

# Proletarian Era

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## Long live Mao Zedong thought !

Chairman Mao Zedong! A personality and authority that was the magic wand which electrified the millions of China to rush out of their opiumated slumber they were shoved into by their rulers and to throw down the age-old yoke of exploitation of feudal and imperialist powers that were crushing them to the limits of life. Comrade Mao Zedong! He was the great Marxist-Leninist leader whom the people of the world came to know as the architect of the Chinese Revolution, the historical event that transformed virtually a middle-aged backward country into the Socialist China, a mighty power in the world. Mao Zedong thought! The rich treasure of knowledge and guideline that added indelible contribution to the wealth of Marxism-Leninism to enrich it to act as further invincible weapon for the exploited masses of all countries. Thus, on one hand, through the years Mao Zedong thought has inspired and is still inspiring the oppressed people of China as well as of the world to march ahead in revolutionary struggles. Yet it is also a fact that such an epoch-making character of human history had to suffer distortion in the hands of reaction and not to speak of them, most unfortunately even from those who proclaim as working for the oppressed. Hence on the occasion of his death anniversary, it becomes particularly incumbent on the revolutionaries to look through the issue that mars the image of this great proletarian authority.

### Resolute life-struggle was what made and moulded Mao Zedong thought

Born in an extremely backward country of China, shattered and pulverized by the ruthless feudal and imperialist exploitation and oppression, Mao, right from his

childhood, came out as a vocal protester against the inhuman exploitation and heartless oppression of the poor peasantry. Soon, he was drawn into the nationalist movement under the leadership of Dr. Sun Yat-sen, a legendary nationalist of the country, and then as he came across the Communist Manifesto, and knew about the Soviet Revolution, he decided to embrace Marxism-Leninism as guiding philosophy of his life and struggle. Finally when the Chinese Communist Party was founded in 1921, Mao became a member of its Central Committee in 1922. However, it was hardly a smooth road for him to emerge from there as the supreme leader of the party and the Chinese Red Army. Time and again, in face of stiff opposition from the erring leadership of the then CPC and even facing expulsions at their hand a number of times, Mao stuck to and vindicated his political line and strategy with unflinching faith in truth, firm conviction in and correct understanding of Marxism-Leninism and rare boldness of character. Each time he accepted the decision with full loyalty maintaining party discipline and revolutionary code of conduct at the same time carrying on an intense and protracted struggle with the leadership to establish the truth on fundamental questions of theory and thought process.

His thesis of characterizing the Chinese revolution as a New Democratic Revolution was a bright instance of his correct understanding of the invaluable teachings of



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Leninism defining the task of the proletariat to lead even the national democratic revolutions in this era of imperialism when the bourgeoisie as a class had become reactionary. In so doing, Mao had the courage to differ from the prevailing CPC leadership, first Ch'en Tuhsiu and Li Li-san who could not comprehend the role of

peasantry in the Chinese revolution. Mao, on the other hand, took note of the concrete condition of agriculture-based backward China where there was hardly any working class, and unerringly realized the role the peasantry could play in the revolution. He drew the strategy of the NDR on that basis, to conduct the anti-feudal, anti-imperialist struggle under the leadership of the proletariat, with the rural semi-proletariat, namely, the agricultural labours and the poor peasants as the largest driving force of revolution, middle peasants playing a 'relatively revolutionary role' and with all the democratic and patriotic forces and classes united in a 'national front' against the Japanese imperialism which had invaded China; for this he suspended, the ongoing civil war against the Kuomintang forces of Chiang Kai-shek, and forced them to join the Front. How profound courage and conviction he bore, was evident from the fact that, it was this Kuomintang forces of Chiang Kai-shek, that Mao had characterized as a vacillating force of the 'middle bourgeoisie' meaning the 'national bourgeoisie in China and that, from its bourgeois class instinct against proletarian revolution as impediment

to their aspiration to become the big bourgeoisie, ceaselessly tried to annihilate the communists in the civil war. Mao did not hesitate to forge unity with that blood-thirsty enemy, since he had realized that with the Japanese invasion the principal issue before the Chinese people had changed and the contradiction between the Japanese imperialism and the united force of the Chinese people had become the principal contradiction in the revolutionary struggle. With his profound knowledge of dialectics that could conceive unity and struggle together, he conducted the struggle in a brilliant manner in the culmination of which along with the defeat of the Japanese invaders, there occurred massive desertion in the rank of the Kuomintang army, that made the October Revolution imminent. Based on these correct understanding of Marxism-Leninism, Mao built up organizations among the peasantry for protracted revolutionary movement, going against the incorrect line of the then CPC leadership. These finally turned out to be the revolutionary bases to give effect to Mao's tactics of guerilla warfare and encircling the cities by the village revolutionary bases of liberated zones, a military marvel that brought defeat to much more powerful Kuomintang and Japanese imperialist armies and stunned the world. The historic Long March, another milestone movement that Mao had led, earned him and the Party a wide support throughout China. All this proved unequivocally the correctness of Mao Zedong thought and vindicated his revolutionary line and raised him to the stature of the supreme leader, the leader of leaders of the CPC. At the same time, these added a glorious chapter to the history of world

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# Life-long struggle on correct understanding of Marxism-Leninism produced Mao Zedong thought

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proletarian revolutionary movement. Mao Zedong thought contained significant contributions, made to develop ideological-philosophical-political standard of the Chinese communists, which added to the treasure of Marxism-Leninism in the fields of philosophy and ideology; these included his elaborate characterization of contradictions in the process of change, or his thoughts on the role of theory and practice in human life struggle and so on. It was this Mao Zedong thought and his leadership that led China, after the Revolution onwards to its victorious march to socialism, united and determined in face of thousand and one adversities and onslaughts from the imperialists, particularly the US imperialists, since the end of Second World War. Even the bourgeois world of advanced capitalist-imperialist countries was astounded to find the rapid strides with which the whole of the once-pauper, slumbering nation, now turned into Socialist China, was eradicating poverty, illiteracy, social inertia and backwardness. They could not but acknowledge the stunning growth of China not just in economic fields, but in all fields of life and knowledge including education, science, technology, industry, sports etc. At the same time, it was this Mao Zedong thought that ignited revolutionary fervour in the oppressed people of Asia, Africa and Latin America providing invaluable guidelines to fight against imperialism, and also and more particularly, against the modern Khrushchevite revisionism that came up as a dreadful menace to destroy the world proletarian movement from within.

## **Mao kept his struggle alive even after revolution**

The great proletarian leaders had warned the world communist movement that the class struggle does not end with the socialist revolution, rather it is intensified. As Lenin made it clear: The class of exploiters, the landlords and capitalists, has not disappeared and cannot disappear all at once under the dictatorship of the proletariat. The exploiters have been smashed, but not destroyed. They shall have an external base in the form of international capital, a branch of which they represent. They still

retain a part of certain means of production, they still have money, they still have social connection. Just because they have been defeated, their energy of resistance has increased a hundred and thousand fold. The 'art' of state, military and economic administration give them superiority, and a very great superiority so that their importance is incomparably greater than their numerical strength among the population would warrant. The class struggle waged by the overthrown exploiters against the victorious vanguard of the exploited, i.e., the proletariat, has become incomparably bitterer. (Economics and politics in the era of the Dictatorship of the Proletariat). While placing the report to the 17th Party Congress on the work of the Central Committee of the CPSU(B), Stalin expressed the same issue in a different manner, when he said : We have smashed the enemies of the Party, the opportunists,... But can we say that we have already overcome all the survivals of capitalism in the minds of people. No, we cannot say that.. not only because in the development, the minds of people lag behind their economic position, but also because the capitalist encirclement still exists, which endeavours to revive and sustain the survivals of capitalism in the economic life and in the minds of people of the USSR. (*CW*, v.13, p 355-6, Moscow 1955)

Being aware of this vital forewarning of Lenin that class struggle in society, instead of being eliminated, becomes more acute and sharper in a socialist state and the danger of the bourgeoisie attempting restoration of capitalism increases 'with tenfold energy, with furious passion and hatred grown hundredfold', a forewarning to which Stalin added his own emphasis time and again, Mao Zedong from the very beginning sought to tackle the class struggle in a brilliant manner. He launched rectification struggle within the party, and initiated and launched ideological struggle several times (at least six times between 1921 and 1949 and four between 1949 and 1974) in different forms and at different stages, in order to weed out the revisionist, reformist and deviationist traits from within the party, ultimately giving birth to the concept of 'two-line struggle'. The

importance of this concept was underlined by Zhou Enlai at the 10th Party congress Report in August 1973 in his words " Enemies at home and abroad all understand that the easiest way to capture a fortress is from within", hence necessitating carrying out of incessant ideological struggle in the form of 'two-line struggle'. It was in continuation of this 'two-line struggle' that Mao Zedong released the Great Proletarian Cultural Revolution which was aimed at upholding the revolutionary line of Marxism-Leninism thwarting the danger of the modern Khrushchevite revisionism and which thoroughly exposed the bourgeois forces within the Party. The Revolution gained immense momentum involving all sections of common people of China, particularly when Mao took up this struggle in person to write his own Big Character Poster or tatzepao called "Bombard the Headquarters" stating that "some leading comrades from the Centre down to the local levels .have enforced a bourgeois dictatorship and struck down the surging movement of the great cultural revolution of the proletariat", obviously implying and implicating Liu Shaoqui, the then President of Chinese Republic. This unique movement of the Great Proletarian Cultural Revolution marked another contribution of Mao Zedong thought that enriched Marxism-Leninism, generating serious apprehensions among the world capitalists-imperialists as well. In the post-Lenin period Mao Zedong thought emerged and developed to such a height as to play significant role in national liberation struggles and even anti-capitalist revolutionary struggles in different countries particularly of Asia-Africa and Latin America, including the revolutionary struggles of Indochina, that is the countries like Vietnam, Cambodia (Campuchea) and Laos. Such was the thundering effect of the successful culmination of the Chinese Revolution that to the oppressed masses of the world, particularly of Asia-Africa and Latin America, Mao Zedong and his thought became virtually a second name for revolution. They added impetus and provided fillip to the efforts of the genuine revolutionary leaderships of different countries, who were trying to develop

revolutionary movements in their soils on correct understanding of Marxism-Leninism and Mao Zedong thought. It is in this way, assiduously cultivating Marxism-Leninism and developing it to a newer height both theoretically and practically, that Mao Zedong himself emerged, like Marx, Engels, Lenin, and Stalin as one of the leading Marxist authorities and there appeared Mao Zedong thought. And that is why the genuine revolutionaries of different countries of the present world still find invaluable lessons to be learnt from the correct understanding of Marxism-Leninism-Mao Zedong thought.

Yet at the same time, it is being found, naturally with deep anguish, that there are repeated instances of distorting Mao Zedong thought, diluting or denigrating its essence. They manifest two different phenomena. One involves deliberate distortions of Mao's thought with the clearest bourgeois design, while the other stems from extremely weak understanding of Marxism-Leninism- Mao Zedong thought. But done in the name of Marxism - Leninism, time and often particularly the latter trend has adversely and considerably affected the appeal of that noble ideology. The phenomenon thus poses serious threats and causes grave concerns to the question of growth and development of world communist movement, which no Marxist-Leninist can afford to ignore.

## **Restoration of capitalism in China implied distortion and deletion of Mao's thought**

The most glaring instance of deliberate distortion of Mao Zedong thought comes from China itself. When the 'capitalist-roaders' inside the CPC, namely Deng Xiaoping and his followers usurped power after the demise of Mao Zedong, they cunningly used Chinese people's warm and deep respect for Mao Zedong as their leader and authority and for his thought. Raising the deceptive slogan of identifying with the 70% positive attained during Mao's regime in Socialist China and rectifying the remaining 30% of setbacks or defects, they practically started to emasculate the very Mao Zedong thought, using that sugar-coated jargon as a cover to

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## CPI(M) certifies Congress's compromise with BJP's outlandish fuss over Ram as correct

Going out of issues before the next election and ridden by inner-party feuds and squabbles, the BJP, the political mascot of rabidly communal RSS-Sangh Parivar, in a desperate attempt to revive its flagging fortunes, has churned out a controversy over the proposed Sethusamudram project by trying to establish a semantic link with the Ramjanmabhoomi-Babri Masjid demolition episode. And the Congress equally eager to brighten electoral prospects, if necessary, by overt or covert peddling of casteist-communal overtones, tamely surrenders to this communal rumbling while the CPI (M), its hand-held friend, complemented the surrender as "an appropriate decision."

### Sethusamudram project and controversy

'Ram Setu' or Adams Bridge' is a marine structure comprising a chain of coral islets in the sea between India and Sri Lanka estimated to be over 100,000 years old. The Sethusamudram project, pitched at a cost of Rs 2,500 is aimed at building a shipping canal between India and Sri Lanka by dredging 82.5 million cubic metres of the Bridge. Once completed ships moving from India's east coast to its west coast will no longer have to circum-navigate Sri Lanka and will cut down sailing time by around thirty six hours as the distance will be shorter by 450 km. It is an ambitious maritime project to connect the Bay of Bengal and the Gulf of Mannar. Facts reveal that way back in 1860, the then British government of India resolved to initiate action in this regard. Later on, in Independent India, the DMK in TamilNadu raised the demand for breaking the coral wall. In 1998, the BJP-led NDA government at the centre entrusted the Geological Survey of India (GSI) to ascertain the nature of this Adams Bridge alignment. GSI in its report said that it is a paleogeographical formation dating back to several lakhs of years and is no man-made a construction. The NDA then decided to implement the project by demolishing a part of the wall to clear the sea route. An expenditure of Rs 5 crore was also sanctioned in the union budget of 2000-01 for undertaking a feasibility study. Atal Behari Vajpayee, the then BJP Prime Minister extended full support to the project. George Fernandez, defence minister in the Vajpayee cabinet, declared that the wall would be broken in three years' time. At that time, there was no row over the issue, no claim made that the Bridge as described in the Ramayana, was built across the Palk Straits by Ram's simian army for going to Lanka, kingdom of Ravan, to rescue Sita, Ram's abducted wife,

no blasphemy found in a piece of our 'supposed ancestry' slated to be chewed up by bulldozers and trammelled by giant ships. But now the same RSS-BJP raises a furore over the project alleging that it would destroy the bridge supposedly built by our ancient pantheon of supermen as per the narration in the epic and thus deal a blow to the 'faith and culture' of the Hindus. So it revives its frenzied slogan of 'awakening the long somnolent Hindus to resist such an attack on their 'beliefs and religion'.

With the discord taken to the Court, scientists from Archeological Survey of India (ASI) intervened to resolve the dispute relying on scientific evidence and based on the findings of the experiments conducted opined that Ram setu is not a "man-made" structure, "but rather a natural formation made up of shoals/sand bars" with a shape and form brought about by several millennia of wave action. This, ASI scientists said, was corroborated by an in-depth observation aided by satellite pictures taken by NASA, the American space research institute. Besides the scientific angle, we also look forward to enlightened intervention when rituals collide with other absolute principles – caste domination in the name of God, discrimination against women using the scriptures as an excuse and censorship of art and cinema using religious sentiment as shorthand for intolerance. In this case also, rationalists and true humanists have responded to the situation in their own way. "This is a struggle between research and faith; let it go on. Both can co-exist" said Shri Ram Sharan Sharma, eminent historian. "A political party is meant to contest elections by raising issues of public concern and not increase the level of obscurantism" observed Shri C P Bhambhri, former JNU political scientist. Likewise S Setter, former chairman of the Indian Council of Historical Research, is of the opinion that "In mythology, there

are many characters who have been similarly mentioned. Does that mean they all existed? Myths are to be carefully interpreted to find that grain of truth. In Ramayana's case, there is no evidence to prove that it is anything else except a myth. There is also no evidence — either historical or archeological—which proves that Ram ever existed or that he ruled Ayodhya." According to Romila Thapar, widely acclaimed historian, "the conflict between Ram and Ravan probably reflects an exaggerated version of local conflicts, occurring between expanding kingdoms of the Ganges plain and the less sedentary societies of the Vindhyan region ... the transference of events to a more southerly location may have been the work of editors of a later period, reflecting an expanded geography, as was possibly also the case in the depiction of Lanka itself as a city of immense wealth". A thinking mind would also wonder how does a modern scientific project for overall public benefit come in conflict with nurturing a particular belief about construction of Ram Setu in the dim past? If this mentality to subordinate rationality to faith and belief is allowed to take a firm grip, one can not but be seriously concerned about the disastrous bearing it would have first on the development of scientific process of thinking and then on functioning of a modern state for all round progress of all sections of the people irrespective of caste, creed and religion.

### BJP's vile game

But the Hindutva brigade of RSS-BJP has scant regard for dispassionate dissertations over facts and fables. So without taking any cognizance of the scientific formulations or the civilized views from the intelligentsia, the brigade bigwigs went on raising decibels so that the Setu becomes an emotive issue touching sympathetic chord of the Hindus and fetches rich electoral dividend. Going to the extreme of fanning up medieval thoughts, a saffron scribe wrote in 'The Pioneer' that the gods sent a warning when "tremors measuring eight on the Richter scale came within hours of the centre declaring that there was no historical evidence of Lord Ram and the Setu was a mere sand bank". Evidently, for satiating the greed for power, the RSS-BJP is set to push the evolution

back to 1.7 million years. Proficient in bedlam and butchery, macabre killings, bestly savagery and vandalism, these fanatics are no real worshippers of Ram but intend to exploit the popular sentiment over Ram to dominate in the ballot box. Just the other day, Aditi Mangaldas, a renowned artist and social activist, while refusing an award by the BJP-led Gujarat government narrated how during the worst anti-Muslim pogrom a Sangh Parivar cadre taking refuge under Ramnam and demonstrating mindset of a perverse criminal raped a pregnant Muslim woman and then slit her abdomen with a sword to take out foetus on its tip and exhibit with bestial frenzy. The BJP has asserted that the government has commenced an offence under section 295A of the Indian Penal Code which states that a person can be imprisoned for offending religious sentiment. If that be so, then what punishment should be meted out to the RSS-BJP-Sangh Parivar culprits who razed the historic Babri Masjid in full public glare, masterminded and executed worst anti-minority killings in various parts of the country and continuously spit venom against the Muslims and other religious groups?

### The great Congress surrender

While such is the politics of communal BJP, what characterizes the Congress? To rebut the BJP claim regarding origin of Ram Setu structure, the Congress-led UPA government on 13 September last filed an affidavit in the apex court quoting the said opinion of the Archeological survey of India. Incidentally, Subramaniam Swamy, a former minister and lawyer defending the BJP's viewpoint in the case reportedly argued that denial of the epic's version of Ram setu would imply denial of the historical existence of Ram and hence not acceptable. To refute that argument, the affidavit also held that "Valmiki Ramayana and Ramcharitmanas admittedly form an important part of ancient Indian literature, but these can not be said to be historical records to incontrovertibly prove the existence of the characters and occurrences of events depicted therein." This mention in the affidavit gave the BJP a shot in the arm as it called this view blasphemous and a

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## Communalism-Fanaticism striking at the root of Secularism and Democracy

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“classic example of appeasement politics” as well as “a crude attempt to insult cultural and civilizational heritage and Hindu sentiments.” To inflame passions, the RSS-BJP-Sangh Parivar took to the streets and began rail and road blockade agitations. It is worth noting that while in power, the BJP sanctioned the canal project with great fanfare. No reference to Ram or Hindu sentiment was made then. But out of power, it smelt an opportunity in precipitating a dispute over the Sethusamudram project to get rid of its present doldrums, rattle the government and create a popular wave in its favour before the ensuing polls. All it needed to do was to stage a few mock demonstrations, issue communally sensitive statements and invite TV channels and newspapers to lap them up for surcharging the atmosphere. This blatant double standard once again confirmed that the BJP leaders who once had spectacular progress from the margins to the centre-stage of Indian vote politics by fomenting anti-Muslim sentiments, targeting mosques for destruction and promising to build a temple at, as per the believers, Ram’s birthplace in Ayodhya as are bent upon ramping up electoral gains by stirring up the controversy with a communal overtone.

Instead of taking the RSS-BJP head-on over these issues, what sort of character have the Congress and more so the CPI (M), ever eloquent with secular jargons with a Marxist cloak on, revealed through their backtracking and retrogression from apparent secular stand? Apprehensive of loosing Hindu vote to the BJP, the Congress high command immediately swung into damage-containing exercise, made denunciations of their own acts, pleaded that the ‘offending’ paragraphs crept in without their knowledge, began scouting for a scapegoat to pass on the buck and finally withdrew the affidavit. It also simultaneously announced postponement of the project. Turning 180 degrees, the union law minister of the Congress stated, “existence of Ram can not be doubted, as Himalaya is Himalaya, Ganga is Ganga, Ram is Ram.” And pat came the statement of the CPI (M) Polit Bureau that the government “had correctly decided to withdraw certain parts of the affidavit that by all means are

extraneous to the matter at hand.” The message driven home with a pile-driver is that if obscurantism is reckoned to be a bulwark for power and scientific evaluation and scholarly studies eschewed in favour of unsubstantiated assertions and clumsy cover-ups for the sake of votes, the Congress sails on the same boat with the BJP and finds a trusted approver in the CPI (M). Clearly, if the BJP is pursuing its communal agenda for netting election gains, no other consideration is guiding the Congress or the CPI (M).

### Hypocrisy of CPI (M)

While it is not expected of the Congress to expose the BJP for instigating communalism to bag votes, what stopped the CPI (M) from shouldering the responsibility? Why instead it hailed the steps taken by the Congress? Though in West Bengal Jyoti Basu, the veteran CPI (M) leader tried to manage the situation using his charisma and adept playing over words to foster ambiguity, the CPI (M) Polit Bureau statement showed how counterfeit is the party’s allegiance to secular principles. When the Congress leader bluntly endorses the BJP’s interpretation of Ram glaringly to salvage position in vote market, the CPI (M) which justifies its untinted support to the Congress government by raising the bogey of fighting communalism, promptly comes forward to give it a seal of approval. What could this be other than giving a decent burial to all secular precepts seemingly to stay put in the cozy confines of power? As the BJP has its calculation of vote in the ensuing Gujarat elections and subsequent hustings in the various states and the centre, so has the Congress. Now the CPI (M) leaders also make it clear that ballot is what overrides all other considerations of theirs. For the sake of vote, the CPI (M) leadership is not a wee bit hesitant to assume the posture of being a ‘Hindu lover’ only to pose as a ‘Muslim-sympathizer’ in the next breadth. We have seen the CPI (M) top brass inviting the Imam of Delhi’s Jama Masjid to go to Nandigram as its emissary and drive a wedge between the Hindus and Muslims fighting shoulder in shoulder to resist forcible land-grab by the state government for setting up exploitative SEZ. Now, it is standing by the Congress to appease

the Hindus on communal line. Prakash Karat, the CPI (M) general secretary, commented the other day that they do not compromise on principles. What do their current support to the Congress on the affidavit question and sending the Imam to Nandigram indicate then?

Incidentally, M. Karunanidhi, the DMK chief and TamilNadu chief minister, who earlier as a constituent of NDA found no problem to cohabitate and share power with Rambhakt BJP and then switched over to the Congress alliance to stay in power, has taken the field to counter the BJP by calling Ram a figment of imagination and a fallen character. Notwithstanding the scuffle and clashes occurring between the DMK and the BJP over Karunanidhi’s remarks, the same vote politics is in play here also. DMK’s politics centre on nurturing non-Brahmin Hindu sentiment in the south and Ram is viewed by this segment of Hindu population as twice-born Kshatriya immersed in Brahminical ethos, upholder of Brahminical caste norms and not an ethical ideal but an allegorical figure indulging in unmanly deceptions. Ramayana is regarded as a saga of domination of Brahmins over non-Brahmins and more particularly hegemonism of North over South. Hence going hammer and tongue against Ram suits the DMK to fan up Dravidian sentiment and bring to the fore the regional Tamil identity and non-Brahmin caste identity as against any particular religious identity to consolidate its vote-bank.

### Ominous sign of Fascism

This brings out another aspect that needs serious attention. Taken a leaf out of the fatwa-fetish maulavi’s book and former UP Minister Yaqoob Qureshi’s, who announced a bounty for the killing of a Danish cartoonist who lampooned Prophet Mohammed, Ram Vilasdas Vedanti, a former BJP MP, made an offer “to weigh in gold any person who brings Karunanidhi’s head to Ayodhya”. Vedanti told, “It is a misfortune that Karunanidhi is still alive even after such a vitriolic attack on Bhagwan Ram. The man has no right to live.” Such utterances smack of the death sentence pronounced by the Muslim fundamentalists against Salman Rushdie, the well-known writer, on the charge of denigrating the Prophet Muhammad. Similar edict has been passed against Taslima

Nasrin, the other rebel writer, for her criticism of anti-woman tenets of Shariat and Islam and she was publicly attacked by these fanatics the other day in a function. The Hindu communalists of the RSS-Vishwa Hindu Parishad stopped Mira Nair, a renowned film maker from shooting her film in Varanasi alleging that the film was anti-Hindu. Ramifications of such acts of vengeance by communal-fundamentalist forces are serious. The strike is at the very root of the concept of secularism and democratic functioning of the state. And there inheres the danger.

### Concept of secularism and secular democratic state

Those who are aware of history know that modern bourgeois state evolved by smashing old feudal or monarchical state. Feudalism, with its fetters of obscurantism and religious bigotry, stood as greatest hindrance to man’s material and spiritual progress, obstructing quest for truth and even gagging truth. Galileo, a pioneer of modern science had to face Inquisition by church and Bruno was burnt to death for preaching scientific views which Church held as heretic. This direct control of the clergy made the feudal state, so to say, an appendage of religious dictates, customs and even superstitious beliefs. When capitalism was born in the womb of feudalism, its development necessitated to free the serfs from land and overthrow feudal absolutism through pursuit of rationality and science. Every field of human creativity was sought to be freed from religious influence, religious sense of moral values, morals, ideas and outlook for stepping into an era of enlightenment or renaissance. This new social-cultural awakening came to be known as bourgeois humanism and called for critically examining everything in the light of rationality, being free from all pre-conceived notions, prejudices and superstitions. The revolutionary spirit of bourgeois humanism was all against the spiritual belief of the material world being a mere projection of a supernatural being and held man as its central theme freed from religious tutelage. This is the foundation of secular concept of life and secular humanism. Secularism means worldly. All secular concepts start from non-recognition of any supernatural

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# Distortion can not displace Mao's thought from its historical seat of glory

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hoodwink the Chinese people and to hide from them their sinister design of restoring capitalism. They lavishly praised Mao for his earlier revolutionary leadership, but denounced his measures during the Great Leap Forward or the Cultural Revolution, thus denouncing his struggle against attempts of restoration of capitalism in China. Through such deceptions Deng and subsequent rulers have been able to befool a large section of common toiling people of China, including the working class and have completely degenerated the once-revolutionary party of the soil. Finally, starting their attack since the 3rd. Plenary Session of 11th Central Committee of the Chinese Communist Party in 1978 and culminating at the nodal point through the constitutional amendments adopted in March 2004 by the 10th National People's Congress of China, they have successfully brought about capitalist counter-revolution in that country. In the process they have established a ruthless social-fascist rule that manifests itself in denial of all basic democratic rights of people and in stringent press-censorship clamped upon the country so that people's voice against the rule does not consolidate and dissipate within and outside the country. They have restored private property and privatized at random the socialist enterprises and institutions, allowing the monopolists of the land and abroad to take full advantage of their strong infrastructure built under socialism. Workers are robbed of their trade union rights earned in socialism and are forced to live subhuman life in barracks or ghettos, to work for any extended hour a day at minimum wages. Agricultural commune system, built under socialism, has been forcibly broken up, totally shattering the village economy and thus driving the majority of the peasantry into abject poverty. Retrenched or laid-off workers, homeless-jobless village peasants, jobless middle class dashing around the country as migrant labours, betray the fast rising unemployment, eradicated in socialist China. Staggering volumes of foreign imperialist capital are thoroughly undermining the self-sufficient economy that socialism built up within a few decades.

Parallel to the vulgar growth of a fabulously rich small minority, desperate poverty, malnutrition, illness, total deprivation, complete insecurity of job as well as life, anarchy in education and medical service with exorbitant cost-hike and resulting failure of poorer masses to avail of these services—all virtually wiped out during socialism, are swamping the country like anything. Crime, from stealing to robbery, from drug peddling to kidnap and sale of women and children to the extent of its resembling slave trade, prostitution, underworld activities – quite unheard of during the years of socialist China are assuming menacing form. Thus, as in case of the USSR built by the great leaders like Lenin and Stalin, Khrushchevite revisionism brought in deviations and distortions to make way ultimately for capitalist counter revolution, in the same way in China the capitalist roaders cunningly robbed China of Mao Zedong thought, ultimately leading to restoration of capitalism there and bringing the country to the present disastrous end. Obviously, with capitalism flourishing without any hindrance, it adds to the boundless glee of the capitalists-imperialists of the world, while strong resentment crystallizes among people. At the same time what is becoming apparent, that even though restoration of capitalism could not be prevented, yet under such hard semi-fascist stifling ambience, real revolutionaries of that country appear to be engaged in tooth and nail struggle against the capitalist usurpers on the basis of Mao Zedong thought, while it is becoming clear that struggles to overthrow this deadly cunning enemy, capitalism need be stepped up on the strength of none other than Marxism-Leninism Mao Zedong thought.

## **Maoism and 'Maoists'**

In addition to this counter-revolutionary debacle of a socialist country of the stature of China, primarily by the agents of capitalism that ate out the Chinese Communist Party from within, another serious confusion has been and is being created in several countries of different continents, Asia, Latin America and others.

There, different forces have emerged to claim themselves as 'Maoists' and have also stepped ahead to form parties bearing the tag of 'Maoists'. By this, for all practical purposes and knowingly or unknowingly, they appear to have relegated Marxism-Leninism to a back seat of unimportance, if not negating altogether. Naturally their act implies, at least as these forces imply, that there is something called 'Maoism'. Is there anything like Maoism, in reality? As it is known to all, Marxism is the most advanced social thought personified in and designated after Karl Marx, who for the first time and on the basis of the all-embracing philosophy of dialectical materialism, the science of all sciences, comprehensively enunciated the inexorable law and the historically determined course of social progress through class struggles and their successful resolution. Comrade Lenin concretely applied Marxism on the Russian soil to bring about the Soviet revolution and produced his invaluable concrete Marxist analysis of the situation arising with capitalism developing into its highest stage of imperialism. In course of that historical struggle Lenin developed and enriched the treasure-house of Marxist theory of knowledge and the fundamentals of Marxism in the fields of economics, politics and philosophy – through his contributions, hitherto not there in the understanding or concept of Marxism. That is why, henceforth it was Marxism-Leninism that served as the revolutionary guideline in the era of imperialism and proletarian revolution. When Stalin enunciated "Leninism is Marxism of the era of imperialism and of the proletarian revolution", he summarized this understanding. However, in regard to Mao Zedong, whom the revolutionaries of the world always considered a great Marxist authority, there was no such claim. It may be mentioned that renegade Lin Piao did use such an expression as "Mao Zedong Thought was Marxism-Leninism of the era" in his report to the 9th Congress of the CPC. which would "tantamount to accepting Mao's thought as Maoism", as observed Comrade Shibdas Ghosh, the founder General Secretary of SUCI. Holding Mao always in high esteem and while

summing up the essence of Mao Zedong thought Comrade Ghosh observed that: "...it is impossible to grasp Marxism correctly without continuously applying concretizing and elaborating it and to that extent enriching it, since anyone applying Marxism, is applying it in a particular condition with respect to some specific contradictions, he will have to, in course of this practice, develop and enrich Marxism to some extent. In course of applying Marxism in the concrete conditions in China during the Chinese revolution, in the spheres of politics, culture, and military science as well as on the theoretical plane – Mao Zedong developed and concretized Marxism and, in that sense, enriched its understanding. That is why our party considers Mao Zedong a leading Marxist authority. But it would be wrong to say that Mao Zedong Thought is the Marxism-Leninism of this era, since it is tantamount to accepting Mao's thought as Maoism." (SW Vol.I p.418) It should also be mentioned that in the next, that is, in the 10th Congress of the CPC in 1973, the Chinese leadership themselves denounced Lin Piao's attempt, with Comrade Zhou Enlai upholding Stalin's explanation on Leninism in his report. Chou said, "Since Lenin's death, the world situation has undergone great changes, but the era has not changed. The fundamental principles of Leninism, are not outdated, they remain the theoretical bases, guiding our thinking today."

Hence, it becomes a big question as to what makes these forces to go against these acclaimed and accepted fundamental Marxist-Leninist principles and claim themselves as 'Maoists'. Yet in India there have formed parties, some with the name of CPI(ML) claiming them as Maoists, and even others, who have broken away from them and have started to call themselves directly CPI(Maoists). In the adjacent country of Nepal, too, there is a CPN(Maoists), while similar forces have also surfaced in different other countries and continents too. It is painful to admit that, knowingly or not, emergence and activities of these forces are creating, to a varying extent, impediment to realizing the correct understanding and appreciation of

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## Long live the beacon that led Chinese people out of slumber to path of socialism!

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Marxism- Leninism and Mao Zedong Thought, by their clear departures from Mao Tsetung Thought and fundamental teachings of Marxism- Leninism.

### 'Maoists' depart clearly from Mao's thoughts

It starts from the basic questions concerning revolution and revolutionary party. A revolution requires to fulfil certain preconditions for its success. As Lenin stated it clearly that there cannot be any revolution without a revolutionary party and that there cannot be any revolutionary party without a revolutionary theory. He also made it clear that the proletarian revolutionary party is formed on the principle of democratic centralism attained through prolonged ideological struggle leading to ideological centralism as well as the organizational centralism. It has been indicated at the beginning of this write up, briefly though, how stiff ideological struggle Mao Zedong himself had to carry on within his party while trying to vindicate his viewpoints and his thesis on the Chinese Revolution. On the contrary, is it not a fact that many of these forces, claiming themselves as Maoists, did not at all take up the painstaking path of ideological struggle while forming the party and naming it after Mao?

Next, the genuine revolutionary party of the proletariat must emerge on the basis of a correct revolutionary theory, a correct base political line which is determined by the correct concrete analysis of the state character of the given country and by ascertaining which class is in power of that state. It is because, as Lenin propounded and later Stalin elaborated, the "main question of every Revolution is the question of state power." So revolutionaries have to ascertain and make people conscious of, "In the hands of which class or which classes is power concentrated; which class or which classes must be overthrown; which class or classes must take power – such is the main question of every Revolution." (Problems of Leninism). To fulfil the preconditions of revolution, the revolutionary party must also gain adequate organizational strength to provide leadership to the toiling

exploited people, by forging unity of all the classes, oppressed and exploited by the ruling class. While elaborating these invaluable teachings of the Marxist authorities, Comrade Shibdas Ghosh, one of the eminent Marxist thinkers of the post-Lenin days, have further shown that in the process of organizing the toiling people under its leadership on the correct base political line of revolution and winning them over from the clutches of different bourgeois, petit bourgeois and social democratic parties, the revolutionary party must build up united front of all sections of democratic minded people to conduct democratic mass movements in surges, thereby paving the path for conduction of ceaseless class struggles. That way the revolutionary party brings the masses out of parliamentary or such other legalist illusions, exposing the character of petit bourgeois and social democratic parties, and thus exhausting their role with and influence over the masses. It thus creates the condition of emergence of the class front under the leadership of the revolutionary party which in turn can lead the exploited and oppressed people to the final insurrection for capture of state power. No serious revolutionary can avoid fulfilling these preconditions of revolution if he really means his end. And only after fulfilling them comes the opportune moment, which in the words of Lenin "What generally speaking are the symptoms of revolutionary situation? We shall certainly not be mistaken if we indicate the following major symptoms: (1) when it is impossible for the ruling classes to maintain their rule without any change; when there is a crisis, in one form and another among the upper classes, a crisis in the policy of the ruling class leading to fissure through which the discontent and indignation of oppressed classes burst forth. For a revolution to take place, it is usually insufficient for 'the lower classes not to want' to live in the old way; it is also necessary that 'the upper classes should be unable' to live in the old way;(2) when the suffering and want of oppressed classes have grown more acute than usual; (3) when, as a consequence of the above causes, there is a considerable increase in the activity of the masses, who uncomplainingly

allow themselves to be robbed in 'peacetime', but, in turbulent times are drawn both by all the circumstances of the crisis and by the 'upper classes' themselves into independent historical action. Without these objective changes... a revolution, as a general rule is impossible. The totality of all these objective changes is called a revolutionary situation (CW, Vol. XXI, p.213)

Now, do the means and methods the forces who call themselves 'Maoists' adopt and the slogans they raise, speak of their paying heed to these fundamental teachings of Marxism- Leninism? Or, do they adopt such means and methods that are really damaging the cause they profess to stand for? As mentioned, the correct base political line which the revolutionary party has to follow, is determined by concrete analysis of each concrete case of revolution; revolution of a country cannot be brought about by copying the theory or thesis of revolution of another country. Mao himself raised the caution to representatives of some Latin American Communist parties when he said: "..... I beg to advise you not to transplant Chinese experience mechanically. The experience of any foreign country can serve only for reference and must not be regarded as dogma..." (SW.Vol.V, p.326). He himself did not copy the successful Soviet Revolution as a model, but, as we have indicated earlier, taking lessons from that drew out his thesis of the Chinese Revolution through concrete analysis of the situation in China. But the forces that claim themselves as 'Maoists' determine the stage and tasks of revolution, the state character etc., laying emphasis on economic backwardness of a country or presence of feudal traits in mass-mind or not. They thus adopt the thesis of New Democratic Revolution of China for a country like India, where capitalism has not only reached monopoly, but has even attained imperialist character. Do not such attempts fall far from the correct understanding of Marxism-Leninism Mao Zedong thought? It has already been shown that in preparation for revolution, the revolutionaries have to undertake a prolonged and painstaking struggle to bring the toiling masses in its fold, freeing them from the influence of different bourgeois, petit bourgeois social

democratic forces. Thus Comrade Stalin pointed out that "It is impossible to put an end to capitalism without putting an end to social-democratism". And this was how Mao himself thought on it: "... it is the task of the party of the proletariat in the capitalist countries to educate the workers and build up strength through a long period of legal struggles and thus prepare for the final overthrow of capitalism. In these countries, the question is one of long legal struggle of utilizing parliament as a platform, of economic and political strikes, of organizing trade unions and educating the workers ... insurrection and war should not be launched until the bourgeoisie become really helpless, ...and until the rural masses are giving willing help to the proletariat." (Problems of War and Strategy; SW, Vol. II, p. 219) Do those who claim themselves 'Maoists' follow Mao in any way if they avoid the path of ceaseless and painstaking mass and class struggles with a view to organizing the toiling people freeing them from the influence of different bourgeois, petit bourgeois social democratic forces and thus preparing them ideologically, mentally and organizationally for the final battle that cannot be anything other than armed struggle against the ruthless bourgeois state?

Mao further warned against such deviations by saying: "Some comrades, disregarding the subjective and objective conditions, suffer from the malady of revolutionary impetuosity; they will not take pains to do minute and detailed work among the masses, but riddled with illusions, want only to do big things." (On correcting mistaken ideas in the Party, SW, Vol. I, p. 107) Not only do they often avoid that arduous task; instead in total disregard to that basic guide line they are found to be giving call for armed struggle. With correct perspective in mind, Mao once said "Political power grows out of barrel of a gun". But did not he also say:"the so-called theory that 'weapons decide everything'... constitutes a mechanical approach to the question of war. Weapons are an important factor ..., but not the decisive ...; it is people, not things, that are decisive. The contest of strength is not only a military and economic power, but also a contest

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## Long Live Mao Zedong thought !

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of human power and morale" (On protracted War, SW, Vol. II, p. 143)

### Revolution cannot be copied; such attempts only help the enemy

Revolutionaries of the world are well conversed with the marvellous tactics of encircling of cities by rural bases, the latter sustaining armed guerrilla warfare, that Mao took up in the situation of China. Mao termed it also as the 'indispensable and therefore the best form of struggle for the people's armed forces to employ over a long period', particularly in a backward country (Introducing 'The Communist', SW, Vol. II, p.291). On how the tactics could be adopted in China as its unique feature, Mao had this to say that "a localized agricultural economy (not a unified capitalist economy) and the imperialist policy of marking off spheres of influence in order to divide and exploit." (Why is it that Red political power can exist in China? SW, Vol. I, p. 64), were what helped the bases exist. However, sensing tendencies to mechanically adopt this tactics to other cases, he felt it necessary to forewarn the revolutionaries of different countries saying that "In the present age of advanced communications and technology, it will be all the more regardless to imagine that one can win victory by fighting in the manner of roving rebels" (Problems of Strategy in the Guerrilla Warfare, SW, Vol. II, p. 94). And even in China, Mao added: "The fundamental .. indispensable condition for establishing base area is ... to arouse the masses for struggle... We must organize the workers, peasants, youth, women, children, merchants and professional people – according to the degree of their political consciousness and fighting enthusiasm into the various mass organizations necessary for the struggle." (Problems of Strategy in Guerrilla Warfare, SW, Vol. II, p. 98). It has already been discussed how the forces in India that claim themselves as 'Maoists' shun the painstaking path of organizing the masses and developing sustained mass struggles. Here, it should be pointed out that the inevitable outcome of copying the thesis of the Chinese Revolution, has lead these forces to bring in the thesis of agricultural revolution for India too.

However, does the strong and powerful bourgeois state of India with fairly developed industrial growth, well-knit communication system, brute military complex that dreams of developing into a nuclear power, and all such traits make India a land of 'localized agricultural economy', torn into a number of spheres of influence of different imperialist powers? No, certainly not. And what did Mao himself think on the question of work in industrialized capitalist states? We reiterate his views: "...it is the task of the party of the proletariat in the capitalist countries to educate the workers and build up strength through a long period of legal struggles and thus prepare for the final overthrow of capitalism. ... insurrection and war should not be launched until the bourgeoisie become really helpless, ... And when the time comes to launch such an insurrection and war, the first step will be to seize the cities and then advance into the countryside, and not the other way about." (Problems of War and Strategy; SW, Vol. II, p. 219)

Yet, those who claim themselves as 'Maoists' in India stick to their theory of building village bases to encircle cities. And, in the name of waging the struggle for seizure of power, what these forces are doing, is to organize most backward, downtrodden, oppressed people in different remote areas, raising fulfilling the dire needs of their life, as urgent demands. It makes abundantly clear that they find people not ready to associate themselves with their avowed struggle for seizure of power, but willing only to join democratic movement. Therefore, from their own practice, it is becoming clear that from the point of view of people's level of consciousness and organization, it is the phase of democratic movement, and not the phase of struggle for final take over, that they are in. This being the reality, according to guidelines provided by Marxism-Leninism, is it not incumbent upon any force who may be serious on preparing the masses for emancipation, to develop mass movements on those demands forging unity of as many left and democratic minded forces and sections of people as possible, on the principle of unity-struggle-unity to fight the main enemy united, that is to resolve the principal contradiction before the

people? But what is being found is that they, in disregard of that governing outlook, instead of regarding them to be movements for realizing democratic demands are calling them to be armed struggle for seizure of power.

And, the means? It is being found that in many cases, the forces that claim themselves as 'Maoists' are taking recourse to individual assassination, that is they bring occasional onslaughts upon the local police or administration personnel or their agents. And what is the result? Since the broader section of common people have not been organized by them through the experience and lessons of sustained mass and class struggles, they remain attached to those claiming as 'Maoists' so long as the latter raise their democratic demands. But as the latter take to individual assassination or such other methods and as the rulers use strong counter repressive measures and adverse campaign, people's attraction tend to change into repulsion and sympathy to apathy; they are thus even alienated from the movements. Whenever the powerful state machinery decide to nip the movement in bud and take steps to meet some of the demands, the 'Maoists' face alienation. The ruling class, its state, on the contrary, take full advantage of the situation to strengthen its arsenals further on the plea of combating 'armed struggle', both by their vile campaign against communism and by increasing repressive measures and strength of police and military. In that case, can the few cadres working in remote parts of the country even think of paving the path for revolution? Did not Lenin pronounce the following words with such a situation in view: "Victory cannot be won with the vanguard alone. To throw the vanguard alone in the decisive battle, before the whole class, before the broad masses have taken up a position either of direct support of the vanguard, or at least of benevolent neutrality towards it, and one in which they cannot possibly support the enemy, would be not merely folly but a crime. For this, the masses must have their own political experience." (Left Wing Communism an Infantile Disorder) Thus, do not such untimely calls for armed struggle only bring disaster to the movement and people?

In the neighbouring country of

Nepal too, where there are several parties bearing the name 'communist', there is also a party that calls it CPN (Maoist). From whatever information we could gather so far, we find that the party of CPN(Maoist) did build up armed struggle in the rural hinterlands against the tyrant monarchy and continued it for long seven years ostensibly as a part of the working class movement on the strength of Marxism-Leninism and directed avowedly towards bringing about emancipation of the toiling people of that country and founding socialism there. At a particular phase of that movement, it stopped that armed struggle, went into a Seven Party Alliance with different bourgeois-petit bourgeois – social democratic-leftist parties in demand of abolition of monarchy and thus played a decisive powerful role in the struggle for overthrow of monarchy. But there again, we find with concern that it prefers to be called as Maoist, although it has declared their allegiance to Marxism Leninism. As regards the strategic line and as regards the analysis of the Nepalese situation, we do not know much beyond knowing that the ultimate aim of the CPN(Maoist) is accomplishing people's democratic revolution in that country. In the near past, it changed the course of its struggle and in the eagerness to intensify the struggle for abolition of monarchy decided to join the seven party alliance, which clearly includes bourgeois, petty bourgeois and, parties claiming themselves to be Marxists. CPN(Maoist) even joined the seven party alliance government, thereby making it clear that the anti-people and vacillating character notwithstanding, even to the CPN(M), the parties of the alliance are the forces to reckon with and their role is yet to be exhausted. The latest development that has taken place there is that the CPN(M) has withdrawn from the government, alleging the latter to have gone back upon its words in regard to complete abolition of the monarchy, ensuring free and fair election of the Constituent Assembly, establishing democratic republic and such other demands, that the CPN(Maoist) has already made. Coming out of the government, the party has now launched countrywide mass movement on its 22-point charter of demands. However, all this indicates that in Nepal, certain parties strongly backed by aspirant

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# Thwart menacing march of communalism-fundamentalism

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entity. It was this agnostic and secular aspect of humanism which lent it all the youthful fervour during the advent of capitalism. In the rising capitalist class's programme of democratizing the society through social and cultural revolutions, secularism became the guiding principle.

From this also grew the concept of secular state with the object of freeing the state, social and economic life, the political and cultural movement and the system of education from influence of religion, religious institutions and injunctions. Thus the attempt of bourgeois renaissance was to delink the state from all religious orientation. Religion remained in all newly arisen capitalist states but as a matter of personal belief having no relation with the state. All activities of the state were sought to be above religion. So a truly secular state considers religion as the private affair of its citizens and does not, therefore, interfere by way of either encouragement or opposition in the profession, practice and propagation of religion by them, not to speak of giving premium or precedence to any particular community professing a particular faith by granting it some special privilege on religious considerations. Both believer and non-believer have equal rights under it.

Moreover, as the civilization progressed, science as hand-maiden of civilization goaded man on to adopt developed and higher mode of life which, inter alia, included increased interaction and hence more tolerance of opposite opinions and viewpoints. Logical bent of mind and rationality got precedence over blindness and obduracy. Search for truth was on the anvil of scientific reasoning. Ideological-philosophical differences were sought to be resolved at intellectual level. Coexistence of various sections of people professing different ideas and beliefs became firmly entrenched as a natural social phenomenon. Even with the passage of time, the belief of the believers is also getting reformed and expressed in new form. In that respect, it is also bringing a new content. Orthodoxy is giving way to liberalism.

But now these very concepts of civil society are under threat from the new breed of religious fanaticism-fundamentalism epitomized in the RSS-BJP and such other evil forces. The moment the ASI came out with an opinion that ran counter to a prevailing religious belief or faith of a particular section of the citizenry, the Hindutva zealots upped their ante with trident to annihilate the opposite view and persecute other believers. So far stretched are they in pursuing a warped mindset that they prevent a modern marine project based on latest science and technology from taking off invoking charge of blasphemy. In other words, no contrary or opposite views will be tolerated and the state and government must yield to the demand of a section of jingoist people plunging the people in the dungeon of backward obscurantist thinking to stem flourishing of advanced thoughts and progress of civilization. If the state runs under the dictates of religious fanatics, if such marauding of secular principles go unchallenged, if the democratic-minded people can not prevent such heinous activities of arch communalists-fundamentalists and their accomplices and abettors, then whatever little of democracy is still retained will also be extinct drifting into a dark and disastrous future. The democratic state would degenerate into a full-fledged theocratic state. Fascism which stifles any voice of opposition, retrogrades the mental process and robs human beings of the very human essence would take over. And when fascism overwhelms, it dehumanizes MAN, lead him to the path of peril.

## **Build people's struggle to foil sinister ploy of religion-merchants**

It is not that this ominous rise of the RSS-BJP and such other communal-fundamentalist forces has no objective basis. The historical context in which Indian capitalism grew and developed was different from its European precedence. Internationally, capitalism had already exhausted its progressive role and entered decadent phase. It had become embodiment of vested interest, exploitation and reaction as the new

social force, the proletarian class, raised its head against the bourgeois social system. Mortally afraid of anti-capitalist proletarian revolution, the ruling bourgeoisie, among other things, abandoned its unrelenting struggle against religion and leaned heavily on this feudal prop under various cloaks, fell back to make compromise with spiritualism, backward thinkings and traditional sense of values. So Indian democratic revolution, as shown by Comrade Shibdas Ghosh, our leader, teacher and guide, ended in a half-baked and truncated manner with the society festered with many age-old obsolete obscurantist thoughts and religious bigotry. This provided a fertile ground for communal-fundamentalist forces to thrive with their incendiary potential. Enmeshed in an insoluble crisis endemic of the system, the moribund decadent capitalism bestriding the country like a dead weight is arraying its entire arsenal to keep the people divided over caste, creed and religion and make them mentally retarded through incessant propagation of irrational fanatic sterile thoughts. The howling of the BJP-RSS over the Sethusamudram project is part of this nefarious class design of the ruling Indian bourgeoisie and as forces subservient to bourgeois class

interest the Congress-CPI(M) can not but acquiesce in the move. So we must isolate these arch communal fanatics belonging to the RSS-BJP as well as thoroughly expose the odious game of the Congress and its CPI (M) friends for letting them off chanting false slogan of secularism.

It ought to be understood as well that since there is increasing spread of insidious communalism-religious fanaticism, the RSS-BJP could dare opposing the Sethusamudram project raising so much hue and cry. So, in order to protect democracy, safeguard democratic values and principles and in the interest of unhindered development of united democratic movement of the toiling millions, this menacing march of communalism-fundamentalism has to be thwarted by waging a fierce sustained ideological battle as an integral part of the life struggle of the toiling people groaning under the yoke of ruthless capitalist exploitation. And under the pressure of this united people's struggle, the sinister ploy of the religion-merchants to stall the Sethusamudram project has to be foiled. Otherwise such undemocratic utterly ruinous fascistic activities will get exacerbated.

## **Long Live Mao Zedong thought !**

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national bourgeois, as also social democratic forces, exist powerfully in between the oppressor ruling class and the oppressed people, to tell upon the course of events. It is evident that they are yet to be exhausted through the process of ceaseless mass and class struggle which, as discussed earlier, is so vital a task for preparing the ground for successful accomplishment of revolution on the Nepalese soil. We therefore strongly feel that in Nepal, where there exists excellent objective condition for revolution, it has become an urgent task for the revolutionaries there to determine the correct strategic line on the basis of correct understanding of the teachings of Marx, Engels, Lenin, Stalin and Mao Zedong and taking both the national and international situation into consideration with a

view to developing the subjective condition for the revolution to ripen.

It is then clear that in face of the present all-out attack of capitalism-imperialism on the world proletarian movement, when it was necessary to develop enriched and higher understanding of Marxism-Leninism Mao Zedong thought, the attack and distortion on Mao's thought, done knowingly or not, is causing further immense harm to the movements. These are to be stalled through intense ideological struggle for the sake of correct understanding of Mao's thought. This is the need of the hour! The oppressed toiling masses of the world will wait eagerly for the genuine revolutionaries to fulfil this need and preserve and uphold the glory of Mao Zedong thought!

**Long Live Mao Zedong thought!  
Long Live Revolution!**

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