

# Proletarian Era

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## A mammoth rally of inspiration a mammoth rally of abiding confidence

Tremors were felt from miles ahead. Tremors of firm footsteps of the legions whom history enjoins to keep the flame of mass struggle aglow, to tread the arduous course to mankind's triumphant march. Firm as ever of resisting despotic injustice and oppression, the citadel of mass movement in the east is in ferment again. The spirit of protest against injustice is

indomitable; they cannot be cowed down by threatening overtures or savageries because they are fighting for a cause—the cause of oppressed humanity, and they have taken the right path, the only path, the path of struggle to realise their just demand. Their protest movement is sending messages far and wide, kindling new hope in the hearts of the deprived and downtrodden people

all stood erect and gave red salute to the great leader of the world proletariat. The music squad also rendered songs composed on Comrade Lenin. Recalling Lenin's teaching, Comrade Bhattacharjee in his brief address before the masses who had assembled there to participate in the rally, said: Struggle is the festival of the working class people. Lenin's centenary started with a huge mass-meeting at the Shaheed Minar just one year ago. The year saw many struggles throughout the country; the victorious movement of the Asha Workers in Karnataka, the All India

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## Barbaric ethnic carnage in Manipur orchestrated and perpetuated by capitalist rulers and their henchmen

Manipur, the hilly north eastern state of serene beauty, has turned into a war zone. For over 19 long months, people of Manipur have been in the clasp of a worst fratricidal bloodbath between the two major communities, the Meiteis and the Kukis. Already, as per official data, over 250 precious lives have been lost, though the unofficial figure is much higher. The mutual hate and animosity has escalated to such a height that captured members of the opponent community are being burnt alive or bludgeoned to death. Dismembered bodies of the captives are thrown away in the river. Even tiny children are not spared from being hacked to death. No one is daring to come out of home. Because once spotted, one will be slaughtered by the armed hooligans of the other community.

Any person who is apprehended as one belonging to the other community is virtually butchered with feral ferocity. The situation is terrifying. Villages after villages have been set on fire. Nearly 60,000 have

become refugees in their own land. Desperately people of both communities are searching for a safe place for shelter. Many women have been raped and tortured, According to Assam Tribune's report, "Women face various health challenges, including loss of the ability to generate milk to breastfeed, lack of hygiene and privacy, hot flushes among older women, and insomnia possibly due to [the] long and stressful journey to reach the nearest safe place, often without proper food and shelter." It appears that people belonging to both the communities have been stripped of rudimentary human elements and embraced savage instinct of merciless killing. Immense harm has been caused in terms of death, destruction and eviction of innocent unarmed Indian citizens belonging to both the hostile communities.

### Backdrop

What has caused this worst form of ethnic frenzy and internecine bloodbath? Is

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## SUCI(C) calls Union Budget 2025 a customary hoax

In an instant reaction to the Union Budget 2025 presented in the parliament today, Comrade Provash Ghosh, General Secretary, SUCI(C) in a statement on 1 February 2025, said:

"As anticipated, the Union Budget 2025 is a customary clamouring of a surfeit of counterfeit claims of achievements of the BJP government through jugglery of figures and demagogic utterances. The Budget did not address any burning problem the common people are reeling under. The promises of job creation and measures to uplift economic condition of common people have been no different from proposals announced in the last budget also and one is aware how those proved to be a fiasco. The definite tilt towards more privatization like extensive use of Private-Public-Partnership (PPP) model, 100% FDI in insurance sector and continuation of asset monetization scheme meaning handing over government infrastructures to private hands is the cardinal aspect of the current budget.

Specific mention about allotments towards healthcare, education, agriculture and other sectors have been carefully avoided. Only some balms in the form of lowering individual tax rates have been announced to meet the compulsion of anyhow arresting dwindling household consumption resulting in dip in the sale of consumer goods and thereby soothe the frayed temper of the middle class. A few projects have been announced for poll-bound Bihar evidently to keep alliance partner Nitish Kumar in good humour. We strongly condemn this mockery in the name of budget and call upon the suffering countrymen to raise united voice of protest against such an out and out anti-people pro-corporate financial document."

## Manipur

## Fratricidal bloodbath has assumed an extremely worrying proportion

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it a spontaneous eruption of bad blood out of nothing or carefully planned one? For getting to the truth, an appraisal of the background and historical context is necessary. Manipur was an ancient kingdom at the India-Myanmar frontier. It became a protectorate of the British East India Company from 1824 and then, in 1891, was annexed to British India as a princely state. Against this annexation also, there was strong resentment among Manipuri people. Because of inherent weakness of our freedom movement, the leadership of which was usurped by the ambivalent, hesitant and compromising Indian national bourgeoisie who were not interested in developing a strong current of freedom struggle embracing all sections of toiling masses and developing a cemented unity and fraternity among them, the impact of that movement and the feeling of Indianness and development of Indian national movement remained very weak in this region. Only a little bit of wave was seen in undivided Assam while Manipur, which is situated in the furthest corner of the eastern part of the country, virtually remained outside the current of freedom movement. Had there been a strong nationalist movement, features of fissiparous tendencies, regionalism, communalism, provincialism in the form of chauvinist thoughts and ethnic divide, could have been effectively fought against. But such did not happen, and so divisive tendencies could not be eradicated from that soil. This is why divisiveness remained rooted in the land of Manipur.

### **Weakness of Indian independence movement could not infuse feeling of Indianness among all**

Fact is that pre-British India was never a political whole. It was only after a strong communication network had developed during British rule, along with a national market for intercourse of trade and commerce of various goods produced by various people across the undivided British Indian territory, that an objective condition was created for emergence of a sense of Indian nationality. This sense could have crystallized into a strong feeling of Indianness if our freedom struggle had been able to surge forth with the uncompromising spirit ensconced in the concept of development of modern nations and

nationalities through accomplishment of bourgeois democratic revolution and percolation of illumining youthful uncompromising secular concepts of the Western world during rising period of capitalism. But such was not the case. In India the process of formation of nation started in the second half of the nineteenth century when capitalism, as a world social force, had not only lost its revolutionary character but also become definitely anti-revolution. Over and above this general characteristic, Indian capitalism had its specific features. Unlike western capitalism, which grew independently, Indian capitalism grew and developed under the domination of foreign finance capital with feudal relations surrounding it. As a result, it had a stunted growth. The nationalist section of the Indian bourgeoisie was naturally stirred into movement against imperialism; because the imperialist rule in our country stood as an insurmountable obstacle in the path of establishing its class rule here and freely exploiting the Indian masses. But, like all colonial bourgeoisie in the epoch of imperialism and proletarian revolution, it was mortally afraid of revolutionary mass struggles against imperialism. For, it apprehended that the revolutionary struggle by the Indian people for national liberation, if successful, would not only end the imperialist rule in our country but, along with it, also remove the national bourgeoisie from the leadership of the struggle, open up the path of non-capitalist way of development and completely shatter all possibilities of establishing a capitalist rule in India.

Antagonism with imperialism, on the one hand, and mortal fear of the revolutionary struggle by the people against imperialism on the other hand, made the nationalist section of the Indian bourgeoisie maintain a *reformist oppositional* role against imperialism. Its role against feudalism was equally compromising. Indian capitalism, therefore, tried to develop through compromises with both imperialism and feudalism. The result of compromises with feudalism was that the Indian bourgeoisie could not and did not carry out the tasks of social and cultural revolutions essential for the democratization of the society and complete merger of different nationalities speaking different languages and different communities professing different religions, into a nation. So, the Indian

freedom struggle ended in a half-baked and truncated way with socio-cultural divides remaining uneradicated. Explaining this peculiar but concrete nature of the growth of Indian nationalism, Comrade Shibdas Ghosh, Founder General secretary, SUCI(C) and an outstanding Marxist thinker of the era, concluded that "*In the course of the political movement against imperialism, the Indian people speaking different languages and professing different religions became a nation politically but... remained socially and culturally divided into different communities disunited by religion, caste, language, race, etc.*" (SW Vol. II) Once saddled in state power, the ruling Indian national bourgeoisie, taking advantage of the prevailing socio-cultural-religious divisiveness, began to foment those divides more and more to keep the exploited people disunited and disintegrated.

### **Absence of left-democratic movement worsened the situation**

Had a united powerful sustained left-democratic movement been conducted against the ruling capitalist class and its lackeys in the post-independence period, it might have been possible to thwart the bourgeois conspiracy of unleashing divisiveness among the people, driving a wedge into their struggling unity and pitting them one against the other. But this necessity did not materialize into objective reality as the pseudo-Marxists like the CPI (M), CPI did not make any effort towards that end in the country, particularly in the north-east. Instead, they preferred not to antagonize the ruling bourgeoisie and also lent support to many policies and measures taken by the then Congress government, its trusted representative, to strengthen and consolidate capitalist rule, which is contingent upon oppression and repression of the toiling masses. Now, the same pseudo-Marxists have virtually shunned the leftist line of organizing powerful democratic movement for realizing just demands of the people and are tying the knot with either this or that bourgeois outfit or combination to reap electoral gains and staying afloat in the corridor of power. Repeatedly, on behalf of our Party, we called upon them to shun the path of parliamentary reformist oppositional politics, alienated from the line of building up legitimate democratic movement, and come forward to build up a united left movement against the oppression and repression of the capitalist and pro-capitalist parties and governments. But they paid no heed to that. Their

penchant for being a part of bourgeois parliamentary politics has come to stand in the way of fulfilling that historical necessity.

### **Accession of Manipur to India**

Coming back to the question of Manipur, it bears recall that when India had attained political independence in 1947, there were around 600 princely states of different sizes and categories in undivided British India under British paramountcy. When granting independence to India, the British rulers gave these princely states three options—merger with India, merger with Pakistan or remain independent under supervision of British paramountcy. While many states preferred accession to India and a few to Pakistan, some others like Manipur initially wanted to continue as independent kingdoms. As was the case with some other princely states, Manipur was forcibly accessed to India. But against this forcible accession there was strong resentment among the people, which later erupted in the form of an armed resistance. But this resistance was suppressed by the Indian government through deployment of military. Under the circumstances, Manipur under pressure gave consent to accession to India in 1949.

### **Manipur—a dwelling place of different communities from beginning**

In this connection it is to be remembered that Manipur from the very beginning has been dwelling place of different communities of people having different cultures and diverse origins. The Meiteis who constitute 53% of the total population of the state, is thus the dominant nationality or ethnic community. They live in the Imphal valley area, surrounded by hills which is the habitat of important tribes like the Nagas, Kukis and other tribes and sub-tribes. In the absence of common progressive ideology, common objectives and common struggle since the pre-independence days, Manipur has been a strife-torn state. Conflicts, contradictions and even armed skirmishes among the different ethnic communities had been erupting there occasionally. Even after independence, provoked by the reactionaries belonging to the ruling class and ruling parties, there have been bloody conflicts among the Meiteis, Nagas and Kukis, resulting in loss of many precious lives. As stated above, during the period of anti-British freedom struggle, commonness of thought, common ideological allegiance did not develop there. So, the desired united anti-

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## BJP going full throttle to dupe people with falsified theories and fake gestures

Speaking on the first anniversary of the Ram Temple inauguration day in Indore (as per the Vikrami Samvat), the Rashtriya Swayamsevak Sangh (RSS) chief Mohan Bhagwat claimed that India achieved its 'true independence' on the day of consecration of Ram Mandir in Ayodhya, i.e. 22 January 2024. According to him, that date should henceforth be celebrated as "Pratishtha Dwadashi". "Earlier we used to say Baikunth Ekadashi, Baikunth Dwadashi, now it is called Pratishtha Dwadashi because the true independence of India... was celebrated on that day", he said.

He further added that during the Ram Mandir movement in the 1980s, some people used to ask him a "standard question"—"why is the issue of the temple being raised leaving aside the concern for the livelihood of the people?" The RSS chief said he used to tell these people that "India's livelihood path goes through the entrance of Ram temple, and they should keep this in mind."

A pertinent question arises—was it possible to celebrate India's sovereignty with the building of Ram temple if India had not achieved independence in 1947? But then the RSS supremo is not 'obliged to answer any genuine question'. Nor would he find himself comfortable if one asks, had the Indian freedom struggle not brought true independence, why did the BJP, its political wing, celebrate 75th year of India's independence as "Azadi ka Amrit Mahotsav" (Gala celebration of Indian independence) with so much fanfare two years earlier?

### RSS called Indian freedom movement reactionary

Who does not know that the RSS and its fellow organization Hindu Mahasabha had staunchly opposed the Indian freedom struggle and abstained from participating in it? Not only that. They had openly supported the British colonial rulers and promised all help to them in suppressing that movement. Let us once again reproduce what M S Golwalkar, the RSS ideologue, had said about it: "The theories of territorial nationalism and of common danger, which formed the basis for our concept of nation, had deprived us of the positive and inspiring content of our real Hindu Nationhood and made many of the 'freedom movements' virtually anti-British

movements. Anti-Britishism was equated with patriotism and nationalism. This reactionary view has had disastrous effects upon the entire course of the freedom struggle, its leaders and the common people... Those only are nationalist patriots, who with the aspiration to glorify the Hindu race and Nation next to their heart, are prompted into activity and strive to achieve that goal. All others are either traitors and enemies to the National cause." (We or Our Nationhood Defined) K.B Hedgewar, the founder member of RSS, ridiculed the freedom fighters who were jailed by the British rulers, in the following language: "Patriotism is not only going to prison. It is not correct to be carried away by such superficial patriotism." (CP Bhishikar, Sanghavariksh Ke Beej: Dr. Keshavrao Hedgewar, Suruchi, 1994, p. 21)

Elaborating further, of course in a sarcastic way, M S Golwalkar observed that "There is no doubt that such men who embrace martyrdom are great heroes,... They are far above the average men who meekly submit to fate and remain in fear and inaction. All the same, such persons are not held up as ideals in our society. We have not looked upon their martyrdom as the highest point of greatness to which men should aspire. For, after all, they failed in achieving their ideal, and failure implies some fatal flaw in them". (Bunch of Thoughts)

Also, there was an open espousal by the RSS-Hindu Mahasabha leaders for transforming India as 'Hindu Rashtra' (Hindu theocratic state). Golwalkar held that "The Hindus are a nation or nationality by themselves... No sane man can question the proposition that Hindus are a nation... our "Nation" means, and independently of the question of majority always must mean the Hindu Nation and nothing else." (ibid) While seeking to define India's selfhood, Bhagwat said "What is our 'swa' i.e. selfhood?" Then, he himself answered that "Sri Rama, Sri Krishna and Shiva are not only Gods, they are icons who represent certain civilizational values that form the core of Sanatan Dharma. This has been in consistence with the ideological framework of Hindu cultural nationalism the RSS has

been preaching for last 100 years.

### RSS-Hindu Mahasabha were opposed to India's freedom struggle

The RSS-Hindu Mahasabha not only disapproved Indian freedom movement because it was, as they held, "virtually an anti-British movements (and) Anti-Britishism was equated with patriotism and nationalism", they also actively opposed it and pledged to support the British imperialist rulers. It was V D Savarkar, the leading figure of Hindu Mahasabha, a fraternal organization of the RSS, who was first to coin the word 'Hindutva', the concept that forms the ideological core of the RSS-BJP. In his 1923 book *Essentials of Hindutva*, written under the pseudonym of A Maratha, Savarkar said, India belongs to only those who have it as their holy land and fatherland. "Our Mohammedan or Christian countrymen... are not and cannot be recognized as Hindus. For, though Hindustan to them is fatherland as to any other Hindu, yet it is not to them a holy land, too. Their holy land is far off in Arabia or Palestine," he wrote. While addressing the 19th session of the Mahasabha in Ahmedabad in 1937, he declared: "There are two antagonistic nations living side by side in India. Several infantile politicians commit the serious mistake in supposing that India is already welded into a harmonious nation, or that it could be welded thus for the mere wish to do so.... India cannot be assumed today to be a unitarian and homogenous nation. On the contrary, there are two nations in the main: the Hindus and the Muslims, in India." Thus, the theory of two nations, first proposed in the 'Essentials of Hindutva', was passed as a resolution of the Hindu Mahasabha in 1937. Three years later, the All-India Muslim League, led by Jinnah, adopted the concept in its Lahore session. On 15 August 1943, Savarkar said in Nagpur, "I have no quarrel with Mr Jinnah's two-nation theory. We, Hindus, are a nation by ourselves and it is a historical fact that Hindus and Muslims are two nations." Thus, Savarkar justified Hindu communalism as righteous and Hindu separatism as nationalist. Impressed with the book, 'Essentials of Hindutva', K.B. Hedgewar, and his mentor B.S. Moonje met Savarkar in Ratnagiri in

Maharashtra, and the unanimity of RSS and Hindu Mahasabha on Hindutva question was further cemented. The RSS hailed Savarkar as Veer (gallant). Neither the Hindu communalists, led by the likes of V.D Savarkar and Golwalkar, nor the Muslim communalists, led by the likes of M.A Jinnah participated in the 'Quit India' movement of 1942. Their bonhomie over religion-based nationalism was evident from the fact that the Hindu Mahasabha was running coalition governments in Bengal and parts of today's Pakistan with Muslim League at that time. Now, the same Savarkar is worshipped as a hero.

### Savarkar pleaded for mercy from British rulers

The RSS-BJP are now mulling over the question of conferring Bharat Ratna on Savarkar. PM Modi had taken initiative to rename Port Blair airport of Andaman, the abode of infamous British cellular jail, as 'Veer Savarkar International Airport'. Profusely praising Savarkar, he said that "India will forever remember his valiant spirit and unwavering dedication to our nation's freedom and integrity. His contributions inspire us to strive for the development and prosperity of our country." But what was the contribution by Savarkar to our 'nation's freedom'? Savarkar was sent to Andaman jail as political prisoner during British rule. All other political prisoners particularly those following the line of revolutionism including Netaji Subhas hated to plead with the British authorities for mercy, nor did they, despite inhumanly tortuous stay in British jail, agree to give up their struggle for India's liberty in exchange of their own personal liberty. But Savarkar sought clemency. He had filed his first appeal for clemency on 30 August 1911, barely two months after his arrival in Andaman. He sent a second mercy petition to the British Government on 14 November 1913 saying: "...if the Government in their manifold beneficence and mercy release me, I cannot but be the staunchest advocate of constitutional progress and loyalty to the English government which is the foremost condition of that progress. ... Moreover, my conversion to the constitutional line would bring back all those misled young men of India and abroad who were once looking up to me as their guide. I am ready to serve the Government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail nothing can be got in comparison to what would be

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## Manipur

# Chauvinists-communalists aided and abetted by ruling bourgeoisie have orchestrated the violence

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British struggle spurred on by commonness of approach did not surge forth. Common identity, sense of Indianness virtually did not emerge, let alone being flourished. In the post-independence period, political parties subservient to the capitalist rulers, belonging to different communities and saddled in power at the Centre and in the states, began pursuing a different from of 'divide and rule' policy to thwart growth and development of a countrywide revolutionary working class movement. Apart from the bourgeois national parties backed by the national bourgeoisie, there are regional parties floated and nurtured by the regional bourgeoisie.

There is a contradiction between the national bourgeoisie of giant monopolies and relatively weaker regional bourgeoisie over grab of market. That is often manifested through incitement of regional-chauvinist fanaticism among the common people and the national bourgeoisie as well as the bourgeois governments who used this situation to buttress their class interest of keeping people disunited and the divisive forces under their fold. Also, such divisive frenzies are used to keep people at loggerheads with each other, thereby shielding capitalism, the devil, from public eye.

These bourgeois parties in order to serve the class interest of their respective masters and are fostering various divides centering on religion-region-language-caste-creed-race-ethnicity. Often, this precipitated divide is so instigated by the quarters of vested interest as to result in violent conflicts and internecine bloodbath. In fact, this is the sinister design the capitalist rulers and their servitors including the bourgeois parties are pursuing all over the country.

Manipur has been no exception. In fact, because of the reasons stated above, Manipur has been a fertile ground for fomenting racial-ethnic-chauvinist jingoism and engineering bloody conflicts. Meitei chauvinist forces enjoying support and encouragement of the erstwhile Congress governments of the state and now the BJP government, are posing a great danger to the unity and cohesion among the diverse communities, the tribals and non-tribals. They in fact spread a smear campaign against the Kukis that the latter are not original inhabitants of Manipur. They are 'infiltrators' from

neighbouring Myanmar with whom India has an open border. Unabated went on a smear campaign that if these 'infiltrators' continue to pour in covertly, the Meitei Manipuris would soon be outnumbered and turned into minorities in their own land.

### Mischievous 'outnumbering' theory floated with *mala fide* intention

As the border with Myanmar is open at many spots, some isolated incidents of infiltration had taken place. But they were duly detected and deported. Notwithstanding this fact, the contention that Meiteis would be outnumbered by the 'infiltrator' Kukis is an utter lie. Yet, this vicious *mala fide* campaign practically encountered no opposition from any quarter, rather getting widespread publicity in the bourgeois media and support from not only Manipur-based regional political parties but even Manipur chapter of national bourgeois parties as well as pseudo-Marxists like the CPI (M), CPI. How deceitful, obnoxious, unethical and criminal it is to brand, based on absolute falsehood, another section of people who are permanent residents of the state and historically bona fide Indian nationals and fellow citizens, as infiltrators. It is not difficult to understand what the poisonous effect of this malicious campaign could be not only on the ordinary peace-loving Meitei people but also their fellow citizens, the Kukis. What is it other than deliberately pitting one section of genuine Indian citizens against the other from an ulterior motive. How ridiculous, wholly untrue and an absurd proposition it is to say that one section of the Indian nationals will be vanquished over a period of time, or another section of the Indian citizens would grow so much in number as to outnumber and enslave them. This is not only pure and simple nonsense but a well-calibrated fascistic notion to exacerbate racial-ethnic hatred and intolerance. Such a notion is, therefore, complete negation of barest precepts of democracy. If such a criminal notion is not sharply rebutted, it is destined to strike at the very root of Indian people's firm national unity and cohesion, entailing a virtual attack on the geographical integrity of the country. History has shown that racial-ethnic-communal hatred like the anti-Jew tirade of the Nazis invokes blood thirst and onset of fratricidal bloodbath.

### Recapitulating the horrid example of Assam

North-east Assam first experienced the devastating consequence of injection of such bad blood by the reactionary quarters when the ruling bourgeoisie-backed chauvinist-communal forces who had raised a war cry that the Assamese-speaking people would soon be swamped by the Muslim immigrants who, historically, are genuine Indian citizens. The chauvinists-communalists backed by the bourgeois parties like the Congress, BJP and regional chauvinist parties held that the bona fide Muslim citizens of India were 'illegal foreign intruders' who would outnumber the original Assamese in no time. In this way, they managed to puzzle the ordinary toiling Assamese-speaking people and incite them against the Bengali-speaking Muslims. So, began a killing spree and vandalization of properties. Assam witnessed one-sided killing of thousands of innocent hapless citizens by communal-chauvinist fanatics. Many were uprooted from their home and hearth. The prevailing atmosphere was no less barbaric than Nazi holocaust. There is no end to this mutual bitterness in sight. Assam continues to reel under this brutal ordeal even today.

### Manipur is mirroring Assam holocaust with more ferocity

Exactly the same feral ferocity is unfolding in Manipur. The motivated campaign of branding the entire Kuki community as of foreign origin and illegal trespassers taking advantage of open border, evoked strong resentment among the Kuki people. This opportunity was seized by the Kuki chauvinist groups enjoying backing of another section of the ruling class for instigating the common Kuki people to be engaged in retaliatory violence and killing. Thus, the people vs people fracas craftily orchestrated by the ruling capitalist class with the help of its pliant chauvinist elements planted within both the communities, resulted in more killings and counter killings of innocent Indian citizens belonging to both the communities, amidst eruption of unprecedented mindless violence and torching of homes and hearths. It has now almost turned into a 'shoot at sight' situation with the two rival factions provoked to be at daggers drawn at each other. Even for earning a livelihood, people are scared to come out of home lest they should face lynching. All normal activities have come to a grinding halt. Life in Manipur has come to such a pass. Since May 2023, the situation has taken such a devastating turn and is

worsening with every passing day.

It bears mentioning that there has been accumulated grievance among all sections of the Manipuri people against extreme economic backwardness. In the post-independence period, no measure has been taken to uplift the economy of the state by setting up industries-small, medium and big-using locally available raw material, mineral wealth, by the governments of any of the ruling bourgeois parties. So, unemployment problem has become acute. Needless to say that in absence of united democratic movement along correct political line and under correct leadership, the bourgeois chauvinist-communal forces, obviously at the behest of the ruling capitalist class to divert people's attention from the cause of such a peril, cunningly exploited people's mounting discontent to be channelized along divisive line of mutual hatred, animosity and chauvinist frenzy. This chauvinist frenzy and painting of one section of the people as being responsible for the misery and penury of the other, and vice versa, has now transformed into communal-chauvinist carnage causing immense harm to the toiling masses of both the communities, equally pressed under the grinding wheel of the ruthlessly exploitative capitalist rule, the ruling bourgeois parties and communal-chauvinist-racial forces are subservient to.

If desired, the central and state governments could easily quell the fratricidal bloodbath with a strong hand. But fact is that while the state BJP government is in complicity with the chauvinists and marauders in the Meitei dominated areas, the chauvinists-separatists working in the Kuki areas are receiving support from other bourgeois quarters. When common Manipuri people of either community as well as the whole country is spending agonizing days and sincerely looking forward to an end to this mutual killing frenzy, the central BJP government is playing the role of an indulgent onlooker allowing the highly explosive situation to persist, if not aggravating further. Occasionally, some toothless steps are taken as mere eyewash to befool the people. But the explosive situation continues unabated. And state BJP chief minister is found to be in league with the chauvinist and secessionist forces particularly in the Imphal valley thereby allowing the fiery situation to persist.

### Appeal to the countrymen

In such a horrific situation when Indian citizens are being indiscriminately killed and tormented in a state of the Indian Republic,

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# A mammoth rally of inspiration

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Students' Conference in Delhi, the All India Trade Union Conference in Bhubaneswar, the historic 'Abhaya Movement', the peasant rally at Talkotra Stadium in Delhi, and many others. And it ended with the historic mammoth rally in Kolkata. The centenary year may end, but the



struggle won't. It will get inspiration from these struggles.

From Hedua park to the destined Rani Rashmoni Road at the heart of the city—a distance of about 5 kms—it was a stream of people like a tempestuous river flowing in gushes. All else had come to a standstill but this flowing, rumbling tide. All talk had ceased, but this chorus of slogans. Behold, my



people, what a moment of history to be witnessed to: Men on the streets have made common cause with men stranded on the street sides. Invisibly and silently now the two are bound together. Hardship of being stranded for hours had melted into tolerance born of identity of cause. Vibrant with slogans, robust in firmness, full to the brim with vigour, and welcomed by innumerable people, the 'mammoth rally' literally became a rally of organized masses from all walks of life. There were women with their children in their laps, workers from the factories, peasants from the fields, students from their schools,

colleges, and universities, hawkers leaving their day's business, and even specially challenged people with their walking sticks marched ahead holding aloft the banners displaying the demands—Justice for Abhaya, exemplary punishment for the culprits involved in corruption and 'threat culture', immediate steps to control unbridled price-hike, scrapping abnormal hike in power tariff and to abandon installation of prepaid smart meters, abolition of draconian anti-worker labour codes, abstention of reintroduction of the black anti-farmer bills through backdoor, withdrawal of disastrous National Education Policy 2020 and its carbon copy, the 'West Bengal State Education Policy 2023', jobs for all the unemployed or otherwise, suitable allowances to them, fill up all the vacant posts in government services, stop atrocities against women. The air was rent with deep and grave rumbling of slogans in support of the just demands which voiced the urge and aspiration of the toing millions.

Justice was demanded, but justice was denied. The ghastly and brutal gangrape and murder of a PGT doctor in her own R G Kar Medical College and Hospital during duty hours by a gang of miscreants and the abject failure of the CBI to nab and prosecute the culprits, granting bail to the ex-Principal of the

college and the Officer-in-Charge of the local police station taken into custody for alleged involvement in the brutal crime caused severe indictment and wrath among all sections of the well-meaning people. So, justice to Abhaya is being demanded by one and all. The movement voiced:

*Tilottama don't be afraid,  
We won't leave the road.*

So, when people saw that more than 50 thousand protesters were marching holding aloft the red banner and demanding 'justice for Abhaya', they at once expressed solidarity. The other legitimate demands had also

roused them to voice support.

When the ruling political parties hold any meetings or rallies, people remain indifferent. They know that most of their rallies were mere show-offs and aimed at deriving electoral mileage by capitalizing on people's grievances. People have bitter experience of the rule of all the bourgeois petty bourgeois parties like the BJP, Congress and the CPI (M). All their rules were downright anti-people and pro-capitalist. In fact, one can hardly notice any difference among the rules.

But when it comes to the question of the SUCI(C), they know it firmly upholds their cause. The Party which was founded by Comrade Shibdas Ghosh, an outstanding Marxist thinker of the era, on the Leninist model in 1948 as the genuine communist party on the soil wedded to the task of accomplishing anti-capitalist revolution by gradually organizing the masses on the platform of democratic movement based on the edifice of higher ethics, culture and morality, has assumed immense organizational strength because of increasing public support and appreciation throughout the length and breadth of the country. The sapling planted by this great Marxist authority with a handful of his revolutionary compatriots braving all odds and obstacles has now grown into a banyan tree. While all other parties irrespective of hues have been practising power-centric vote politics, the SUCI(C) is steadfastly moving ahead holding the banner of revolutionary leftism and path of struggle. As stated by Comrade

Shibdas Ghosh 50 years back, *"Although outwardly there appear to be many opposing forces in politics, and the press projects so many contending forces, but viewing the situation from the context of ultimate struggle, I hold, only two contending forces are there in politics—one for revolution, the other opposing revolution—in whatever nomenclature might it be posed. One is the politics of countering revolution, whether by the Congress through its politics, whether by all the many juggleries of so-called leftism, or by proclaimed commitment to democratic socialism, or by raising various right reactionary slogans, and through politics of catchy stunts. And the other is the politics of organizing revolution."*

The SUCI(C), the party he formed, reared and steered to emerge with a distinct mettle is now proving the correctness of his observation before the people. So, when they see that the 'Maha Michhil' (mammoth rally) of the SUCI(C) raising the demands of their own life, support springs from the core of their hearts. They say: It's the only party which is struggling for us. Heard a comment from an old man, "These SUCI(C) fellows are very serious and disciplined." The left minded people who are disgusted about the nasty opportunism of the pseudo-left parties became imbibed to see that the young generation is the majority in the rally. They waited over one hour and a half at the



sides of the road but did not try to move through the rally and go the other end. The shopkeepers came out to the roadside to witness this historic rally. They wondered, "How long is it!" A veteran leader of a left party remarked, "An unprecedented rally in recent times." The overwhelming response from all strata of toiling masses including the downtrodden indicated that people are reposing abiding confidence in the Party which, they find, is the only sparkle in the pervading darkness. They are also ebullient with hope when they find the Party of theirs now grown so big by inch by inch through arduous struggle. The massive support for the rally bore eloquent testimony to the fact that people are looking at the

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Manipur

## Right-thinking Manipuri people need to take initiative to do whatever is necessary to restore normalcy

*Contd. from page 4*

both the central and the state governments have chosen to wind up their responsibilities. Rather their vested political interest is to prolong the nightmare as much as possible. It is also shocking to note that the parliamentary opposition, apart from criticizing the prime minister for not visiting the burning state, is doing nothing to force the government to take appropriate remedial measures. Rather, they are creating an illusion as if a visit by the prime minister would cause the flames to subside by the stroke of a pen. This is the sordidness that the Indian parliamentary politics is afflicted with.

Both the ruling parties as well as the vote-based opposition are wedded to the task of serving the aggregate class interest of the ruling bourgeoisie who wants the people of India to remain divided on as many as possible counts—religion-region-caste-race-ethnicity-province-and so forth. Under the circumstances, the only course left before the suffering people is to build up a united, organized, sustained, powerful people's movement to force the central government to quell communal-racial-ethnic violence with a strong hand, take necessary steps to bring back normalcy, adopt due measures to remove all legitimate grievances of all sections of the people which, if undertaken with utmost sincerity, will go a long way in meeting regional aspirations of all communities.

We, therefore, fervently call upon the countrymen to rise to the occasion and develop desired mighty movement everywhere to save common people of Manipur from death and destruction. Keeping in mind that it is no normal but an extremely extraordinarily grave situation where our own fellow countrymen, passing sleepless nights and withered in fear of life, are crying for our help. We also appeal to all left-democratic forces to come forward and initiate such a movement raising the following demands to the central government:

- a) Firmly quell the ethnic-communal bloodbath,
- b) Develop a national consensus involving all political parties at the national level involving as far as possible the regional parties of Manipur to restore peace in Manipur,
- c) Dismiss at once the conspirator Manipur state BJP government,
- d) Take long term security measures to stall any recurrence of such ethnic-communal clashes, accept the legitimate demands of all

sections of Manipuri people, instill confidence amongst various communities and establish peace and fraternity among all sections of the people.

### Appeal to the people of Manipur

Considering the gravity of the situation, our fervent appeal to the peace-loving right-thinking democratic-and humane-minded students, youths, teachers, professors, doctors, lawyers, workers, peasants, women and all other strata of toiling masses of people of Manipur is to rise up to the occasion to enable their own state Manipur to come out of this suicidal narrow chauvinist-ethnic-communal mindset in right earnest and refuse to fall prey to the noxious bourgeois conspiracy of embroiling you all in mindless violence and killing spree. The essential tasks would be to:

- i) Shun the path of fratricidal bloodbath, bury the hatchet and initiate reconciliatory process through dialogue involving all and restore peace, amity and normalcy based on a uniform approach and penetrating deeply amongst the suffering people and tenaciously fight out narrow sectarian communal-ethnic outlook, racial hatred and intolerance,
- ii) Frame a common agreed charter of people's demands with a view to forming united people's committees everywhere for maintaining mutual peace, unity and harmony,
- iii) Demand of both the central and state governments to take all required measures to stop killing splurge and bring back normalcy, provide necessary monetary assistance and compensation to the affected people of both the communities so that they could turn around and be back to normal livelihood and take necessary steps in right earnest to rehabilitate all displaced people now living in refugee camps,
- iv) Adopt necessary long-term measures to provide safety and security to people's life and property,
- v) Compel the government to do whatever is deemed proper at this juncture,
- vi) Raise demand for dismissing highly partisan state government,
- vii) Do whatever is necessary to restore normalcy in every sphere of life of all and force the government to perform its part for the same.

Mohan Bhagwat

## RSS called Indian freedom movement reactionary and extended support and cooperation to British imperialist rulers

*Contd. from page 3*

otherwise. The mighty alone can afford to be merciful and therefore where else can the prodigal son return but to the parental doors of the Government." (From Penal Settlements in Andaman by R C Mazumdar, published by Dept. of Culture, Govt. Of India in 1974) Savarkar's complete surrender to the British is evident in the concluding parts of the petition where he expressed readiness to serve the Government in any capacity they liked and considered himself a prodigal son willing to return to the parents. i.e., British imperialist government. This was reiterated in his third mercy petition on 14 September 1914, where he most humbly begged to offer himself as a volunteer to do any service that the Indian government think fit to demand from him. He wrote. "I know that a Kingdom does not depend on the help of an insignificant individual like me, but then I know also that every individual, however insignificant, is duty-bound to volunteer his or her best for the defence of that Kingdom." Savarkar submitted his fourth mercy petition on 2 October 1917, fifth on 24 January 1920, and the sixth on 30 March 1920. In his last petition, he assured the British that "every intelligent lover of India would heartily and loyally cooperate with the British people in the interest of India herself".

And he honoured his promise to the British rulers. In the 23rd session of Hindu Mahasabha at Bhagalpur in 1941, Savarkar said: "The war (Second World War) which has now reached our shores directly constitutes at once a danger and an opportunity which both render it imperative that the militarization movement must be intensified and every branch of the Hindu Mahasabha in every town and village must actively engage itself in rousing the Hindu people to join the army, navy, the aerial forces and the different war-craft manufactories... Hindu Mahasabhaitis must, therefore,

rouse Hindus especially in the provinces of Bengal and Assam as effectively as possible to enter the military forces of all arms without losing a single minute." (ibid p. 460-61.) In reciprocation, the British commander-in-chief, "expressed his grateful appreciation of the lead given by Barrister Savarkar in exhorting the Hindus to join the forces of the land with a view to defending India from enemy attacks," according to Hindu Mahasabha archives. Savarkar, it bears to mention, was released from the British jail in 1924 based on his mercy petitions and promise of working in support of the British rulers.

What could be more proof of his humble servility to the oppressive colonial rulers? Savarkar also rejected outright Netaji Subhas's attempts to liberate India by declaring that: "Not only on moral grounds but on the grounds of practical politics we are compelled not to concern ourselves on behalf of the Hindu Mahasabha organization with any programme involving any armed resistance, under the present circumstances." (V.D., "Samagra Savarkar Wangmaya: Hindu Rashtra Darshan", vol. 6, p 421)

And later on spurred on by this ideology of Hindu nationalism and establishment of a Hindu state, the RSS and its saffron allies have been hell bent on idolizing Ram, the central character of the epic Ramayana, and raised a hullabaloo over building a Ram Mandir at the site of Babri Masjid, an over 500 year old historical monument in Ayodhya.

Before revisiting the criminal saga of demolition of Babri Masjid by the armed frenzied miscreants of the Saffron brigade, let us focus on two pertinent questions. Is Ram a historical figure or a mythical character? Secondly, is there any historic evidence of Babri Masjid having been constructed at the birthplace of Ram?

### Is Ram a historical figure or a mythical character

At the outset, we take up the first question. Sant Tulsidas in his 'Ramcharitmanas' composed in Avadi speech portrayed Ram as a divine being, the incarnation of Vishnu. While in northern India Tulsidas's version may be predominating, in southern states

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## Observance of 128th birth anniversary of Netaji Subhas, the leader of uncompromising revolutionary stream of Indian freedom movement



AIDSO, Chennai



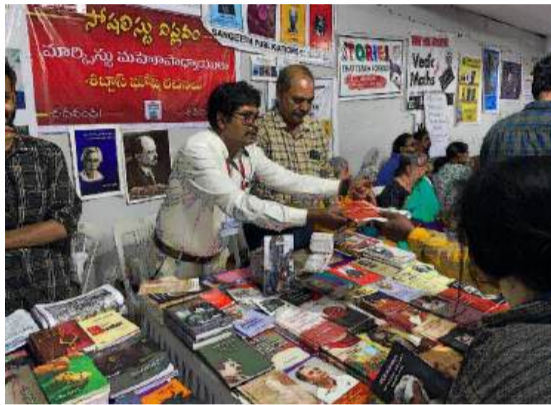
AIDSO, Raj Bhawan High School, Hyderabad



AIDSO-AIMSS, Jaipur, Rajasthan



AIDSO - Bhadrak, Odisha



Bookstall at Hyderabad Book Fair from 18 to 28 December where Party literature worth Rs 39,000 was sold

## AIUTUC condemns heinous proposal of 90 hour work per week

In a statement issued on 13th January 2025, Comrade Shankar Dasgupta, General Secretary, AIUTUC expressed deep shock at the inhuman proposal of Mr. Subrahmanyam, CMD of Larsen & Toubro (L & T), to introduce 90 hour work in a week for the workers as part of so called 'nation building'. Right to 48 hour work a week (i.e. 8 hours per day) was operationalized as an outcome of struggle over the decades of the working class across the globe and it is inseparably linked with the historic May Day. Mr. Subrahmanyam, as

representative of the ruling bourgeoisie, is now shamelessly floating ideas of squeezing the workers more and more to buttress interest of profit maximization of the corporates, super profit interest of the corporates and for this pushing the working class into the era of mediaeval exploitation.

We would therefore, call upon the working people in general and the unemployed youths in particular who are roaming in search of jobs to build up united mighty movement on the demand of 36 hour work in a week.

**Mohan Bhagwat**

## There is no historical evidence of Babri Masjid built on Ram Mandir Site

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many regional variations in regional languages exist. And then there are the Buddhist and Jaina versions as well. Thus, there are countless versions and regional variations of the *Ramayana*, with countless incongruities. To talk of uniformity is to talk of a myth. So, which one is to be taken as authentic version?

Moreover, Dr. Suniti Kumar Chatterjee, National Professor of India and a renowned linguist and orientalist, former President of Shahitya Academy, New Delhi, who has been highly acclaimed and accepted as an authority on such questions, has stated on the basis of consensus: "*The Ramayana is basically a literary creation by some single poet, who has been named Valmiki-with of course, later interpolations, additions and alterations ... There is evidently no historical core below the surface-no scholar of Indian History now thinks that Ram, the hero of the Ramayana was a historical person who can be relegated to a particular period of time.*" (World literature and Tagore) Jyotiba Phule, the great social reformer and educationist, observed: "*The Ramayana is not a true history. It consists of fabricated tales and conveys no moral lessons.... The man who keeps in mind the fear of truth and behaves rightly with all men, Muslims, Christians and others, is a moral man.*" (Mahatma Jyotiba

*Phule, Father of the Indian Social Revo-lution, Dhananjay Keer)* Thus, with Ram being an epic figure, a literary creation, how can the question of his birthplace arise at all? How can the question of the 'sacred' birthplace of a mythical or epic figure become a matter of dispute? If he evokes such veneration, the place accorded to him will be in the heart or emotion of people. But the RSS-BJP-VHP-Sangh Parivar combine declares that their belief in the sacredness of Ram's birthplace is a matter of faith, which, they pronounce, cannot be questioned or examined in the light of the findings of science and history.

### No historical evidence

Now the next question. In neither 'Valmiki Ramayana' (claimed to have been authored before birth of Ram) nor 'Ramcharitmanas' penned by Sant Tulsidas in 1576, has any mention about Ram having been born at that particular place in Ayodhya. Babri Masjid in Ayodhya was constructed in 1528-29, under the orders of the first Mughal emperor, Babur. If chronology is to be followed, Tulsidas ought to have been aware of this fact. But his monumental work has no reference of Babri Masjid having been built on the birthplace of Ram. Swami Vivekananda and Ramkrishna, whom both the RSS-BJP pretend to follow devotedly, also did not say a word about Ram birthplace- Babri Masjid fracas. Rather, Vivekananda said that "*it was fruitless to discuss*

*whether Krishna was born in Mathura or Brajadham"* meaning that debating on such questions is an abortive exercise. Yet the RSS-BJP-Sangh Parivar went on claiming the very spot of Babri Masjid as Ram's birthplace.

It also warrants mentioning that archaeologists have tried for years not only to locate the legendary Ayodhya of the *Ramayana* but to find corroborative evidence of the historicity of Ram from excavations, inscriptions, sculptural pieces and other sources. But all went in vain. Countless excavations undertaken by the Archaeological Survey of India and Archaeology Departments of the Banaras Hindu University among others, in present-day Ayodhya and different places have yielded absolutely nothing. Not a single object, no ruins that could even be faintly associated with the urban setting mentioned in the *Ramayana*, not to speak of such antiquity, not even a coin or seal that could point to the possible historicity of Rama, or the legendary Ayodhya, could be found.

### Shameful saga of demolition of Babri Masjid and its justification

But the RSS-BJP-Sangh Parivar were in no mood to submit to reason. On the infamous day 6 December 1992, the armed frenzied hooligans euphemized as 'Karsevaks' were let loose by the RSS-BJP-VHP leaders to raze to

the ground a 500 year old a historical monument, And then began the initiative to build a Ram Mandir on the relics of that mosque. When the dispute over ownership of that piece of land reached the corridors of the Supreme Court, a 5-bench judge headed by the then Chief Justice Ranjan Gogoi held that though installation of Ramlala (in idol of child Ram) in 1949 and the demolition of Babri Masjid in 1992 were illegal acts and Babri Masjid was not built up by destroying the said temple as well as "scriptural interpretations are susceptible to a multitude of inferences," it strangely concluded: "*once the court has intrinsic material to accept that the faith or the belief is genuine and not a pretence, it must defer to the belief of the worshiper,*" (*'defer to'* means allow or agree to)." On that basis, it gave the ruling that the entire disputed land be handed over to a Trust to be constituted for construction of Ram temple. It evidently was a reward to the RSS-BJP-Sangh Parivar and the BJP government reciprocated with gratitude by inducting CJI Gogoi, immediately after his retirement, as an MP. Of late, retired CJI Justice D Y Chandrachud who was a member of the 5-bench pronouncing the judgement and reportedly authored the verdict said that "Very often we have cases [to adjudicate] but we don't arrive at a solution. Something similar happened during the Ayodhya [Ram Janmabhoomi-Babri Masjid dispute] which was in front of me for three months. I sat before the deity and told him that he needs to find a solution.". So, faith and divine advice

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Comrade Provash Ghosh, beloved General Secretary, SUCI(C), offering revolutionary tribute to great Lenin on his death anniversary on 21 January 2025 at Shibpur Party Centre, West Bengal

## SUCI(C) indicts BJP-led central and UP state governments for criminal negligence behind Maha Kumbh stampede death

Comrade Provash Ghosh, General Secretary, SUCI(C), issued the following statement on 30-01-25:

Tragic death of at least 30 people and grievous injury to 60 others, as per official report, and reports of many more missing in a devastating stampede at the Maha Kumbh Mela in Prayagraj on early morning of 29 January has shocked the country. As per media report, hapless pilgrims cried for help but found none by their side. It is also to be noted that a few days back, a devastating fire broke out at the Mela site burning down several tents and inflicting injuries to many.

What is appalling is to find that the chief minister of the state found it convenient to downplay the shocking incident in an ignominious

manner and suppressed vital facts.

It is nothing but a criminal negligence of the BJP-led central and state governments with a view to deriving narrow sectarian political mileage camouflaged behind organizing such an uncontrolled mega religious congregation and so called exhortation of communion with god through devotion. We would like to make it emphatically that no amount of compensation can offset the loss of so many innocent lives.

We strongly demand high-power judicial enquiry to the tragedy and stringent punishment to all those responsible for it.

## A mammoth rally of abiding confidence

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SUCI(C) for their emancipation from the yoke of gruelling capitalist oppression.

various health issues afflicting him, joined in the rally and walked till the end. This added a new dimension to the rally, one could have a glimpse of



The rally had to cover a distance of around 5 kms. It was not easy for all. There were children and old people in the thousands. But they were determined to walk the full length. When one became tired, waited for a while; then again started with a smile. 'I have to walk. Walk for justice'. When the rally reached at Lenin Sarani, Comrade Provash Ghosh beloved General Secretary, braving his age of 88 and ignoring

revolutionary grit, determination and purposiveness making bold strides ahead.

The newcomers became overwhelmed to see it. One murmured a line from a verse, "... and many miles to go before I sleep." Comrade Shibdas Ghosh has taught, parliamentary politics brings no change in reality. Only revolutionary politics and waves of mass movements can.

## Make SUCI(C) candidates victorious in Delhi assembly election

Constituency	Candidate
1. Baadli	Comrade Pramode Kumar
2. Okhla	Comrade Rizwana Khatun
3. Delhi Sadar	Comrade Aasha Rani
4. Trilokpuri	Comrade Naveen Ram
5. Vikaspuri	Comrade Sarada Dixit

## RSS-BJP are pursuing a rabid fascist culture by trying to fuse spiritualism with progress in the technological field

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scored over judicial ethics and jurisprudential codes which are supposed to pass orders based on facts and evidences. The conscience of our country has unfortunately come to such a pass, that such rulings and justifications could make a passage so smoothly. Henceforth, such may be the kind of judicial rulings one could expect in future.

### Concluding words

From the above, it is clear that since Indian freedom struggle did not lead to establishment of a Hindu Rashtra (Hindu theocratic state), the RSS supremo is now glorifying construction of Ram Mandir and claiming that India achieved independence on the day of consecration of Ram Mandir. This in fact is also an attempt to undermine India's freedom struggle and justify their absenteeism from that struggle. There is also another ulterior motive behind it—to foment Hindutva fanaticism, propagate arch communal-fundamentalist thoughts to poison people's mind as well as retrograde the thought process by estranging it from rationality, drive a wedge into the fighting unity of the Hindus and other minorities particularly Muslims and thereby divert people's attention from the burning problems of life.

What would one call it other than a heinous ploy to bring people to subjection using religious blindness as a tool! The more the RSS-BJP-Sangh Parivar are fanning up Hindu fundamentalism-communalism, the more a counter-current of Islamic fundamentalism and orthodoxy is raising its ugly head. Both are equally harmful. Moreover, while the RSS-BJP are fomenting religious blindness and fanaticism on the one hand, they are merrily championing progress in the technological field by encouraging and celebrating advancement in manufacturing military hardware and missiles and success in space technology. Thus, as Comrade Shibdas Ghosh, Founder General Secretary,

SUCI(C), an outstanding Marxist thinker of the era had shown way back in the late 1940s that fascism is a peculiar fusion of spiritualism and technological aspects of science. So, what the RSS-BJP are rigorously pursuing is fascist culture which they want to become deep rooted in the country.

But it is imperative to understand that by doing so, the RSS-BJP are proving their whole-hog servitude to the ruling capitalist class. The ruling bourgeoisie wants the people to remain in the abyss of darkness, stripped of the capability to think rationally and be overwhelmed by all kinds of divisive mentalities, obscurantist thoughts and backward ideas. They also want the masses to be unaware of historical truths. That class interest of the ruling bourgeoisie can be best served if the toiling masses remain confined in the blind alley of irrationality, weird theories, distorted version of history, mysticism, religious bigotry and made to believe the propositions of the servitor forces as well as swayed by the popular gestures and gimmicks of theirs.

The RSS-BJP have been doing the same thing as per the directive of their capitalist masters. So, they are sometimes deceiving people with catchy slogans, counterfeit praise of eminent personalities people hold in high esteem, and at the same time injecting religious blindness, fanaticism and concocted concepts of nationalism-patriotism. They themselves know very well that what they are saying or doing is not correct, but rather is detrimental to the interest of the people. But then that is their motto—confuse and puzzle the masses in as many ways as possible so that truth remains ever elusive, and their seat of power remains firmly secured. Countrymen should not be trapped by these arch enemies of the people but rise in protest against all such chicaneries of the trusted representatives of the ruthlessly exploitative ruling monopolists and multinationals.

EDITOR-IN-CHIEF : PROVASH GHOSH