

Twenty Second Anniversary of AIDSO Observed with Great Enthusiasm and Solemnity

Proletarian Era

The Twenty-second Anniversary of All India Democratic Students Organisation was observed with great enthusiasm and solemnity like all previous years throughout the country by the students.

On this day the genuine revolutionary students took anew the pledge to remain undaunted, unflinching, uncompromising in the struggle for the emancipation of the exploited people of our country.

Twenty two years ago, being convinced that there was no genuine revolutionary organisation of the students that could guide them on to the path of revolution, being convinced that all other student organisations—whatever were their slogans, whatever were their claims—were actually misleading and leading them away from the correct path of revolution, All India Democratic Students Organisation was founded—being inspired, educated and armed with the teachings of Comrade Shibdas Ghosh, the great leader of the proletariat, the leader, the guide of the exploited people of our country—to lead and guide the students to the correct path of their long cherished emancipation. And right from the inception, AIDSO has been conveying to the students of our country the invaluable teachings of Comrade Shibdas Ghosh, stood beside the students of our country in all their democratic movements during these twenty two years. Through long, tortuous struggles and providing correct and genuine revolutionary leadership to the students in all their struggles and providing correct answers and able guidance to all the problems confronting the students' life, AIDSO has today earned the confidence of the students and as days are passing we find larger and larger numbers of students are being attracted and rallying round AIDSO. AIDSO is a bright name in the history of the democratic students' movements of India.

But this year's foundation day, the 28th December, 1976, came at a period of great sorrows in the history of the struggle for emancipation of the exploited people of our country. The great beloved leader of the proletariat, the teacher, the guide, one of the outstanding Marxist thinkers of this era Comrade Shibdas Ghosh, under whose guidance and inspiration AIDSO was founded, from whom the students of our country have learnt how to correctly approach the education system in a class divided society, what is the real meaning and essence of education in life, who has saved and protected the students from all sorts of confusions and frustrations, guiding and pointing out to them correctly the ideal and objective of

students' life—have departed from us on 5th of August 1976. But though departed he has left behind all his invaluable teachings acquired through painstaking, arduous struggle up to the last moment of his life. He will remain with us through those illuminating teachings of his. This is why AIDSO decided to observe the Twenty-second Anniversary this year through learning and re-learning of the invaluable teachings of Comrade Shibdas Ghosh and taking pledge anew to develop themselves as true revolutionaries. AIDSO also decided to carry the great teachings of the great leader of the proletariat to the broader sections of the students throughout the country. Decision was also taken to hold a Central Meeting at

(Contd. to Page 4)

ORGAN OF SOCIALIST UNITY CENTRE OF INDIA (FORTNIGHTLY)

Founder Editor-in-Chief—COMRADE SHIBDAS GHOSH

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The Country Recalls the Great Teachings of Comrade Shibdas Ghosh

[In our previous issues we have published the news of central memorial meetings held in different states including the all India central meeting held in Calcutta on 19th August 1976.

We shall now try to cover some important memorial meetings held in different districts of West Bengal. In the present issue we are covering the memorial meeting held at Suri Birbhum District]

Under the auspices of the Party's Birbhum District Committee a large memorial meeting to pay homage to our great beloved departed leader Comrade Shibdas Ghosh was organised at the Dangalpara Maidan in Suri on the 15th of September last amidst heavy down-pour. The meeting was presided over by Comrade Rativa Mukherjee, Secretary, of the Birbhum District Committee and Comrade Pravash Ghosh, a member of the West Bengal State Secretariat was present as the main speaker of the meeting.

Before the meeting started, Comrade Mukherjee read out the Central Committee's homage. Also was read out the message of condolence sent, by our General Secretary Comrade Nihar Mukherjee on the sad demise of the great leader of the Chinese revolution and international proletarian movement Comrade Mao Tse-tung, to the Central Committee of the Chinese Communist Party.

While paying his tribute to the memory of the great departed leader Comrade Shibdas Ghosh, Comrade Pravash Ghosh said, the glorious life of Comrade Shibdas Ghosh, one of the foremost Marxist thinkers of the age, his invaluable teachings and ideals will not only guide us to lead the revolutionary struggles on our soil but also through ages will illumine the path for emancipation of the mankind from the tentacles of exploitation and oppression all the world over. He further observed that it was only Comrade Shibdas Ghosh, who concretised and elaborated Marxism-Leninism in the

Indian context and correctly explaining each and every problem of our country with the Marxian approach, he defended the lofty image of Marxist ideals from all sorts of distortion—revisionism and ultra-leftism.

To build up SUCI as the genuine revolutionary party on our soil, he had to lead, perhaps, the most tortuous and strenuous struggle in the history of the world. Today, though our great beloved leader is no more the lofty teachings of the life and struggle and a band of dedicated revolutionary leaders and workers, taught up by the great leader himself remains with us. So, there can be no room for despair and lamentation, rather we have to engage ourselves more deeply and dedicate ourselves whole-heartedly to the task of building up the long cherished socialist society, free from exploitation and oppression and in this way only we will be able to really pay our homage and highest respect to the great life-long revolutionary leader of the proletariat.

WHY SUCI

—The Only Genuine Communist Party On Our Soil

[Continued from Last Issue dated January 1, 1977]

Unashamed support of CPI to the Muslim League's demand for Pakistan in the name of national self-determination

Thus you see that the leaders of this party first isolated themselves completely from the freedom movement and helped the national bourgeoisie to establish its hegemony over it. Again, in 1934, by projecting the same very national bourgeoisie as progressive and even revolutionary to the people, heightened their prestige and thereby helped the national bourgeoisie to further consolidate their hegemony through their so-called theory of 'National Front'.

Then again, in 1939, with the argument that the Muslims by religion constitute a nation and deserves the right of self-determination, they supported the League's demand of Pakistan which in fact was a total distortion and complete vulgarisation of the famous Marxist theory of 'right of nations to self-determination'! Afterwards in continuation to their unique revolutionary (!) line, they raised the slogan of Congress-League Unity. They started arguing as if attainment of freedom was never possible unless the Congress, representing the Capito-feudalist leadership and the Muslim League representing feudo-capitalist leadership (the party in which the influence of religion was more pronounced) join hands. If you can collect some informations about the then activity of this party you will learn that this party, at that time, rent the sky with the slogans: "We demand Congress-League Unity" through innumerable meetings and processions organised by it, hoisting the Red flag flanked by flags of the Congress and of the League on either side. I believe, by now, you well understand what a novel course they adopted to rectify their mistake of 1930!

Their opposition to '42 movement isolated communism from the main current of patriotism

Whatever might have been their theory and analyses about the the war, when in 1942, during Second World War the people at large throughout the country burst out against British Imperialism in revolt, they not only opposed it by branding the whole patriotic struggle as a pro-Japanese and pro-fascist movement, but also in the name of fighting fascism objectively acted as stooges of imperialism by joining hands with them through what is known as "Joshi-Maxwell Pact" (whether this pact was a written one or not, only the leaders of the CPI can say). By this act, they not only isolated themselves from the entire current of patriotic movement, but also belittled and even maligned the noble ideology of Communism in the eye of the patriotic people of our country. The veteran leaders and cadres of CPI, all of them know what dangerous reactions followed subsequently although the new comrades may not be able to properly comprehend it to day.

Clarion Call to rally round Pundit Nehru

Again, in 1947, when the national bourgeoisie came to power through compromise with the British imperialist and when a national government was formed under the leadership of Pundit Nehru, the CPI, once again, in their usual manner admitted its mistakes without clearly going into the question as to what had been the nature of their mistakes, declared Mountbatten Award as "One Step Forward" and raised the slogan "All support to Nehru build up People's Democratic Republic". In the background of the conflict for leadership within the Congress that developed between Jawaharlal and Patel at that time, they branded Jawaharlal as progressive and Patel as reactionary just as they are at present differentiating between the Indicate and the Syndicate, and said, "Nehru, not to resign, we communists are behind". Thus they invented a unique theory of gradually establishing New Democracy by democratic means by forming a National Democratic Front with the progressive section of the national bourgeoisie under the leadership of Pundit Nehru.



Vain attempt of Ranadive leadership to acknowledge mistake

In 1948, the so-called revolutionary group of Ranadive again came to the leadership with the "noble" objective of extricating the party from the vicious circle of right opportunistic politics so long practised. Ranadive presented a long list, acknowledging the mistakes committed by the party in the past. Among all his admissions two were really unique "There was no democratic centralism inside the party so long"—was one such admission. And to the question as to how the party could remain a communist party at all without democratic centralism operating for all these long twenty years, he did not care to provide any explanation and it so happened that none of the delegates to the Party Congress raised the question either. However, according to Mr. Ranadive the party was not working on the principle of democratic centralism because its Constitution did not provide any right to the members of the lowest bodies to make representation to the Central Committee directly. And so inserting such a clause in the Constitution of the party he made a ready-made introduction of democratic centralism inside the party and declared that the party had been for the first time 'Bolshevised'. But this 'Bolshevised' party of Ranadive took only three years to become "Menshevised".

And when Mr. Ajay Ghosh came to the leadership, we came to know from his statement that Ranadive put an end to whatever little democratic centralism existed before inside the party and made it completely bankrupt. The second mistake of the party which Mr. Ranadive admitted was no less excellent! He said that the Party's theory of People's war and the policy of keeping production unhampered in the interest of (imperialist) war preparation were correct but what the party forgot was about the irreconcilable contradiction that existed between labour and capital, the bourgeois and proletariat, that is, they forgot the very essence of the theory of class struggle! And this piece of extraordinary document was adopted at the Party Congress in presence of the seasoned leaders of the CPI and present day leaders of the CPI(M)! Surprisingly enough, this party even after this still goes with the name 'Communist' and its workers accept that without any question!

Despite all these verbiage, the political resolution, that is, the strategy of revolution adopted in 1948 at the Calcutta Congress under the leadership of the so-called revolutionary group of Ranadive remained essentially the same as those of Joshi excepting some changes in vocabularies and tactical approaches. Just like Mr. Joshi, Mr. Ranadive also characterised the Indian state as semi-colonial, semi-feudal and the object of revolution, according to him also remained anti-imperialist and anti-feudal. Like Mr. Joshi, Mr. Ranadive

(Contd. to Page 3)

WHY S U C I

—The Only Genuine Communist Party On Our Soil

(Contd. from Page 2)

also characterised the national bourgeoisie as progressive and an ally of revolution. In short, the strategy of revolution remained "New Democratic" as formulated before by Joshi leadership, but only the name was changed to "People's Democratic Revolution". This is how Mr. Ranadive rectified the past mistakes of the party and salvaged it from the politics of right deviation so long pursued by Mr. Joshi! What Mr. Ranadive added, in his old characteristic left adventurist fashion, was to give a call for direct war against the state for seizure of power on the basis of his sudden discovery that masses have emerged as a new force, (just as Mr. Promode Dasgupta and Mr. Ranadive discovered that a new force have emerged during the UF Ministry) before isolating the compromising forces and establishing in its stead the working class hegemony over the masses, building up invincible revolutionary instruments of struggle and political power of the people through the complex process of democratic movements.

But when, in the name of revolution, he started his battle against the state, paradoxically, however, he found that he was face to face with the bourgeois class and the bourgeois state machinery notwithstanding their strategy of People's Democratic Revolution adopted at the Party Congress. Being pressed by such objective reality, Mr. Ranadive, without caring a bit for the strategy of People's Democratic Revolution adopted at the Party Congress or even without rectifying it declared that: we cannot fight imperialism without fighting the bourgeoisie and the bourgeois government.

But as a result, there remained absolutely no link between the theory and the practice of the party. Activities of the party became totally divorced from theory and Mr. Ranadive by these utterances, landed himself into a complete theoretical mess. Because, when the fight is against the bourgeois government, the national bourgeois cannot have any place in the revolutionary alignment of forces and again unless capitalism is the dominant feature in the economy the class struggle against the bourgeoisie cannot reflect the main contradiction in the society. So, at once, Mr. Bhabani Sen, the Party theoretician on agrarian questions, the then right hand man of Mr. Ranadive and a revisionist leader at present, started presenting facts and figures to show how rapidly capitalism was infiltrating in Indian agriculture. The same theoretician Mr. Bhabani Sen, after Mr. Ajoy Ghosh came to the leadership of the party in 1951, started collecting and presenting just opposite statistics to show how dominant and deep rooted was the influence of feudalism in Indian agriculture—and he is still continuing.

However, the ultra-left adventurist policies of Mr. Ranadive dealt a severe blow on the party. He was removed from the leadership again, and Mr. Rajeswar Rao became, for a short time, the party chief. He too, kept intact, the strategy of anti-imperialist, anti-feudal People's Democratic Revolution, but some differences on tactical questions with Mr. Ranadive were marked. Blindly toeing the Chinese experiences, he adopted guerilla tactics in rural belts, just what the Naxalites are propagating to day. The same very Rajeswar Rao is today being branded as arch revisionist by the Naxalites. Anyway, after some time, when Ajoy Ghosh's leadership was established fighting against both the trends, he declared: that since the party could take lessons from both extreme right reformism of Joshi and ultra-left adventurism of Ranadive-Rajeswar Rao, the party is free from all these deviations and now it is the real Communist Party. Remember, amongst those who were at one with this declaration were all the present leaders of the CPIM and CPI(M-L).

Joshi-Ranadive-Rajeswar Rao and Ajoy Ghosh had between them only tactical but no fundamental theoretical differences.

The main theoretical document on the strategy of revolution adopted in 1951 at Madurai under the leadership of Ajoy Ghosh leaving aside the question of tactical approach, remained absolutely unchanged on questions of strategy with that of the earlier stands taken by Joshi, Ranadive and Rajeswar Rao. Not only that; if you carefully compare the theoretical formulations of the Naxalites about

the present situation, the character of the Indian state and the stage of revolution—you will find that their basic strategic approach too is almost identical. Mr. Ajoy Ghosh just like the others formulated the stage of Indian Revolution as "anti-imperialist, anti-feudal" and the Indian state as an out and out satellite to imperialism. The only difference with the present day Naxalites that was in his formulation was that despite characterising the Indian state as an out and out satellite to imperialism, he attached utmost importance to participation in parliamentary elections. Because of the analysis as that of the Naxalites that the Indian independence is a "formal" one and the Indian state a complete stooge of imperialism—serious contradiction between theory and practice developed very soon under the leadership of Ajoy Ghosh inside the Party. That was the time when India was on the one hand trying to combine the newly independent resurgent nationalist countries of Asia and Africa against the western imperialist countries through meetings and conferences as in Colombo, Bundung etc. and on the other was showing growing urge to develop more and more cordial relation with both the big socialist states—Soviet Union and China, and had in fact established friendly relation with China, co-sponsored with China the "Panchashil", i.e. the five principles of peaceful co-existence at Bundung and when both the Soviet Union and China were highly eulogising the foreign policy of India Government as positively anti-imperialist and pro-peace policy. Placed in such a situation, the Ajoy Ghosh leadership, not quite unexpectedly, became all on a sudden a staunch and blind supporter of the foreign policy of India government as the policy of peace, echoing what the Soviet and Chinese leaders were saying (I have already told you about their habit of blindly copying others) without caring a bit whether that contradicted fundamentally the strategy of revolution they adopted in the Madurai Conference. So, there developed a serious contradiction between their declared strategy of revolution and the day to day practice of the party—they were faced with the question as to how India can have an independent foreign policy and how its foreign policy can be a peace policy if Indian independence is just a formal one and the Indian state is just a stooge and moves under the dictates of imperialism?

So in their bid to patch up this inconsistency or self-contradiction they suddenly discovered at the Delhi Meeting of the Central Committee that it was possible for the Indian Government and the state to adopt independent foreign policy since the influence of the national bourgeoisie in the Indian economy and over the government and the state was on the increase and since the conflict between the imperialists and the national bourgeoisie in the economic spheres was getting more and more intensified—and all these, in their opinion, were reflected in the consolidation of the leadership of Pandit Jawaharlal Nehru.

So, right after the Delhi Meet of their Central Committee they, though not verbally or in writing, started to acknowledge in reality the hegemony of the national bourgeoisie over the Indian state and hence the existence of independent sovereign national state in India. But pushed under the circumstances, though they had to acknowledge the domination of the national bourgeoisie over the Indian state which apparently provided the explanation as to how the Indian Government could pursue an independent foreign policy, this did not resolve the basic contradiction at all. Because the existence of the independent sovereign national state in India remained unrecognised in their theory, that is the characterisation of the Indian State as a stooge of imperialism adopted at Madurai still remained unchanged. After Delhi Meeting of the Central Committee, the next party congress was held at Palghat. Here too they completely failed to resolve the self-contradiction between their fundamental political line and practice. The main content of the political resolution adopted at Palghat was again "anti-imperialist, anti-feudal People's Democratic Revolution" and in their analysis of the class disposition of forces they considered national bourgeoisie as the ally of revolution. But since they acknowledged the growing influence of national bourgeoisie over the Indian state and government just to explain away independent peace policy and independent foreign policy of the Indian government, they no longer called openly the Indian state as the stooge of imperialism as before. But they could not also admit that the Indian state was an independent national sovereign bourgeois state because in that case the revolution would no longer remain a people's democratic one. Being faced with such a ludicrous position about the character of the Indian state they said, "it was a bourgeois land-lord state headed by the big bourgeoisie."

(To be Concluded)

TWENTY SECOND ANNIVERSARY OF AIDS O OBSERVED

(Contd from Page 1)

Tyagraj Hall in Calcutta on 28th December.

To make this programme a success, AIDS O leaders and workers carried the call to the students of Schools and Colleges throughout the country through innumerable meetings and group sittings. Fund collection including a "Pin-Flag Collection Day" was organised. The programme of enrollment of new members met with great success.

Like all previous years, literary campaign was organised to carry the invaluable teachings of Comrade Ghosh to the students. Students throughout the country have shown greater interest to know the teachings of Comrade Ghosh, which was clearly manifested in the sale of his works, which has far surpassed all previous records.

The Central Meeting at Tyagraj Hall on 28th December was attended by students from Kerala Andhra Pradesh, Madhya Pradesh, Uttar Pradesh, Haryana, Bihar, Orissa, Assam and all the districts of West Bengal. There was such a huge gathering that the hall, supposed to be one of the biggest in Calcutta, proved to be too small to accommodate all. A large number, unable to get even standing-space inside, stood outside the hall and attended the meeting standing there all the time for more than two and a half hour. Red banners were hung on both sides of the street approaching the hall. "Red Salute Comrade Shibdas Ghosh", was inscribed at the top

of the gate erected at the entrance of the hall. An exhibition was also organised which depicted the history of the twenty-two years of struggle of AIDS O. The dais was well-decorated befitting to the occasion. A portrait of Comrade Shibdas Ghosh was placed on the right. Two quotations, beautifully written, expressed the spirit and mood of the occasion. One was, "We pledge to carry forward the immortal teachings of Comrade Shibdas Ghosh", the other one, 'If to die, don't die begging, don't die humiliating yourself. When to die, die with honour and you have only one surest way to live and die with honour, that is taking active part in revolutionary struggle of the masses in bringing about a revolutionary transformation of the society—Comrade Shibdas Ghosh."

On the dais were seated apart from the Central leaders, different state leaders of AIDS O.

Comrade Nihar Mukherjee, General Secretary of SUCI was to address the meeting as the main speaker. But he was indisposed and on the advice of the doctors and as per decision of the party could not attend in person and sent a message. Comrade Pritish Chanda, Member of the Central Committee, SUCI addressed the meeting as the main speaker. Comrade Pravash Ghosh, President of AIDS O presided.

Then wreaths were placed at the portrait of Comrade Shibdas Ghosh first by Comrade Pritish Chanda, the main speaker

of the meeting, then by Comrade Pravash Ghosh, President AIDS O and Comrade Chhaya Mukherjee General Secretary, AIDS O. Wreaths were also placed on behalf of the different state committees of AIDS O by Comrades Kantimoy Deb (Assam), Chitta Behera (Orissa), Arun Kumar Singh (Bihar) Ram Nakshatra (U.P.) Venugopal (Kerala), Aloke Pratap Singh (MP), Sanjit Biswas (West Bengal). Comrades Bhaskar Gupta (Calcutta) Ashoke Mukherjee (Students' Pledge), Rabin Samajpati (Chhatra Sanhati) also placed wreaths.

DSO Music Squad presented the song composed on the departed great leader and all stood to pay their deep respect. Comrade Chitta Behera, member of the All India Committee read the Homage paid by AIDS O in memory of the beloved departed leader. A two-minutes' silence in revolutionary memory of Comrade Shibdas Ghosh was observed. The message of Nihar Mukherjee was read out by Comrade Chhaya Mukherjee.

Comrade Nihar Mukherjee's Message

Being indisposed and on the advice of the doctors and as per decision of the party, I am unable to be present in person in the meeting you have convened on the occasion of the Twenty-second Anniversary of your organisation and very deeply I regret this.

First of all, let me extend my revolutionary greetings

to all students present today, on behalf of the revolutionary party of the proletariat the Socialist Unity Centre of India, the exploited millions of our country and myself.

Comrade Shibdas Ghosh, one of the outstanding Marxist thinkers of this era, our beloved departed leader, teacher and guide and the Founder General Secretary of our party, under whose invaluable guidance and inspiration the All India Democratic Students Organisation was founded twenty two years back has departed from us. But through his invaluable thoughts and teachings he will ever remain with us and will always act as living source of inspiration and will guide us in all our future struggles.

The students of our country must remember that no problem of students' life can be isolated from the problems of the society as a whole and this capitalist economic and social system is at the root of all problems. Naturally, whoever wants to free the students from all their problems shall have to come forward to develop such students' movement which is conducive to the anti-capitalist socialist revolution and he will have to dedicate himself wholeheartedly, unhesitatingly to the struggle for the emancipation of the proletariat.

Being confronted with acute crisis, capitalism is on the one hand putting the brunt of the burden on the shoulders of the toiling people as a result of which the sufferings of the

people is more and more crossing the limit of endurance, while on the other it is taking away all the hard-won democratic rights of the people, however limited, in order to protect itself from the mounting tide of people's resentment. Complete concentration of power and curtailment of democratic rights have today become the order of the day in the capitalist-imperialist world. Today the students should come forward to form student's committees in all schools and colleges to develop a mighty movement in order to regain the lost democratic rights and to extend it further and to hold aloft the trampled banner of democracy.

To take firm pledge to continuously study and re-study the invaluable teachings of Comrade Shibdas Ghosh, to conduct relentless, unflinching and uncompromising struggle to acquire them in life and to translate them in practice should be the only object and purpose for the observance of the Twenty-second Anniversary of AIDS O. Comrade Shibdas Ghosh taught us that the students' movement is to be built up on the edifice of higher ethical, moral and cultural values.

Following his immortal teachings, I urge upon you all and earnestly believe that you shall come forward to develop a high standard of ethical, moral and cultural values in the students' movement freeing it from all sorts of vile influences of self-centeredness, careerism, ego-centrism and opportunism.

(Contd. to Page 5)



A portion of the massive students' gathering at Tyagraj Hall on the occasion of the Twenty Second Anniversary of AIDS O.

PRICE RISE

In her speech in the Jawaharnagar Session of the AICC, Sm. Gandhi, the Prime Minister of India called for a 'deliberate policy' of public control on incomes and prices. What was actually in her mind, is the steep rise in prices of essential commodities. Sri R. K. Hazari, the Deputy Governor of Reserve Bank of India also pointed out the other day that the money supply had risen by 10 percent and wholesale price index by 11 percent since March this year. He also said... "The belief that we have conquered the inflationary trend is immature." According to official version, both wholesale price index and the consumer price index showed a declining trend for a brief period before March 20, '76, after the official offensive against

rising prices started with the promulgation of Ordinance in July 1974 for impounding increases in wages and dearness allowances and restricting the rate of dividend. Besides effecting cut in wages and D. A. and cutting bonus the Government tried to restrict credit expansion of the commercial banks through fiscal measures. But all these measures proved fruitless in checking the inflationary pressure on the economy of the country. The official claim of arresting inflation was projected to show it to be a gain of Emergency and the common people were initially somewhat confused about it. But soon the reality dawned upon them. The prices of all commodities have

started to rise belying all official expectations and the common people are groaning under this inflationary pressure. Despite all these measures which the government thinks to be anti-inflationary the wholesale price index has been rising continuously and stood at 319.7 for the week ended July 10, 1976 as against 309.4 for the week ended July 5, 1975. The measures that the government introduced to fight inflation are quite severe so far as the toiling people of our country are concerned. These measures caused the blocking of the generation of new incomes and the sapping of the growth potential of the economy thus effecting shrinkage of the employment opportunities, besides cut in

wages, DA and bonus. But in spite of all these measures at the cost of the toiling people the prices refuse to behave as per official wish and what is causing alarm is a building up of new pressures on prices under the situation of emergency when the toiling people are not in a position to build up mighty anti-price rise movement. Since the second half of March the price rise has been as much as 11 percent as stated earlier. This rise in wholesale price level in the last eight months is most disturbing as the retail prices rise much more than the wholesale price and so it can be well imagined how the common people are suffering because of the abnormal rise in retail prices of all

the essential commodities.

It is particularly alarming when it is seen that this pushing up of wholesale price index is mainly due to increase in the prices of food articles. While the monthly average of index number of wholesale price of food articles stood at 304.9 in March '76, it rose to 322.7 in June '76. Thus it is seen that the rise in the index of food articles for June '76 over that of March '76 stood at 17.6 points, i.e. 5.8 percent rise while the whole sale price index rose by 1.7 percent. And till October '76 the percentage rise in food articles stood at 12.9 p.c. It is known to all that most of the wage earners of India do not even get the subsistence level wages and the organised working class

(Contd. to page 7)

TWENTY SECOND ANNIVERSARY OF AIDS0 OBSERVED

(Contd. from Page 4)

Comrade Prithish Chanda's speech

Comrade Prithish Chanda, member of the Central Committee, SUCI the main speaker of the meeting, addressing the gathering said:

Comrades, you have assembled here to observe the Twenty-second Anniversary of AIDS0 which has to its credit a glorious revolutionary tradition. You have observed that right from its inception this organisation of yours has set a bright example as to how the students can come forward to discharge their historic responsibility to show the exploited people the way to their emancipation.

On this occasion, the memory of Comrade Shibdas Ghosh, our great departed leader and teacher is uppermost in our mind. Not only he was the great leader of the proletariat of our country, but he was a great leader of the international communist movement as well. And it is his teachings, armed with which the only revolutionary students' organisation of India, AIDS0 was founded. You do still remember, I believe, his clarion call at the Students' Conference in Cuttack and at the Students' March in Delhi. Keeping in mind those revolutionary teachings of his to the students, I shall say a few words to you. Marx has shown that the

phenomenon of class division in the society has not come about at anybody's whim, but is the inevitable result of the law of social development. And from this class division appeared class contradiction, class conflict. As a consequence of such class conflicts, in different historical stages, replacing one ruling class another class came to power.

Also from what Comrade Shibdas Ghosh taught us, you know that ours is a class divided society. Analysing the historical course of development of the Indian society Comrade Shibdas Ghosh has clearly shown the nature of class struggle which exists today in our society. Ours is a capita-

list society—where millions and millions of the toiling people are being exploited by a tiny minority, the capitalist class. Naturally, in such a class divided society, there is bound to appear on any question two outlooks, two thoughts—contradictory to each other. Naturally, in such a society, any outlook means class outlook that is to say the outlook of one class or another, a thought likewise is class thought, that is thought of this class or the other. If you judge in such a scientific manner, you will realise that you students also are not above class—like all other people of the society you too are carrying the thought, the mental make-up of one class or the other.

Just like the two contradictory outlooks, there is bound to operate two contradictory interests in a class divided society. There is no such interest, common for all of the whole society—there can never be any such thing. Naturally, in such a society, interest means either the interest of the ruling capitalist class or the interest of the exploited proletariat. Those who speak of something as a common interest of all the people of the society in the name of "the interest of the country or the nation"—they are either fools or self-seeker satans. You are showered with many advice in the name of 'country and nation'.

(Contd to Page 6)



(Left) Leaders seated on the dais at Tyagraj Hall on the occasion of the Twenty-second Anniversary of AIDS0. (Right) Addressing the gathering from Left Comrade Prithish Chanda, member of the Central Committee SUCI, Comrade Pravash Ghosh, President AIDS0, Comrade Chhaya Mukherjee, General Secretary AIDS0.

(Contd. from Page 5)

Much talk of advancing the country towards progress is in the air. But the pertinent question which is being deliberately side-tracked is that when the country is class divided—for whose interest the country is to be advanced? Is the country to be taken ahead in the interest of the well-being of the majority, the exploited common people or in the interest to swell the wealth of the minority, the capitalist class? But the moment this question is raised you will at once be alerted—this is politics! You, students, should not enter into politics. They are saying to the student, the teacher, the youths—you should not associate yourselves with politics. Politics is full of filth.

You have to consider here only one salient question, that is with what politics you are associating yourselves. There can be two types of politics. One, the politics of injustice that intends to kill anything and everything that is good in man, his sense of morality, ethics, all his humane attributes or in a word which wants to make a beast out of him. And that is the politics of reaction. The other is the politics of justice, politics of revolution that rouses in a man his self-pride as a human being, that develops in him an urge for a better society, that induces in him the right youthful vigour, that gives him moral courage to fight against all sorts of injustice. And this is the politics of social progress. So, you shall have to correctly realise applying your conscious power of judgement which is the politics that serves reaction and which one is the instrument for social progress, for social revolution. And realising that to free the society from exploitation in the interest of the majority of the society as a social being and as you have a responsibility towards your society, you shall have to build yourselves as active workers of the revolutionary politics, the politics of social progress. And when from this outlook, that is from

Twenty Second Anniversary of AIDS O Observed

the outlook of the proletariat you consider the question of emancipation, then you will be able to develop a correct idea about the problems of the society as well as that in educational field. You will realise that those who want you to stay away from politics are in reality the agents of reaction. Under the present education system, the education you are getting does not make you conscious of your social responsibility, does not teach you to love the exploited people of the society. On the contrary, this bourgeois education system is making the whole of the student community indifferent to society, helping to develop self-centeredness, careerism, opportunism in them. What is going on to-day in the name of scientific education is, undue emphasis on the technological aspects of science, complete neglect of scientific reasoning and logic and absolute contempt for higher cultural, ethical standard. And as a result, batches of technocrats, devoid of social outlook, are coming out every year. Not only this; all sorts of religious fanaticism, obscurant ideas and orthodox mentality are being indulged and encouraged whose sole purpose is to develop among the students an illogical bent of mind whereby their only concern will be to acquire degrees and to build career. All these, the ruling bourgeois class is doing, in the interest to retain their class rule.

Once the bourgeoisie waged battle to uphold democratic rights, raised demands for democratic, secular and scientific education system. The same bourgeoisie to day is snatching away those very democratic rights, This has become a general feature of all the capitalist imperialist countries—developed or under-developed.

Under the circumstances,

you shall have to ponder and judge very carefully—what is the cardinal question before your students' movement to-day. You know from your saddest experience that an all out crisis has engulfed our society. Moribund capitalist order is associated with a shadow of all out crisis to-day in every field—economic, political, social, cultural. The toiling millions are to-day pauperised—but it is they who have, with their labour, created this civilization. This bourgeois civilization has nothing more to contribute to social progress. So, all the ills of the present society are fundamentally related to this exploitative capitalist productive system. Obviously, therefore, the sole object of revolutionary students' movement should be the abolition of this exploitative system. And it is on you rests the responsibility to come forward to build up a new higher social order on the basis of a new productive system abolishing completely the moribund capitalist system. Only by this you shall be able to really solve all the fundamental problems in the field of present day education—you shall be able to emancipate the whole society. This moribund capitalist order is gasping in death-pang. Compassion, affection, love are fast disappearing from the families—the great achievements and creations of civilization are fast disintegrating. The youth of the present society instead of fighting against injustice and falsehood are becoming the victims of the politics of reaction. The root of all these lies in the deep of this capitalist order. There is only one course left to you to-day and that is to remove the capitalist order which is standing as a stumbling block to social advancement.

You are young, you are bright, you have many dreams. Your great expectation wants to bring everything under the sky within your fold. But so

long this capitalist social system exists will you succeed to translate that expectation, that beautiful dream of yours to reality? I am convinced, you will not, because this very social system will not let you bring that to reality. So if you want to realise your dreams, if you want to build up a beautiful society, if you want to leave behind you for the future generations a healthy, habitable, beautiful society, then you will have to change this capitalist society.

Remember, you have the greatest responsibility in this task. Look at history—it is the students and the youth who in every era always come forward first to discharge their due role in the great task of building up a new society. It is they who in every age stood against injustice, fought with determination and courage to vindicate the cause of truth, carried forward the social revolution. Comrade Lenin came forward at his youth, Comrade Shibdas Ghosh too at his adolescence joined whole-heartedly the liberation movement of our country with the dream to emancipate the exploited people. He asked the students and youths—whatever is the extent of your realisation of truth move forward, with that much. Never compromise with falsehood, never indulge it even. It is truth you should practise always in your life. Try to realise, what is the correct path to attain humanity, which path can lead you to truth, which path can lead you to emancipation.

That is why I would call upon you to keep in mind the exemplary revolutionary life and teachings of Comrade Shibdas Ghosh which will be a constant source of inspiration in all your struggles. Hold aloft the banner of AIDS O, educated and armed with the revolutionary teachings of the great leader and come forward to take part in the movement for social progress.

Remember, that on us to-day lies the historic responsibility to fulfil the great task of revolution left to us by our beloved departed leader. So, to whatever extent you have realised truth, on the basis of that realisation go forward unhesitatingly. Enhance your individual initiative—try to undertake greater and greater responsibilities. Ours is a vast country with a vast population and vast is the student community. Faster you can reach them, faster your organisation will be strengthened—sooner your organisation will become an invincible force. With this much I conclude to-day. Long Live Revolution, Long Live Comrade Shibdas Ghosh.

Comrade
Chhaya Mukherjee's
Speech

Comrade Chhaya Mukherjee, General Secretary, AIDS O then addressing the gathering in Hindi said:

I firmly believe, you will all endeavour more to strengthen the organisation which you have yourselves built up being inspired by the teachings of our great departed leader. To-day our organisation has already spread throughout the length and breadth of the country and with days passing, it is becoming stronger. Before the inception of AIDS O, there was no revolutionary students' organisation on the basis of a real revolutionary ideal in the country. Naturally, confusions ran high among them and the entire students community went to the wrong path time and again.

Being guided and taught by the great leader of the proletariat Comrade Shibdas Ghosh it was AIDS O, which for the first time raised the question, what should be the object of students' movement and on the basis of which ideal students should guide their lives. Our great departed leader taught us that the aim and object of life of a student should never be to run after degrees for career

(Contd. to Page 7)

TWENTY SECOND ANNIVERSARY OF ALL INDIA DSO OBSERVED

(Contd. from Page 6)

only. The only ideal worth its name before the students is to probe deeply into the problems of the society, to take active part in all the movements for social progress and with determination and courage face and fight against all sorts of social evils and injustice. And this is the ideal which is the soul of our organisation. We have learnt from our beloved departed leader that in a class divided society like ours education too is not free from class tutelage. The class which is in power moulds and patterns education to suit their class purpose. Naturally, in a capitalist society, education policies are so framed as to serve the interest of the capitalist class and not to serve the interest of the people. He has taught us that this bourgeois education system, in the name of scientific education does in reality put emphasis only on the technological aspects of science and directly indulges in developing obscurant ideas and mysticism amongst the people and tries to destroy their scientific bent of mind. And thus the bourgeois education system tries to develop an irrational, utterly careerist, ego-centric students community. He has further taught us that fusion between technological aspects of science with spiritualism provides the breeding ground of fascism. Naturally today all student comrades should realise that if we truly desire to free the student community from their miseries and their despicable condition then we have no other way out but to engage ourselves wholeheartedly to develop students' movements in such a way which will be conducive to the revolutionary movement of the country. We must remember at the same time the invaluable teachings of Comrade Shibdas Ghosh that those who wish to be the fighters in this great

revolutionary struggles will have to acquire genuine revolutionary characters by changing their outlook of life conducting relentless struggles covering all aspects of it. We should remember that in the past also students conducted many struggles, made commendable sacrifices. But because there was no revolutionary ideal, no correct revolutionary leadership guiding the movements, all the fruits of those movements had been usurped by the vested class and the pseudo-revolutionaries. So if we are to lead the students' movements to the correct revolutionary path, if we are to lead these to their logical culmination then we shall have to build up the students' movements on the correct base political line of anti-capitalist socialist revolution.

We should also remember the revolutionary teachings of Comrade Shibdas Ghosh that if we want to lead the students to success, then we shall have to build up all these movements on the basis of a higher cultural, moral and ethical standard. Otherwise, like all the movements of the past, future movements will meet the same fate.

In fine, she appealed to the students to rally behind the banner of the only revolutionary students' organisation of our country, AIDS0, constantly cult the great teachings of our beloved departed leader Comrade Shibdas Ghosh, practise in life the great lessons he has left for us in our onward march for creating a new history.

Comrade Pravash Ghosh's Speech

In his presidential speech Comrade Pravash Ghosh said:

We are meeting at a time when under whose direct guidance and following whose ideal the only revolutionary students organisation of India AIDS0 was founded—our

departed great leader, teacher and one of the greatest Marxist thinkers of this era Comrade Shibdas Ghosh is no more with us. It is so painful, so heart-wrecking, so unbelievable. I remember, right from the inception of our organisation in all the movements we have organised we received his valued guidance which gave us inspiration and courage. Memories of many past incidents, many pleasant and inspiring experiences are crowding in my mind. But however painful it may be, we will have to face this stark reality. Continuing he said, emergence of Comrade Shibdas Ghosh is a great historic event not only for proletarian movement of our country but of the world as well. Taking active part at the age of thirteen in the anti-imperialist freedom struggle of India, he started his political life and later on came to realise that due to the absence of a genuine working class revolutionary party in our country, the national bourgeoisie was going to usurp the state power. Convinced of this Comrade Shibdas Ghosh came forward and took upon himself the responsibility to build up a genuine revolutionary party of the proletariat on the basis of the teachings of Marxism-Leninism. And in the course of conducting this struggle to develop the party, he concretised Marxism-Leninism on our soil, developed and enriched this science and made many a new contributions to the treasure-house of Marxism-Leninism. He conducted a relentless ideological struggle against all shades of bourgeois ideology, laid bare the real face of these on the one hand and on the other he was an untiring uncompromising fighter against all types of modern revisionism which are endangering the victory of the international proletarian revolution today. He has departed from us but he is amongst

(Contd. to Page 8)

PRICE RISE

(Contd. from Page 5)

and the white coloured employees do not get full neutralisation for the rise in price index. Under such a situation, it can well be imagined what a tremendous hardship the toiling people are put to. The inevitable result of this abnormal rise in food grain price is starvation, malnutrition and premature death. The rise in prices also means a proportional shrinkage of the commodities that the people can buy and thus the demand recession is further accentuated and in spite of severe measures at the cost of employment and wage cut the economy is in a vicious circle and cannot come out of the blind alley of stagflation.

The spurt in prices has been attributed by official circles to several factors. At least this time the fanciful theory of the wage-price spiral cannot be advanced as the cause of the price rise. But still it is seen that the release of the first instalment of the impounded D.A. is also cited as one of the reasons for the rise in prices. But how can it be explained that the prices rose even before the release of the first instalment of the impounded DA? Even the release of the first instalment of the impounded DA has very marginal effect in the matter of expansion of money supply and it is less than 2 percent of the total expansion of money supply. It has been the consistent stand of our party that the fanciful theory of the "Wage-price-spiral" is not the cause of the inflationary condition, rather the inflationary trend and price rise of all commodities are the inevitable outcome of the law of maximum profit of the present day capitalist economy and this has been further accentuated by the policy of unbridled deficit financing to meet up the continuously increasing expenditure on unproductive defence industry, huge expenditure on useless nuclear experiments and all other unnecessary and exorbitant expenditure on

top heavy administration, heavy indirect taxation, indirect credit policy, complete failure to check black money and black marketing, failure in creating conditions for widening of internal market and augmenting production, particularly agricultural production and finally refusal to introduce all out state trading in all essential commodities.

The huge stockpiling of the food grains and the accumulation of foreign exchange resources are also shown as the cause of inflation. Till the other day the people were told about the difficulties of the shortage of food-grain and the lack of foreign exchange which were standing in the way of all round development of the country. But now it is quite the other way round. The people of our country worked more and produced food-grain and tightened their belt to the extreme to export goods to earn foreign exchange.

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Hundreds of crores of rupees have been pumped into the hands of Jotedars for the procurement of foodgrains and the vast peasant population got very little. The stockpiling of foodgrains has been the result of sluggish demand because of lack of purchasing power of the people and this has been admitted by official circle the other day when it was stated that the offtake of foodgrains from the public distribution system has fallen substantially.

The accumulation of exchange reserve does, however, generate accumulation of rupees in the hands of the monopolists who, however, cannot invest the accumulated capital in home market because of demand recession. When the existing installed capacities of the industries cannot be utilised and in some cases the unutilised capacities amount to 70

(Contd. to Page 8)

TWENTY SECOND ANNIVERSARY OF ALL INDIA DSO OBSERVED

(Contd. from Page 7)

us in all his immortal teachings as a living source of inspiration in all our struggles and will remain so to many a future generation.

So, only by untiring cult of all his teachings and applying those concretely in our life to build ourselves as true revolutionaries we can win all the battles and no obstacle in the path of our cherished goal can pose an insurmountable one. You should remember that you may be students of different schools, different colleges and different universities but as a member of AIDSO you are all students of one and only one university and that is the University of Indian Revolution whose founder is the great teacher of the proletariat, Comrade Shibdas Ghosh. He has left on to us the great task of revolution.

Comrade Pravash Ghosh continued: Comrade Shibdas Ghosh has taught us that in order to carry forward the Indian revolution to its logical culmination we are to first of all find out the correct path, determine the correct leadership and the correct base political line. If we fail to attain this—we can never make our revolution successful. It is he who taught us that if we cannot bring fundamental change of this exploitative capitalist system which is at the root of all evils and all problems of the society—we shall not be able to free the society from exploitation, there will be no solution of any of the fundamental problems of the society.

So, those students who want to come forward to change this exploitative social order should understand that we are all soldiers of revolution. We cannot forget for a moment the invaluable teachings of Comrade Shibdas Ghosh that in order to be genuine soldiers of revolution, we

must change completely the course of our entire life, we must build in us genuine revolutionary characters on the basis of a higher moral, ethical, cultural standard conducting relentless struggles covering all aspects of life. Without accomplishing this very vital and primary task, revolution can never be accomplished.

He continued: Comrade Shibdas Ghosh, who till the last breath of his life conducted relentless struggle for the emancipation of the exploited people of our country has taught us to love revolution, has taught us to remain unfaltering in our dedication to revolution. He said, there is nothing more precious, more valuable, than the life of a revolutionary. He used to say: there is only one worthy meaning of my existence—and that is, I exist as a revolutionary. I have only one thought in my sleep, in my dreams—and that is revolution. He observed with great pain and anguish how an all pervasive crisis has engulfed the whole social life. Countless children are born here in the street, they die too in the street. Compassion, affection, love are fast disappearing from the families, from our society. How so many parents in desperation are goading their own children even to unethical means of livelihood just for bare existence. What pained him most was that the students who were once the flowers of the country were becoming victims of moral degeneration. The utter degeneration of the students are so much so that they do not know the great achievements of the past, they feel no urge to know truth—they do not care to know Rabindranath Saratchandra, Nazrul and have not the guts even to stand against social injustice and falsehood. It was his clarion call to the

students and youths: Stand up against injustice and falsehood. On you lies the solemn responsibility of freeing the society from all sorts of exploitation and moral degeneration

In his appeal, Comrade Pravash Ghosh asked: Comrades, can we not take up this responsibility? Yes, undoubtedly we can. We can make real his life's dream if only we respond to the call of the cause of humanity, to the call of revolution, the call of Comrade Shibdas Ghosh. And if we come forward with this vow then and then only we shall pay our genuine revolutionary respect to the departed great leader of the proletariat Comrade Shibdas Ghosh.

There was a great surge of emotion when the voice of our beloved leader was heard as the full text of his speech delivered at the Cuttack Conference was reproduced from Tape. Students with rapt attention listened and with all solemnity renewed their pledge.

The meeting was concluded with the song 'Long Live DSO' presented by DSO Music Squad.

PRICE RISE

(Contd. from Page 7)

percent owing to the lack of purchasing power of the people, what has been further accentuated by effecting cut in wages, DA and bonus, the accumulated capital becomes idle and bureaucratic and the question of further investment under the depressed market condition cannot arise at all. Under such a situation the surplus capital lured in the speculative trade and the result is obvious—the rise in prices of all the essential commodities. The other day one of the Central Ministers warned the industrialists that they failed to boost up production in spite of incentives. ...

... On the Move

Market prices as on 11.1.76 A year after on 11.1.7

Mustard oil	Rs 6.00 Per K.G.	Rs 12.85 per K.g.
Egg	80 paise per pair	Rs. 1.00 per pair
Fish (Rahu)	Rs 11.50 per K.g.	„ 14.50 per Kg.
Meat	„ 12.00 „	„ 13 00 „
Masur Dal	„ 2.50 „	„ 3 10 „
Mung „	„ 2.30 „	„ 2.60 „
Potato	„ 0.90 paise	„ 0.90 „
Brinjal	„ 0.60 „	„ 1.12 „
Tomato	„ 0.50 „	„ 2.00 „
Pea	„ 2.00 „	„ 3.00 „
Kidey bean (Seem)	„ 0.60 „	„ 2.00 „
Kala Zeera	„ 6.00 „	„ 32.00 „
Orange—15	„ 3.00 „ 15—	„ 5.00 „
Banana	„ 1.50 a dozen	2.00 a dozen

(From Jugantar—12.1.77)

CORRIGENDUM

In our last issue (P. Era Vol 10, No-8, 1.1.77) a few mistakes crept in the lead article "Unite To Defend Civil Liberties And Democratic Rights". In the first paragraph of the second column of the first page the line "These rights and liberties were then, necessary for the growth and development of monopoly capitalism" should be read as "These rights and liberties were necessary for the growth and development of capitalism but the situation changed completely with the growth of monopoly capitalism."

The mistake is regretted

—Editor, P. Era.

PRESS CLIPPING

The country can do without the opposition. They are irrelevant to the history of India, said D. K. Borooah, Congress President.

—Samachar, 19.11.76

"In July as many as 96 percent of all manday lost were on account of lock-outs" —Patriot, 3.10.76

* * *
"The Average annual economic growth rate in the revised Fifth Plan is estimated at 4.4 percent against 5.5 percent in the original draft.

—Financial Express, 15.9.76

"The production at the Bharat Heavy Electricals, the prized public sector undertaking, was down by as much as 28 percent last month as compared to the corresponding month of the previous year.

—Business Standard, Aug. 13, '76.

"Production of cloth in the organised mill industry has declined by over 20 million metres last month, according to the provisional figures released by the Textile Commissioner".

—Business Standard, 20.9.76

will further dampen the whatever little urge for capital investment for production is there. This will again act as a brake in the process of raising the production level without which all talk of putting a check on the dangerous inflationary trend in our capitalist economy is nonsense".

Editor-in-Chief—NIHAR MUKHERJEE