



Marxist-Leninist revolution-ary theory is not just correct determination of the stage of revolution in a general way, although that is very important, no doubt. To a party that has to work among the people on the basis of a revolutionary programme, a party which has to organize the masses and draw them into movements against the state, the questions of the character of the state, the stage of revolution, and which classes have to combine to dislodge which class from state power are all very important and major questions. Without these, a political movement cannot get a firm footing on the soil. These together constitute the concretized form of revolutionary theory guiding a political movement. But my question is whether we can say that the theories of the two parties have become identical simply because their stands are identical on these issues? Some might say that it is so. But I don’t think so. This alone does not constitute identity. For instance, we, the SUCI say that India is a capitalist country and the revolution here will be anti-capitalist socialist revolution under the leadership of the working class. The RSP, the Workers’ Party and the RCPI, too, say the same thing in this country. Even some individuals we will encounter here who pride themselves on their theoretical knowledge and when questioned, they too would reply: ‘The Indian state is a capitalist state. The bourgeoisie is in the state power here. They would be overthrown by

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Comrade Shibdas Ghosh Thought

Real understanding of Marxism-Leninism means real understanding of the correct scientific dialectical method of analysis

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the workers-peasants-lower middle classes under the leadership of the proletariat. The revolution here would be anti-capitalist socialist revolution.' Can it ever be presumed therefrom that the basic stand and theory of the SUCI are identical with that of these parties and such people? No, we cannot say so. To come to a correct conclusion on all this, it has to be seen whether the method of analysis, the process of thinking, the understanding of the basic principles of Marxism-Leninism encompassing every sphere, collective thinking, collective leadership and its concretized expression – whether on all these fundamental issues and aspects the very basis of their thinking is one and the same as ours. In other words, whether the base from which their ideas, concepts and thinking about Marxism-Leninism arise is identical with that of ours.

What is correct understanding of Marxism-Leninism? What is correct understanding of Marxism-Leninism?

"This true understanding of Marxism-Leninism, that is, correct methodology of analysis cannot be acquired by learning by rote the works of Marx, Engels and Lenin. In Russia, too, many a pundit who tried to interpret the Russian society by quoting from Marx and Engels, failed to advance the Russian revolution. They, too, held that Marxism was not a dogma, but through their actual stand and activities they themselves reduced it to a dogma. In the perspective of his time, Marx thought that proletarian revolution would first come about in advanced capitalist countries. Observing the

then liberal environment in the bourgeois democratic system, Marx even said that revolution could be achieved through peaceful means in those countries. Many Marxist pundits in Russia tried to understand revolution by repeating those words of Marx. Lenin had to enter into an intense ideological struggle with them.

"It was Lenin who pointed out the difference between the present imperialist era and the era of Marx, and showed how, because of the difference, advanced capitalist countries would not be the nerve centre of revolution; the centre would shift to backward countries, the weakest links of the world-wide chain of imperialism, and there revolution would come about. Lenin also expounded theoretically that since the bourgeoisie were now getting more and more attached to militarism and bureaucracy and less attached to freedom and democracy in this era, revolution in every country henceforth was bound to be armed revolution. Apart from these, Lenin had to confront sharp differences and debates with Plekhanov, Trotsky, Kautsky and others on many fundamental issues like the character and form of imperialism, the question of organization of the communist party and its concept of democracy, the dictatorship of the proletariat, the role of the working class in the proletarian revolution and the role of the peasantry, and so forth. Why these controversies? We know that all of them knew the works of Marx and Engels by heart, why did the controversies arise even then? It is because a section considered the observations and conclusions of Marx and Engels alone to be the theory. But Lenin did not consider the observations only, or the conclusions Marx had arrived at in the perspective of their times, to be the theory of Marxism. He considered Marxism to be the science, the scientific methodology of analysis and reasoning by applying which Marx had arrived at the conclusions in his time. For example, seeing the liberal democratic environment in England, Marx had concluded that the proletarian revolution would be accomplished there peacefully and through democratic means. Subsequently, in the light of

the experience of the Paris Commune, Marx himself changed his idea in his treatise *Critique of the Gotha Programme*. The time difference between the two was not much. Marx had reached a certain conclusion before seeing the naked aggressive character of the bourgeois state. The experience of the Paris Commune corrected him. Today also those who are used to quoting Marx out of context and arguing that 'this particular observation of Marx has proved to be correct in history, but that particular remark has not' – are they really Marxists? They have not understood Marxism at all. Lenin grasped correctly that these are not Marxism. In this way, Marxism can be neither understood, nor applied.

"In the same way, whatever Lenin said in a specific context is not Leninism. The science applied by Lenin, the manner in which he did so and while doing so, the way he developed that science, that method of analysis, and on its basis determined the fundamental principles, those fundamental principles constitute the main basis, and that method of analysis is the essence of Leninism. Unless one can master it in this way, simply by memorizing Lenin's observations and parroting these, nothing at all is achieved; it merely is tantamount to copying blindly. Thus, the method guiding formation of the party during Lenin's time and in present-day India cannot be exactly similar, especially because the dangerous form that bourgeois individualism has assumed today was never like this during Lenin's time.

Current spate of bourgeois individualism the major problem

"In the present society, the main problem is not one of development of individuality. In the stage of full-scale bourgeois democratic revolution, that is, in the stage of revolution for establishment of the bourgeois social order by smashing feudalism, the spurring of the individuality based on the urge for individual freedom had been a necessity. But in an established bourgeois society where bourgeois rule has been established for decades and where the bourgeoisie, be it from advanced or from backward outlook, has been trying to operate some kind of democratic institutions, since that bourgeois society has become an integral part

of the international capitalist system, the same symptoms in the social sphere associated with the advanced bourgeois societies would appear in the social sphere even in countries which are relatively backward compared to advanced capitalist countries. Even in such a relatively backward bourgeois society, individualism has today become reduced to a privilege, like in advanced bourgeois societies. That is, the way an individual today thinks of, examines and demands his right to individual freedom – as the situation stands today, the question of fighting for and winning that right is no more like that. Attainment of individual freedom in the era of bourgeois revolution was a matter to be achieved by fighting against despotic rule, feudal stranglehold, religious bigotry and superstitious practices and feudalism. In that phase, this struggle for winning individual rights was complementary to the struggle for establishing a society based on bourgeois democratic concepts of ethics and morality. So, at the time, there was no question of individualism creating any major obstacle in the social movement. The sense of individuality did not appear as a powerful hindrance for democratic, patriotic and revolutionary movements. It might have created some problems here and there but those were no major hurdle for adoption of a social outlook – such individualism then was mainly confined to contradictions between individuals. But where class struggle has intensified in the established bourgeois system of today, in countries like the USA, UK, or France, the form individualism has taken – certain manifestation of which are visible even in India – shows that bourgeois individualism no longer upholds the slogan of revolution, it would discharge no responsibility in this regard. Instead of being an instrument to win rights, it has been reduced to a privilege – what can be said to be vile individualism. In the social environment, the influence of this ugly individualism is at work in every individual within society. Any communist party, its entire range of revolutionary activities and movements are not out of reach of this environment."

{From an address on 17 November 1971, under the same title : included in *Selected Works, IV, p.401-09*}

Privatization of the railways, danger before people of the country

Immediately after independence various heavy industries were established in India by the Union government from the public exchequer in the name of national reconstruction, but really in order to serve the interests of the Indian monopolists. But as Indian capitalism plunged deeper and deeper into crisis, the governments subservient to the ruling capitalist class started handing over profit-earning public sector undertakings to the capitalists so that they can fetch maximum profit out of these industries. In the last three decades they are even targeting privatization of basic infrastructural elements like the Indian railways, the largest government-run industry in India and life-line of Indian economy.

Since it was introduced in India in 1853 and developed thereafter as a well-knit and co-ordinated system of transport and communication, the Indian Railways played an important role even in the nation-building process helping develop a centralized market-based economy, centralized administration and rapid exchange and intercourse among the country's different regions. It revolutionized the process of development through its fast, safe, reliable, popular and widely accepted services playing vital role in sustaining economic growth of the country and as the chief mode of transport for passengers and freight traffic. Even today it acts as one of the means to bring people together from farthest corner of the country preserving unity and integrity by linking its remotest parts.

The Indian Railways was nationalized in 1951 to develop into the fourth largest railway network in the world by size and the biggest public sector undertaking in the country. In 1991 the then Finance Minister of the Congress government introduced the policy of liberalization of Indian economy by disinvestment of government-owned industries. As a part of that programme, in the plea of the betterment of Indian Railways, numerous committees and panels were created by the government with objective of complete disinvestment of Indian Railways. Prakash Tandon committee was the first such committee formed in 1994 in Congress regime. Based on Committee's recommendations railway's own catering system was transferred to IRCTC and a Container Corporation was formed for transport of goods. Since then

many services or departments, like offices, maintenance, repairing, cleaning services were privatized. The abolition of permanent posts and appointment of casual workers started. Then Rakesh Mohan Committee was formed in 2002 during the BJP regime. It recommended that the commercial role and the social role of railways need to be segregated. Based on it the part of railways which is directly connected with rail transport was termed as core and the other functions were termed as non-core. Many railway schools, hospitals, printing press, etc. were completely closed or outsourced. Seven production units were corporatized with a motive to privatize them. As the BJP gained more power in its second term, it stepped up the process. The Bibek Debroy Committee formed in 2015 during the BJP regime recommended sweeping changes: From encouraging private players to run trains to eliminating the Railway Budget altogether, decentralize its operations, focusing on core activities and keeping distance from the non-core activities (such as running hospitals and schools, catering, real estate development, including housing, construction and maintenance of infrastructure, manufacturing locomotives, coaches, wagons and their parts, running a police force, etc.). Almost all the railway schools have been closed. It has been decided that the general stores in the 17 railway zones, in each of which 3 to 4 thousand employees worked, will be closed. The 7 production units including the associated workshops are proposed to be 'hived off' to the 'Indian Railway Rolling Stock Company'. This is nothing but an attempt to hand over and outsource production to the private players killing our public sector's indigenous

manufacturing capacity. The majority of the large workshops have been handed over to private investors or closed. Selling of tickets has also been handed over to private investors and there is plan to hand over the rest to private persons. According to NITI Aayog CEO Amitabh Kant the Railway Ministry has decided to bring in private operators to run passenger trains and is also contemplating to take up as many as 150 trains in the first phase and the government is in the process of forming a task force to draw a blueprint for handing over operations of 50 railway stations to private operators in a "time-bound manner." It is reported that the government wants to hand over running of premier trains including the Rajdhani and Shatabdi express trains to private operators, for which tenders would be floated within four months. Country's first "private" train, the Tejas Express, has already started running on the Lucknow-New Delhi route. There are plans to hand over the railway enquiry system to private players. As the first phase, tender has been called inviting private operators for handing over the enquiry counters of nine railway stations in the Asansol division of Eastern Railway (*EiSamay*, Bengali daily, 26 October 2019).

As a result of privatization of the railways and outsourcing the number of employees has been drastically reduced from more than 22 lakh to about 12 lakh. It has started to retrench further about 3 lakh of railway employees, who have served for more than 30 years or have attained the age of 55 years. Orders also have been issued to retrench re-employed employees. There are about 2.5 lakh vacancies of non-gazetted staff in Railways. When country is facing the highest rate of

unemployment since independence, the privatization of the railways will only add fuel to the fire.

Even today the railways are carrying out social responsibilities, such as transportation in remote, underdeveloped regions, in non-profitable routes, etc. which will be stopped by the private players because their sole interest will be profit-making. Once privatized, train fares and freight for goods will be drastically increased and facilities given to senior citizens or physically challenged etc. would be curtailed. One can see the fare of the first "private" train, the Tejas Express, which is much higher compared to normal train fares. That is expected to be the case with other private trains carrying food-grains at low cost and relief materials free of cost. The facilities available to the railway employees as a result of long struggles will also be curtailed with privatization. Thus future of the railway industry, its employees and the people at large are at stake.

We know that the entire infrastructure of the railways such as the railway tracks; signaling system, buildings, platforms, etc., were developed from the public money-government's exchequer. Now monopolists will enjoy the fruits of it without making any investment. Present government has no moral right to hand over these public assets to private parties. This is totally against the interest of common public. It is the absence of strong trade union movements that the governments are able to carry out these policies of privatization without any hindrance. It must be recalled that the railway employees have the history of glorious trade union movements, like the historic 1974 strike. It is true such a historic movement was foiled because of the compromising role of the social democratic forces represented by parties like CPI, CPM and others despite best efforts to prevent it by our Party and unions affiliated to the AIUTUC. However, if the future of railways and their employees is to be saved, nothing other than a strong, sustained and united trade union movement under correct leadership can be the need of the hour to stop the privatization of Indian railways. And at the same time general people's support must be obtained by educating them about the dangers of these privatization moves of the Government.



March in Siliguri on 13 November 2019 on an 11-point charter of demands.

November Revolution**Outbreak of powerful people's movement globally — a silver lining***Contd. from page 2*

turned utterly corrupt and thoroughly reactionary, breeding severe economic crisis endemic of the system, the entire burden of which is squarely passed onto the toiling masses. Alongside economic crisis, with a recession, a stagnation which it cannot avert despite all its efforts crises in the superstructure—the political-social-cultural spheres—are also taking an ugly shape wreaking havoc in people's every sphere of life.

The inherent irreconcilable contradiction between labour and capital, between the exploiter and exploited classes goes on manifesting itself in one and every capitalist-imperialist country across the world and there are surging waves of people's protest against the escalating gruelling capitalist exploitation.

On the eve of the 102nd anniversary of November Revolution, people's movement make a significant comeback

In this background we stand today. We are on the eve of the 102nd anniversary of the November Revolution. The entire world is gripped by terrible all-out crisis of capitalism. The reactionary right-wing forces are dominating over so many countries. Yet a few years back, outbreak of powerful people's movement in the shape of the 'Occupy Wall Street' movement in the USA or the 'Arab Spring' movements in the Middle East- Northern Africa came up as a silver lining for the wretchedly exploited people of the capitalist world. In both the cases protesters even voiced slogans against the capitalist system. But all such powerful people's protests, much to the dismay of the struggling masses, fizzled out into painful quiescence. Why was it so? People's movements need a correct revolutionary leadership to take them to logical culmination. This was not there in either of these movements. Same was the case with the latest 'Yellow Vest Movement' which even raised slogans seeking downfall of capitalism. It originated in France and then spread in other European countries. Now, like the legendary Phoenix, people's power is starting to rise once more in the eruption of the people's movement with prospects and potentialities. This time it is coming particularly from two ends of the globe. At one end, there are the countries from Ecuador to Chile to Haiti and elsewhere in Latin America and Caribbean regions. At the other end, in Lebanon and Iraq, West Asian countries in the Middle East, hundreds of thousands of common people took to the streets crippling the countries. Everywhere mass protests rose to the height of uncontrollable wave of people's upheaval.

Ecuador, Chile, Haiti

In Ecuador it began with massive protest against exorbitant increase (120%) in fuel prices at the dictate of the International Monetary Fund. Severely oppressed indigenous tribal communities in the Amazon and the Andes rushed in huge masses to the capital Quito to be joined there by the trade union organizations, students, sections of intelligentsia and civil society members as well as common people including housewives. They

continued for twelve days braving all repressive measures from the government, losing twelve lives in police fire, even facing military wrath. The government had to temporarily shift the seat of government to a different city and ultimately annual fuel price hike on 14 October.

In Chile a 4 percent rise in mass transit (metro) fares triggered eruption of massive protests. In Santiago, the Chilean capital, when protesters fought barricade fight with the riot police on 18 October last, the government clamped emergency and sent tanks on the streets. But naked repression fell flat. According to official figures, 18 people were killed in a few days, hundreds wounded and at least 5,000 arrested along with reports of disappearances, torture of prisoners and sexual assaults against women detained in the protests. Despite those, about 424,000 people participated in 68 separate marches and demonstrations across the country on a single day of 23 October. There was a general strike the next day. On 26 October there was a more massive gathering with about a million participating.

Elsewhere in Latin America there were mass protests. For example months of protests including barricade fight with police in Haiti left more than 20 dead and the country paralysed.

Lebanon

In Lebanon a \$6-a-month tax on WhatsApp messages, a stifling austerity measure dumped on people by the government to stave off the country's deep economic crisis, was the triggering cause. People's protests brought nearly a quarter of the country's 6 million people into the streets of the capital Beirut, second city Tripoli and the southern port of Tyre, to bring life to a standstill and threatening the coalition government. The largest of the demonstrations was on 20 October. Attempts to use the army to break up protests here also only inflamed people's anger. But unlike Ecuador and Chile, the government bent before people's demand and instantaneously dropped the proposal of charging WhatsApp messages.

In both Chile and Lebanon, the masses on the streets dismissed their respective government's statements of contrition and offers of minimal economic relief measures as cynical gestures too little and too late. They went to the extent of demanding the downfall of their existing regimes, not to speak of other vital demands of their life including salaries and pension.

Iraq

In war-ravaged Iraq, another country of the Middle East with a US-backed puppet regime in power, people's protest burst out in two phases. Abject failure of the present prime minister towards fulfilling his promises enraged people who on 1 October took to streets in hundreds of thousands against limitless poverty, mounting unemployment, administrative worthlessness and shameless corruption of governments, demanding reform of political system of the country including resignation of the prime minister. Remarkably, the protesters included large number of youth including students of schools and colleges.

Protests continued for six days spreading fast from the capital Baghdad across the country. Demonstrations and road blockades were savagely attacked by the police who fired with clear intent to kill, the toll reaching the figure of 149 victims. Compelled by the pressure of people's protest, the prime minister promised to dish out some cosmetic concessions. But when he again reneged on his promise, people of Iraq started fresh protest from 25 October, which reached its peak on 28 October. The government and the police also continued their ferocious atrocities on the protesting people. It hardly needs reiteration that the cruel aggression by the war-monger, profit-greedy US imperialism on the basis of the false allegation of Iraqi President possessing and using weapons of mass destruction, devastated a country which had been the seat of earliest human civilization. This horrendous aggression followed by totally illegal and inhuman deployment of US soldiers on the plea of containing the ISIS fundamentalist terror, nurtured if not created by the US imperialists themselves, and subsequent total anti-people misrule of the pliant governments brought Iraq to where more than 23% people are living below poverty level, more than 25% of youth are unemployed. These have driven people to desperation and from there to protest. In sympathy with the protesters, four members of the Iraqi legislative body have tendered their resignation. The prime minister has once more announced some relief projects and even agreed to resign.

Crisis-ridden capitalism has brought people to the brink

The question is what made such people's movements spread out with enormity and militancy in different parts of the world, defying even military oppression and denying peace-call from the government. To recall, Latin American and Caribbean regions once became the eye of storm of anti-imperialist struggles, militant people's movement, albeit with ups and downs. Even, leftist forces rose to act as bulwark of resistance forcing US imperialism and its stooges to backtrack on many occasions. In countries like Venezuela, people are still fighting against all heinous intrigues and conspiracies of the US imperialism to hold their ground. But it is also a reality that the spate of globalization-privatization-liberalization, a frantic drive by the tottering imperialism, led by their chieftain US imperialism, to come out of the escalated crisis created by the inherent laws of capitalism, did not only impoverish exploited people of different countries, including those of Latin America, but also, in their wake, engulfed all the spheres of life including the realm of culture-moral-ethics in an all-out crisis. The economic crisis has been so severe and so mounting that even a tiny section of the elite or upper middle class of these countries who apparently seemed to have been well-off, have, by the turn of a few years, slid down the slope of plummeting income. Recession and stagnation swamped all capitalist-imperialist countries not

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November Revolution

Surging people's stirs need correct revolutionary leadership to reach logical culmination

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excluding the leader of their brigand, the US imperialism. The apparent growth and optimism across Latin America mainly fuelled by artificial stimulation of economy was brought to an abrupt end. Continued economic recession and industrial stagnation, over and above ruthless capitalist exploitation brought people to the brink of a disastrous future.

Thus in Chile, at a point considered as oasis of calm and prosperity, the richest 1 percent gobble up 33 percent of national income, according to World Bank data from 2017. Side by side, with the glittering financial district at the heart of Santiago studded with luxury apartments, private hospitals and private schools over a long stretch, the capital's poverty has become pathetically evident in crumbling public hospitals, overcrowded schools, shanty towns that sit on the outskirts of the metropolis. And farther from Santiago are cities untouched by the recent boom. A protester gave vent to people's view on this: "This is a country that is made for the rich. The people couldn't take it anymore and exploded." It is no different in Ecuador, where a protester lamented "We can't make ends meet". From Haiti came the same voice: "The government doesn't do anything for us. We are left to literally live in shit." Ceaseless and malignant growth of social inequality are also stark reality in Lebanon, long-considered the region's "free enterprise" haven for capitalist investment. There the richest 1 percent monopolize 58 percent of the wealth, while the poorest 50 percent own less than 1 percent.

Over and above such growing economic disparity there has been a wave of corruption scandals among the traditional political elites, monopolists, corporate houses and brigades of their henchmen. Dying capitalism in its frantic bid to save itself wanted corruption to permeate to every level of society making the motto of life expressed as: *Take what you can get*. Squandering public money and tax avoidance attempts characterized the economic scene. To finance the shortfall in exchequer due to such tax evasion, fraud and misappropriation, the governments imposed heavy tax on the common toiling and poor people making them increasingly back-broken. That simply widened the gap between the few affluent and the multitudes of poor.

Seen in this backdrop, recent euphoria over the victory of so-called centre-left forces as the President and Vice-President in Argentina also appears like a bubble to burst soon. The outgoing President who had promised 'zero poverty' in his election campaign, has actually left the country with a plunging currency (peso), 56% per annum inflation rate and number of people below poverty line risen from 29 to 35%. The incoming President has already pledged to respect the \$ 57 billion IMF loan, showing his inability to step out of the shoe left out for him by the earlier President.

Thus despite apparent and cosmetic affluence, these capitalist countries are miserably characterized by gulf of discrimination, acute

unemployment, pinching poverty, shameless corruption, crippling inflation and all the inextricable maladies of the moribund capitalist system. This is true for Latin America, for Ecuador, Chile or elsewhere there, true for Lebanon, Iraq, as well as it is true for the USA or for that matter, for our own country of India. Capitalist exploitation knows no national boundary today; it grabs the entire world for globalized exploitation. Its antidote lies in proletarian internationalism, in surge of organized conscious struggle of the working class for emancipation which would find its true concrete expression in every concrete soil of one and every capitalist country.

The moot question

And here lies the moot question for the fighting people of Latin America or Lebanon, or for any of the capitalist countries. They must seek the answer to "Then where to?" For that answer people will have to look at the beacon that shines even on its 102nd anniversary and is going to shine for years unknown. It is the November Revolution that has left the lessons for the exploited, downtrodden, oppressed and shackled toiling masses of the world. But these are not the lessons to copy on blind faith or being followed mechanically. Just as Comrade Lenin, the great leader of the proletariat, concretely applied the Marxian science in the then specific situation of Russia as also of the capitalist world, it requires for those aspiring for emancipation of people from the capitalist exploitation today, that they correctly and concretely judge the stark reality. When Lenin accomplished the November Revolution successfully and Stalin defended it staunchly in the following years, they had to fight capitalism that had already developed into its stage of decadence, that is the stage of imperialism. They also had to fight revisionism which was seeking to destabilize socialism and enfeeble communist movement by distorting Marxism. After demise of Stalin, treacherous modern revisionism reared its ugly head and not only paved the way for ultimate dismantling of socialism but also threw international communist movement into pathetic disarray. So, the capitalism-imperialism, which was once considerably cornered following onward victory march of international communist movement got a scope to exploit people at its free will in a unipolar world. By these years, capitalism-imperialism has grown more dangerous, more ferocious, viciously cunning and brutally inhuman. Hence for people's movements to achieve victory fighting against such a demon it requires deeper realization. The instance of November Revolution demands this from the present day army for revolution who will liberate people. Founded and guided by the thoughts of Comrade Shibdas Ghosh, one of the fore-ranking Marxist thinkers of this era, SUCI (Communist), as the revolutionary party of India, realizes this particularly while preparing for revolution in a country like India, which is a highly consolidated, tremendously aggressive capitalist-imperialist state. As a Marxist-Leninist Party built upon the

concept of proletarian internationalism, SUCI (C) recognizes its commitment to the cause of world proletarian revolution, including anti-imperialist anti-capitalist struggles going on anywhere in the world. Hence these few words at this critical hour, when people are starting to assert their power once more across the globe, who are now daring to say "*They took away so much that they even took away our fear*" as a Chilean protester asserted.

There is no doubt that so long as capitalism will exist, exploitation will go on becoming more intense, severer. At the same time, there will be people coming out to revolt against this exploitation. Surges of protest leading even to resistance will come up now and then giving vent to people's resentment and anger they will aspire for a change, look ahead for emancipation from exploitation, will crave for a revolution. But however big and however militant the movements may be, changes will allure them, revolution will remain a myth, till they come upon several truths, the prerequisites for a revolution to mature. The November Revolution and its architect the great leader Comrade Lenin teach us that. The first precondition for the success of a revolution is that there must emerge before people's movement, a genuine revolutionary party of the proletariat with adequate organizational strength and based on the edifice of lofty proletarian culture, to provide the movements leadership on the strength of a correct revolutionary theory, ideology and base political line of anti-capitalist anti-imperialist revolution. Speaking only of organizational strength, evading this basic issue and undermining the importance of the base political line, will only create confusion and ultimate frustration in reality. The second essential condition for revolution is the United Front be it the Front of democratic-minded, progressive, leftist forces to begin with, giving birth to the proletarian United Front, in course of higher stages of people's movement, a front essential for the anti-capitalist revolution. Third, is the emergence of people's own instrument of struggle, to develop through the united mass movements or joint struggles. These are not going to be mere showpiece committees at any level. These must grow into organizations developed through united struggle of the workers-peasants-middle class having the competence to accept or reject any programme, as also having the initiative and capability to apply them concretely and independently. Only on fulfilling these conditions, can fighting people find their dream come true, their efforts ending in fruition. Our party SUCI (C) submits these few words to the people struggling for emancipation in different countries, to ponder seriously on the eve of celebrating the 102nd anniversary of the November Revolution.

[Sources of information of global movements—The Statesman Kolkata, 11, 14, 20 October and 1 November 2019; Livemint 20 October 2019, World Socialist Web site—Published by the International Committee of the Fourth International (ICFI) 25.10.2019, The Guardian 24.10.2019 and <https://www.dw.com/en/opinion-latin-america-needs-solidarity/a-51038560> (25.10.19), <https://www.foreignaffairs.com/articles/central-america-caribbean/2019-10-29/why-latin-america-was-primed-explode>]

Reprint of Golden Book of Vidyasagar



On 19 October in Salt Lake, Kolkata, Comrade Manik Mukherjee, Editor, *Pathikrit* magazine and Editor-in-chief, Golden Book of Vidyasagar published by All Bengal Vidyasagar Death Centenary Committee in 1992, launched enrolment of subscribers for its Second Print on the occasion of 200th Birth Anniversary of this leading light of Indian Renaissance. In presence of Prof. Dhruvajyoti Mukhopadhyay and Kamal Sain, President and Secretary respectively of All Bengal Vidyasagar Bicentennial Birth Anniversary Committee and others, Comrade Asit Bhattacharyya, Polit Bureau member of SUCI (C) and a renowned mass leader was made the first subscriber. The Second Print is priced at Rs 700, for subscribers at Rs 400.

AIDSO wins in Assam college elections

In the recent student union election in West Goalpara College of Assam, AIDSO commendably won 5 seats. Movements launched by the organization in recent past on vital issues like fee hike, rampant commercialization-privatization created deep impact upon students. In consequence the shameless efforts of organizations like NSUI and Chhatra Mukti to allure with lakhs of rupees fell totally flat. The AIDSO won the posts of Vice-President, Assistant Secretary, Game Secretary, Discussion Secretary and Debate and Discussion Secretary by huge margins. AIDSO has also won the Assistant Secretary post in the student union election of Kamakhya Ram Barua College of Guwahati.

SUCI (C) strongly opposes Gujarat Control of Terrorism and Organised Crime Bill

In a statement issued on 6 November 2019, SUCI(C) Gujarat State Organizing Committee has strongly opposed the enactment of 'Gujarat Control of Terrorism and Organised Crime (GCTOC) Bill' and said: "The ratification to this third attempt of the Gujarat Government by the President of India will initiate a new chapter of trampling of Human Rights and Civil Liberties in the state. There has been no development of any such condition in the state that may warrant such an act. The real purpose is, thus, to silence the opposition and movements going on in the state on various demands. SUCI (C) appeals to all democratic-minded citizens to stand united against this undemocratic black act to thwart it."

Massive convention in Kolkata pledges for powerful movement against conspiratorial NRC

On 4 November, a massive convention was held in Kolkata against inhuman, autocratic NRC scheme of the BJP Government with eminent personalities attending it. A broad-based committee with Sri Bimal Chatterjee, former Advocate General of the state as the President and Sri Gopal Biswas as the Secretary along with member-representatives from different districts was formed to carry on powerful movement against the NRC.

Steel Workers' Convention in Rourkela

Third All India Conference of FISW was held in Rourkela. Comrades Sankar Saha, General Secretary, AIUTUC and Shankar Dasgupta, General Secretary FISW and other leaders spoke on the occasion.

SUCI(C) on ghastly Kulgam killing

The Central Committee of SUCI (Communist) said in a press statement on 1 November 2019:

The way five innocent migrant labourers were killed by terrorists in Kulgam of Jammu and Kashmir on 29 October has shocked the world. The incident at one stroke nullified the central government's claim that everything in Kashmir is normal even after the abrogation of the Article 370. What more comes to the fore is the total insecurity of the poor labourers who go there to work to eke out a living. J & K now being under total central rule it is the responsibility of the central government to provide security to the people of the state including the migrant workers. Here the central BJP government has totally failed.

The incident shows that belying the government's claim, the terrorists are very much active in Kashmir. In fact in our party's Central Committee statement on 6 August we emphatically stated that "when full implementation of Article 370 was necessary to win over the Kashmiri people, isolate and defeat the Pakistan backed secessionist forces, this unilateral scrapping of Article 370 not only further alienates the people of Kashmir but also will strengthen the secessionist forces." The ghastly killing of innocent migrant workers shockingly vindicates our stand.

We convey our heartfelt condolence and sympathy to the bereaved families and demand from the government full compensation through giving employment to a member of the family. We appeal to people to raise their voice with this demand.

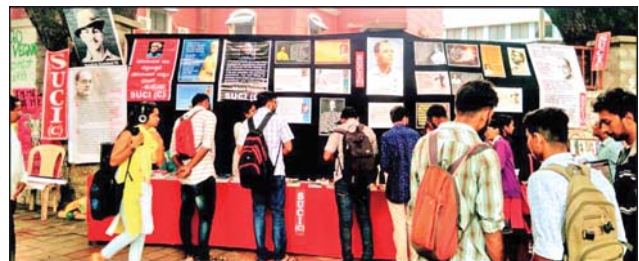
AIMSS holds 5th Kerala State Women's Conference



The 5th Kerala State Conference of AIMSS was held at Thiruvalla, Pathanamthitta, preceded by a demonstration by hundreds of women volunteers. The open session was inaugurated by Kureepuzha Sreekumar, a renowned poet in Malayalam on 25 October and presided over by Comrade Mini K Philip, the State President of AIMSS. Comrades V Venugopal, State Secretary of SUCI(C), BR Aparna, All India Joint Secretary of AIMSS, Shyla K John, All India Vice President and S Radhamony addressed the gathering.

The delegate session was inaugurated by Comrade Keya De, All India General Secretary of AIMSS. The Conference unanimously elected a 61-member State Committee with Comrades Soubhagya Kumari and KM Beevi respectively as the president and the secretary.

Bangalore Book Stall



Students-youths eagerly visiting SUCI (C) Bookstall in Bangalore.

EDITOR-IN-CHIEF : PROVASH GHOSH