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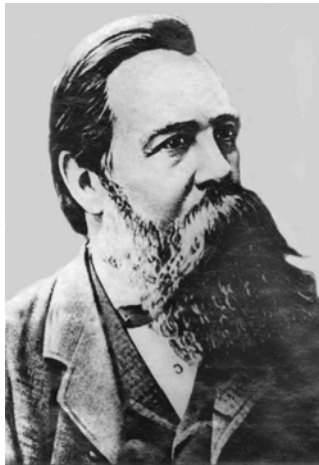
Organ of the SOCIALIST UNITY CENTRE OF INDIA
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Remembering Great Leader of the Proletariat Frederick Engels on 110th Death Anniversary

“There are three great discoveries which have enabled our knowledge of the interconnection of natural processes to advance by leaps and bounds ; first, the discovery of the cell as the unit from whose multiplication and differentiation the whole plant and animal body develops, so that not only is the development and growth of all higher organisms reorganized to proceed according to a single general law, but also, in the capacity of the cell to change, the way is pointed out by which organisms can change their species and thus go through a more than individual development. Second, the transformation of energy, which has demonstrated to us that all the so-called forces ... mechanical force and its complement, so-called potential energy, heat, radiation (light, or radiant heat), electricity, magnetism and chemical energy – are different forms of manifestation of universal motion, which pass into one another in definite proportions so that in place of a certain quantity

of the one which disappears, a certain quantity of another makes its appearance and thus the whole motion of nature is reduced to this incessant process of transformation



28.11.1820 — 5.08.1895

from one form into another. Finally, the proof which Darwin first developed in connected form that the stock of organic products of

nature environing us today, including man, is the result of a long process of evolution from a few originally unicellular germs, ... which came into existence by chemical means.

... Thanks to these three great discoveries and the other immense advances in natural science, we have now arrived at the point where we can demonstrate the interconnection between the processes in nature not only in particular spheres but also the interconnection of these particular spheres on the whole, and so can present in an approximately systematic form a comprehensive view of the interconnection in nature” (*Ludwig Feuerbach And the End of Classical German Philosophy*)

“In one point, however, the history of the development of society proves to be essentially different from that of nature. In nature – in so far as we ignore man’s reaction upon nature – there are only blind, unconscious agencies

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Central Committee strongly deplures Indo-US defence pact

Expressing grave concern over signing of the defence agreement between India and the USA on June 29, 2005, Comrade Nihar Mukherjee, General Secretary, SUCI has issued the following statement on July 11, 2005.

The recently concluded 10-year defence agreement guardedly entitled as ‘Framework for US-India Defence Relationship’ and signed on the Indian side by none other than the Union Defence Minister, is tantamount to a pact or treaty, though not admitted explicitly. Details of the agreement are yet to come out; but the already pronounced provisions it entails, such as ‘joint

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Attack on Babri Masjid Complex

As the party is strongly opposed to any form of desecration of and attack on any religious site or religious place, Comrade Nihar Mukherjee, General Secretary, SUCI, in a statement issued today, strongly condemned the terrorist attack that happened today, July 5, 2005 at Ramjanmabhoomi complex in Ayodhya and said that whoever was responsible for this most reprehensible act, the intention had been to foment communal passion and feelings throughout the country.

Comrade Mukherjee warned the countrymen about this danger and urged upon them to remain cool, calm and maintain unity, amity and communal harmony at any cost. He also called upon the Central government to make certain that such type of opprobrious incidents do not occur in future and take all necessary steps to maintain peace and tranquility throughout the country as well as ensure safety and security of the minorities.

Imrana Episode

SOME PERTINENT QUESTIONS

It shocked and stunned the civilized world. Imrana Begum of Muzaffarnagar, UP, a mother of five children was brutally raped by no other a person than her own father-in-law. Stupefied and enraged, Imrana along with her husband lodged a complain with the local police who took the culprit in custody and sent to jail. But the local village panchayet though holding the father-in-law guilty, passed an edict disallowing her to live with her husband. Subsequently, the Moulavi or the

clergy of Darul-ul-Ulam of Deoband issued a *fatwa* dissolving her marriage, allotting the status of a son to her husband and debarring them from living together. Moreover, she was ordered to abandon her family and children and stay with the rapist father-in-law as his spouse. Thus while the victim was pilloried, the perpetrator of the crime was not only exonerated but rewarded. This dictum was later endorsed by the Muslim Personal Law Board though the Muslim Women Personal Law

Board opposed it. Equally despicable has been the role of the parliamentary political parties. BJP, as usual, seized the opportunity to spit venom against the minorities and revived the slogan of introducing a uniform civil code purely from a communal angle to buttress an ulterior motive. The Congress, on the other hand, maintained an eerie silence and thus gave a pass to the inhuman ruling in order to keep the clergy in good humour. Mulayam Singh Yadav, the

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Secularism evolved as corollary to democratization of society

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Samajwadi Party chief, openly supported the *fetwa* to ensure support of the Muslims in his favour. Even the pseudo-lefts like the CPI(M)-CPI, instead of mustering all their strength to launch a massive social movement against such a cruel decree, just remained limited to some mild protests. It goes without saying that none of these parties is interested to rub the vested interests and forces of reaction on the wrong side lest it jeopardizes their poll prospects.

Criminal assault on women is galore

Not that this was a case in isolation. Within days of the assault on Imrana, it was reported that one Jyotsnara of Nagaon, Assam also met with the same fate. Subsequently it was learnt that a housewife of one Gohil family of Ahmedabad, Gujarat, underwent the same harrowing experience. So it is clear that such barbaric crime on women is burgeoning in number and bestial proclivities and mindless perversion are prevalent not only among the Muslims but the Hindus as well. It is a malice that has afflicted the entire society under moribund decadent capitalism. But for the Muslim women it assumes further dimension because of such inhuman *fetwas* which the clerics wielding wide influence over the community impose on them with impunity. Significantly, such cruel mandates are not pronounced against the culprit but the victim who instead is severely punished, forced to abandon matrimonial status and social relations and literally devastated for having succumbed to the lust of a pervert. On the other hand, the culprit is simply let off and his crime is sanctified in the name of honouring religious codes. Naturally, such palpable miscarriage of justice has rattled every thinking mind in the country. There is manifest expression of severe rage and indignation particularly from the womenfolk and that too even from the Muslim women who are normally made to languish behind veils and denied easy access to the open. Hundreds of Muslim women overcame all social obstacles to take to the streets of Muzaffarnagar seeking justice for the embattled rape victim. So also there is a strong voice in the country demanding immediate rescission of the barbaric

fetwa and permanent end to this cruelty by finding out appropriate remedy to the problem. Hence it is necessary to have a brief but comprehensive discussion of the pertinent questions relating to the matter on the anvil of historical facts, logic and humane outlook.

Is any religious custom immune to change

The Deoband Moulavi and other clergy contend that the *fetwa* against Imrana was issued as per *Shariat*, the Muslim Code of Conduct. But many people including a sizeable section of the Muslims are refusing to buy this argument. Some of them are terming this as incorrect, irrational and putting forth a totally different interpretation of the *Shariat* over the subject. However, the way the *fetwa* has been served based on a particular interpretation of the *Shariat* rule is only causing accumulation of intensive pain, suffering and agony indicating the cruelty inherent in it. Obviously, questions are raised as to whether *Shariat* is so immune to change that one can afford to overlook such glaring torment and torture in claiming adherence to it. As is revealed from history, there have been changes in the *Shariat* in many Muslim dominated countries under the supervision of the state. Kamal Ataturk, remaining a true Muslim, fought against the Islamic religious customs impeding democratic progress of Turkey. Gamal Nasser had liquidated many religious customs and institutions in Egypt. Bourguiba's Tunisia summarily put an end to polygamy and one-sided repudiation of wife by husband by mere utterance of the word *talaq*. Promulgation of Muslim Family Ordinance in Pakistan made payment of alimony to divorced wife compulsory. Marriage system of the Muslims in China is different from that of Saudi Arabia. Syrian law is so stringent as to force the husband ensure all maintenance to divorced wife. So we find that though religious belief has stayed, the religious codes and customs have undergone changes to fit in with changed social conditions and in keeping with the emerging social needs and aspirations. But simultaneously it is also observed that in many Muslim dominated countries, attempts for such reforms and modernization of the *Shariat* have met with obstructions from within. In India also, this process of

reform and revision is facing stiff opposition from the Moulavis and fundamentalist elements.

One more aspect needs to be pondered over in this connection. Could be that several centuries back, preponderance of such incidents of barbaric rape had not been there. Hence a particular provision was included in the *Shariat* to deal with such cases in the then social condition and social structure. But in moribund capitalist society of today when crime on women irrespective of caste, creed or religion has assumed serious proportion, it is easily understood that such a codification of cracking whip on the victim and acquitting the criminal cannot be an effective deterrent. Such barbarism cannot be checked unless stringent punishment is meted out to the person guilty of the crime. From this perspective, there is no doubt that the *fetwa* served on Imrana Begum by the Deoband clergy has militated against religion, human conduct, humane mind, reasoning faculty, natural justice and social urge for progress. But the thinking mind is agitated with the question as to how could such a fiendish ruling be pronounced in the name of religion in a sovereign independent state like India which boasts of secularism?

Concept of secularism and common code

What is the concept of secularism and how did it originate? We know that with the advent of bourgeois democracy, democratic values and democratic concept of life through a conscious social movement, age-old inertia of the medieval society encumbered with feudal fads, old religious creeds, obscurantism, bigotry, blindness, superstitious beliefs, outmoded values crumbled. Rise of democracy brought in its wake the humanist philosophy which initiated human race into a higher stage of life, higher mode of existence holding man and not any supernatural entity as the central theme. And alongwith democracy and illumining thoughts of renaissance emerged the concept of modern bourgeois state and modern nation. People professing different religions and belonging to various castes, creeds and ethnicity joined the common struggle to emerge as a nation on a given geographic territory and established a modern

bourgeois state which for obvious reasons adopted the principle of secularism. Secularism, as all of us know, upheld that religion ought to be the private affair of every individual and the state should not interfere by either encouragement or opposition, in the profession, practice and propagation of any religion by any person. It should guarantee full freedom both to the believers to profess any religion as well as to the non-believers to keep way from any religious allegiance. Thus the concept of secularism which sought to separate religion and religious tutelage from all socio-political activities and state functioning evolved as a corollary to the process of democratization of the society by smashing the old feudal order resting on medieval thoughts and beliefs and by integrating different communities into a nation. While going through this course, the people imbibed the true spirit of secularism and freed themselves from feudal values and religious backwardness. As people of different religious beliefs, castes, creeds and ethnicity were to be governed under a modern state as common citizens of a democratic society, all of them were bound to remain linked to each other, mingle with each other, establish social contacts and have social exchanges and interactions almost on a daily basis. Hence, there was a natural need and urge for a common code of conduct, common rules and regulations to facilitate proper governance and desired social exchange and integration. Thus the common codes were established on the basis of happy and voluntary consent of all sections of the people merged into a nation and governed by a modern state.

Weakness of Indian national liberation struggle

But why did it not happen with India? Following a long course of national liberation movement political independence was achieved and sovereign modern Indian state was established. But neither could it reflect true secular credential nor did evolve a common code of conduct in fulfilment of a social urge to mark social and cultural integration of the diverse segments and communities of the people through the process of democratization of the society. Rather, a palpable divide between

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Comrade Stalin after victory in the Great Patriotic War

Speech at the reception to the Red Army Commanders at Kremlin 24 May 1945

Comrades,

Let me propose yet another toast.

I would like to propose toast, first to the Soviet people, and foremost, to the Russian people.

First of all, I drink to the health of the Russian people, because they stood out to be the most extraordinary nation among all the nations of the Soviet Union.

I drink to the health of the Russian people, because it is they, who played the role of the leading force of the Soviet Union, the leading force among all the nations of the country.

I drink to the health of the Russian people not only for their leading role, but for their clear-headedness, steadfast character and endurance.

Our government committed not a few mistakes. We had to go through trying times in 1941 and 1942, when our army had to retreat from and had to leave to the enemy our villages and towns of Ukraine, Byelorussia, Moldavia, Leningrad district, Baltic area and Karelo-Finnish Republic. There was no way out.

Other peoples would have said

to their government ; "You have failed to meet our expectation; so resign right now. We shall choose another government who can make peace with Germany and bring comfort to us."

But the Russian people did not go that way, because they did firmly place their confidence in the political line of their government and endured sufferings. The Germans were routed. This confidence of the Russian people in the Soviet government was the deciding factor of our historic victory over the enemy of human civilization, over fascism.

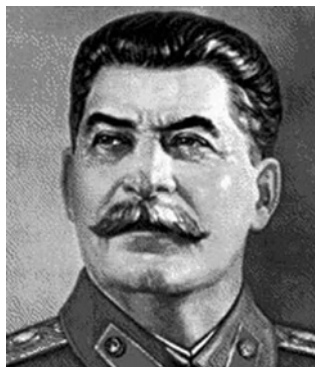
Congratulations, my Russian people, for this confidence.

Cheers, again, to the health of the Russian people.

I propose toast to Vyacheslav Mikhailovich Molotov, Commissar External Affairs. Forget not, a good external policy often leads to better success than two or three armies in the Front.

Cheers to the health of Vyacheslav.

[From the report in *Pravda* 25 May 1945]



In our two earlier issues of Proletarian Era, in remembrance of the outstanding role of the Russian people led by their great proletarian leader Comrade J. V. Stalin in defeating the fascists in the Second World War, we reproduced two speeches of him, delivered in the year of attack on Russia by the Nazi Germany in 1941. In this issue we reproduce another two speeches (English rendering ours) delivered by him after the victory in May, 1945.

Speech at Kremlin on the occasion of the reception to the participants of the Victory Parade 25 June 1945

Don't think I shall speak anything extraordinary. I propose a very simple toast. I would like to drink to the health of our people who hold only a few of the ranks, are not crowned with any feather. People, who are considered to be only cogs and screws of the huge state machine, but without whom all of us – the marshals and the commanders of the Front and the Army, are, so to say, nothing, less than nothing. A "screw", if it goes wrong, finishes everything. I propose a toast to such simple, modest, common men and women, to those "screws", who as a

component of our great state machine, are playing active role in all the branches of science, economy and military affairs. They are many, they are a legion, they are tens of millions. They are modest. Nobody writes about them; by name, none of them is known; ranks they hold are few. But it is this people, who are our backbone, who hold us high just as a foundation holds the top on it.

I drink to the health of this people, our honourable comrades.

[From the report in *Pravda* on 27 June 1945]

(Both the speeches translated from Stalin Works, Vol 15 in Russian)

UTUC-Lenin Sarani attends 93rd Session of International Labour Conference of ILO in Geneva

ILO is a tripartite organization consisting of delegates of governments, employers and trade unions. Altogether 170 countries participated in this session. The agenda of the conference, inter alia, included (1) Discussion on the Director General's Report, (2) On application of standards, (3) On safety & health, (4) On the fishing sector, (5) On youth employment and accordingly commissions were set up on all the items. Comrade Sankar Saha, Secretary, All India Committee, UTUC-Lenin Sarani was placed as a Senior member of workers' delegation in the commission on Application of Standards which is the most vital commission of the conference. The task of this commission was to assess the violation of various conventions of ILO by the member countries and to suggest measures to be taken. He

made two important observations— one on Global Alliance on Forced Labour and the other on Violation of Core and Fundamental Conventions in the Plenary Sessions, in addition to a number of interventions he made during tripartite discussions. These observations in the Plenary Sessions which are duly reported in the ILO records are reproduced below :

Whilst I welcome the Report of the Conference Committee on the Application of Standards, I would like, on behalf of Indian workers, to make a few observations that are felt imperative.

It is the experience of the working class community the world over, that in the era of exploitative globalization, the worst-affected victims are the workers, no matter which country they belong to. Core conventions and fundamental standards are being violated

everywhere, but few of these violations are reported and even fewer come under the scrutiny of the ILO supervisory mechanism.

We admit that the Committee has done stupendous work. The general discussion that was held on the Director General's Report, "A global alliance against forced labour" revealed that forced labour is a shameful crime that exists in all countries of the globe, whether some admit it or not. Any attempt to eradicate or rehabilitate forced labour shall prove abortive if we do not change the exploitative system that has given birth to this uncivilized phenomenon and informal industrial relations.

Incidentally, I cannot but question before this august house how long civilized mankind will tolerate the present Iraqi regime, which manages to bring forced

labour to Iraq from Iran through Turkey. Many of the forced labourers die like animals under the pressure of exploitation, and the rest are killed when they try to escape.

Let us look at the worst forms of child labour Convention, 1999 (No.182). The use of children in begging, in extremely hazardous work in mines and quarries, and in the sale and trafficking of children for the purpose of economic and sexual exploitation, is witnessed by civilization everywhere every day. The remedy can be found only in giving gainful employment to the parents and free and compulsory education to the children, but under the exploitative system, such education and employment opportunities remain a dream.

Let us move to another fact of life, that of drastically dismantling or

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Weakness of Indian freedom movement pushed Muslims backward

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two principal religious groups, the Hindus and the Muslims remained as a festering sore and a large overdose of feudal hangovers persisted, more so with the relatively backward Muslim minorities. There are three main factors behind this.

First of all, we have stated a number of times that the process of Indian nation started at a time when capitalism, as a social force, had not only lost its erstwhile revolutionary character but became reactionary and mortally afraid of anti-capitalist proletarian revolution. So the bourgeoisie as a class had then turned back from the path of democratizing the society through the process of social reform based on democratic values and secular principles. Instead, it embarked upon striking compromises with various feudal fads and religious creeds to retrograde the mental process, inhibit social integration of various groups of people and wedge a divide among them to perpetrate its moribund class rule.

Secondly, the Indian national liberation struggle began at this period of decadent capitalism and though the nationalist section of the Indian bourgeoisie was stirred into the movement since imperialist rule stood as an insurmountable obstacle in the path of establishing its class rule, it maintained a reformist-oppositional role against imperialism and compromised with feudalism. So the Indian bourgeoisie who led the national liberation struggle and the national leaders who represented it in the struggle, could not and did not carry out the social and cultural revolutions so essential for, among other things, complete merger of different religious and ethnic communities into a nation. To quote Comrade Shibdas Ghosh, the founder general secretary of the SUCI and a foremost Marxist thinker of the era, "In the course of the political movement against imperialism, the Indian people speaking different languages and professing different religions became a nation politically but for failure on the part of the leadership of our national liberation movement to accomplish, in the main, the tasks of social and cultural revolutions for democratization of the society against feudalism, feudal disunity and religious bondage, the Indian people remained socially and

culturally divided into different communities disunited by religion, caste, language, race, etc." So our national liberation struggle ended in a half-baked and truncated manner and the desired homogeneity of the society could not be brought about.

And finally not only that the concept of Indian nationalism and national liberation struggle could not remain free from the shackles of religious thoughts and ideas, religion, in fact, was used as a vehicle for propagation of nationalist ideas. Hence it became a religion-oriented nationalist movement and under the circumstances, quite naturally, pursued Hindu religion-oriented nationalism manifested in the form of Hindu religious revivalism. As a psychological reaction against this, the broader Muslim masses remained away from the mainstream of nationalist movement. So the land was fertile for communalism-fundamentalism to sprout and raise its ugly face and exactly that happened. Ultimately, centring round most unscientific and utopian two-nation theory, the country was partitioned and political independence achieved by way of transfer of power in the hands of the national bourgeoisie.

Plight of Muslim masses

As a concomitant of all this, the aspired enlightenment of the Muslim people at large did not take place. Rather, the toiling Muslim population instead of being dawned upon by advanced thoughts and democratic enlightenment, was further pushed towards backwardness. The fundamentalists and the clergies taking full advantage of this disadvantageous position of the community arrogated to themselves the seat of authority in the matter of social relations, customs and behaviour. Even after independence, the economic and social backwardness of the Muslims, instead of being mitigated, went on increasing as because they became victims of many social and other discriminations and remained denied to proper access to modern education. So the grip of the clergy and obscurantist ideas was further tightened if not to the extent of strangulation entailing heart-wrenching incidents like that of Imrana. The process of development of a common code of conduct through normal course has thus been marred.

On the other hand, brazen Hindu-communalism and Muslim-bashing pursued by the RSS-BJP is further worsening the situation. It is not only keeping the atmosphere surcharged with communal tension but also causing, as a counter-reaction, eruption of Muslim fundamentalism. The incessant hate campaign against the Muslims by the RSS-BJP, engineering of anti-Muslim riots and carnage are further strengthening the hands of the reactionary elements within the Muslims in consolidating their stronghold by fomenting a fear-psychosis that religious identity of the Muslims in India is under threat. Naturally, when the RSS-BJP, by twisting the issue and having no regard for the democratic process, poked the question of uniform civil code, the Moulavis and fundamentalist elements within the Muslim community got a handle in frightening the Muslim people by invoking the identity question. In this dubious game of communal rumbling and counter-rumbling, the matter became yet more complicated, delicate and linked to religious sensibility. What should have been a legitimate demand of all toiling people irrespective of religion in the normal process of democratization was coerced to suppression by overlay of communal rancour and narrow community feeling.

But the necessity of developing a common code of conduct and in the process bringing about necessary moderations and reforms of the antiquated religious codes and customs remains imperative. However it can in no way be imposed from outside but has to evolve as a need-driven social urge on the basis of voluntary agreement by the broader section of Muslim masses and consensus of all sections of Indian people. So the task befalls on all conscientious people to create necessary conditions to bring about the aspired changes through fostering appropriate awareness and consciousness.

Imperativeness of democratic mass movement

There is another important point in so far as creation of these necessary conditions is concerned. Repeatedly, the development of an all-out united sustained mass movement on the edifice of higher ethics and culture over the burning problems of life is receiving severe

jolt mainly because of the betrayal of the pseudo-Marxists like CPI(M)-CPI, who, in their penchant for pelf and power, have shunned the path of movement to appease the ruling class. So though the onslaughts and repression are mounting, the people are not bursting forth in conscious protest. And in the absence of movement, the higher ethical and cultural thoughts are also not getting conveyed to the oppressed downtrodden people nurturing backward thinking, medieval ideas, tormenting under communal buccaneering and languishing in the thralldom of clergy domination. Here lies the overwhelming necessity of democratic mass movement.

In this backdrop, one has to view the implication of the draconian *ferwa* thrust upon Imrana. Unless waves of democratic mass movement embracing the larger Muslim masses is created throughout the length and breadth of the country, they cannot be freed from the clutches of the clerics and imbued with the advanced social thoughts and higher concept of ethics and morality. Necessary urge must be aroused within the Muslim people based on appropriate consciousness to thwart recurrence of Imrana episode and confront the related social problems. This is the way through which cherished reforms could come about and evolution of a common code of conduct conducive to the democratization of the society on secular principles of life could be facilitated.

Hence, fulfilment of this task brooks no delay. Assuming that the CPI(M)-CPI will fight shy of this path of movement, people must take initiative to release this mass struggle under genuine leadership that will guide it to its logical culmination.

The sooner the overwhelming toiling people of the country will be able to create waves of democratic mass movement over the burning demands of their life based on the edifice of higher ethics and morality, faster will be the process of establishing a social environment congenial to developing an appropriate social movement to remove all the aberrations and preventing imposition of such draconian edicts inimical to the growth and progress of the relatively backward Muslim community craving for

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Remembering Frederick Engels

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acting upon one another, out of whose interplay the general law comes into operation. ... In the history of society, on the contrary, the actors are all endowed with consciousness, are men acting with deliberation or passion, working towards definite goals, nothing happens without a conscious purpose, without an intended aim. But this distinction, important as it is for historical investigation, particularly of single epoch and events, cannot alter the fact that the course of history is governed by inner general laws." (*Ludwig Feuerbach and the End of Classical German Philosophy*)

"The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought not in the philosophy, but in the economics of each particular epoch." (*Socialism: Utopian And Scientific*).

"...The main point is that the capitalist, besides the labour he pays for, also extracts labour that he does not pay for, and this is no arbitrary assumption, for the day the capitalist extracts from the worker in the long run only as much labour as he paid him in wages, on that day he will shut down his workshop, since indeed his whole profit would come to nought.

"...In general it is this unpaid labour which maintains all the non-working members of society. The state and municipal taxes, as far as they affect the capitalist class, as also the ground rent of the land owners, etc., are paid from it. On it rests the whole existing social system." (*Marx's Capital*)

"Conflict between productive forces and modes of production is not a conflict engendered in the mind of man, like that between

original sin and divine justice. It exists, in fact, objectively, outside us, independently of the will and actions even of the men that have brought it on. Modern Socialism is nothing but the reflex, in thought, of this conflict in fact; its ideal reflection in the minds, first, of the class directly suffering under it, the working-class.

Now in what does this conflict consist?... Hitherto, the owner of the instruments of labour had himself appropriated the product, because, as a rule, it was his own product and the assistance of others was the exception. Now the owners of the instruments of labour always appropriated to himself the product, although it was no longer *his* product but exclusively the product of the *labour of others*. Thus, the products now produced socially were not appropriated by those who had actually set in motion the means of production and actually produced the commodities, but by the *capitalists*. The means of production, and production itself, had become in essence socialized. But they were subjected to a form of appropriation which pre-supposes

the private production of individuals, under which, therefore, every one owns his own product and brings it to market. The mode of production is subjected to this form of appropriation, although it abolishes the conditions upon which the latter rests.

"...The contradiction between socialized production and capitalistic appropriation manifested itself as the antagonism of proletariat and bourgeoisie. ..."

(*Socialism: Utopian And Scientific*).
 "Since, however, owing to the progress of machinery, owing to improved agriculture, etc., fewer and fewer workers are necessary in order to produce the same quantity of products; since this perfecting, that is, this making the workers superfluous, grows more rapidly than even the growing capital, what becomes of this ever-increasing number of workers? They form an industrial reserve army, which, when business is bad or middling, is paid below the value of its labour and is irregularly employed or is left to be cared for by public charity, but which is indispensable to the capitalist class at times when

business is especially lively, ... but which under all circumstances serves to break the power of resistance of the regularly employed workers and to keep their wages down." (*Marx's Capital*)

"Political, juridical, philosophical, religious, literary, artistic etc., development is based on economic development. But all these react upon one another and also upon the economic base. It is not that the economic position is the cause *and alone active*, while everything else only has a passive effect. There is, rather, interaction on the basis of economic necessity, which *ultimately* always asserts itself." (*Letter to Heinz Starkenburg, January 25, 1894*)

"Every party leadership wants to see successes and this is quite good too. But there are circumstances in which one must have the courage to sacrifice momentary success for more important things." (*Letter to Bebel, June 20, 1873*)

"What is most necessary of all here is that masses of the official labour leaders should get into the parliament. Then things will soon go finely; they will expose themselves quickly enough." (*Letter to Bebel, October 28, 1885*)

Migrant Workers' Conference in Gujarat

The first migrant workers' conference in Gujarat, under the auspices of Surat Unit of the SUCI was held in the SUCI Hall in Priyanka township of Surat on 12.6.2005 and through this successful conference a permanent organization to protect the rights of migrant workers, 'Migrants' Right and Welfare Association', was formed.

As in case of other industrial states, in Gujarat also huge numbers of have-nots from the rural districts and other states flock in the industrial towns or townships for livelihood and, among them, the workers in unorganized sectors like construction, powerloom sector in Surat, ship breaking yard in Bhabnagar or salt factories in Kandla, etc. are subjected to lead simply inhuman life virtually without any shelter or, if they get any, that too without the minimum civic amenities like drinking water, sanitation, etc. The employers exploit them in medieval ways, keep no records of these migrant workers and they are, as a whole, left to live around the work places practically without any recognition

of citizenship or worker's identity card or ration card. The labour department remains callous in the interest of the unscrupulous employers and the police always chase and victimize them for ulterior motive.

In such a condition our party SUCI has started to organize these hapless migrant workers in Gujarat to wrest their rights and privileges as workers from the employers and the government. Two years ago, when the powerloom sector and textile mill owners closed down their units in protest against CENVAT, SUCI launched a movement in favour of the workers. SUCI demanded wages to the worker during the closed-down period and the workers' movement was successful to a great extent.

And now, this first conference of the migrant workers of Gujarat was held with great enthusiasm. It was attended by 110 delegates from different industrial concerns. It was presided over by Comrade Dwarika Nath Rath, Secretary, Gujarat State Organizing Committee of the SUCI. It was addressed by Comrade Ram Bharat Maurya, Secretary, Surat

Unit of the SUCI. Comrades Tapan Dasgupta, member, State Organizing Committee, Duryodhan Sethi, Shibrum Sethi, Tarun Dasgupta, Salyaendra Sing, Prayagraj Maurya, Mukesh Semwal, Ganesh Joshi, Suman Behn, Madan Sing and Lalji Tewari. The resolution was moved by Comrade Naval Kr Jha. Through this resolution the Migrants' Right and Welfare Association was formed with a 11-member ad-hoc committee with Comrade Dwarika Nath Rath as the Convenor and Comrade Naval Kr. Jha as Joint Convenor. A 15-point charter of demands including due registration of the migrant workers by the district administration and labour department, identity cards to all such workers, stoppage of harassment by the police, improvement of working conditions, job protection, enrolling the migrants in census and in voters' list, improvement of their living condition with all types of civic amenities, implementation of Minimum Wages Act and Industrial Disputes Act and framing definite wage rate, among others, was unanimously adopted.

Gujarat Party unit plunges into flood relief activities

With help of the common people SUCI workers in Ahmedabad, Baroda and Surat have braved adversities to conduct flood relief work in different water-logged areas of Gujarat in the recent flood. Their relief work included evacuating the marooned people, collecting funds from members of the public and distributing food packets to the affected people in Baroda, Surat and other places. Also, they have attempted to provide medical help to the distressed and afflicted people in the waterlogged areas with the help

of the Medical Service Centre and have already organized five medical camps in the state.

Appreciating the camaraderie witnessed among the common people while dealing with catastrophe and afterwards, our party has noted how people belonging to one community have even sacrificed their lives to save others. Also, it has been revealed to our party and the people that the state and central governments have shown either utter inefficiency and callousness

both by being responsible for the precipitation of the catastrophe and also in handling the flood situation; same is true of the much publicized and acclaimed Gujarat Disaster Management Authority (GSDMA). Our party has pointed out that among the important reasons behind the floods and consequent water-logging, were wrong town planning, defective construction of the Express Highway No.1 between Ahmedabad and Baroda, conversion of meter-gauge railway line to broad-gauge from Surendranagar to

Bhabnagar of Saurashtra region, deteriorated sewerage system, defective network of Narmada canals and sub-canals in the villages without proper scope of releasing water and so on.

Also it has been noticed, parties and forces like the BJP, the RSS and the VHP have, instead of taking up relief activities in marooned areas, were holding meetings and taking out processions on other issues like Jinnah-Advani, Ayodhya and thereby affecting the communal harmony prevalent in the state.



The long queue of flood-affected people of Gujarat in front of SUCI relief camps. (Right) Patients being treated in the Medical Camp

ILO Conference in Geneva

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reducing the existing social security system. Workers of many countries have been compelled to take strike action in order to foil attempts to reduce, or altogether dismantle, their social security benefits. The so-called welfare states are shirking their responsibility of providing social security to the working community, that is the creator of wealth. Many member states are asking employees to buy their own pension and health care, while in many countries the social security system is privatized and the public and private systems co-exist, leaving the workers' life hanging in the balance. In developing countries like ours, 90 per cent of the working people have been pushed into the informal sector and no social security is available to them. Without formalising the informal sector, no benefit can reach them. The working class community has to seriously ponder over this issue.

According to one estimate, with the revolution in technological development that has already occurred in the world, in a system free from the greed of capitalism, if all the employable population was

given work for two to four hours a day, sufficient wealth could be produced to cater to the needs of the entire human race, such as food, shelter, pure drinking water, sanitation, health-care, old-age protection, etc.

Against this background, various governments and employers are insisting on flexibility of working hours and on revising the Hours of Work (Industry) Convention, 1919 (No.1), which was achieved through many struggles and sacrifices in the first session of the International Labour Conference in Washington in the year 1919. The purpose, it appears, is to disarm the working community of its right to fixed working hours and make it work for more than eight hours a day. The workers at the International Labour Conference have already recorded their dissent to the proposal.

In conclusion, it should be appreciated that the community of workers is now in the process of protecting their existing rights, given to them under various noble conventions of the ILO, but they are under severe attack from capitalism and their tolerance is at the breaking point.



Protest against petrol-diesel price hike at Muzaffarpur (on top) and in Bangalore, Karnataka on 22 June, 2005

South Zone Camp Organized by AIMSS

All India Mahila Sanskritik Sangathan (AIMSS) organised a training camp for the activists of the 4 Southern States at Adoor, Kerala from 26th to 29th of May. The camp began with the welcome address of Comrade C. K. Lucose, State Secretary, Kerala State Committee of SUCI. Comrade Chhaya Mukherjee, All India President of AIMSS explained the significance of ideological training necessary for the activists. In a vast country like ours where women are facing innumerable problems, the activists should be ideologically well equipped to organize thousands of women in every nook and corner of the country. Comrade Krishna

Chakraborti, Central Committee Member, SUCI inaugurated the camp. The issues selected for discussion in the camp were : i) *Origin of family, private property and state* by Frederick Engels ii) *Marxism and Development of Human Society* by Comrade Shibdas Ghosh. iii) *An evaluation of Sarat Chandra Chatterjee* by Comrade Shibdas Ghosh. Comrade H. G. Jayalakshmi, General Secretary of AIMSS explained the significance of selecting these topics and called upon the activists to take active part in the deliberations of the camp. Dr. Sudha Kamath, one of the All India Vice-President presided over the inaugural session.

Comrade Chakraborti first took up the topic of the *Origin of Family, Private Property and State*. He explained the phenomenon of people entering into relations with one another for production, both material and spiritual, even from the early days of man's appearance in this world to form a society. And in accordance with it family system also arose. And with the changes in the development of economy, family had also undergone changes accordingly. So we witnessed the development of the family from the consanguineous family and group marriages to punaluan family to pairing family to monogamous family. He also explained the objective conditions of accumulation of wealth in the hands of a few which gave birth to the classes and the state. So with the abolition of those conditions where two opposing classes cease to exist in such a society, state will also wither away.

The participants from all the four states raised many questions about these vital issues, discussed and even debated over them. Later group discussions were held in the mother-tongues of 4 States where translation of the discussion made by Comrade Chakraborti was taken up along with discussions on them.

In the next sessions discussions on *Marxism and Development of Human Society* and *Evaluation of Sarat Chandra* were taken up.

SUCI demands exemplary punishment of the rapist father-in-law of Imrana Begum

Expressing shock and indignation over the barbaric edict of Dar-ul-Ulam, Deoband, ordering Imrana Begum of Muzaffarnagar, UP, to marry her rapist father-in-law, Comrade Nihar Mukherjee, General Secretary, SUCI, in course of a statement issued on 2 July, 2005 demanded immediate exemplary punishment of the culprit father-in-law in accordance with the law of the country. He also urged upon the people of whole country, particularly the Muslim brethren to correctly realize the brutality and inhuman directive contained in the Deoband fetwa and boldly come out with the demand of its rescission.

These discussions inspired the comrades so much so that during all the 4 days the camp was reverberating with discussions and debates everywhere creating an ideological atmosphere.

Comrade Chhaya Mukherjee delivered the valedictory speech. She emphasized on the necessity of building up of the organisation speedily. Comrade Shyla.K.John, Comrade Ch.Prameela, Comrade Nagammal, Comrade Mini.K.Philip were also present on the dais.

Demand withdrawal of barbaric Fetwa

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emancipation from the tentacles of medieval creeds and customs spelling disaster in their life. Enlightened Muslims including the intelligentsia must come forward to play a leading role in steering the movement and in the process must be paved the way for adoption of a common code of conduct based on voluntary endorsement by the Muslim people. So it is our appeal to all concerned to come forward and join the struggle for remedying the maladies and removing the

malaises devouring the society.

The immediate task is to raise a chorus in demand of immediate withdrawal of the barbaric inhuman fetwa on Imrana Begum and exemplary punishment of the rapist father-in-law. Imrana has emerged as a symbol of the savagery and persecution raving wild on the Muslim women. We call upon all democratic minded people from among both the Hindus and Muslims to shoulder this responsibility that is needed of the hour.

Fetwa on Imrana

AIMSS's letter to the Prime Minister

To
The Honourable Prime Minister
Government of India
New Delhi

Sir,

We like to draw your kind attention to a barbaric and shameful incident which has taken place recently at Charthawal village of Muzaffarnagar district in UP.

Raped by her father-in-law, Ali Ahmed, a resident of Muzaffarnagar Imrana Begum, along with her husband appealed for justice at the court of law. But the religious organization Dar-ul-Ulam, Deoband, instead of punishing the perpetrator of this shameful crime, announced the 'Fetwa' that Imrana have to leave her husband and start living with her father-in-law. Such a barbaric and inhuman 'Fetwa' has

shocked and stunned all right-thinking persons irrespective of caste, creed and religion. This 'Fetwa' compels Imrana to leave the family she has long nurtured with love and affection and her five children too and live with her father-in-law, to whose lust she had to succumb.

It is a disgrace that when such a diabolic verdict has been pronounced against the hapless victim and she has been punished, the perpetrator of this heinous crime has not only been exonerated, but his very crime has been sanctified.

Such an inhuman and barbaric 'Fetwa' has trampled under feet all sorts of moral values and natural justice, violated human rights and simultaneously dealt a severe blow to the dignity of womanhood. This

is nothing but a sheer mockery of justice. No right thinking person can accept such a medieval 'Fetwa'.

We, on behalf of the AIMSS strongly condemn this incident and hope that all democracy-loving people and particularly men and women belonging to the Muslim community will come forward to force the 'Board' to withdraw this reactionary and inhuman 'Fetwa'-violating fundamental rights of women.

It is relevant to say here that earlier too, many women in our country have been unjustly subjected to all kinds of cruel torture because of such verdicts pronounced by Hindu and Muslim fundamentalist organizations. On the contrary, many hardened criminals were exonerated.

It is absolutely essential today to

change such inhuman, medieval 'Fetwa' through social movements.

Our organization is demanding that as the head of the state you shall ensure that Ali Ahmed, the criminal, is given exemplary punishment under the existing law of the land (CrPc.), so that no one dares to commit such crimes in future.

We hope that appreciating the merit of the case, you will see that necessary steps are taken for justice to be meted out to the victim Imrana and thereby, dignity and honour of women of our country be protected.

Thanking you,

Yours sincerely

Sd/- Chhaya Mukherjee
President
All India Mahila Sanskritik
Sangathan

12 July, 2005

Central Committee Deplores Indo-US Defence Pact

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defence production', 'exchange of R&D in defence production', 'exchange of military intelligence', 'worldwide joint peacekeeping operation', 'collaboration in multinational operations' etc., have no doubt come as stunning blows to the freedom and sovereignty-loving people of India. With the impact of the GATT and the spate of globalization, the US influence on the country's economic sphere, threatening to grow into domination, has already been mounting fast. This pact, if and when implemented, will only help increase the scope for US interference into the political sphere and activities of the country, particularly the sensitive and vital fields of the defence system of the country.

It is now clear to the world that, over the recent years the policy the US imperialists have been following is that of subjugating the whole world with overlordism and hegemonistic aggression, disregarding the world opinion against it. It has simply wreaked havoc on world peace and sovereignty of weaker nations, manifested in series of instances, particularly including the naked and unprovoked brutal onslaught on Afghanistan and Iraq. Well-meaning people the world over have been expressing strongest indignation against and unstinted disapproval of this US brigandage. People of India, in their turn, with a long tradition of anti-imperialist struggle, first against the British imperialist rule in India and after the independence, against the US imperialist attacks on different countries of the world, continuing since the end of the second world war, have unequivocally condemned the US aggression in the recent years. Under the circumstances, the question that immediately haunts people of India is, how on such a background within and without the country, the Indian government could act so shamefully as to sign this sinister pact that may threaten even the sovereignty of the country.

However, in no way it is a sudden development. Since independence, the ruling Indian bourgeoisie, from their class instinct, bore a soft corner towards the US imperialism. But in the interest of speedy development of its capitalist economy, it preferred to play the role of champion of peace and non-

alignment, to grab aids and helps from the then Soviet Union. In the process, the Indian monopoly capital consolidated and grew up to acquire imperialist character with expansionist tendencies to extend its sphere of influence in quest of external market. With the dismantling of the Soviet Union and the socialist camp and under the spell of GATT-globalization and such others, the Indian bourgeoisie in their interest of getting a share of the global capitalist market, increased their appeasement of the US imperialism. The latter, in turn, attempted to find a dependable ally in India, in the face of its being increasingly discredited to the world for their overlordism. Thus in their own mutual interest the two, the US imperialism and the Indian monopolists were coming closer and closer. Initiated earlier, the trend became more evident and hastier during the rule of the BJP-led NDA government, when in the name of containing terrorism and as trusted representatives of the ruling class, they dashed out with their pro-US imperialist policy. Now, the Congress-led UPA government, which depends on the support of the CPI(M)-CPI for its survival, does not fall back to follow suit in their service to the ruling bourgeoisie and sign the pro-imperialist pact trampling upon the long anti-imperialist tradition of the Indian people. It must be noted that so long as there was a surge of anti-imperialist and particularly anti-US imperialist mass movement in the country, the US rulers did not dare to approach, even with the proposal of such a pro-imperialist pact. It is when the parties like the CPI(M)-CPI, began to desert the path of mass movement and discourage it as a whole, the Indian bourgeoisie including the section of the media under their patronage, taking full advantage of the situation, cunningly unleashed a campaign to dilute the fervent anti-imperialist spirit of the Indian people and on that ground prepared, now venture to go in for such a black agreement with the US rulers.

Whatever be the reason and background, with this dangerous move of the UPA government a grave attack is in the offing to come down heavily upon independence and sovereignty of the country and even its future revolutionary movement. Each and every

freedom-loving people of the soil needs to step ahead resolutely to thwart it by any means by forcing the government to scrap the pact. Those who realize the gravity of the entire situation and feel deeply concerned at it, are also shocked to note that whereas people from all sections of the society are eagerly looking ahead at launching a powerful anti-imperialist movement to the end of thwarting this move, parties like the CPI(M)-CPI have come out with their dubious role. From the verbose reports in media it may appear that they are opposing the pact. And, they also claim boastfully that the Congress-led UPA government depend on their support for survival. Had their opposition been really serious, how could the UPA government then venture, ignoring their opposition, to sign such a pact to the detriment of the

country's interest? Had their opposition been real, they must have asserted themselves instead and exerted honest and effective pressure on the UPA government to force them scrap the pact! Or, failing that, they should have withdrawn their support to a government that dares to enter into agreement with a war-monger abhorred by the whole world and instead must have joined the vast masses of freedom-loving people of India to build up the necessary movement. They should remember that the latter, people of India, will closely watch their doings and frame their opinion on them.. Our party SUCI, however, sincerely believes that people of the country will not fail to join hands with a movement to force the government and desist them from going ahead with this heinous pro-imperialist and anti-sovereignty pact.

SC verdict on IMDT Act a deadly blow to the minority — Central Committee

Comrade Nihar Mukherjee, General Secretary, SUCI, in a statement issued on 13 July, 2005 expressed grave anxiety and anguish over yesterday's (July 12, 2005) Supreme Court judgement annulling the Illegal Migrants (Determination by Tribunals) Act, 1983 (IMDT Act, 1983) to the glee of the arch communal and parochial forces represented by the AASU-AGP-BJP-RSS combine who have been after the blood of the minorities of Assam. The aforesaid verdict, said Shri Mukherjee, will surely provide these forces a powerful handle to further harass, persecute and drive out poor people belonging to the minority community who have been very much Indian citizens, by branding them as foreign nationals and hence such odious attempts have to be resisted by all means.

Comrade Mukherjee strongly expressed the opinion that Foreigners' Act, 1946 which the Supreme Court has prescribed as a replacement for the IMDT Act, 1983 is quite inadequate and ineffective in foiling the semi-fascist moves of the crass communal and chauvinistic forces engaged in a nefarious game of marking bonafide Indian citizens of minority community as Bangladeshis and hence in providing the Indian minorities full protection of their genuine

citizenship of this country. At the same time, Comrade Mukherjee charged the Congress-led CPI(M)-CPI backed UPA government for its deliberate complicity in this combined attack on the minorities and facilitating such an ill-conceived judgement by not taking effective measures to uphold before the Supreme Court the merit and justification of the IMDT Act, 1983 in the given situation of Assam. Comrade Mukherjee, therefore, demanded of the central government to take immediate steps to restore status-quo ante by bringing an legislation in the parliament which can adequately protect bonafide citizenship right of the harassed and persecuted minorities of Assam.

Comrade Mukherjee also urged upon the countrymen to develop mighty democratic movement throughout the country protesting against the sinister design to designate the bonafide minorities as foreign nationals and demanding immediate end of all atrocities on them by the arch communal and chauvinistic forces in Assam and calling for immediate enactment of a suitable legislation retaining all the provisions of the IMDT Act, 1983 which guaranteed the legitimate citizenship right of the genuine Indian minorities.

EDITOR-IN-CHIEF : NIHAR MUKHERJEE