

Students' Pledge

July - September 2018



- Nationalism and Fanatic Hindutva
- Graded Autonomy: A Travesty of Autonomy
- Life and Struggle of Shaheed Udham Singh
- Centenary Year of Jallianwala Bagh Massacre



Inauguration of Central Calcutta
Gostha Pal Memorial Sporting Club



Protest against HECI Bill in Kerala



Demonstration by AIDS0 at Bhopal on 6 July 2018
against Fee hike Board of Secondary Education, Madhya Pradesh



Rally at Jallianwala Bagh, Punjab
on 13 April 2018



Deputation in Tripura Demanding
admission of all students into colleges

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July - September 2018

Regd No. - 18657/72

**Organ of
All India Democratic
Students' Organisation
(AIDSO)**



Printed & published by
Kamal Sain on behalf of
AIDSO, All India Committee.

Printed at
Ganadabi Printers & Publishers Pvt. Ltd.
52B, Indian Mirror Street, Kolkata -13.

Published from
48, Lenin Sarani, Kolkata -700013,
Mob. No.: 9432882928, 9437547279
E-mail: studentspledgenews@gmail.com

Delhi Office : 3A/38 WEA, Karol Bagh,
New Delhi, Pin - 110005



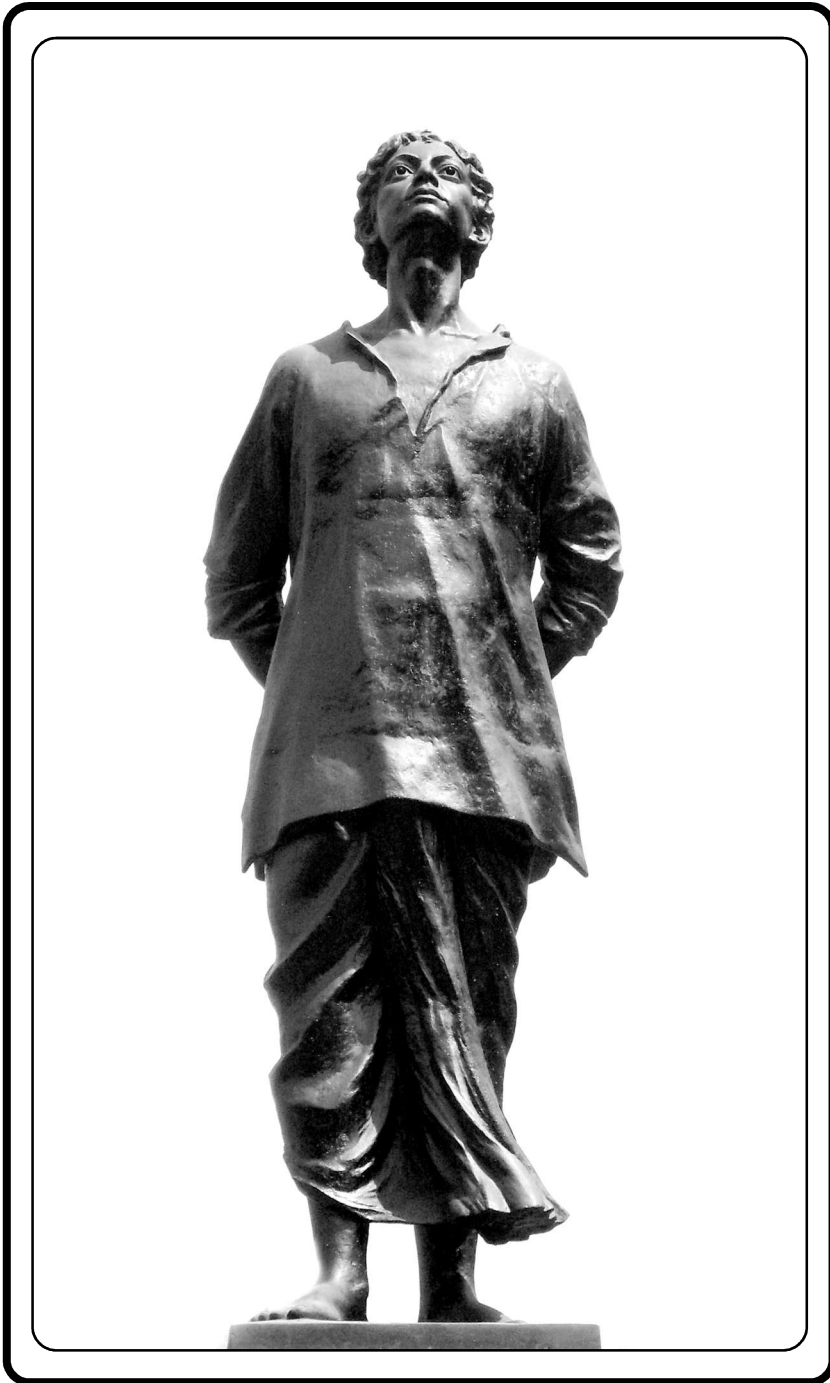
Editor
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Price: ₹ 20

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**Observe 111th Martyrs' Day
of Shaheed Khudiram Bose in a Befitting Manner**

They Said...

Our newspapers are filled with their speeches. AIR and Television broadcast their 'Mann Ki Baat' (Voice of the Heart). Their live programmes are shown to our farmers, workers, even to the students. 'They' are the Prime Minister, important ministers of the Union Cabinet, ministers of different provinces; they are the BJP and RSS leaders. Everyday people are bound to listen them. Once in 1980s the Doordarshan became Rajiv-darshan, as it only gave publicity to Rajiv Gandhi (the then Prime Minister of India) and his party (Indian National Congress). Now, in 2018, our television has become almost 'Modi-vision'. From morning to night the news-channels (both government and private) are flooded with the speeches of Mr. Narendra Modi, the Prime Minister of India and his party leaders. Even classes are suspended in the schools, colleges and universities to make the students listen the speech of our P.M. The students don't go to the institutions to listen the speeches of the ministers; rather to listen the lectures of their teachers and professors. But in the Modi-era this has been reversed!

What are they saying? If a record of their comments, remarks, and speeches is preserved, it will be an encyclopaedia. So diverse, 'innovative', startling and unprecedented they are! From science to culture, from ethics, morality, social life

to the field of history they wander unhesitatingly. And what they have produced, symbolise their characteristics and show their attitude.

Let us go through the statement of Mr. Radha Mohan Singh, the Union Agriculture Minister, given to the Rajya Sabha regarding the farmer suicides. He said, "According to the National Crime Records Bureau, causes of farmer suicides include family problems, illness, drugs, dowry, love affairs and impotency." He thinks debt is one of the many reasons behind farmer suicide in India, and not the main reason. This remark of our agriculture minister shows how apathetic they are regarding the intolerable suffering of the farmers. Another BJP leader and an MP from Akola (Maharashtra), Mr. Sanjoy Dhotre said, "I sometime feel that it is due to our (governmental) policies that the farmers face trouble. I have told so many times – don't do anything for the farmer. Let them die. Those who can afford to do farming will do it; those who can't, will not." BJP MPs should set an example!

Before the last Parliamentary election the leaders of the BJP have promised that they will create 2 crore jobs every year, if they come to power. But Narendra Modi-Amit Shah duo gave 'Pakoda' for thought. Same promise was given before the Tripura Assembly election. But now Mr. Biplab Deb, the

new BJP Chief Minister of Tripura is saying, “Why run after netas (leaders) for government jobs? Milk is being sold at Rs. 50/- per litre. Graduates should get cows and milk to earn Rs. 10 lakh in 10 years, instead of running after political parties.” The same Biplab Deb said, “Civil engineers, and not Mechanical engineers should pursue Civil Services Examination as they are well versed in running an administration and society.” A genius (!) indeed. This BJP promised the voters to bring ‘Achche Din’ (good days) in India after 2014; but the people are witnessing worse days.

Crimes on woman, even on small girl children are steeply increasing and according to a poll of global experts, India is now the world's most dangerous country for women due to the high risk of sexual violence. But, are our leaders anxious for that? Union Minister Mr. Santosh Gangwar commented, “Rape cannot be stopped. India is a very big country; if some are raped, there is no need to shout so much.” Mr. Mohan Bhagwat, the RSS Chief has remarked, “Such crimes hardly take place in Bharat, but they occur frequently in India. Go to villages, no gang rapes or sex crimes there, they are prevalent in urban areas.” In this way, the RSS leader has tried to show that in 'Bharat', religious customs, religious morality exist; therefore, no such incidents happen. Whereas in 'India', such incidents occur due to so-called 'modern life'. Will Mr. Bhagabat show the reasons behind brutal gang-rape and murder of a minor girl in a temple of Kathua (in Jammu & Kashmir)? Will he say why a BJP MLA and his companions continuously molested a girl at Unnao (in UP) and

murdered her father when he protested? Will he answer why rapes are occurring even in temples, ashrams and madrasas, even in school premises? Why the small girl childs, who don't know about 'modern life' are molested or raped? Will he say why the rape and murders are happening in rural areas too?

BJP has built up itself as an anti-Muslim and communal party. Many innocent Muslims are being attacked in the excuse of keeping beef in their possession, or cow-trafficking, etc. Now, they have started hate campaign against the Dalit people. Already many Dalit youths have been lynched for riding a horse, or for growing a moustache! This hatred is expressed in a remark of Mr. Rabindra Chowhan, a BJP MLA of Maharashtra. He said, “Dalit people are not human; they are even inferior to swine.”

Their attitude towards women is also dehumanised. Sakshi Maharaj, a 'famous' BJP MP suggested, “Every Hindu woman must produce at least 4 kids to protect Hinduism.” The BJP MLA from Balia (UP) Mr. Surendra Singh has increased the number. He has said that it should be five at least. Woman is only an instrument of production of children to them. RSS chief Mohan Bhagbat remarked, “women should be just housewives and husbands should be the breadwinners.” Is it not similar to the attitude of the Nazis who told, “Woman, go back to the kitchen and produce children?”

The BJP–RSS leaders have catered to many wrong ideas. As an example, Mr. Narendra Modi, the Prime Minister of India had once told to the US Daily, the Wall Street Journal, “Figure con-

scious girls diet, thus Gujarat has a malnutrition problem.” As if bollywood is suffering from malnutrition! Thus he had tried to deny the responsibility of the government in eradicating the problem of poverty and malnutrition and put the onus on some innocent people. But, the recently published ‘Global Hunger Index’ points that India is lagging far behind other Asian countries. The death row of the people suffering from malnutrition indicates that the governments have miserably failed to feed the country. Many BJP leaders are trying to make people convinced that whatever is happening on this earth, is nothing but as per the will of the almighty god. Mr. Himant Biswa Sharma, the Health Minister of Assam has said, “God makes us suffer when we sin. Sometimes we come across young men getting inflicted with cancer or young men meeting with accidents. If you observe the background, you will come to know that it's divine justice.” Modern science has long before established that there is a definite cause or reason for each and every action. So, cancer disease has definite medical reasons, as well as the accidents too. There is nothing divine or curse of some supernatural power behind such untoward incident. So, they are trying to conceal the actual reasons of any problems and make people fatalistic, which is necessary for their anti-people outlook.

It is observed that the BJP and RSS leaders have delivered their main blow to the scientific thinking and scientific methodology. The Union HRD Minister Mr. Satyapal Singh has declared, “Darwin's theory is scientifically wrong. Nobody, including our ancestors, in

written or oral, said that they ever saw an ape turning into a human being.” Mr. Satyapal Singh is a 'PhD' degree holder. So, it is not a fact that he doesn't know how Darwin's evolutionary theory had developed through scientific process of experiment and verification. He engineered this attack on an important scientific theory according to his party-line to damage scientific reasoning power of the people of our country in general and of the students in particular. Similarly, Ramesh Pokhriyal Nishank, a BJP MP has exclaimed, “Astrology is the biggest science. It is, in fact, above the science. We should promote it.” And already, the MHRD has proceeded to introduce astrology as a subject in higher education, knowing it fully well that astrology is anti-science and it has flouted all basic foundation of scientific methodology. If astrology was a science and hence workable, the astrologers would become the richest persons of the world using palmistry and wearing stones in all ten fingers of their hands.

In BJP regime cow has been promoted to some supernatural being. Gau-mata (mother cow), Gau-rakshak (cow protector), Gau-raj (cow regime) are some familiar terms now. Obviously, the ministers and leaders of the BJP-RSS passed many remarks on cow which crossed all limits. Yogi Adityanath, the CM of Uttar Pradesh has commented that the cows are necessary like human being, so mob-killings of the ‘cow-traffickers’ are getting unnecessary importance. RSS leader Indresh Kumar has aggressively told, “Lynching will stop if people don't eat beef.” Mr. Vasudev Devnani, the Education Minister of Rajasthan has said, “Cows

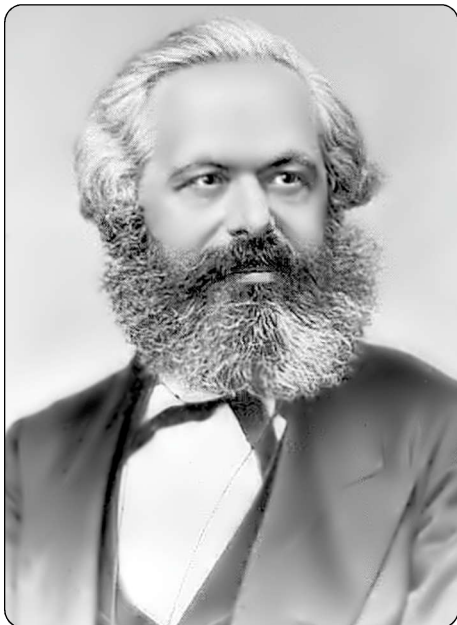
exhale oxygen.” Mr. Shankarbhai Vegad, an MP from Gujarat made a similar comment, “Cow dung and urine can cure cancer.” However, they or their party-men didn't show any interest to prove these practically during their treatment.

The BJP and RSS are very busy to glorify the ancient India by claiming that science reached at a great height during the Vedic era and almost everything were discovered then. They also claim that the Hindu scriptures like Ramayana, Mahabharata, Vedas, Purana contains all knowledge of the world and some even says that the present-day scientists are mere copying them. Mr. Mahesh Sharma, the Union Minister of Culture has told, “I respect Bible and Quran but they are not central to the soul of India in the same way as Gita and Ramayana are.” As India's Cultural Minister, I recommend that Ramayana and Gita should be part of our school curriculum and I am working extensively with (the then) HRD Minister Smriti Irani towards this.” Mr. Vijay Rupani, the Chief Minister of Gujarat has said, “Imagine what kind of engineers he had at that time to build that Ram Setu bridge between India and Sri Lanka. Even squirrels contributed in building that bridge.” Mr. Biplab Deb, the C.M. of Tripura, has told, “During Mahabharata there was internet and satellite connection, and Dhritarashtra saw war in virtual reality.” A BJP MP, Mr. Ramesh Pokhriyal Nishank has commented, “Maharshi Kanad had conducted a nuclear test during his time.” Mr. Rajnath Singh, Union Home Minister, has said, “They say a U.S. observatory has informed us about lunar and solar eclipse on a particular date...

Ask any pundit. They will open the 'Panchang' and tell you the dates of eclipses 100 years ago.” Mr. Narendra Modi himself has told, “We worship Lord Ganesha. There must have been some plastic surgeon at that time who got an elephant's head on the body of a human being and began the practice of plastic surgery.” He also remarked: Indian Rishis using their Yoga Vidya would attain Divya Drishti. There is no doubt that the invention of television goes back to this. Mr. Dinesh Sharma, the Deputy Chief Minister of UP has demanded, “Sita of Ramayana was a test-tube baby.” And Mr. Narendra Modi has said, “We realise that Mahabharata says Karna was not born from his mother's womb. This means that genetic science was present at that time.” But these people will go to US or UK for their treatment. What a confidence! However, these comments not only made us ridiculous before the entire world, at the same time these have triggered national chauvinism among a section of people of our country which is needed for the rise of fascism on this soil.

Fascism needs brainless people who are blind, superstitious and irrational. But if people don't obey them, don't bow their heads down at their dictate, they become furious and adamant just like Biplab Deb, the Chief Minister of Tripura, who has warned – “Those who are criticising our government should have their nails removed.” Former Union Minister Basanagouda Patil Yatnal, now a senior MLA of Karnataka is more aggressive. He has said – “Our country faces grave danger from intellectuals and seculars than anyone else. If I were Home Minister, I would order police to shoot them.” ★

Reflections of a young man on the choice of a profession



[5 May 1818 - 14 March 1883]

[On the occasion of the bicentennial Birth Anniversary of Karl Marx, we are reproducing this article written by him in August 1835 as a tribute to the great philosopher and the leader of the working class.]

Nature herself has determined the sphere of activity in which the animal should move, and it peacefully moves within that sphere, without attempting to go beyond it, without even an inkling of any other. To man, too, the Deity gave a general aim, that of ennobling mankind and himself, but he left it to man to seek the means by which this aim can be achieved; he left it to him to choose the position in society most suited to him, from which he can best uplift himself and society.

This choice is a great privilege of man over the rest of creation, but at the same time it is an act which can destroy his whole life, frustrate all his plans, and make him unhappy. Serious consideration of this choice, therefore, is certainly the first duty of a young man who is beginning his career and does not want to leave his most important affairs to chance.

Everyone has an aim in view, which to him at least seems great, and actually is so if the deepest conviction, the innermost voice of the heart declares it so, for the Deity never leaves mortal man wholly without a guide; he speaks softly but with certainty.

But this voice can easily be drowned, and what we took for inspiration can be the product of the moment, which another moment can perhaps also destroy. Our imagination, perhaps, is set on fire, our emotions excited, phantoms flit before our eyes, and we plunge headlong into what impetuous instinct suggests, which we imagine the

Deity himself has pointed out to us. But what we ardently embrace soon repels us and we see our whole existence in ruins.

We must therefore seriously examine whether we have really been inspired in our choice of a profession, whether an inner voice approves it, or whether this inspiration is a delusion, and what we took to be a call from the Deity was self-deception. But how can we recognise this except by tracing the source of the inspiration itself?

What is great glitters, its glitter arouses ambition, and ambition can easily have produced the inspiration, or what we took for inspiration; but reason can no longer restrain the man who is tempted by the demon of ambition, and he plunges headlong into what impetuous instinct suggests: he no longer chooses his position in life, instead it is determined by chance and illusion.

Nor are we called upon to adopt the position which offers us the most brilliant opportunities; that is not the one which, in the long series of years in which we may perhaps hold it, will never tire us, never dampen our zeal, never let our enthusiasm grow cold, but one in which we shall soon see our wishes unfulfilled, our ideas unsatisfied, and we shall inveigh against the Deity and curse mankind.

But it is not only ambition which can arouse sudden enthusiasm for a particular profession; we may perhaps have embellished it in our imagination, and embellished it so that it appears the highest that life can offer. We have not analysed it, not considered the whole

burden, the great responsibility it imposes on us; we have seen it only from a distance, and distance is deceptive.

Our own reason cannot be counselor here; for it is supported neither by experience nor by profound observation, being deceived by emotion and blinded by fantasy. To whom then should we turn our eyes? Who should support us where our reason forsakes us?

Our parents, who have already travelled life's road and experienced the severity of fate - our heart tells us.

And if then our enthusiasm still persists, if we still continue to love a profession and believe ourselves called to it after we have examined it in cold blood, after we have perceived its burdens and become acquainted with its difficulties, then we ought to adopt it, then neither does our enthusiasm deceive us nor does overhastiness carry us away.

But we cannot always attain the position to which we believe we are called; our relations in society have to some extent already begun to be established before we are in a position to determine them.

Our physical constitution itself is often a threatening obstacle, and let no one scoff at its rights.

It is true that we can rise above it; but then our downfall is all the more rapid, for then we are venturing to build on crumbling ruins, then our whole life is an unhappy struggle between the mental and the bodily principle. But he who is unable to reconcile the warring elements within himself, how can he resist life's tempestuous stress, how can

he act calmly? And it is from calm alone that great and fine deeds can arise; it is the only soil in which ripe fruits successfully develop.

Although we cannot work for long and seldom happily with a physical constitution which is not suited to our profession, the thought nevertheless continually arises of sacrificing our well-being to duty, of acting vigorously although we are weak. But if we have chosen a profession for which we do not possess the talent, we can never exercise it worthily, we shall soon realise with shame our own incapacity and tell ourselves that we are useless created beings, members of society who are incapable of fulfilling their vocation. Then the most natural consequence is self-contempt, and what feeling is more painful and less capable of being made up for by all that the outside world has to offer? Self-contempt is a serpent that ever gnaws at one's breast, sucking the life-blood from one's heart and mixing it with the poison of misanthropy and despair.

An illusion about our talents for a profession which we have closely examined is a fault which takes its revenge on us ourselves, and even if it does not meet with the censure of the outside world it gives rise to more terrible pain in our hearts than such censure could inflict.

If we have considered all this, and if the conditions of our life permit us to choose any profession we like, we may adopt the one that assures us the greatest worth, one which is based on ideas of whose truth we are thoroughly convinced, which offers us the widest scope

to work for mankind, and for ourselves to approach closer to the general aim for which every profession is but a means - perfection.

Worth is that which most of all uplifts a man, which imparts a higher nobility to his actions and all his endeavours, which makes him invulnerable, admired by the crowd and raised above it.

But worth can be assured only by a profession in which we are not servile tools, but in which we act independently in our own sphere. It can be assured only by a profession that does not demand reprehensible acts, even if reprehensible only in outward appearance, a profession which the best can follow with noble pride. A profession which assures this in the greatest degree is not always the highest, but is always the most to be preferred.

But just as a profession which gives us no assurance of worth degrades us, we shall as surely succumb under the burdens of one which is based on ideas that we later recognise to be false.

There we have no recourse but to self-deception, and what a desperate salvation is that which is obtained by self-betrayal!

Those professions which are not so much involved in life itself as concerned with abstract truths are the most dangerous for the young man whose principles are not yet firm and whose convictions are not yet strong and unshakeable. At the same time these professions may seem to be the most exalted if they have taken deep root in our hearts and if we are capable of sacrificing our lives and

all endeavours for the ideas which prevail in them.

They can bestow happiness on the man who has a vocation for them, but they destroy him who adopts them rashly, without reflection, yielding to the impulse of the moment.

On the other hand, the high regard we have for the ideas on which our profession is based gives us a higher standing in society, enhances our own worth, and makes our actions unchallengeable.

One who chooses a profession he values highly will shudder at the idea of being unworthy of it; he will act nobly if only because his position in society is a noble one.

But the chief guide which must direct us in the choice of a profession is the welfare of mankind and our own perfection. It should not be thought that these two interests could be in conflict, that one would have to destroy the other; on the contrary, man's nature is so constituted that he can attain his own perfection only by working for the

perfection, for the good, of his fellow men.

If he works only for himself, he may perhaps become a famous man of learning, a great sage, an excellent poet, but he can never be a perfect, truly great man.

History calls those men the greatest who have ennobled themselves by working for the common good; experience acclaims as happiest the man who has made the greatest number of people happy; religion itself teaches us that the ideal being whom all strive to copy sacrificed himself for the sake of mankind, and who would dare to set at nought such judgments?

If we have chosen the position in life in which we can most of all work for mankind, no burdens can bow us down, because they are sacrifices for the benefit of all; then we shall experience no petty, limited, selfish joy, but our happiness will belong to millions, our deeds will live on quietly but perpetually at work, and over our ashes will be shed the hot tears of noble people.

[Source: Marx-Engels Collected Works, Vol.I, pp.3-9]



Educational Convention in Bihar



An Educational Convention by AIDSO Bihar state committee against anti-educational policies of the central and state governments at Durbhanga hall of the Patna University, Bihar on 29 June 2018

Three Essential Tasks of the Students



[5 August 1923 - 5 August 1976]

[On the occasion of the 42nd Death Anniversary of Shibdas Ghosh, an outstanding Marxist Thinker of this era and founder general secretary of the SUCI(C), we are reproducing an excerpt of his speech delivered in a meeting of AIDSO West Bengal State Committee at Calcutta in 1974 on AIDSO Foundation Day.]

“So you have to conduct struggle using three things as your weapon. First of all, you will have to learn and re-learn, educate and reeducate yourself ... Because the more you read and learn, the more developed, profound and deeper will be your realization. A notion is found to prevail among many that once something is read, it is understood and

hence there is no need to read it again.... This is a wrong notion... Alongside, you need to understand the ideology of the party, and over and above even when talking of Marxism-Leninism in general, what is its concrete manifestation in the particular condition of India, what is the base political line of revolution. At the same time, you must also realize that what is the difference between ourselves and the pseudo-revolutionaries... you must also bear in mind that one understands one's own politics well only when one understands one's opponents' politics very well... The second task before you... is to evolve the ethical, moral and cultural tuning conducive to developing movement on its basis... to have the mental preparedness to give everything, even your life, in your struggle against all odds.... Thirdly, along with this is needed your political initiative. This political initiative should be such that each one of you, according to your own planning, is doing some work or other — you are having mass contact with your own initiative, or.. at least you are maintaining contact with your numerous friends... ‘Individual initiative ...’ does not mean that everyone

does some work in their individual way...the real meaning of enhancing individual initiative, of further strengthening the democratic process of activities, is to simultaneously strengthen centralism... Rather it is required to free centralism from mechanical approach and bureaucratic tendency to raise the work efficiency of all party workers and properly utilize all the resources in hand. Its ultimate objective is, on the one hand, to increase the overall strength of the party by increasing the work efficiency

of each worker, and, on the other hand, go on strengthening centralism by conducting a ceaseless struggle against bureaucratic tendencies...It means that you shall have to develop such flexibility as to immediately remould your style of work in accordance with the situation. Simultaneously, you will have to put emphasis on releasing individual initiative and on democratic functioning. And you have to acquire that ability to work together and in a disciplined, organized manner.”

[Shibdas Ghosh, Selected Works, Vol.3, pp.500-4]

★ ★ ★

Study Class for Sikkim AIDS0 activists

Under the auspices of Sikkim State Organizing Committee, AIDS0, a Study Class was organized on 14 and 15 July in Siliguri, West Bengal. Discussions in the Class centered round such vital issues like: Why is the problem of commercialization of health, education etc. taking place? What is Globalization, what sort of changes it has brought in the socio-economic life of the country? What is socialism? Is socialist revolution possible in India/ Sikkim? Is revolution possible without a revolutionary organization? What is the relationship between culture and revolutionary movement? Participants took active part in the discussions. Comrade Sourav Mukherjee, member, SUCI(C) West Bengal State Committee conducted the class. Among Others AIDS0 All India Council member Manishankar Pattanayak, activist H Dawarich, S Sharma and P Sharma were also present.

Martyrs' Day of Shaheed Birsa Munda Observed



Martyrs' day of Shaheed Birsa Munda was observed by AIDS0 Jamsedpur under the leadership of com. Samar Mahato and Com. Shohan Mahato, the Secretary and Treasurer of AIDS0 Jharkhand State Committee Respectively.

Centenary Year of Jallianwala Bagh Massacre
[13 April 2018 - 13 April 2019]

When the Jallianwala Bagh Knocks Our Heart



This is the Centenary year of Jallianwala Bagh massacre that happened in Amritsar, Punjab, during the British rule in India. It is considered to be among the blackest chapter not only in the history of India, but also in the entire world. The entire world was shocked by this ghastly incident. Though some elite sections of England hailed the Lieutenant Governor Michael O'Dwyer and General Reginald Dyer for their 'brave' (!) act, the common people and progressive democratic-minded intellectuals unequivocally condemned the incident. In India, of course, it had a very deep impact. The entire nation was in deep sorrow and wreathing with anguish towards British Imperialism. The massacre became a turning point in the history of India's struggle for freedom. The great litterateur Rabindranath Tagore returned his 'Knighthood' back

in protest of this incident. Later on, Gandhiji had also returned the reward of 'Kaiser-E-Hind'. It also gave a turn to the life of innumerable students and youths of the entire country who left their careers and education and determined to dedicate them to the cause of the freedom movement. Shaheed-E-Azam Bhagat Singh and Shaheed Udham Singh are very known examples. Shaheed-E-Azam Bhagat Singh embraced the gallows and Shaheed Udham Singh dedicated his entire life to his resolution to kill Michael O'Dwyer, the real engineer of the entire incident.

We know that the Jallianwala Bagh is situated in the Amritsar in Punjab. It was made by Pandit Jalla. So it is called Jallianwala Bagh. During the freedom movement, this place was known for the protest meetings, gatherings against British Rule. It was 13th April 1919, the

day of the festival of Baisakhi, a historical and religious festival in Sikhism. Punjab was already on the boiling point at that time. Majority of the Sikh people had assembled in the garden to observe Baisakhi and also to show their dissent against the arrest of two renowned leaders - Dr Saifuddin Kitchlew, a barrister educated in the Munster University, Germany and Dr Satyapal, an eminent doctor by profession. Both the leaders dedicated their lives to the cause of the country. It was a strike on that day and the people were to protest in a peaceful manner. But General Dyer was convinced of a major insurrection and banned all meetings; however, this notice was not widely disseminated. Near about 25,000 people were gathered in the garden. On hearing that a meeting had assembled at Jallianwala Bagh, Dyer went with troops and ordered them to shoot at the crowd. Dyer continued the firing for about ten minutes, until the ammunition supply was almost exhausted. It was stated by him that 1,650 rounds had been fired, a number apparently derived by counting empty cartridge cases picked up by the troops. British-Indian official sources gave a figure of 379 identified dead, with approximately 1,100 wounded. The casualty number estimated by the other sources was more than 1,500 injured, with approximately 1,000 dead. Many people had jumped into the well in the garden to save their lives. Even today the symbols of bullets on the wall and that well are there in the garden which reminds us of the horrific incident. The garden was full of blood on that night and shocked the entire nation. Shaheed-E-Azam Bhagat Singh was a student in

the school at that time. On the second day, he had not gone to the school and went to Amritsar from Lahore. He had taken clay from the soil full of blood in a bottle and returned to his home. He and his sister had worshipped it for so many days.

This incident of Jallianwala Bagh was neither incidental nor spontaneous. It was a calculated move to teach a lesson to the freedom fighters by setting an example and create an atmosphere of fear in the mind of the people. But what was the need?

During the First World War, India was exploited by the British rulers, mainly due to the ruthless drive for recruiting soldiers and forced them to join the war and compulsory contribution to the war fund. Moreover, the year 1918 was the year of drought in many parts of India. People were dying from starvation and in epidemic too like influenza, malaria, cholera, etc. But the British rulers got failed to provide better administration to the people of India. The situation had led to the grievances among the common people and an urge from the foreign rule developed among them which had come out in the form of protests and given birth to some historic chapters of the history. Bengal, Punjab and Maharashtra took the lead in the initial period. Particularly, Punjab witnessed various shades of militant and valiant movements like Kuka Rebel, Gadar movement, Movement by Bharat Mata society under the leadership of Sardar Ajit Singh, one of Shaheed-E-Azam Bhagat Singh's uncle and his initial source of inspiration. In 2014 – 2015, we have observed the Centenary Year of the Gadar Movement. The Gadar

was the name of an organization formed in Canada on 21st April 1913 for freedom of India by the people who had gone to Canada in search of employment from India and had become victims of discrimination and atrocities.

On 1st November, the Gadar Party had started publishing of their organ named "Gadar" (means revolt) and called for an armed revolt against British Empire. We will feel surprised today that 'Gadar' was being published in Punjabi, Hindi, Urdu, Bengali, Gujarati, Nepali and Pashto languages. Shaheed-E-Azam Bhagat Singh's one of the sources of inspiration, Shaheed Kartar Singh Sarabha was a member of Gadar and was hanged to death, was quite heavily involved in the publication of that paper. The purpose of the newspaper was to unmask the atrocities being committed on Indians by the colonial British Government. Within a short span of time, the Gadar Party became very famous through its organ, '*Gadar*'. During these days another incident occurred in 1914. A steamship 'Komagata Maru' on which a group of citizens of the British Raj attempted to emigrate to Canada, but were denied entry and forced a return to Calcutta. There they were fired upon by British police resulting in the deaths of 20 Sikhs on 29th September 1914. More than 200 Indian travellers had been caught and sent to the jail for a long time. It is said that more than 8000 Indians had returned from all over the world to India for armed revolt against British and had worked in various groups. But at the end, most of them had been caught and activities of Gadar Party could not reach its conclusion. At that time, what was

going on inside India? Home Rule Movement led by two eminent freedom fighters, Bal Gangadhar Tilak and Annie Besant, a lady from Ireland was in full swing. It was a peaceful movement. Tilak had started Home Rule movement from the jail in April 1916. This movement had caught momentum in many parts of India. The arrest of Annie Besant in 1917 had created a deep anger among the common people.

When the situation was at its peak, the British rulers had announced on 20th August 1917 that it would provide better administration and services to the Indians. The purpose of such announcement was to pacify the grievances prevailing among the common people. It had created a hope among the people and people had withdrawn their active role from the Home Rule Movement. The British Rule in India had formed a Sedition Committee headed by British Judge Sir Sidney Rowlatt. So this committee was known as Rowlatt Committee. The Committee had published its report in July 1918. The report was totally contradictory to the hope of common people. It said that the Indian freedom movement was in the hands of anarchists people. The report had recommended for two new laws; one was about to curtail freedom of newspapers and second was more dangerous. It had recommended arrest of Indians and jailed them for two years without their appearance in the court. These recommendations had become a law in Legislative Council in February 1919 even all the Indian members were against it. This law was known as a Rowlatt Act. It was clear to all that Britishers had wanted to crush the fights

of freedom particularly the revolutionary activities in Punjab and Bengal. Anger was growing among the people and they came out in protest. Many freedom fighters had been arrested under the Rowlatt Act in order to suppress the ongoing freedom movement. Britain had tried to defame the legitimate movement and declared that this movement was not a people's movement but it had been accelerated by the terrorists from Afghanistan, Russia, Turkistan, etc. It added salt to the injury. Even on Ram Navami, a festival of Hindus on 9th April 1919, hundreds of people from both the religions – Hindu and Islam had participated in a protest rally in Amritsar. This was a threatening for the British rulers. Hence they had planned to crush the movement. And it resulted in the ghastly incident of the Jallianwala Bagh massacre. But it became counter-productive. Thousands of youth volunteered to dedicate their lives to the cause of freedom movement. Even the Non-Cooperation movement that followed in the year 1921 called by Gandhiji saw a massive participation of the common people throughout the country. Some historians also consider this incident as a decisive step towards the end of British rule in India.

Now, when we are observing the Centenary year of the incident, what is the situation of our country now which is free from any foreign domination. Just the year began with the incident of Sterlite movement in which Police opened fire on the people protesting the Plant causing cancer on large scale in Tuticorin in Tamil Nadu. The incident of Mandsaur where the protesting farmers were shot on by the police happened just

last year. The rulers have changed but not the character of the ruling class. Still, the dreams of our freedom fighters have not been fulfilled after the seven decades of our freedom rather day by day they are being crushed under the feet of ruling class of free India.

The message that Shaheed-E-Azam Bhagat Singh received from Jallianwala Bagh incident, the message that he advanced before his martyrdom to us, his successors, will be the message of the Centenary year of Jallianwala Bagh. During the freedom struggle of India, he realised, "In any round table conference, India will be declared free. The face of ruling class will be changed. Black people will rule India instead of white people. But the situation of farmers and workers will be remained same." What was said by Shaheed-E-Azam Bhagat Singh at that time has been proved true today. As a remedy to the problem, he further said, "The war shall continue. It may assume different shapes at different times. It may become now open, now hidden, now purely agitational, now fierce life and death struggle. ... It shall be waged ever with new vigour, greater audacity and unflinching determination till the Socialist Republic is established and the present social order is completely replaced by a new social order, based on social prosperity and thus every sort of exploitation is put an end to and the humanity is ushered into the era of genuine and permanent peace." So, on the 'Centenary Year of Jallianwala Bagh Massacre', if we want to pay real tribute to who had sacrificed their lives for freedom, it is our historic duty to come forward against all kind of injustice. ★

Protest against Jallianwala Bagh Massacre

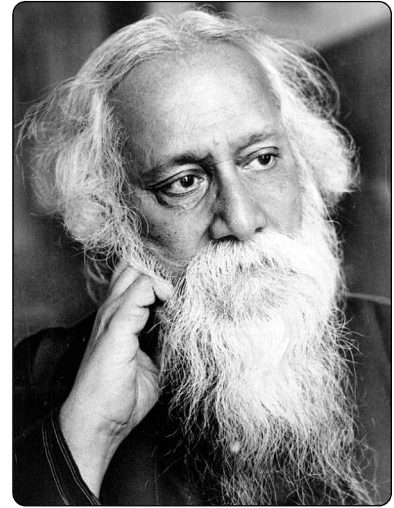
Letter from Rabindranath Tagore to Lord Chelmsford, the Viceroy of India renouncing Knighthood

Calcutta, India

31 May 1919

Your Excellency,

The enormity of the measures taken by the Government in the Punjab for quelling some local disturbances has, with a rude shock, revealed to our minds the helplessness of our position as British subjects in India. The disproportionate severity of the punishments inflicted upon the unfortunate people and the methods of carrying them out, we are convinced, are without parallel in the history of civilised governments, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population, disarmed and resourceless, by a power which has the most terribly efficient organisation for destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification. The accounts of the insults and sufferings by our brothers in Punjab have trickled through the gagged silence, reaching every corner of India, and the universal agony of indignation roused in the hearts of our people has been ignored by our rulers - possibly congratulating themselves for what they imagine as salutary lessons. This callousness has been praised by most of the Anglo-Indian papers, which have in some cases gone to the brutal length of making fun of our sufferings, without receiving the least check from the same authority - relentlessly careful in smothering every cry of pain and expression of judgement from the organs representing the sufferers. Knowing that our appeals have been in vain and that the passion of vengeance is blinding the nobler vision of statesmanship in our Government, which could so easily afford to be magnanimous as befitting its physical strength and moral tradition, the very least that I can do for my country is to take all consequences upon myself in giving voice to the protest of the millions of my countrymen, surprised into a dumb anguish of terror. The time has come when badges of honour make our shame glaring in the incongruous context of humiliation, and I for my part wish to stand, shorn of all special distinctions, by the



side of those of my countrymen, who, for their so-called insignificance, are liable to suffer degradation not fit for human beings.

These are the reasons which have painfully compelled me to ask Your Excellency, with due reference and regret, to relieve me of my title of Knighthood, which I had the honour to accept from His Majesty the King at the hands of your predecessor, for whose nobleness of heart I still entertain great admiration.

Yours faithfully,

Rabindranath Tagore

**Source: Krishna Dutta and Andrew Robinson, eds., Selected Letters of Rabindranath Tagore (Cambridge: Cambridge University Press, 1997).*

★ ★ ★

Martyrs' of Jallianwala Bagh Massacre Remembered

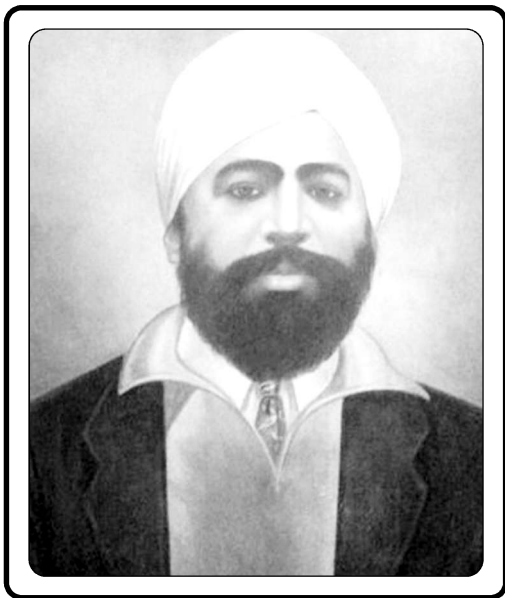


‘Centenary Year of Jallianwala bagh Massacre was observed in Madurai. Students from different schools and colleges attended and paid their floral tributes. On the historical occasion, Com M. J. Voltaire, AIDSO State Secretary of Tamil Nadu discussed on the significance of the observance and our role.



At the Call of
AIDSO, All India Committee Observe
All India Protest Day
against Various Educational Problems
4 September 2018

Shaheed Udham Singh: The Phoenix from Jallianwala Bagh



Shaheed Udham Singh is a brilliant star in the firmament of Indian struggle for independence. The second of the only two Indian revolutionaries who embraced the gallows in a jail situated in British mainland for crime of striking against the tyrant English administration in the way Madan Lal Dhingra had done it 30 years before him. A lofty character who, when incarcerated in the Pentonville Jail in Britain in 1940, before being hanged, was showered with the great tribute by a free-thinking upright British Police officer: “Congratulations my dear friend! The most heroic manner in which you have avenged your

national disgrace: salute to you, my friend, my most respectful reverence...” When we are observing the Centenary of Jallianwala Bagh Massacre, we must recall him with befitting solemnity during this historic occasion.

Background of his Emergence

On 13th April 1919, the Jallianwala Bagh massacre occurred; which was one of the most hated black spots in the history of British rule in India. The notorious Rowlatt Act was passed on 18th March 1919 and the effect it had upon Indian freedom fighters and the general masses speaks for itself. By dint of this Act, the authorities were endowed with the autocratic power to arrest any person they wanted, to confine him in any place and under any condition or for any duration as were prescribed. Further, 'dangerous characters', (the revolutionaries as was described by the then rulers) already under control or confinement, could be continuously detained under this Act for an indefinite period. On a black day, 13th April 1919 at Jallianwala Bagh (in Amritsar), a mass meeting was organized in protest of this Black Act. The then Governor of Punjab, Michael O'Dwyer had imposed the moratorium on any political demonstration. Brigadier-general Reginald Edward Harry Dyer executed the order

of Michael O'Dwyer, most faithfully by cordoning off the meeting place and shooting down hundreds of unarmed men, women and children who had congregated in the protest meeting at Jallianwala Bagh. Crores across the nation did burst forth against this savage genocide although the authorities had tried to suppress the truth through curfew in Amritsar and strict censorship of the press. The accumulated discontent and hatred of the nation found expression in the letter of protest by the great litterateur Rabindranath Tagore to the Governor General Lord Chelmsford, through which he gave up the Knighthood conferred upon him by the Queen.

Dyer and O'Dwyer, criminals against humanity, were hailed by the British House of Lords for the 'valiant' manner in which they upheld the honour of the crown! In their vainglorious boasting, these heroes showered the dirtiest of slander against India and Indians. The nation's head hung low in disgrace and shame. At the bottom of their hearts, all Indians wanted a befitting reply, a pertinent revenge. But who was to execute it? Out of the ashes of Jallianwala Bagh rose the phoenix-Shaheed Udham Singh. On that fateful day in April 1919, a dreamy boy hardly crossing mid-teens, escaped unhurt out of the massacre as he was buried among the corpses piling up from all sides. Unhurt, but scarred at the heart forever, he jolted from his dreamy teenage ruminations into the hard and savage reality of life in an enslaved nation. Gradually there arose in him the finest of determinations: to avenge the brutal

massacre, to punish the criminals and show the whole world that Indian youth had spines.

Dastardly Crime Avenged Heroically

But, in course of time, Dyer had died a natural death; O'Dwyer was withdrawn back to England, in order to save him from the wrath of the revolutionaries. So, how is it possible to accomplish such an arduous task? Shaheed Udham Singh was deeply engaged in the freedom struggle of India. Inflammatory propaganda and anti-government activities landed him in rigorous imprisonment for five years in Indian prisons. But the target: to punish the criminals of the Jallianwala Bagh massacre, always hung like the polestar in his firmament. Being released, in the latter half of the thirties he reached the shore of England taking the name Ram Mohammed Singh Azad - as a student in engineering college, as if in search of the royal professional education. The pseudonym, he adopted, was significant because it represented a union of different communities and religious sects of India. The name itself revealed his desire for a society free from communal bias. However, since 1937, Shaheed Udham Singh began to shadow O'Dwyer, the lone surviving villain of the massacre, in London. It was a patient, risky and arduous wait. On 13th March 1940, in the Tudor Room of the famous Caxton Hall in London, the Royal Central Asian Society and the East Indian Association had organized a seminar on political developments, Nazi

aspirations in Afghanistan and impact of that on British India. The session was chaired by Lord Zetland. Michael O' Dwyer was an honoured guest in the seminar, whose 'exploits' in India and subsequent wealth of experience was highly extolled by the British rulers. Shaheed Udham Singh was also present there, known to all as Ram Mohammed Singh Azad, in an abated breath, bidding his moment.

Just as the house was breaking up and O'Dwyer was coming out he jumped at his long-awaited target. The hall reverberated with the sound of revolver shots: he pumped most of his bullets into the puny form of the most hated criminal Michael O' Dwyer who collapsed on the spot and a couple of the last remaining slugs were used to ambush Lord Zetland, another hated representative of the imperialist rulers, who was seriously wounded.

While all the heroes (!) ran helter-skelter, Ram Mohammed Singh Azad alias Shaheed Udham Singh stood his ground and with firm determination gave himself up to the British Police. In his surrender, he resolutely declared to the world that the dastardly crime had been heroically avenged. Two long decades and seven seas could not save the criminal from the wrath of the people of a humiliated nation! India burst out in jubilation. The hero was tried in the Old Bailey Central Criminal Court and was sentenced to be hanged till death. The great revolutionary Shaheed Udham Singh fearlessly faced the gallows at the Pentonville Jail on 31st July 1940, with his head held high. He was at peace with

himself with the pride that he had fulfilled the cardinal mission of his life.

Need of the Hour

Shaheed Udham Singh sacrificed his life to uphold the honour of motherland. But his dream like other martyrs still remains unfulfilled. Those who saddled the power after independence worked in the interest of the capitalists. They never highlighted the valiant characters like Shaheed-E-Azam Bhagat Singh, Netaji Subhash Chandra Bose, Shaheed Khudiram Bose, Ashfaqulla Khan, Surya Sen, Udham Singh and others, the representatives of the uncompromising trend of the freedom movement. Because, they know that if the students and youths of the country will be acquainted with the life and struggle of these martyrs, then they will fight against the misdeeds and injustice of the existing ruling class.

The whole country is passing through a dark phase. The toiling millions are reeling under the abject poverty, unemployment, price hike, commercialisation of education and healthcare, corruption, Farmers' Suicide, wretched condition of working people, drug & liquor menace, the outcomes of the existing capitalist system. Moreover, after the ascendancy of Narendra Modi to power at Centre in 2014, the Sangh Parivar is trying thousand and one means, particularly their 'Hindutvavadi religious fundamentalism', Casteism going to the extent of anti-Dalit campaigns to drive cleavage among people and leave them emasculated. Criminals, debauch and lumpens are wreaking havoc with atrocities on

women and children mounting high. Not only the bourgeois parties, even the pseudo-Marxists driven by the lure of pelf and power and having no other objective except reaping electoral benefits have reduced politics to sheer opportunism and a corrupt practice of making the career. In this condition, Anti-Capitalist Socialist Revolution is the only way out.

To accomplish this task, we need thousands of revolutionary activists with higher ethics and morality. The great Marxist thinker and leader Shibdas Ghosh has taught us that to acquire a noble character today in order to be worthy of carrying the banner of prole-

tarian revolution, firstly, we will have to achieve the various qualities from the characters of the great men of the Renaissance along with the martyrs and revolutionaries of the freedom movement, and learn from their life and struggles. Thereafter, we will have to cross this level and struggle to acquire a greater proletarian revolutionary character. We have to study and understand the life and struggle of Shaheed Udham Singh and the other martyrs of the freedom struggle of India to carry forward the struggle.

Let us take lessons from the life and struggle of Shaheed Udham Singh and fulfill his behest.



Jallianwala Bagh Massacre Centenary Observed in Kerala



A meeting was held by AIDS O at Kuttyadi, Kerala on the occasion of ensuing Centenary Year of Jallianwala Bagh Massacre. Com. P.K. Prabhash, Secretary, AIDS O, Kerala State committee inaugurated the programme. Comrades M.K. Rajan, Secretary, SUCI(C), Kuttyadi LC, K. Rahim, Secretary, AIDS O, Kozhikode, Naithika Raj, Niranjana, Nikhil Raj also spoke on the occasion.

On the Occasion of ensuing Centenary Year of Jallianwala Bagh Massacre Public Meeting at Jallianwala Bagh



Under the auspices of All India Democratic Students' Organisation (AIDSO), All India Democratic Youth Organisation (AIDYO) and All India Mahila Sanskritik Sangathan (AIMSS), a public meeting was organised on the occasion of ensuing Centenary Year of Jallianwala Bagh Massacre on 13 April 2018 at Jallianwala Bagh, Amritsar.

Women, Youths and Students from different states of our country including Punjab, Haryana, Delhi and Rajasthan participated in the programme. The meeting was presided over by Com. Pratibha Nayak, General Secretary of AIDYO. Com. Satyawar, member of the Central Committee of SUCI(C) and Com. Ashok Mishra, General Secretary of AIDSO addressed the gathering as Chief Guest and speaker respectively. Along with them Com. Ritu Kaushik, Executive member and secretary of Delhi State of AIMSS, Com. Balwan Singh, Convenor of Haryana state of AIDYO, Com. Kuldeep Singh, Conve-

nor of AIDYO, Rajasthan and Com. Shibasis Praharaj, All India Secretariat member and Punjab In-charge of AIDSO addressed the meeting. Ms. Veena Singh Choudhury, the Convenor of AIDYO, Punjab-Chandigarh delivered the introductory speech. The programme started with garlanding to the martyrs' column by leaders of the organisations to offer tribute to the Martyrs. It was followed by revolutionary songs from different states. In the meeting, a condolence resolution was placed by Com. Dhiru Singh, In-charge of AIMSS, Rajasthan Unit against the rape and murder incidents of Kathua and Unnao and stringent punishment for the culprits was demanded.

After the meeting, a rally was organised by the participants in which common people also joined. Leaders told that in different places of the country, meetings were organised today to offer tribute to the martyrs as a part of the year long observance.

Graded Autonomy: A travesty of Autonomy

On 12th February 2018, UGC brought two notifications notified through the Union Gazette of India—one is Graded Autonomy Regulations (GAR) and another is Autonomous College Regulations. Following this, on 20th March 2018, the MHRD published a list of 60 institutions including 5 central universities, 21 state universities, 24 deemed universities, 2 private universities and 8 colleges who were conferred autonomous status. These notifications have elicited furious response from students, teachers, educationists and education loving people throughout the country. Though “Autonomy” is a very legitimate concept in a democratic education system and is ought to be a very welcoming step by the people, why is the academic community worried about? What are they afraid of? Is this the autonomy which constitutes a democratic ethos in education system? Where will the present autonomy lead to? Let's analyse.

What is real autonomy?

The term 'autonomy' in higher education stands for self-governance of the educational institutions and guarantees freedom from any kind of interference of 'alien bodies'. Towards the end of the age of Enlightenment, more con-

cretely with the evolution of trade unions and socialist working-class movement in Europe, the demand for democratization of education, of which the most important aspect was the autonomy of the seats of higher learning, was raised. This demand was repeated in India towards the end of 19th century. It was conceived that the entire educational expenditure would be borne by the government but the governance (academic and administrative) of the educational institutions of higher learning would rest upon the democratically elected bodies comprising of representatives of teachers, students, guardians and other stakeholders. During the ebullient days of Indian freedom movement, the educationists of our country upheld this noble banner of autonomy.

Sir Ashutosh Mukerjee, the then Vice-Chancellor of the University of Calcutta in his speech at the Senate Meeting said, "You give me slavery with one hand and money with the other. I despise the offer. I will not take the money. We shall retrench and we shall live within our means. We shall starve. We will go from door to door, all through Bengal. I will ask my post-graduate teachers to starve their families but to keep their independence. I will tell you,

as member of the university, forget the Government of Bengal, forget the Government of India. Do your duty as senators of this University. Freedom first, Freedom second, Freedom always." Even Indian Education Commission (1964-1966), popularly known as Kothari Commission, set up by the Government of India to examine all aspects of the educational sector suggested guidelines and policies for an all-round development of higher education in India. On establishment of Autonomous colleges, it said, "It is important to recognize that...only an autonomous institution, free from regimentation of ideas and pressure of party or power politics, can pursue truth fearlessly and build up in its teachers and students, habits of independent thinking and a spirit of enquiry unfettered by the limitations and prejudices on the immediate which is so essential for the development of a free society."

This was the understanding of autonomy for which the educational stalwarts of the European Enlightenment and the Indian freedom fighters fought.

Salient Features of Graded Autonomy

To understand the 'autonomy' which is being conferred by the present government, let us analyse in details of the gazette notification of 12th February 2018.

The union gazette notification of 12 February 2018 on GAR (Graded Autonomy Regulation) categorized all universities and colleges under UGC in 3 categories, based on the NAAC (Na-

tional Assessment and Accreditation Council) score. Those universities which scored 3.51 or above on 4-pointscale of NAAC score are put in Category – I, the ones who score 3.26 and above, upto 3.50 are put in Category – II and the universities which does not fall in Category – I or II, are put in Category – III.

It has been said for Category – I, that "Universities may start a new course/programme/department/school/centre in disciplines that form a part of its existing academic framework without approval of the UGC, provided no demand for fund is made from the government on account of starting the new course/ programme/ department/school/centre...." (4.2)

"Universities may open constituent units/off-campus centres within its geographical jurisdiction, without the approval of the UGC, provided it is able to arrange both recurring and non-recurring revenue sources and does not need any assistance for the same from the UGC or the Government." (4.3)

"Universities may start skill courses, consistent with the National Skills Qualification Framework, without approval of the UGC, provided no demand for fund is made from the government on account of starting the new courses." (4.4)

"Universities may open research parks, incubation centres, university society linkage centres, in self financing mode, either on its own or in partnership with private partners, without approval of Commission. However, in all such arrangements, the ownership of all

immovable property and that component of movable property procured through the resources of the Institution shall remain with the University.” (4.5)

“Universities, while following the pay scales as laid down by the Commission, shall build in an incentive structure to attract talented faculty, with the condition that the incentive structure shall have to be paid from their own revenue sources and not from Commission or Government funds....” (4.8)

For Category-II universities, most of the clauses are same except collaboration with foreign institutions are not allowed and a regular peer review may be done by any UGC approved agency.

It can be easily derived from these clauses that the 'autonomous' universities/colleges will have to raise funds for all the infrastructures needed to establish research parks and incubation centers as well as to launch new courses entirely on their own and should not expect anything from the UGC or government. The said infrastructure would include non-teaching and teaching staff as well. So, the worrying fact is that the kind of autonomy which is being talked about is actually 'financial autonomy', which implies the denial of financial responsibilities of the government, and consequently makes it the antithesis of the real concept of autonomy.

In order to open the floodgate of privatisation & commercialisation in higher education, the NPE-1986 first declared to confer autonomous status to different colleges of the country. With the hidden agenda of curbing the real

autonomy and convert education into a luxurious commodity, attempts were made to popularize the so called 'Autonomy' and a psychosis of adopting this autonomy status was deliberately developed among the institutions. Initially the fore ranking colleges were disaffiliated from their respective universities. Afterwards the number of autonomous colleges increased alarmingly. In order to expedite the privatisation & commercialisation process at a galloping rate, the next master stroke was to confer unitary university status to these autonomous colleges. Presidency University of West Bengal and Ravenshaw University of Odisha are some of the glaring examples.

The design of the government to shirk off financial responsibilities is evident if we scrutinize GAR in conjunction with other policy level decisions taken in past few months. Moreover, it is not only the financial part which is worrying. There are other issues related to GAR which is making the stakeholders restless. The depth of assault on higher education will be clear only when we see the larger canvas on which the GAR has been laid.

Dissecting Graded Autonomy

Budget Curtailment and HEFA:

Although it has been continuously demanded by the concerned citizens to bring education budget to at least 10 percent of our central budget but its graph is sloping downward every year. The budget has been further reduced this year and now stands just at 3.48%. In

spite of accepting people's legitimate demands, the central government, in the present union budget, has made the provision for constitution of HEFA (Higher Education Financing Agency) in collaboration with Canara bank. Through this, the granting system has been shifted to loan system. When education budget has reached an all-time low, UGC's funds are being curtailed. Taking into account the already crumbling condition of higher education, the policy to replace grants with loans will mean blowing death knell for the health of higher education in the country. The loan taken from HEFA will have to be repaid from students' fees and this loan will be provided against sureties and accruals of equivalent value (land, buildings, receipts, etc) of the loan-seeking institutions. In other words, infrastructure of public funded institutions is now under threat of being mortgaged by the bank. It is not difficult to understand that making an institution autonomous, shirking financial responsibilities, allowing them to raise their own expenses, opening self-financing courses, to set fee structures and collaboration with private partners is nothing but creating a ground for privatization and commercialization of educational institutions.

Crushing Democratic Ethos of institutions: Right from the moment BJP came in power, it started appointing its ideological affiliates to the key positions in the eminent institutions of the country, like ICHR, ICSSR, JNU, BHU, FTII, etc. The democratic ethos of many such institutions is being

destroyed. Quite undemocratically, the nefarious agenda of Hindutva is being pushed into the education rigorously by the present government. Unscientific beliefs and myths are being taught in educational institutions. Even the topmost leaders of the ruling dispensation are frequently making statements which are antipathy to universally accepted scientific theories. They are not bothering about the sustainability of their statement.

Physical assault on the left and democratic mind people has become the order of the day. Police and university administration are working hand in gloves in the physical assault and are rather disposed to protect and help the pro government goons, masquerading as students. It is noteworthy that because of Lyngdoh Committee Recommendations and other guidelines from UGC or university administration, and the frequent autocratic orders of university administration, the democratic ethos of educational institutions is already in shambles. In short, the government is trying to have full control on education but denying its own financial responsibility.

On the backdrop of the attack on the real autonomy of the institutions, naturally some questions arise that can we deny the possibility that an institution after being made autonomous may not find it necessary to be accountable to the stake holders? Can we deny the possibility that democratic structure of the public funded institutions of higher learning will not be severely attacked and deeply eroded by an administration

at the beck and call of 'investors'? Suppose, if institutions are made autonomous, with no democratic rights to its stake holders, and couple the possibility with the fact that its heads will be persons having ideological affiliation of the party in power, will not the 'autonomy' prove to be 'autonomy to be get exploited by the ruling party in power'.

HEERA: In another move, government is planning to dismantle UGC (University Grants Commission) AICTE (All India Council of Technical Education) and NCTE (National Council of Technical Education) and establish HEERA (Higher Education Empowerment Regulation Authority) instead; a single regulatory body with control over the entire field of higher education. This idea was originally proposed by the National Knowledge Commission during UPA government. National Commission for Higher Education and Research (NCHER) of UPA government became the NDA's Higher Education Empowerment Regulation Agency (HEERA). This step is again to ease out the process of implementing the government's policy through a single window, and to minimize the chance of getting into any kind of conflict which is very much expected due to the presence of multiple autonomous bodies like UGC, AICTE and MCI etc. Even more dangerous is the fact that this Authority is supposed to 'mentor' educational institutes and it will also take 'directions' from the centre on policy matters. It is not difficult to understand the level of desperation of

the present government to bring the institutes of higher learning under its direct control and turn them into 'mentors' of ideology of Hindutva and hate politics. Recently however, it was reported that the government has decided to put the creation of HEERA on hold and hastily trying to set up HECI (Higher Education Commission of India).

HECI: In the name of Separation of grant functions; End of Inspection Raj; Focus on academic quality and Powers to enforce; Less Government and more Governance the Central Government launched the HECI Bill 2018 meant to scrap UGC (University Grants Commission) and establish a new regulatory body- Higher Education Commission of India (HECI).

The HECI would focus only on academic matters, but the grant functions would be carried out by the HRD Ministry. It's needless to mention that the Political favouritism centering on the grant assistance will lead to the direct interference of the Government in the seats of learning. Secondly, there is a provision in the draft that in case a disagreement arises between the Central Government and HECI, the decision of the former shall be final. Through this provision, the HECI will become a government stooge and Centralisation of education will take place through it. As a result of which obscurantist, obsolete ideas will be inducted into the education system and communal agenda will be materialised at an ease.

Thirdly, unlike UGC, the HECI will replace the 'inspection modal' with

'transparent disclosure' to maintain quality and standards, thereby ending the 'Inspection Raj'. This 'transparent disclosure' will usher into rampant corruption. Fourthly, HECI will have the power to order 'closure of sub-standard and bogus institutions and Non-compliance could result in fines or jail sentence' even.

It's pertinent to note that according to the concept of Autonomy of Education, Government should provide the funds to the institutions, but keep its hands off from the academic management. Yet, the Government worked in a reverse direction. Later the Government adopted the accreditation system through National Assessment and Accreditation Council (NAAC) for providing the funds to the institutions, instead of taking measures for the all round development of the institutions with respect to the construction of academic blocks and hostels, Library, Laboratory and appointment of adequate number of teaching and non-teaching staff etc. As a result of which many institutions couldn't be able to develop properly. Now, there is also a shift in funding mechanism of institutions from grant assistance to loans through HEFA. In this backdrop, the provisions of punishment for the under development of institutions or closure of such institutions will result in the exorbitant fee hike, opening of different courses on self-financing or Public-Private-Partnership mode, mushrooming of Private institutions and accelerate the process of the Privatisation- Commercialisation of education. Moreover,

it is not justified to punish the institution for a palpable crime of the Government.

CBCS: CBCS (Choice Based Credit System) has been introduced in almost all the states. It is another attack, through tailoring education to fit the Market. It argues in favour of a 'cafeteria approach' to teaching-learning which hampers the comprehensive and in-depth understanding of a subject. Antecedents in other parts of the world, especially in USA and UK, where education is highly commercialised show that students opt for the subjects which need minimum reading time and suit to the market demands the best. If we combine the above stated situation with the present 'autonomous' policy, the imbalanced equation means that the institutions will be free to open self financing courses, decide course curricula, open skill-based courses, and as the institutions are driven on the one-way path of commercialisation, the essential repercussion will be the contraction of core science, arts and humanities. The process is non-conducive to the process of developing an educated, sensible and socially responsible character, which is one of the most important purpose of education. At this point we are reminded of the great humanist scientist Albert Einstein who said, "Education is not the learning of facts but the training of the mind to think."

Hence, the GAR is meant to pave the way for destruction of the last reminiscences of education.

Clause of admitting foreign students and teachers: It has been said

that, “Universities shall be free to admit foreign students on merit, subject to a maximum of twenty percent, over and above the strength of their approved domestic students. Universities would be free to fix and charge fees from foreign students without any restriction.” (4.7)

What reason can be given behind this except the process of generating money from students and to see them as 'customers'? Where does the policy stand in maintaining the ethics of education?

In another clause, it has been said that, “...Universities will have the freedom to hire foreign faculty on “tenure/contract” basis as per the terms and conditions approved by their Governing Council/Statutory bodies.” (4.6) And it has been said that “Universities, while following the pay scales as laid down by the Commission, shall build in an incentive structure to attract talented faculty.” (4.8)

Our government is claiming to be the 'Vishwaguru' but in fact it's discouraging a huge number of unemployed or proto-employed eligible teaching sections of our country to exercise its potentiality, in every possible way. Instead, it is willing to hire teachers from outside the country. What a tragic irony! Moreover, teachers are being treated as a 'facilitator'. The position of teachers is being devalued. Through fully contractualisation, an attempt is being made to snatch the basic facilities which they need to function properly. It will multiply the misery of teaching commu-

nity already fighting against poor service conditions, anti promotion measures, for permanent appointment and other problems.

The universities which have been granted autonomy are otherwise quite distinguished for the high quality of their research. For several decades these institutions have been providing quality and affordable education to the students from all kinds of economic, social, and cultural backgrounds with public funding. This financial autonomy threatens to change the demography of these campuses by dividing students into two halves on economic lines. The whole concoction will essentially compromise their research excellence.

A new Roadway for MOOC (Massive Open Online Courses)

The gazette states that, “Universities may offer courses in the Open and Distance Learning mode, without approval of the Commission...” (4.10)

This is nothing but another measure of the government to shirk off its responsibilities of providing quality and affordable education to its citizens. The neglecting attitude of the government towards the students enrolled in distance mode is known to all. By promotion of distance mode of education which includes print, electronic and online media as well, the institution will need very little infrastructure to run the centres and will require very few teaching and non-teaching staff and hence will require little investment. Hence, they will function like super profit earning ventures by fleecing

students to the maximum of their economic potential.

Conclusion

Actually, the 'autonomy' which is being talked about by this government is diametrically opposite to the idea of real autonomy. The pioneers of the idea of real autonomy categorically talked about the academic and administrative freedom of the institutions and said that the financial responsibility should be carried on completely by the government. But through distorting the concept of 'autonomy', the government is shirking its responsibility from providing fund and gradually trying to take control over every single affair of institutions.

But, all the above discussions on Graded Autonomy are only a part of the story which will remain incomplete without addressing the other crucial parts. This attack is not an isolated phenomenon but an integral part of the attack on education which sprang from the crisis ridden capitalism and which is leaving no stone unturned to exploit the people. Education, by the virtue of its ability to create conscious human beings is a potential threat to the ruling class and it always wanted to mould education to make it conducive to serve the system. Also, the strong emotion of the people to educate their wards at any cost provides

a potential market to the corporate sectors facing worldwide market crisis. Hence, the ruling class through its subservient political parties and governments are bringing education policies, one after another in a quick succession, in order to privatise and commercialise higher education. The Indian government has already signed the GATS (General Agreement on Trade in Services) and through this it has offered to bring education under the purview of GATS in 2005. It is not only to provide a global market for education to corporate sector but there is a total shift in the approach towards education. The education sector is being subjected to the same principles as can be applied to any industry which purely works on the motive of maximum profit. One of the fallouts of the slant is that the educational policies are being designed for creating mechanized individual and not the rational and logical socially responsible citizen.

We appeal to the people in general and students in particular to close their ranks and shoulder their responsibility to combat the escalating attack on education, fight for real autonomy; for reclaiming democratic spaces in the campuses, and to build up a potent movement throughout the country to establish a secular, scientific and democratic educational system.

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Nationalism and Fanatic Hindutva

'Nationalism' is one of the most contested ideas in the 21st century India. Particularly when BJP comes to power, this debate gains the momentum. After ascendancy of the BJP to power at the Centre in 2014, the Sangh Parivar has unleashed a series of attacks on the opponents slapping an anti-national tag on them. At the same time, there is a sneaking suspicion among the saner section of the people of our country regarding the activity of Sangh Parivar. Centring on this puzzle, a multitude of questions haunted the minds of the students, teachers, intellectuals and common people of our country. What is a 'Nation'? What is Nationalism? Who is an anti-national? Whether non-conformity to the Hindutva is designated as an anti-national activity? And So on. Before analyzing different incidents, let us have a thorough look over the concepts.

The Concept of Nation

What is a 'Nation'? The great leader of the proletariat, worthy disciple of Lenin and architect of Soviet Union J.V Stalin in his classical work 'Marxism and the National Question' wrote, "A nation is a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture." [J.V Stalin Works, Vol. II,

p.307] He also pointed out that none of the above characteristics taken separately is sufficient to define a nation. More than that, it is sufficient for a single one of these characteristics to be lacking and the nation ceases to be a nation.

Describing the concept, he said that the 'Nation' is not racial or tribal, because people from diverse races and tribes formed into Nations. For example Italy, France, Britain and Germany etc. Hence, a nation is a 'historically constituted community' of the people. But the casual and loosely-connected conglomerations of groups, which fell apart or joined together according to the victories or defeats of this or that conqueror, cannot be called as nations. We couldn't call the great empires of Cyrus and Alexander as nations, though these are historically constituted community of the people. So, a nation is not a casual or ephemeral conglomeration, but a 'stable community' of people. Again a historically constituted stable community cannot develop into a nation alone. A nation is formed only as a result of a systematic communication among the members for a long time, which needs a common inhabitation of the people. Thus a common territory and common speaking language are necessary for the purpose. This, of course, does not mean that different nations always and everywhere speak different languages, or that all who speak one language necessarily

constitute one nation. For instance, the Czech nation in Austria and the Polish in Russia would be impossible if each did not have a common language, whereas the integrity of Russia and Austria is not affected by the fact that there are a number of different languages within their borders. The Englishmen and Americans speak one language, but they do not constitute one nation. The same is true of the Norwegians and the Danes, the English and the Irish. Again the people residing in a common territory waged war against each other and pillaged each other for centuries. Hence, they should share a common economic life and an economic bond is also required to weld the various parts of the territory into a single whole. Apart from these, psychological make-up, developed due to dissimilar conditions of existence, manifests itself in a distinct culture called 'National Character' of the nation. Needless to say, "national character" is not a thing that is fixed once and for all, but is modified by changes in the conditions of life; but since it exists at every given moment, it leaves its impression on the physiognomy of the nation.

Formation of Nations

We know that any thought, sense of values, moral principles, social structure, pattern of governance, outlook and practice has its particular socio-historical stage of appearance. History and science have established beyond doubt that the material condition appears first and then, on that base, thoughts and concepts develop. Hence, the concept of modern Nation and National states emerged with the corresponding development of the national capitalist economy within a definite geographical boundary. The national

pride called as Nationalism or Patriotism, a feeling of oneness developed centring on national capital eventually lead to the formation of the Nation. Needless to say, it is linked with the development of the capitalist system. Bourgeoisie of different countries fought against the feudal lords and religious authorities for the abolition of serfdom, to overthrow feudalism, for galloping and unhindered progress of science, and to establish equality-liberty-fraternity. Modern means of communication was created. Localised agricultural markets were disintegrated and centralized trade & commerce developed in its place. Centralized administration and state apparatus developed. Thus the sovereign nations or independent national states came into being.

Enunciating the process of the development of nations, J.V Stalin said, "A nation is not merely a historical category, but a historical category belonging to a definite epoch, the epoch of rising capitalism. The process of elimination of feudalism and the development of capitalism is at the same time a process of the constitution of people into nations. ...The British, French, Germans, Italians and others were formed into nations at the time of the victorious advance of capitalism and its triumph over feudal disunity. But the formation of nations in those instances at the same time signified their conversion into independent national states. The British, French and other nations are at the same time British, French, etc. states." [J.V Stalin Works, Vol. II, p.313] But in the later phase of capitalism, when it became reactionary, it compromised with the religion and was unable to complete the democratization of the

society. Hence it failed to unify all the nationalities into one nation and resulted in 'Multinational' states i.e. states consisting of several nationalities.

Development of India as a 'Nation'

If we carefully examine the history of the genesis of 'India' as a nation, we will observe that in the Indian sub-continent, the Kings or Feudal lords had independent rule over their kingdoms with small or big territories in ancient or medieval period. But neither any uniformity with respect to religion, caste, language and culture nor any unified territory as compared to modern India ever existed in that period. Though the largest part of the land was won by the 'Mughals', it cannot be compared with the modern Indian Territory. Moreover, there was no consciousness to be a 'Nation' in every sense of the word. That consciousness developed with the formation of the national capital only. The process of formation of the Indian national capital started in mid-19th century, at about the time of 'Sepoy Mutiny'. And it became powerful in the beginning of the 20th century.

Centring on the formation of this 'Indian National Capital', a new consciousness developed among different nationalities. Indian nationalism along with its sense of patriotism and urge for independence from the British imperialist rule also grew alongside the development of national capitalist economy in India. It is the indomitable urge for developing as a nation free from the shackles of feudal bondage and foreign domination that drew the people dwelling on the given geographic territory, into the vortex of national liberation movement irrespective of caste, creed and religion. Rising above all petty

interests and considerations, setting aside all the differences, people joined the struggle that spanned from the foot of the Himalayas to the seashore of Kanyakumari. So many martyrs laid down their life, blithely embraced the gallows. Heroic battles were fought, endless sacrifices were made and brutal tortures were borne. Then only, the much desired political freedom could be achieved and in that process, the concept of Indianhood or Indianness also grew and ultimately took the shape. Thus Indian nationalism has not developed on the basis of any particular religion, caste, language or culture. Rather it developed by integrating all nationalities to oppose British imperialism. That's why none of the Bengalis, Gujaratis, Marathas, Odias, Tamils, Telugus, Biharis, Punjabis or likes fought to establish separate 'Nation' during liberation struggle of India. Rather, they fought against British imperialism to establish 'India' as one Nation.

During that period, capitalism had already lost its revolutionary fervour and became reactionary. Different capitalist-imperialist countries of the world were muddled in the unresolved economic crisis which led to the First World War. After the First World War, the USSR (Soviet Union) came into being through the revolution led by the working class. The socialist economy of the Soviet Union proved its superiority not only over the capitalist economy, but also in all spheres of human activity. As a result of the spectacular achievement of the socialist state, the voice of the working-class revolution sprouted in different countries of the world. In this situation, the capitalist class panicked by the working class revolution tried to

stave off it through the counter-revolution. And the people of the world had experienced the horrifying apparition of 'Fascism' in different countries. A peculiar fusion of the technical aspects of Science and Spiritualism took place resulting in the regimentation of thought. Economic centralisation, the maximum concentration of political power in the state and rigid firmness in administration occurred. Fascist state rallied the people behind it by whipping up the 'national jingoism' and raising different deceptive slogans with a supraclass approach.

In India also the bourgeoisie class panicked by the working class revolution, compromised with imperialism and feudalism. So, certain weaknesses were ingrained in the Indian national movement. The Great Marxist thinker Shibdas Ghosh said, "...development of capitalism and the growth of national independence struggle took place at a time when world capitalism had lost all its progressive character and become out and out reactionary and moribund. Even though Indian national capitalism was anti-imperialist, it was no doubt part and parcel of the moribund world capitalism. That is why the revolutionary character of capitalism witnessed in the period of capitalist revolution was not there in India in the period of world imperialism and moribund capitalism. So, although the Indian national bourgeoisie, being part and parcel of international reactionary capitalism, provided leadership to the anti-imperialist independence struggle, it did not possess a revolutionary character- rather, became, in the main, reformist oppositional against imperialism." [Shibdas Ghosh, Selected Works, Vol. II, p.294] So, he showed that the nation-building process

in India remained half-baked and truncated. The task of social revolution, of democratization of the society, couldn't be accomplished despite such a great national uprising. Bourgeoisie class could not bring to the fore the progressive thoughts and ideas of secular-humanism. It couldn't be able to fight with the religion resolutely. It was unable to contribute to the unhindered growth of nationhood and nationalism, freeing them from the shackles of religion. Ultimately, it resulted in the 'religion-oriented nationalism.' And under the given circumstances, 'Hindu religion oriented nationalism' became dominant. Hence, even after attainment of the political independence, the people of our country have remained disunited over language, religion, culture and customs. Instead of developing one uniform democratic principle of life, a 'nationality mental complex' got mixed up with the national mental make-up. Though the nationhood among them developed politically, still they remained as separate communities.

Breeding Ground for Sangh Parivar

In this condition, the reactionary forces that were opposed to anti-British Indian freedom movement, tried to take advantage. As a result of which organisations in conformity with Hindu nationalism and Muslim nationalism began to develop alongside of 'secular' Indian nationalism. Both Hindu and Muslim nationalists tried to mobilise people of their respective religions behind their communal line to help the British in implementing their 'divide and rule' policy. They had no such difference between them though they were spitting venom against each other. Even, they

managed to form the coalition governments in Bengal, Sindh and NWFP (North-West Frontier Province).

As the protagonists of majority communalism, Hindu nationalists got more advantage over others. They resorted to 'Self-defense (Niyudha), Discussion (Boudhik) and Rest (Bishram)', and tried to gain strength through the systematic appeasement to the British. It's noteworthy that they had discovered their icon in the fascistic leadership. These 'Hindu Talibans' of our country have been trying to hoodwink the people of India in the name of indigenous origin of everything; they used to campaign against the lofty ideals of democratic principles, secularism, dialectical materialism, scientific socialism etc. branding them as 'foreign' concepts. But in reality, they copied a 'foreign' model and making all out attempt to impose it on our country. When the whole world was condemning the dictatorship of Hitler, who trampled all democratic concepts underfoot, undermined all the civil and human rights, instituted hundreds of laws and regulations to restrict and exclude Jews in society, carried out mass executions including children, women and old people in different concentration and extermination camps, RSS from Indian soil glorified him. Empathetically they praised Hitler for his role of purging Jews. They also copied the Nazi slogan and nourished the 'one country, one state, one legislature, one executive' demand in India.

However, due to the hatreds created by these communal organisations, the seeds of communalism which the imperialists had sowed came to be perpetuated in the interest of capitalists through the partition of our country and

artificial creation of two separate nations - India and Pakistan.

Though the bourgeoisie became successful in making the Pakistan as a theocratic nation using Muslim nationalists, they failed to do so in India. Because, along with the compromising trend, a youthful and revolutionary uncompromising trend was also there in Indian freedom struggle. Hence, in spite of the aforesaid weakness, the freedom loving people cherished and nourished the democratic and secular values up to some extent while giving birth to Indian Nationalism. That is why, the religious fundamentalism, hyperactive with its noxious communal doctrine in those flaming days as well, could not create any impact and in fact was abhorrently rejected by the people imbued with the spirit of Indianhood. Moreover, the defeat of Fascism in the Second World War and victory of Socialism restricted their growth.

But after the independence, bourgeoisie class in India distorted the concept of Secularism, i.e. from 'non-recognition of any supernatural entity by the state' to 'equal encouragement to all religions' and adopted various means to divide the people for its sustenance. So, the Hindu fundamentalists got a free hand for their development in our country and in course of time, they spread their tentacles among different sections.

Now, the hydra-headed RSS contains the roots of the many affiliated organisations working in the interest of Hindu Rashtra including the Rashtra Sevika Samiti, political front BJP (Bharatiya Janata Party), students' outfit ABVP (Akhil Bharatiya Vidyarthi Parishad), VHP (Vishva Hindu Parishad), BD (Bajrang Dal), trade

union BMS (Bharatiya Mazdoor Sangh), Swadeshi Jagaran Manch (SJM), social welfare organisation RSB (Rastriya Sewa Bharati), educational wing Vidya Bharati (Vidya Bharati Akhil Bharatiya Shiksha Sansthan), women's front Stree Shakti and many others collectively known as 'Sangh Parivar'.

The Sangh Parivar has been portraying the nation 'India' as a 'Hindu Rashtra' and painting 'Indian Nationalism' as 'Hindu Nationalism' cunningly in post-independent India. On the other hand, the Indian bourgeoisie which became imperialist in nature resorted to fascism for its survival. Hence, similarity in the interests made a shift from a democratic nationalism to an aggrandising nationalism and BJP rose to the state power. They are adopting thousand and one means to create jingoism centring on 'Hindu Rashtra' to save capitalism-imperialism from its insoluble crisis.

Hindutva is diametrically Opposite to Hinduism

Contextually, it's pertinent to discuss a point i.e. deluded by the misinformation campaign of both the bourgeoisie and Sangh Parivar, many people used to think that Sangh Parivar works for the Hindu religion; but it's a wrong perception. Although Sangh Parivar in its communal practice often obliterates the line of differentiation between the Hinduism and Hindutva to mobilise vast majority behind its agenda, in reality, it believes in 'Hindutva'.

There is a qualitative difference in Hinduism and Hindutva. 'Hinduism' is one of the oldest known religions. Hinduism is a belief system with a set of customs, rites and rituals modified from time to time. Hinduism contains differ-

ent schools of philosophy; has '33 million' of gods and different forms of the divine; celebrates scriptures, mythology and epic; and thrives on the philosophy of karma. It has been subjected to many reforms also in regards to its rites, rituals and customs. It's pertinent to note that Hinduism doesn't force anyone to follow its dictates.

But the idea of 'Hindutva', a political concept was invented about 100 years ago, intellectually elaborated thereafter by several communal ideologues and recently given wide currency through state sponsorship, political support and socio-cultural mobilisation. It is an ideology used for the pelf and power. A selective appropriation of traditions is going on to inscribe the stamp of the authentic tradition of the nation on Hindutva and termed as 'Indian Culture'. To suit the purpose, ideologically useful things of Hindu past are only invoked. As a part of this endeavour, Hindu religious events, even as those are alien to regional cultures or unknown to different sections of Hindus have been turned into national cultural celebrations, Rakshabandhan, Ganapati festivals, Kaudia or Bolbom or Kanwar Yatra and Kalash Yatra for instance, sponsored by the Sangh Parivar, these have now become public celebrations even in South India where these were earlier unknown. The appropriation is not limited to the cultural tradition alone. Ancient and medieval rulers, viz. Shivaji, Maharana Pratap and likes are claimed as Hindu icons. But the Liberal rulers such as Ashoka, Jai Singh and Chhattrapati Shahu Maharaj do not figure in Hindutva's list of national heroes. The tolerant rulers, viz. Akbar, Wajid Ali Shah and likes were excluded as they were Muslims. Through this

appropriation, the Hindutvavadis are trying to show the enmity between Hindu and Muslim community. But it is not the history. History teaches us that the war was fought between two kings, not two communities. Even Hindu Kings had Muslim generals in their army and vice-versa. But the Hindutvavadis are trying for a communal divide through this appropriation. Similarly, we know that these Hindutvavadis were worked against anti-British freedom movement of India. But they are trying to make such martyrs and fighters of Indian freedom movement as Hindutva's cult figures those who had faith in Hinduism. Pazhassi Raja, Velu Thampi, Nana Saheb, Kattabomman, Chandrasekhar Azad, Ram Prasad Bismil and others are being made into Hindutva's cult figures. Even Shaheed-E-Azam Bhagat Singh, an atheist who resolutely fought against British imperialism is being co-opted into the Hindutva fold! But Tipu Sultan, Bahadur Shah, Zinat Mahal, Maulavi Ahamadullah, Bhakt Khan and likes are missing from their list. Hindu religious reformers, viz. Vivekananda, Aurobinda and Dayananda Saraswati are celebrated as the progenitors of Hindu nationalism. But their ideas of inclusive nationalism are completely overlooked. Even syncretic traditions such as the Bhakti movement are generally ignored. It is quite interesting that the votaries of religious universalism including the religious reformers like Rammohan Roy and Keshab Chandra Sen or the pioneers of Indian Renaissance Iswarchandra Vidyasagar, Jyotirao Phule, Jyoti Prasad Agarwala do not figure in the Hindutva pantheon.

We have to note that if the Sangh Parivar is to be considered as the only

flag bearer of the Hinduism, then after some days Shri Chaitanya, Ramakrishna or Vivekananda cannot be called as Hindu, because they did not try to discover the birthplace of Rama or give a call for demolishing Babri Masjid. Ramakrishna had gone to mosque for offering namaz and joined prayer in church. He had said that Bhagawan, God and Allah are one and the same. Vivekananda taught that all religions must be respected equally. He even said, "If I had a son, I would not have given him any religious tutelage except practising concentration, one para of prayer and chanting mantras. Thereafter, in course of growing in age he would have accepted Christ, Buddha or Muhammad, whoever he would have wished to. ...It is very natural that simultaneously with full freedom and without having any conflict, my son could be a Buddhist, my wife a Christian and myself a Muslim." [Vivekananda, Collected Works, Vol. III, P.254] When Vivekananda preferred well-being of the countrymen to the cow protection, the cow vigilantism of these Hindutvavadis is threatening the very existence of the human being.

Besides, this 'Hindutva' undermines the pristine values of 'Hinduism' and propagates such degraded ones for creating insensitive debauches to implement its hawkish agenda. It can undermine all the virtues of the human civilisation to establish its hegemony. For example, Hinduism teaches to celebrate Ramayana and Mahabharata as ideals. According to these epics, those who abduct a female, tries to humiliate her should be met with capital punishment as it was happened in the case of Ravana and Kauravas; even Srikrishna could kill Kansa, because he killed 6 sons of

Devaki. In this context, the barbaric and inhuman transgression of the Stormtroopers of Sangh Parivar during numerous riots particularly during the Gujarat Pogrom in 2002 stands as a testimony of their non-conformity to Hinduism. Harsh Mander, a serving IAS officer wrote, "What can you say about a woman eight months pregnant who begged to be spared? Her assailants instead slit open her stomach, pulled out her foetus and slaughtered it before her eyes. ...There are reports everywhere of gang-rape of young girls and women, often in the presence of members of their families, followed by their murder by burning alive, or by bludgeoning with a hammer and in one case with a screw driver." [Cry, The Beloved Country, Outlook, 19 March 2002]

How it became possible? It is possible only due to the immoral teachings of mentors of the Sangh Parivar. V.D Savarkar pronounced, "The souls of those millions of aggrieved women might have perhaps said, 'Do not forget, O, your Majesty, Chhatrapati Shivaji Maharaj, and O! Your Excellency, Chimaji Appa, the unutterable atrocities and oppression and outrage committed on us by the Sultans and Muslim noblemen and thousands of others, big and small. Let those Sultans and their peers take a fright that in the event of a Hindu victory our molestation and detestable lot shall be avenged on the Muslim women.'" [V.D Savarkar, Six Glorious Epochs of Indian History, Para 451, p.96] The 'veer' (!) is thus instigating the Hindus (!) to outrage the modesty of Muslim women as a revenge of the crimes committed by some feudal lords in the medieval period. In this way the mentors of Sangh Parivar went on to

establish their value (!) system of Hindutva. Does it have any relation with Hinduism? Answer is obviously 'No'. Hence, Hindutva of the Sangh Parivar is diametrically opposite to the Hinduism and what it is doing in the name of Hindu religion violates the value system of that religion.

Hindu Rashtra: A Futile Concept

Now, what is 'Hindu Rashtra' as envisaged by the Sangh Parivar? Explaining the concept of the nation, the RSS *guru* M.S Golwalkar wrote, "The idea contained in the word Nation is a compound of five distinct factors fused into one indissoluble whole; the famous five 'Unities'- Geographical (country), Racial (race), Religious (religion), Cultural (culture) and Linguistic (language)."[M.S Golwalkar, We or Our Nationhood Defined, p.18] According to this formulation, the country Hindustan, Hindu Race, Hindu Religion, Hindu Culture and Hindu language are required for the nation- 'Hindu Rashtra' to be complete.

The RSS *guru* also tried to convince that the Rashtra exists since the Vedic age. He described, "The word Rashtra, which expresses the whole of the idea contained in the English word "Nation," is as old as the Vedas and in the ancient works is described in a general way."[ibid, p.187] In previous discussions, we have already explained that the development of Rashtra or Nation is related with the formation of national capital within a definite geographical territory and such was absent in the Indian sub-continent till late 19th century. Hence, the conception of 'Hindu Rashtra' is absurd. Still let us examine the fidelity of the claim of Sangh Parivar.

M.S Golwalkar described that a definite territory delimited by geographical boundaries is required for a nation. What is that territory? He said, "let us follow the lead of our race-spirit, and fill the heavens with the clarion call of the Vedic seers "from sea to sea over all the land - One Nation," one glorious, splendorous Hindu Nation benignly shedding peace and plenty over the whole world." [ibid, p.203] In 1965, the 'Jansangh' passed a resolution that "Akhand Bharat will be a reality, unifying India and Pakistan." In 2012, before coming to office Prime Minister Narendra Modi clarified his party's thinking, that Akhand Bharat "does not mean we wage war on any country ... without war, through popular consent, it can happen ... We call this Sanskritik Bharat (Cultural Bharat)." [Dream of Greater India, Times of India, 20 March 2018] In fact, the map of 'Akhand Bharat' (Undivided India) imagined by RSS gives the outline of its geographic limitations of 'Hindu Rashtra' which expands from Afghanistan to Myanmar and Tibet to Sri Lanka including Pakistan. Just imagine the feasibility of this 'Hindu Rashtra' with respect to the international conflicts and policies. However, this unified 'Hindu Rashtra' with its aspired delimitation of boundaries didn't have any existence in the past.

Next is Hindu Race. trying to establish the indigenous origin of the Hindus or the Aryan Race, M.S Golwalkar said, "We - Hindus - have been in undisputed and undisturbed possession of this land for over 8 or even 10 thousand years before the land was invaded by any foreign race" and therefore, this land, "came to be known as Hindustan, the land of the Hindus" [M.S

Golwalkar, We or Our Nationhood Defined, p.6] We know that a nation is not racial because there are many nations with people of diverse races. However, 'Aryan' was not a 'race'; it is a language group. And that 'Aryan' group was not indigenous; they are also alien to the land. These horse riding Aryans were migrated from Asia Minor to Indian sub-continent. Sangh Parivar has been trying to prove that the 'Indus Valley Civilisation' was a part of Vedic era. But it is a wrong conception. Because: I. the Harappan people knew brick making technique, but the Vedic people didn't; II. No description of Harappan cities are found in Vedic literature; III. The Harappan people had a written language, but the Vedic people didn't have a written language; IV. The horse was not known to Harappan people, but was very common in Vedic age. Still, the Sangh Parivar is empathetically trying to distort the history and science to prove the indigenous origin of the Aryans. N.S Rajaram, in an abortive attempt, manipulated a 'unicorn bull' seal and tried to show that the horses were used in Harappa civilisation thereby tried to prove that Aryans are indigenous, because Aryans used horse. [Horseplay in Harappa, Frontline, Vol.17, Issue - 20, Sept. 30 - Oct. 13, 2000] The RSS *guru* surpassed everyone in this aspect. He supported a research (!) and came up with an incredible assertion, "the North Pole is not stationary and quite long ago it was in that part of the world, which, we find, is called Bihar and Orissa at the present; that then it moved northeast and then by a sometimes westerly, sometimes northward movement, it came to its present position. If this be so, did we leave the Arctic Zone and come to

Hindustan or were we all along here and the Arctic Zone left us and moved away northwards in its zigzag march? We do not hesitate in affirming that had this fact been discovered during the life-time of Lok. Tilak, (Bal Gangadhar Tilak – Editor, SP) he would unhesitatingly have propounded the proposition that The Arctic Home in the Vedas was verily in Hindustan itself and that it was not the Hindus who migrated to that land but the Arctic Zone which emigrated and left the Hindus in Hindustan." [M.S Golwalkar, We or Our Nationhood Defined, p.8] What a lunatic logic indeed?

Now come to Hindu culture. According to the concept of the Sangh Parivar, the entire diversity of culture, traditions and customs of the people who inhabited India over centuries is sought to be straitjacketed into a monolithic 'Hindutva', the way of life of Hindus. So, according to them who is a Hindu? V. D. Savarkar wrote, "he is a Hindu to whom Sindhusthan (Hindustan- Editor, SP) is not only a 'Pritibhu' (Fatherland- Editor, SP), but also a 'Punjabhu' (Holyland or Birthland of the religion- Editor, SP) [V.D Savarkar, Hindutva, p.116] According to this concept, as long as the belief in India both as the Fatherland and the Holyland is there, a person is a Hindu, irrespective of his religion and faith. Hence, according to RSS, believers in Hinduism, Jainism, Buddhism, and Sikhism staying in India are Hindus. Similarly, Muslims, Christians, Parsis and Jews have their Holyland outside India, while their Fatherland is India. Hence, they aren't Hindus. In a recent deliberation, RSS chief declared that all the citizens of India are Hindus. Other religious people are converted from

Hinduism in distant past. Hence they should come back to their original religion and adopt the culture of the Hindus or leave the land. Otherwise, the indication is obvious for a purging. It is simply an erroneous concept. Vivekananda also said, "This word 'Hindu' was the name that the ancient Persians used to apply to the river Sindhu. Whenever in Sanskrit there is an 's', in ancient Persian it changes into 'h', so that 'Sindhu' became 'Hindu'; and you are all aware how the Greeks found it hard to pronounce 'h' and dropped it altogether, so that we became known as Indians. Now this word 'Hindu' as applied to the inhabitants of the other side of the Indus, whatever might have been its meaning in ancient times has lost all its force in modern times; for all the people that live on this side of the Indus no longer belong to one religion. There are the Hindus proper, the Mohammedans, the Parsees, the Christians, the Buddhists, and Jains. The word 'Hindu' in its literal sense ought to include all these; but as signifying the religion, it would not be proper to call all these Hindus." [Vivekananda, Collected works, Vol. – III, p.228] Needless to say, the culture of Hindus cannot be the culture of the people of other religion or faith. Moreover, there are differences in rituals and customs, food-habits, dress-code, life-style etc, among different sect and castes of the Hindus. Further, the conflict between Aryans and Dravidians implies that there was no common culture among the inhabitants of the Indian sub-continent. Hence, a nation with Hindu culture is just a utopian concept.

Lastly, according to Sangh Parivar, a Hindu language should be evolved for communication, though contrary to their

aspirations, a multitude of languages exists in our country. So, according to them, what should be the criterion for a Hindu language? The RSS *guru* M.S Golwalkar said, 'There is but one language, Sanskrit, of which these many 'languages' are mere offshoots, the children of the mother language. Sanskrit, the dialect of the Gods, is common to all from the Himalayas to the ocean in the South, from East to West and all the modern sister languages are through it so much inter-related as to be practically one. It needs but little labour to acquire a going acquaintance with any tongue.' [M.S Golwalkar, *We or Our Nationhood Defined*, p. 43] As the use of Sanskrit is limited within a few people and it is almost a dead language, they tried to project Hindi as the language of Hindus. Because, Hindi belongs to the same group of the Sanskrit language and it's used by 45 per cent of the population in India. But by doing this exercise, these people are unable to appreciate the fact that remaining 55 per cent people speak non-Hindi languages and majority of them even don't know Hindi. They also undermined the scientific process of deciding a 'link language', and development of the mother tongue.

Interestingly, Hindi is not promoted exclusively by the Sangh Parivar in present days as aspiring middle class of India wants to learn English. It is evident from the above discussions that the 'Hindu Rashtra' of Sangh Parivar is a futile concept.

Sangh Parivar Opposed to Anti-British Indian National Movement

Harping on this bogus concept, the Sangh Parivar opposed the anti-British freedom struggle of the country and

Indian nationalism. RSS *guru* M.S Golwalkar in fact made it clear that anti-British movements are reactionary and cannot be equated with their concept of nationalism or patriotism. He said, "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 movement, its leaders and the common people." [MS Golwalkar, *Bunch of Thoughts*, p.138] So, the variety of nationalism which the RSS espoused had no anti-British or anti-imperialist content whatsoever. Then what would have been the essence of the Freedom Movement against British rule, if not anti-British? He further said, "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, or, to take a charitable view, idiots." [MS Golwalkar, *We or our Nationhood Defined*, p.43-44]

It implies that they aspired for Hindu nationalism and Hindu Rashtra and those who were not working to that end are traitors, idiots or enemies to the nation. Naturally question arises that what should be the designation of Shaheed-E-Azam Bhagat Singh, Netaji Subhash, Chandrasekhar Azad, Ashfaqulla Khan, Khudiram and the likes, as none of them fought for a Hindu nation? What do they call Rabindranath, Saratchandra, Nazrul, Premchand and

others as they didn't write for Hindu nationalism? What should be the honour for Gandhiji, Lala Lajpat Rai, Deshbandhu and likes as they didn't advocate for a Hindu Nation? Are these greatmen are traitors or idiots? Except the lunatics like RSS, not a single person with a sound mind can think in this way.

Due to this faulty approach, Sangh Parivar remained aloof from the anti-British freedom struggle of our country. Then, what the RSS people were doing at that time, when the freedom fighters were sacrificing their lives? They kept themselves busy in some routine organisational works of the RSS! They also discouraged the common people from participating in the movement. M.S Golwalkar wrote, "There is another reason for the need of always remaining involved in routine work. ...At that time, when a gentleman told Doctorji (K.B. Hedgewar, the founder of RSS – Editor, SP) that he was ready to go to jail, Doctorji said: 'Definitely go. But who will take care of your family then?' That gentleman replied: 'I have sufficiently arranged resources not only to run the family expenses for two years, but also to pay fines according to the requirements.' Then Doctorji told him: 'If you have fully arranged for the resources then come out to work for the Sangh for two years.' After returning home that gentleman neither went to jail nor came out to work for the Sangh." [Shri Guruji Samagra Darshan, Vol. IV, pp. 39-40] Golwalkar admitted himself that despite universal condemnation of the RSS attitude towards Quit India Movement of 1942, the then RSS leadership did not budge from its stand of keeping aloof from the freedom struggle. He wrote, "In 1942 also there was a strong sentiment in the hearts of many. At that time

too the routine work of Sangh continued. Sangh vowed not to do anything directly. However, upheaval (uthal-puthal) in the minds of Sangh volunteers continued. Sangh is an organization of inactive persons, their talks are useless - not only outsiders but also many of our volunteers did talk like this. They were greatly disgusted too." [ibid, pp.40] Due to this service, they got the certificate from the British also. The Bombay government (British) appreciated the RSS position by noting, "The Sangh has scrupulously kept itself within the law, and in particular, has refrained from taking part in the disturbances that broke out in August 1942." [Sekhar Bandyopadhyay, From Plassey to Partition: A History of Modern India, pp.422]

Sensing the growing hatred among the common people and discontent of their own cadres, regarding the inaction of the Hindutvavadis during Indian liberation movement on one hand and growing respect towards the freedom fighters on the other, RSS tried to pacify the issue cunningly. The RSS *guru* M.S Golwalkar wrote, "There is no doubt that such men who embrace martyrdom are great heroes and their philosophy too is pre-eminently manly. 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." [M.S. Golwalkar, Bunch of Thoughts, p.283] According to K.B Hedgewar's biography published by the RSS, he firmly believed, "Patriotism is not only going

to prison. It is not correct to be carried away by such superficial patriotism. He (Hedgewar) used to urge that while remaining prepared to die for the country when the time came, it is very necessary to have a desire to live while organizing for the freedom of the country.” [C.P Bhishikar, Sangh Vriksh ke Beej: Dr. Keshav Rao Hedgewar, p.21] The martyrs who smilingly embraced the gallows; courageously faced the inhuman torture of the British administration; gave up everything for the liberation of the country; laid down their lives for the survival of the people of India are not ideals (!) for RSS. They have 'fatal flaw in them' (!) and going to prison is 'superficial patriotism' for RSS. What a cruel joke!

It's pertinent to mention that the Sangh Parivar not only remained aloof from the anti-British freedom movement of India, but also betrayed it. Even some of them became the approver to save their skin.

For example, V.D Savarkar in his early days was involved in the anti-British freedom movement and he was sentenced transportation for life in 1910. But only six months of solitary confinement in Cellular Jail (Andaman) was enough to break his resolve. In his 'Mercy Petition' he wrote, “I had to pass [a] full six months in solitary confinement.... From that time to this day, I have tried to keep my behaviour as good as possible.... I have 50 years staring me in the face! How can I pull up the moral energy to pass them in close confinement?” About the protests by other political prisoners, he wrote: “I should be held responsible only for my own faults, and not of others... It is but inevitable that every now and then, someone will be found to have contra-

vened a regulation or two. And, if all be held responsible for that, as now it is actually done, very little chance of being left outside remains for me.” Savarkar's complete surrender to the British is evident in the concluding parts of the petition. It reads: “I am ready to serve the Government in any capacity they like.... 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?” [A lamb, lionized; The Week, 24 January 2016] He submitted the mercy petition for a number of times because British administration took some years to take him into confidence. Ultimately, he was released on two conditions: that he would not participate in any political activity, could not leave Ratnagiri district without permission of the District Collector. He kept his word and remained loyal to the crown by working only for the development of Hindu organisation. When Netaji Subhash Chandra Bose was trying to force British out through INA (Indian National Army), V.D Savarkar was busy in the recruitment to Army of the British.

On July 26, 1942, Shyama Prasad Mookerjee, the founder president of Jansangh (now BJP) wrote to the then British governor of Bengal, John Herbert, laying out a plan to combat the 'Quit India Movement', “Anybody who, during the war, plans to stir up mass feelings, resulting in internal disturbances or insecurity, must be resisted by any government that may function for the time being.” He promised, “As one of your Ministers, I am willing to offer you my whole-hearted cooperation and serve my province and country at this hour of crisis.” [Shyama Prasad Mookerjee Leaves from a Dairy, p.179]

It is reported that Mr. Atal Behari Vajpayee, the first BJP Prime Minister, was released unconditionally and the Court sentenced his cousin Liladhar Vajpayee alias Kakua to 5 years' rigorous imprisonment and the entire village was forced to pay a punitive fine of Rs. 10,000 in an incident of 1942 Quit India Movement, as Atalji became an approver. [The Frontline, Vol. 15, No. 03, Feb. 7 - 20, 1998] The incident was a mass uprising at Bateswar village of Agra of the then United Province and the signature of Mr. Atal Behari Vajpayee was glowing under the declaration which was made before the British administration which claimed A B Vajpayee as innocent and Liladhar Vajpayee alias Kakua as guilty.

Even RSS didn't dare to criticise the British imperialism as unjust, though the plight of Indian people increased manifold. In a speech on June 8, 1942, at the Nagpur RSS headquarters, M.S Golwalkar declared, "Sangh does not want to blame anybody else for the present degraded state of the society. When the people start blaming others, then there is basically weakness in them. It is futile to blame the strong for the injustice done to the weak...Sangh does not want to waste its invaluable time in abusing or criticising others. If we know that large fish eat the smaller ones, it is outright madness to blame the big fish. Law of nature whether good or bad is true all the time. This rule does not change by terming it unjust." [Shri Guruji Samagra Darshan, Vol. I, pp. 11-12] Thus the members of Sangh Parivar not only tried to dilute the struggle against the British imperialism, but also helped the imperialists for their sustenance. When Sajaa-e-kalapani (rigorous life imprisonment) was awarded for

chanting 'Vande Mataram'; when blooming youths were welcomed with bullets for carrying 'Tricolour'; when the volunteers were thrashed to pulp for sloganeering 'Bharat Mata Ki Jai'; these sycophant bootlickers were serving the british imperialism just for some favour.

Post-Independence Anti-Nationalism of Sangh Parivar

Even after the independence, the Sangh Parivar continued to oppose the Indian nationalism and campaigned in favour of its Hindu Rashtra. It opposed to the concept, the ethos and values of the Indian Nationalism as well as democracy.

Denouncing the Constitution of India, the RSS *guru* Golwalkar said, "Our Constitution too is just a cumbersome and heterogeneous piecing together of various articles from various Constitutions of the Western countries. It has absolutely nothing which can be called our own. Is there a single word of reference in its guiding principles as to what our national mission is and what our keynote in life is? No!" [M.S. Golwalkar, Bunch of Thoughts, p.238] Then what should be their constitution? What would be their guiding principle? Sangh Parivar hailed 'Manusmriti', an obsolete set of principles, the rule of Brahminical tyranny over the lower strata of the society as their constitution. 'Organiser', the organ of RSS wrote in an editorial on 30 November 1949 that 'But in our constitution there is no mention of the unique constitutional development in ancient Bharat. Manu's Laws were written long before Lyncurgus of Sparta or Solon of Persia. To this day his laws as enunciated in the Manusmriti excite the admiration of the world and elicit

spontaneous obedience and conformity. But to our constitutional pundits that means nothing." [Reference from Shamsul Islam's 'Know the RSS', p.15] Thus Sangh Parivar undermined the constitution of India, the product of Indian national movement and glorified 'Manusmriti' - the philosophy and rules codified by Manu. It has nothing to do with the democracy; rather opposed to the concept of it.

Moreover, 'Manusmriti' glorifies 'Brahminical culture' and it is humiliating for the dalits and women. It is evident from the culture of RSS *guru* M.S Golwalkar. In a speech at School of Social Sciences, Gujarat, he said, "Another still more courageous rule was that the first off-spring of a married woman of any class must be fathered by a 'Namboodri Brahman' and then she could beget children by her husband. Today this experiment will be called adultery but it was not so, as it was limited to the first child." [Organizer, January 2, 1961, p.5] It is not only an insult to the women folk, but also an abuse to the entire civilisation.

Secondly, what is the approach of the RSS to the National Flag? The Sangh Parivar adored 'Saffron Flag' (Bhagwa Dhawaj) as in place of 'Triranga' (Tricolour) in post-independent India.

Even it registered a case against three activists of 'Rashtrapremi Yuva Dal' for forcibly hoisting the national flag in RSS premises of Nagpur, Maharashtra on 26 January 2001 and the trial of that case lasted for 12 years. [The Business Standard, 14 August 2013] The RSS *guru* criticising the Tricolour lamented, "Our leaders have set up a new flag for the country. Why did they do so? It is just a case of drifting and imitating... Ours is an ancient and great

nation with a glorious past. Then, had we no flag of our own? Had we no national emblem at all these thousands of years? Undoubtedly we had. Then why this utter void, this utter vacuum in our minds?" [M.S. Golwalkar, Bunch of Thoughts, p.238] Glorifying the saffron flag, he asserted, "We firmly believe that in the end the whole nation will bow before this saffron flag." [Shri Guruji Samagra Darshan, Vol. I, p.98] Just on the eve of India's Independence the RSS English organ Organizer on August 14, 1947 carried a feature titled 'Mystery behind the Bhagwa Dhawaj' which while demanding hoisting of saffron flag at the ramparts of Red Fort in Delhi, openly denigrated the choice of the Tricolour as the National Flag in the following words: "the people who have come to power by the kick of fate may give in our hands the Tricolour but it never be respected and owned by Hindus. The word three is in itself an evil, and a flag having three colours will certainly produce a very bad psychological effect and is injurious to a country." [Reference from Shamsul Islam's 'Know the RSS', p.15] But, in a high drama, now they are unfurling the Tricolour to exhibit their loyalty and to hoodwink the common people. In February 2016, the Modi led central government decided to fly the Tricolour in all central universities across the country to evoke nationalistic sentiments in campuses. ABVP is organising 'Triranga Yatra' in the educational institutions with giant national flags to exhibit their nationalism. It seems like a 'new broom sweeps clean'. So, they are using the flag everywhere. Ironically, the protestors led by 'Hindu Ekta Manch' and two BJP ministers carried the Tricolour while marching

through streets in February last supporting the rape accused who raped and brutally murdered an eight-year-old nomad girl - Asifa in J&K's Kathua District. After this incident, is any other proof required to expose the real face of the Sangh Parivar?

Thirdly, Sangh Parivar openly rejects the legitimacy of the constitutional system of the country. Advocating for a Unitary form of Government in place of Federal System, the RSS guru said, "The present federal system generates and feeds separatist feelings. In a way, it negates the truth of a single nationhood and is, therefore, divisive in nature. It must be remedied and the Constitution amended and cleaned so as to establish Unitary Form of Government." [M.S Golwalkar, Bunch of Thoughts, p.169]

Lastly, 'Freedom of religion' in India is a fundamental right guaranteed by the Article 25-28 of the Constitution of India. The believers and non-believers in a religion should get equal right. So, labeling of all the citizens of India as Hindus by the Sangh Parivar not only violates their fundamental right, but also landed into an identity clash. Apart from these, several commissions of inquiry into communal riots in independent India have indicted the RSS and its affiliated organisations.

Reprehensible Activity of Sangh Parivar

In 2014, the BJP saddled the power in the centre and subsequently in different states with a commitment to bring 'Achhe Din' for the common people. But in reality, they are working for the capitalists-imperialists and the leaders of the Sangh Parivar. Goutam Adani, Mukesh Ambani, Anil Agarwal and

others are benefitted from the different policies. BJP President Amit Shah's son Jay Shah's company revenue dramatically jumped from just 50 thousand rupees to 80 crore rupees in a single year. Turnover of Ramdev, a yoga guru in business increased many times. But the common people are reeling under acute poverty, inflated unemployment, unbridled price rise, privatisation and commercialisation of education and health care system, corruption, drug & liquor menace, revision of labour laws and increased farmer suicides. The voice of dissent is being embraced with canes and bullets at different places of our country, from Tuticorin of Tamil Nadu to Mandsaur of Madhya Pradesh. In this harrowing state of affairs, criticizing the policy of such a treacherous BJP-led Central Government is branded as anti-national activity by Hindutvavadis because it is detrimental to the growth of monopolists.

On the other side, the BJP protested against different policies of the then Congress-led UPA Government just to increase its percentage of votes, but implemented the same policies extensively when came to power. For example, the BJP opposed Foreign Direct Investment (FDI), but when in power just 5 years later, has approved 100% FDI in single-brand retail via automatic route; they opposed Goods and Services Tax (GST), but now it's their one of the main 'achievement'; BJP organised movements against price hike of the petro-products, corruption, implementation of UID (Aadhaar), atrocities against the girls etc., but took a U-turn when came to power. BJP promised to bring back all black money deposited in the Swiss bank, but a report shows that the black Money increased by 50% in

the last 4 years. Demonetisation, the much-hyped masterstroke (!) by BJP Government is a boon to the monopoly houses at the cost of common people, as it introduced cashless-economy which is a step to kick-out huge number of retailers from the market to pave the way for a few giant corporate companies. Common people were forced to deposit their hard earned money in the bank; and then Vijay Mallya, Nirav Modi and the likes could manage to take huge amount of loan from the banks and fled away. In due course of time, Banks are forced to write-off the loan of such defaulters. Even it is reported that the BJP got rich by 81% during post-demonetisation period. But the stooges of the same BJP and some flunkey intellectuals are campaigning against the protesters marking them as anti-nationals for smooth implementation of their policies.

The hate campaign unleashed by the RSS-BJP centring on 'Cow Protection' (Gau Raksha) led to the 'Mob Lynching' in different places of the country. Even BJP's Jayant Sinha, a minister in PM Narendra Modi's Cabinet, garlanded several convicted (but out-on-bail) of Alimuddin Ansari's lynching in his constituency of Hazaribagh. On the other hand, Bernard Marak, a BJP leader from Meghalaya had said the party would make beef cheaper if voted to power in the northeast states. In 2015, Kiren Rijiju, a prominent BJP face from Arunachal Pradesh and Union minister of state for home affairs, had said, "I eat beef, I'm from Arunachal Pradesh. Can somebody stop me? So let us not be touchy about somebody's practices." Also, beef eating is alright in Goa for BJP to reap electoral benefits. A report by OECD-FAO Agricultural Outlook

states that beef export from India is doubled under Modi Government. "India exported 1.56 million tons of beef in 2017 and is expected to maintain its position as the third-largest beef exporter, accounting for 16% of global exports in 2026." It is also to mention here that Mr. Modi and his administration know very well who are the beef exporters from India and what are their social backgrounds? For the sake of information, out of the six largest meat suppliers, four are Hindus by religion. It's noteworthy that in the Alwar 'Mob Lynching', cow vigilantes murdered Pehlu Khan, a dairy farmer just on suspicion of eating beef or smuggling cows, but set free his driver. Because Pehlu is a Muslim and his driver is a Hindu. For the same case, a Muslim is labeled as anti-national, but not a Hindu. It's proved from the above discussion that Hindutvavadis have nothing to do with the 'cow protection'; they are just using it to create hatreds against Muslims. Moreover, it's the Hindutvavadis who promote beef trade taking their due share. So, the 'Gau Raksha' sentiment is not sacrosanct, it appears. And this 'Gau Raksha campaign' is not in the interest of our country. Rather it's meant to polarise the Hindu vote in favour of the Sangh Parivar.

'Love Jihad' is a term used by fundamentalists to describe alleged campaigns under which Muslim men target women belonging to non-Muslim communities particularly Hindus for conversion to Islam by feigning love. Sangh Parivar tortured many couples on this pretext, even killed many of them. But on the other side, son-in-law of many BJP leaders are Muslims. In this case, BJP leaders are not called anti-nationals but Muslim men are branded

as anti-national.

According to Sangh Parivar, the people of different religions other than Hindus were converted from Hinduism to their present faith in distant past. So, they are forcibly reconvertng those people, particularly Muslims and Christians in spite of their plights after reconversion and termed the process as 'Ghar Wapsi'. Sangh Parivar is so enthusiastic that they can't wait to see a nation of 100 per cent Hindus. But, why does this policy leave the Mukhtar Abbas Naqvi, Najma Heputllah, Shahnawaz Hussain, Michael Lobo and Jose Almeida of the BJP? Why these people are not called as anti-nationals as they are not adopting Hindutva?

In February 2016, Sangh Parivar blamed some students of the Jawaharlal Nehru University (JNU), New Delhi who spoke against the executions of Afzal Guru as 'anti-national' and a section also demanded to shut down the institution. On the other side, it was reported that the activists of ABVP raised the pro-Pakistan slogans at JNU in a conspiratorial move. [The Indian Express, 14 February 2016] But no inquiry was initiated in this case. It's pertinent to mention that the BJP formed a government in Jammu & Kashmir with the Jammu & Kashmir People's Democratic Party (PDP), which has described Afzal Guru as a martyr on numerous occasions. And in Punjab, the BJP's ally Shiromani Akali Dal (SAD) strongly backs former Chief Minister Beant Singh's killer Balwant Singh Rajoana, who is hailed as a martyr by the Akal Takht while being on death row. Now for two identical incidents, why a group of JNU students are branded as 'anti-national', but the Sangh Parivar

was set free to create nuisance?

When the country was stood -still on the problems created due to the 'Cow Vigilantism', 'Love Jihad', 'Ghar Wapsi', distortion of history and science, and attack on democratic rights, the murder of Dr. Narendra Dabholkar, a medical practitioner, anti-superstition activist, Dr. Govind Pansare, a veteran crusader against religious bigotry, Dr. M. M Kalburgi, a rationalist and Gauri Lankesh, a journalist-turned-activist by the hindu fanatics created havoc in the literary world. Sangh Parivar celebrated their killings. But during the last quarter of 2015, a large number of progressive intellectuals, democratic-minded people, litterateurs, poets, writers, scientists and historians protested against this intolerance and returned their awards. But instead of taking necessary measures to punish the culprits, the Government and Sangh Parivar blamed those protesters as 'persons with hidden political agenda' and a hate campaign was unleashed to prove them 'anti-national'.

Indian Nationalism Vs Hindu Nationalism

It is evident from the above discussions that the Sangh Parivar was anti-national since its inception. Because the nationalism which was dreamt of by the renaissance personalities of India, martyrs' and freedom fighters of the anti-British freedom struggle of India known as the 'Indian nationalism' is opposite to that of the 'Hindu nationalism' of the Sangh Parivar.

The Indian nationalism is inclusive and all the citizens have equal rights without any discrimination, while the Hindu nationalism being a majority communalism is exclusive in nature.

Indian nationalism means love, emotion and feeling of unity for each and every human being living in the nation. But the Hindu nationalism of Sangh Parivar is sectarian and creates hatreds against people of other religions. 'Indian nationalism' strives for the betterment of the people of India as a whole. It was reverberated in the words of Vivekananda. He said, "Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heartbeats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step." [Vivekananda, Collected works, Vol. III, pp.225-226]

Needless to say, 'Hindu nationalism' is diagonally opposite to it. According to the 'Hindu nationalism' of the Sangh Parivar, those who are nourishing and strengthening the culture of Hindutva and supporting the establishment of 'Hindu Rashtra' are nationalists and all others are anti-nationals. Mr. Narendra Modi, the then Chief Minister of Gujarat and present Prime Minister of India, in an interview told, "I am nationalist. I'm patriotic. Nothing is wrong. I am born Hindu. Nothing is wrong. So I'm a

Hindu nationalist. So yes, you can say I'm a Hindu nationalist because I'm a born Hindu." [The Indian Express, 13 July 2013, p.5] It's simply a deliberate misinterpretation of the concept to suit his purpose. A born Hindu can be a nationalist as long as he professes Hindu religion as his personal belief, but respects the values, ethos and concepts of democracy and works for the betterment of the people of the nation irrespective of caste, creed, religion, gender and region. Whenever he becomes a victim of the Hindutva, then he ceases to be a nationalist and transformed into a communalist. Hence, the Sangh Parivar is trading in the path of communalism which is detrimental to the Indian nationalism developed with the anti-British freedom struggle of India. But bourgeoisie class, at its present crisis ridden phase is patronizing the line of Sangh Parivar at this phase to stave off working class revolution.

Naturally a question arises - who will be benefitted from this 'Hindu nationalism' of the Sangh Parivar? According to their concept, the Muslims, Christians, Jews and Parsis are foreigners. Then only some believers of Hinduism are remaining for the consideration. According to the social order of Hindu Rashtra, the dalits and women virtually have no rights. Now, this leaves 'upper caste Hindus' only for the judgement. Again Hindu nationalism is selective in its appropriation and also not in conformity with the values of Hinduism. Then who will get benefited?

It will become clear if we analyse the target of the Sangh Parivar which it wants to purge. In three long chapters of 'Bunch of Thoughts' M.S Golwalkar wrote, "Hostile elements within the country pose a far greater menace to

national security than aggressors from outside." He identifies three major "Internal Threats: I: The Muslims; II: The Christians; III: The Communists." [M.S. Golwalkar, Bunch of Thoughts, pp.177-202] We discussed at length that why they are targeting Muslims and Christians. Now, point is why are the communists being targeted?

Is it the fact that they are targeted because they are atheists? Answer is negative. Because, V.D Savarkar one of the mentor of RSS was an atheist. Even RSS *guru* M.S Golwalkar didn't follow any religious rituals. On the other side only the communists have been holding the religious preachers of yester years in high esteem and appreciating the progressive role of religion once played in history. Then is it the reason that Communism had a foreign (!) origin? Answer is 'No', because a science or philosophy has no bounds. Moreover, the Sangh Parivar copied a 'foreign' model of Fascism and has been trying to impose it in our country. So, what is the cause? The fascists very well know that the communists will put the final nail in their coffin. It was the Red Army under the leadership of Great Stalin which smashed the fascists during the Second World War and saved the human civilisation from destruction. Fascists are clear that the communists are the architect of the working class revolution which is required for the emancipation of the human society; but they are conceived to stave off the working class revolution to safeguard the interest of the handful of capitalist-imperialists. Hence, the Sangh Parivar targeted the communists on one pretext or another in the interest of capitalist-imperialists.

Hence, in the ultimate analysis, Hindu nationalism is working to establish fascism in the interest of the handful of capitalist-imperialists and its 'carriers'

are the most opportunistic elements working to get some pelf and power, to satisfy their lust and sadistic pleasure. In this context, it's noteworthy that being deceived by the symbolism and show ups of the Sangh Parivar some well-meaning people are also joining with them. We appealed to them to rethink over their role for the betterment of the society.

However, After ascendancy of the BJP to power at centre in 2014, it became clearer. The fascism is developing in our country. Its distinguished feature, viz. Economic centralism, rigid firmness in the administration, cultural regimentation through peculiar fusion of technical aspects of science and spiritualism, projecting Mr. Narendra Modi as superman and curbing democratic rights through different black acts are taking place. In a class divided society of ours any policy is meant for either capitalists or proletariats. But different policies are projected with a supra class approach that is ignoring the class division. They are doing everything in the interest of the handful of capitalists, but camouflaged under the cause of the nation.

Moreover, the frontal organisations of RSS have got a freehand and resorted to goondaism and criminal activity openly. They are out to gag the voice which has a slightest difference with the views of Sangh Parivar. As for the instance, the members of the ABVP were let loose in the educational institutions to threaten and intimidate the opponents. They are not allowing the opponents to ventilate their views. Moreover, the university administration everywhere is using ABVP activists as a cover up to hit at the other students so that they can implement the anti-educational policies. Even rape threats were issued to a girl student Gurmehar

Kaur, as she opposed to ABVP. Teachers were frequently abused by ABVP goons if they didn't pay heed to their demands. In a recent incident, Swami Agnivesh, a nationally prominent 79-year-old social activist, was slapped, kicked around and verbally abused in Jharkhand's Pakur town by ABVP and BJYM activists. The trolls in social media are abusing the dissents with vulgar languages and harassing them with digressive, extraneous and off-topic messages.

Hence to protect the interest of the common people of our country and democratic values of 'Indian nationalism' we have to fight out Hindu nationalism of the Sangh Parivar.

Solution to the Problems of Nationalities

Now, the question arises, what should be the fate of Indian nationalism? How the problems of the different nationalities be sorted out? In the annals of history, the problems of nationalities were resolved in the USSR under the leadership of Great Lenin and his worthy disciple Stalin. We should recall their teachings in this regard. We know, at the initial phase of capitalism, the interest of the Bourgeoisie and interest of the common people were identical and was manifested itself in the national pride or nationalism or patriotism. Nationalists of this period had sacrificed their life with a dream of betterment of the people of their nation. But in the later phase, i.e. the reactionary phase of capitalism, the same 'Nationalism' couldn't work for the betterment of the common people. Needless to say, it served the interest of the capitalists, more particularly handful of monopolists.

Hence 'Nationalism' of present day doesn't work for the progress of common people or country or nation. The

revolution led by the working class can only solve the problems of different nationalities as it solved in the Soviet Union under the able-guidance of great Lenin and the stewardship of his worthy disciple Stalin; because, the interest of the common people of a nation, in this phase of human civilisation is complementary and supplementary with the interest of the working class, the proletariat. And the interest of the working class of different countries is one and the same. So, great Stalin said, "the elementary demand of internationalism, by virtue of which the victory of socialism in one country is not an end in itself, but a means of developing and supporting the revolution in other countries." (J.V Stalin Works, Vol. II, P.169) He further said, "proletarian culture, which is socialist in content, assumes different forms and modes of expression among different people who are drawn into the building of socialism, depending upon differences in language, manner of life, and so forth. Proletarian in content, national in form - such is the universal culture towards which socialism is proceeding. Proletarian culture does not abolish national culture, it gives it content. On the other hand, national culture does not abolish proletarian culture, it gives it form." (J.V Stalin Works, Vol. II, P.140) This is the need of the hour.

So, Indian nationalism also cannot solve the problems of the nationalities. Hence we should dream of the 'Proletarian Internationalism' for the betterment of the common people of our country. Let us close our ranks to build up mighty mass movements complementary to the establishment of socialist state in India. This is the task of a genuine patriot. All other thoughts are self-deception only.



News and Views

Regarding Rationalisation of Curriculum

[On 30 April 2018, AIDSO submitted its views to the HRD ministry regarding Rationalisation of curriculum/ syllabus/ subject contents from class I to XII.

Herewith we publish the body of that submission]

Respected Sir,

With due respect, we would like to submit before you few points for your perusal and necessary action in the interest of the society in general and the students in particular.

As you know, the 'Department of School Education and Literacy' under your ministry, has invited suggestions on rationalising curriculum/ syllabus/ subject contents for class I to class XII with the objective of all round development of students. It observed that “in order to develop a fairer and more egalitarian society comprising of well-balanced human beings, in addition to cognitive and analytical skills, adequate attention on activities like life skills, experiential learning, health and physical education, sports, visual and performing arts, literary & creative skills, and work based education are indispensable. Though the existing curriculum does incorporate these skills, however, the load of curriculum in cognitive and analytical area seems to be so heavy that students practically do not get much time to develop skills in other areas.” Hence “in order to balance the curriculum for cognitive and analytical areas with curriculum in other life skills including creativity and sports, specific suggestions were invited from teachers, academics, students, parents and other stakeholders associated with school education.” The objective is to “make the content more balanced in various subjects offered from class I to class XII as prescribed by NCERT/CBSE.”

At the outset we want to point out that the renaissance personalities of the world and our country and stalwarts of the freedom movement of India envisaged 'Democratic-Secular-Scientific Education System and Universal Education' for the all round development of a child as a harmonious human being. To accomplish this system of education, the Government should fulfil some basic criteria like quality education for which appointment of adequate qualified teaching and non-teaching staff is necessary, a regular checking system which demands introduction of pass-fail system from Class I to Class VIII, development of required infrastructure and sufficient allocation of the funds etc. Without providing sufficient fund if we talk about the curriculum only, the scope of education will not reach to the poorer section of the country. But it appears that the policy makers are indifferent to that aspect of

education or they are planning in resonance with the monopolist and corporate tycoons for the privatisation and commercialisation of education. Without fulfilment of these basic criteria, it is no possible to provide proper education to the future generation.

Secondly, everybody knows that along with these basic criteria, a scientific curriculum/ Syllabus/ subject contents also necessary. Hence it is expected that the government should take necessary in this regard. It is expected that when experts will make curriculum/ syllabus/ subject contents, they should be guided by the teachings of the pioneers like Iswarchandra Vidyasagar, Jyotirao Phule, Gopabandhu Das, Rabindranath Tagore and others. But declared 'rationalising the curriculum' is not in tune to that spirit as it failed to mention the aforesaid guidelines. Again in the background of the unhealthy promotion to the superstitions, obsolete thoughts and fantasy in our society, there is an apprehension among people in general about the motivated deliberate changes may took place in tune with the line of Sangh Parivar. Necessary steps should be taken to wipe out these possibilities.

Thirdly, in a democratic society, the task to formulate the education policy and detailed strategy of its implementation should be entrusted to the community of teachers, students and employees of the educational institutions, guardians, educationists and people concerned with education in the society at large. Before going for such a change in syllabus, committees should be formed at different levels and ample scope should be given to conduct debates, discussions, seminar, symposia and workshops involving all cross-sections of the society in every corner of the country. The consensus that would emerge from this exercise should form the basis. But to our utter surprise, some workshops were organised with a handful of intellectuals and persons subscribe to the views of the Government to deceive the people. Hence is it wrong to call this method as a bureaucratic one?

Lastly, while inviting the suggestions, the HRD ministry gave a few days to the stakeholders to respond in regards to the importance of the aspect concerned. In its notice on 5 March 2018, it was mentioned that the 'suggestions can be made from 5th March, 2018 till 6th April, 2018'. Later it was notified that the Suggestions could be made latest by 30th April 2018. In this short period of time, it's very difficult to the stakeholders to suggest on such a vital aspect of education as it is related with the development of the students. Hence in our considered opinion, a draft curriculum/ Syllabus/ Subject contents of all the classes be made by the committee of the experts after considering the suggestions. And that draft should be made public and suggestions should be invited. Incorporating all the suggestions based on logic, reasoning and science, the final curriculum/ Syllabus/ subject contents should be prepared for different classes.

However, we are suggesting the main content of the syllabus of the different classes in general.

I. From class I to class VIII -The curriculum should consist of basic knowledge in the following subjects with continuity in class wise gradual up gradation: Mother Tongue, a link language- English (the year of commencement should be elementary level), History, Geography (with emphasis on Physical Geography), Mathematics (with emphasis on Arithmetic) and General Sciences.

II. From class IX to class X - The curriculum should consists of all the basic subjects mentioned in section-I, in their higher level, as compulsory papers together with at least one or two additional papers from among a list of well chosen special subjects (For example, Economics, Civics, Social Studies, Philosophy, Ecology or Environmental Sciences etc)

III. From class XI to class XII—Courses should be diversified into different streams of Arts (Humanities), Sciences, Commerce etc. – each comprising a coherent combination of subjects. A common course on languages and literature should be compulsory for the students of all streams. Separate set of facilities for each stream should be provided to each institution.

The aim and object of imparting education should be and must be 'man-making and character-building' as envisaged by our great renaissance personalities. So, to attain this goal the curriculum should include rich literatures which teach human values. The life of great personalities and our freedom fighters should get space in the curriculum. The science and history books must be freed from superstitious ideas and mythological chronicles. The science which will be taught must be evidence-based and practical lessons should be provided at secondary level in all science subjects. Work Education must encourage creativeness instead of teaching some professional skills.

We are hopeful that the ministry of Human Resource Development shall consider our suggestions towards a scientific curriculum/ syllabus/ subject contents.

Thanking you
Sincerely Yours

Sd/-
(Kamal Sain)
President, AIDS0

Sd/-
(Ashok Mishra)
General Secretary, AIDS0

AIDS0 Condemned Barbaric Attack on a Professor by ABVP Goons

All India Democratic Students' Organisation (AIDS0) has severely condemned the barbaric attack on a professor of KSKV Kachchh University in Kachchh District of Gujarat on 26 June 2018 by the activists of Akhil

Bharatiya Vidyarthi Parishad (ABVP) and demanded exemplary punishment to the culprits.

AIDS0 said that the monstrosity of ABVP, the students' wing of the Sangh Parivar is surfaced once again in our

country. On a baseless plea of 'selectively rejection of the voter registration forms' during the run-up to the University's Senate Election-2018, the activists of ABVP reportedly smeared Dr. Girin A. Baxi, Associate Professor and Head of the Chemistry Department and the coordinator for the elections with irritant black substance and paraded him in the campus. The black material, which the ABVP goons smudged on the face of Dr. Baxi, had searing properties and the professor was hospitalised due to the severe burning sensation. It unmasked ABVP, the self-proclaimed 'Sanskari Chhatra Sangathan.' (Cultured Students' Organisation).

This is not a new episode for them. On 26 August 2006, Prof. H.S. Sabharwal, Head of the Political Science Department of Madhav College in Ujjain of Madhya Pradesh, was attacked by ABVP activists at the college premises when he cancelled the students' council elections. He died at the hospital next day. In 2008, ABVP activists thrashed Mr. Ashish Mehta, the principal of Maharaja College, Ujjain after he refused to allow some of their supporters to copy from textbooks during a chemistry examination. Apparently traumatised by the bashing up of his colleague Mr. Ashok Chaudhary by ABVP workers at Bhagwant Rao Mandloi Agriculture College in Khandwa, Madhya Pradesh for allegedly having an illicit relationship with a hosteller girl, Mr. Surendra Singh Thakur suffered a heart attack and died on 13 March 2011. A professor of Zoology in Delhi University's North Campus, Dr. Umesh Rai, was allegedly roughed up by the ABVP leader for purportedly making derogatory remarks against BJP's Prime

Ministerial Candidate in April 2014. ABVP goons disrupted a talk and discussion of Prof. Chaman Lal on 'The Life and Writings of Bhagat Singh' in Delhi University on 18 March 2016 and gave open threat to him about the dire consequences. On 22 February 2017, Prof. Prasanta Chakravarty of Delhi University was beaten up by ABVP goons, as he supported the students protesting the cancellation of talks in Ramjas College. In January this year, Karan Palsaniya, national co-convenor of ABVP, abused Dr. K. Laxminarayana an Economics professor at Hyderabad Central University for asking a question about 'Saffronisation in Public Universities' in his test paper.

It's evident from the aforesaid incidents that the activists of ABVP are trying to implement their communal agenda masquerading as the 'Guru Worshipers' and at the same time they pounce upon the teachers who do not yield to their intent. Though the Sangh Parivar never stood for the 'Indian Nationalism', yet the ABVP, camouflaged itself with 'Nationalism' is working as the 'institutionalized goons' in the universities to destroy the force of movement, the voice of dissent and the Culture of Protest against injustice. After the ascendancy of BJP to power at the Centre in 2014, the ABVP goons enjoy immense impunity.

Hence, their hooliganism is increasing day by day. In this backdrop, AIDSO urged upon the students, teachers, democratic-minded and education loving people of the country to build up a protracted mass movement to compel the government and the administration to take necessary measures to give stringent punishment to the culprits.

AIDSO Expresses its Solidarity to the Students' Movement in AMU



[Members of 'Hindu Yuva Vahini' the fascist goons of Sangh Parivar disrupted a programme of Md. Hamid Ansari, the former Vice-President of our country in AMU, Aligarh. But when the AMUSU led a peaceful protest against the miscreants, the police pounced upon them. Still the students and teaching staff of the University continued to protest braving all odds. AIDSO expressed its solidarity to the movement. Here we publish the letter of solidarity.]

The tragic incident on 2 May 2018 of Aligarh Muslim University (AMU) and its later development is very much shocking and unprecedented for the common people in general and education loving and democratic minded people in particular. Once again it was proved beyond doubt that how the central government, Police and administration, Aligarh MP of ruling BJP and fascistic goons of Sangh Parivar can trample down the last reminiscences of University Autonomy, democratic Principles and ethics for their petty communal agenda and electoral benefit of BJP; how the ruling class with its subservient state apparatus can make one baseless non-issue to a burning issue to play its communal card for diverting the attention of the students and common people from pertinent issues; how nakedly the UP Police can become soft to the BJP backed hooligans dared to attack the historic institute like AMU and to disrupt the programme of former Vice-President of India Mohammad Hamid Ansari, but brutally can charge canon on the students protesting the act of those hooligans to protect their institute and demanding action against those culprits.

The recent incident of AMU is not an isolated phenomenon. Now the whole education system is reeling under severe crisis. The latest draconian policies of the central government viz. to accord graded autonomy to 60 institutions including 5 fore ranking Central Universities to foster commercialisation, recommendation of MHRD to dismantle UGC, AICTE to form HEERA as a fascistic centralisation, attempts are being made to incorporate obscurant & obsolete ideas in the syllabus accompanied with distortion of history & science to destroy the scientific bent of mind of the younger generation making them fanatics, severe crisis in teaching and non-teaching staff, seat reduction in M.Phil and PhD courses, drastic reduction in

allocation of funds, abolition of general courses, opening new courses on self-financing or Public-Private-Partnership mode, converting public institutions into private ones and exorbitant fee hike are the lethal blow to the higher education and the premier institutions like AMU. To materialise this heinous agenda, all-out attacks are being unleashed to gag the voice of protest, trample down the freedom of speech-campus democracy & right to association, to break the students' unity and wipe out the prospects of the students' movement from its very root.

At this critical juncture, we salute to the courageous role of the teaching and non-teaching staff and struggling students of AMU for their united stand to safeguard the autonomy of the University braving all odds and particularly facing the police brutality and attack of Sangh Parivar. We express our solidarity to the legitimate student movement of AMU and appeal to the students, educationists and democratic minded people to stand by the AMU and foil the heinous attempt of the ruling class to divide the student and teachers in their communal line.

Roll Back the Regressive Taxation on Students in Online Medical Counseling

All India Democratic Students' Organisation (AIDSO) vehemently criticised the introduction of Non-refundable Registration fees and Tuition Fees during Online Medical Counseling-2018 for All India Quota/ Central/ Deemed Universities and demanded to roll back this regressive taxation on the students.

AIDSO said that according to the notice of Medical Counseling Committee (MCC) at the time of Registration for Online Medical Counseling, a student has to pay 2 kinds of fees i.e. Non-refundable Registration Fee and Refundable Tuition Fee. In online UG counseling, the Non-Refundable Registration fee is Rs. 1,000/- for unreserved category candidates and Rs. 500/- for SC/ST/OBC/PH candidates opting for All India Quota/ Central Universities and Rs. 5,000/- For all category candidates opting for Deemed Universities. While the so-called

Refundable Tuition Fee is Rs. 10,000/- for unreserved category candidates and Rs. 5,000/- for SC/ST/OBC/PH candidates opting for All India Quota/ Central Universities and Rs.2,00,000/- for all category candidates opting for Deemed Universities.

Similarly, in online PG counseling, the Non-Refundable Registration fee is Rs. 1,000/- for unreserved category candidates and Rs. 500/- For SC/ST/OBC/PH candidates opting for All India Quota/ Central Universities and Rs. 5,000/- for all category candidates opting for Deemed Universities. While the so-called Refundable Tuition Fee is Rs. 25,000/- for unreserved category candidates and Rs. 10,000/- for SC/ST/OBC/PH candidates opting for All India Quota/ Central Universities and Rs. 2,00,000/- for all category candidates opting for Deemed Universities.

In case a candidate had to apply for both All India Quota and for Deemed University should pay the higher fee meant for Deemed University.

It's reprehensible that the so-called Refundable Tuition Fees will be forfeited if the candidate who has been allotted a seat in the second round / Mop Up round of counseling conducted by DGHS/MCC does not join the respec-

tive institution. Through this policy, the Government is going to compel a student for admission into the deemed universities leading to the commercialisation.

Hence AIDS0 urged upon the students in particular and education loving people in general to protest against the design to compel the government to roll back these fees.

On HECI Bill 2018

[On 07 July 2018, AIDS0 submitted its observations to the HRD ministry regarding HECI Bill 2018. Herewith we publish the body of that letter.]

Honourable Sir,

With due respect, we would like to submit before you a few points for your perusal and necessary action in the interest of the society in general and the students in particular.

At the outset, we want to say that, the Central Government has trampled down all the democratic norms and unilaterally decided to abolish UGC and establish HECI. It should have first called for a debate on scrapping the University Grants Commission and gave sufficient time to the academia, teaching community and society at large to submit their suggestions. But instead of setting in motion a debate, the Government took the decision to scrap UGC and is now asking for suggestions. The Central Government in a hurry has approved the Higher Education Commission of India (Repeal of University Grants Commission Act) Bill 2018 on 27 June last. Even, the Higher Education Commission of India (HECI) won't have a council, which used to suggest different changes in regular intervals of time, unlike the UGC till now. Hence we think that only to maintain a democratic gesture, the HRD ministry appealed to stakeholders to furnish suggestions within only 10 days i.e. by 7th July 2018. If the intentions of the Government are good, then at least sufficient time should be given to the academia and the stakeholders and numerous seminars and symposia should be organised at the ground level. Hence, the Government should extend the date to facilitate a countrywide debate.

Again we want to point out that the attempts were also made by the then Congress-led UPA Government in 2011 to establish an over-arching authority called the National Commission for Higher Education and Research (NCHER). But the Higher Education & Research Bill was withdrawn in 2014 due to protests from all quarters. It's an irony that following the steps of the previous UPA Government, the existing BJP-led NDA Government is again going to establish HECI, an autocratic body.

Still, regarding Higher Education Commission of India, we would like to submit following observations for your perusal.

The Government declared that this process of reforming the regulatory agencies is based on the principles of Separation of grant functions; End of Inspection Raj; Focus on academic quality and Powers to enforce; Less Government and more Governance;. But it appears to be reversed, if we scrutinize the proposed bill in the backdrop of establishment of Higher Education Funding Agency (HEFA) and Higher Education Empowerment Regulation Agency (HEERA); granting Graded Autonomy to 60 Higher Educational Institutions; regulation for Online degrees; and reform of National Assessment and Accreditation Council (NAAC). We observe that

1. HECI would focus only on academic matters, but the grant functions would be carried out by the HRD Ministry. It will clearly convert the universities into mere departments of the government. It's needless to mention that the Political favouritism centring on the grant assistance will lead to the direct interference of the Government in the seats of learning. Even, the institute's financial freedom would be at stake because if MHRD does not like a particular institute, it may not disburse or disburse fewer grants.

2. There is a provision in the draft that in case of a disagreement arises between the Central Government and HECI, the decision of the former shall be final. Through this provision, the HECI will become a governmental stooge and Centralisation of education will take place through it. Again the composition of search and selection committees consisting of the Cabinet Secretary along with Higher Education Secretary and three co-opted academicians provides total governmental control over the appointment of the Chairperson and Vice-Chairperson. The twelve members of this body are largely drawn from the Secretaries of the Departments (03), Chairpersons of other regulatory bodies of education (02) and Chairpersons of accreditation bodies (02). The ex-officio members and bureaucrats will have a dominant presence, which will tighten the noose over the academic freedom of the universities. While UGC has 4 teacher members out of total 10 members, the HECI has only 2 teacher members out of total 12 members. Thus, the proposed draft has drastically reduced the teachers' representation.

Hence, we strongly hold that the HECI will be used as a tool for the regimentation of thought. As a result of which obscurantist, obsolete ideas will be inducted into the education system and communal agenda of 'Sangh Parivar' will be materialised at an ease.

3. Unlike UGC, the HECI will replace the 'inspection modal' with 'transparent disclosure' to maintain quality and standards, thereby ending the 'Inspection Raj'. This so-called 'transparent disclosure' will usher into rampant corruption through a deliberate distortion of facts and nepotism.

4. HECI will have the power to order 'closure of sub-standard and bogus institutions and Non-compliance could result in fines or jail sentence' even.

It's pertinent to note that according to the concept of Autonomy of Education, Government should provide funds to the institutions, but keep its hands off from the academic management. Yet, the Government worked in a reverse direction. Later the Government adopted the accreditation system through National Assessment and Accreditation Council (NAAC) for providing the funds to the institutions, instead of taking measures for the all-round development of the institutions with respect to the construction of academic blocks and hostels, Library, Laboratory and appointment of adequate teaching and non-teaching staff etc. As a result of which many institutions couldn't able to develop properly. Now, there will be a shift in the funding mechanism of institutions from 'grant assistance' to 'loans' through HEFA, a joint venture of MHRD, Government of India and Canara Bank. Through the Graded Autonomy, Government is compelling the institutions to arrange funds from their own resources. In this backdrop, the provisions of punishment for the underdeveloped institutions or closure of such institutions will result in exorbitant fee hike, the opening of different courses on self-financing or Public-Private-Partnership mode, mushrooming of Private institutions and accelerate the process of the Privatisation-Commercialisation of education. Moreover, it is not justified to punish the institution for a palpable crime of the Government.

Hence, in our considered opinion, we pronounce that the Central Government took this step to exercise a fascistic control over education to implement the globalisation policy in the interest of the Capitalists-imperialists. Whatever little democratic norms were being followed by UGC, will totally come to an end through HECI.

We are hopeful that the ministry of Human Resource Development shall consider our suggestions and take necessary steps to repeal Higher Education Commission of India (Repeal of University Grants Commission Act) Bill 2018 and initiate a country-wide debate and discussion programmes before embarking upon any reform on education.

Thanking you
Sincerely Yours

Sd/-
(Kamal Sain)
President, AIDS0

Sd/-
(Ashok Mishra)
General Secretary, AIDS0

Revoke 'Institution of Eminence' Status of Jio Institute

All India Democratic Students' Organisation (AIDS0) resolutely criticised the Central Government's decision to grant the status of 'Institution of Eminence' (IoE) to a non-existent 'Jio Institute' of Reliance Foundation as a

part of its corporate appeasement and demanded its immediate rollback.

AIDS0 said that the central government has declared 6 institutions as 'Institution of Eminence'. Under this scheme, the institutions shall be pro-

vided with greater autonomy to admit foreign students up to 30% of admitted students; to recruit foreign faculty up to 25% of faculty strength; to offer online courses up to 20% of its programmes; to enter into academic collaboration with the top 500 in the world ranking Institutions without permission of UGC; free to fix and charge fees from students without any restrictions. Needless to say, absolute autonomy is being conferred upon these institutions for doing business without any restrictions. Besides, the public institutions selected as 'Institution of Eminence' would get a financial assistance of 1000 Crore rupees over the period of five years. It's a hoax to attract other institutions and gather public support as well. But in reality, these institutes shall have to thrive on their own resources and gradually will be transformed into commercial ones. The Central government is acting as a brand ambassador for the private institutions selecting them as 'Institution of Eminence'. Moreover, to the utter surprise of the saner section of our country, 'Jio Institute' of Reliance Foundation is declared as the 'Institution of Eminence' under the Greenfield - or yet to come - category. This policy simply unveils the sheer nepotism and nefarious character of the BJP led NDA government under Narendra Modi which is working in the interest of capitalists.

AIDSO further said that according to the concept of the democratic education, the Government should take the responsibility of the education but keep its hands off from the academic manage-

ment to facilitate the access of all the students to education irrespective of their caste, creed and religion. After independence, though the Governments tried to restrict the scope of education, they couldn't deny the responsibility till the 1980s due to the presence of the Socialist bloc in the international arena and the lasting impact of the freedom movement. Through the NPE 1986, the then Congress Government shirked its responsibility and the floodgates of privatisation were opened up.

With the implementation of the policy of Liberalisation, Privatisation and Globalisation, education has become a costly, luxurious commodity in the market. Governments resorted to gradual funds cut in the education sector to accelerate the process of privatisation and opened up all the avenues for the corporate tycoons to reap maximum profit. Through a graded autonomy status to 60 important leading institutions, the government has planned to shirk its responsibility for providing funds and gradually trying to take control over of every single affair of institutions. Now with this scheme 'Institution of Eminence' status, Government is going to provide absolute freedom to the said institutes to accelerate trade in the education sector.

Hence, AIDSO demanded to revoke the IoE status for 'Jio Institute'. AIDSO also urged upon the government to stop this type of prank and take financial responsibility of the institutions and appeals the students, teachers, guardians and every right-thinking person to close ranks in support of the demand.

Letter to the Members of Parliament On Reintroduction of Pass-Fail System from class I

[Before the monsoon session of the parliament, AIDS0 gave a letter to all the members of the parliament on 16 July 2018 and appealed them to take necessary steps for the reintroduction of the Pass-Fail system from class I. Here we publish the body of that letter.]

Respected Madam/ Sir,

We are writing concerning the recent development regarding the reintroduction of the pass-fail system in schools. We hope that you will consider our observations on the issue.

As per the media reports, the Central Government is going to pass a bill by amending the 'Right of Children to Free and Compulsory Education Act – 2009' (RTE-2009) in the upcoming monsoon session of the Parliament. The Union HRD Minister, Mr Prakash Javadekar said that each state will be able to bring back pass-fail system in classes V and VIII by March 2019. However, after two months, the failed students will be given an opportunity to re-appear in another exam after holding remedial classes. Only if they fail in the second exam, they will have to repeat the class. But except for these two classes, there will be no detention in other classes.

It is noteworthy that the same Union HRD Minister, Mr Javadekar also announced in the same tone in July 2017. But the government deliberately delaying the process. Naturally, the question comes to the mind that why the government is resorting to a dilly-dally approach? Why are the kids used as the 'guinea pig' by the different governments? Why is the pass-fail system not reintroduced from Class I? Is it wrong to say that the 'No Detention Policy' is meant to expedite the Privatisation and Commercialisation of school education? This 'No Detention Policy' had already ruined the future of the crores of students. What should be the Quantum of Punishment for those responsible for this colossal loss?

You are aware that the Congress-led UPA Government ignoring the disastrous experience of a state (i.e. West Bengal, where the CPI(M)-led 'Left Front' Government abolished the pass-fail system at primary level, which ruined the government-run primary education there), introduced the devastating 'No Detention Policy' up to Class-VIII from 2010. After that, the BJP led Central Government is continuing with the same policy since 2014.

Opposing this 'No Detention Policy' from the very beginning, our organisation the AIDS0 has been organising protest movements with the overwhelming support of teachers, guardians, intellectuals, democratic-minded and education loving people. At that time the proponents of the policy advocated that the school children out of fear and stress of examination get frustrated, panicked and commits suicide. We reputed the fallacy of their logic and firmly held that drop out occurs primarily

due to poverty and mental pressure mounted on the students due to planned negligence towards government education like shortage of adequate number of teaching staff, unavailability of required infrastructure and teaching aids, unscientific curriculum, etc. in one hand and cut-throat competition to secure more and more numbers to get a livelihood in the condition of acute unemployment crisis on the other. The Examination has nothing to do with the suicide or drop-out of the students within class VIII.

AIDSO told at that time that the examination is an inseparable part of the study. Class-Test is held to assess the understanding of the students on particular lessons of students in a class, i.e. in which area they are weak, so as to determine where more attention from the part of the teachers and guardians is necessary. Similarly, after each educational year, the Annual examination is held to evaluate whether they are eligible to be promoted to the upper class where they can understand their lessons. This scientifically proven process has been implemented for a long time and many persons of quality and knowledge have come out of this teaching-learning-examination system. It has never been considered as a burden for the students. Rather Pass-fail system will tell upon the standard and quality of both learning and teaching. This is exactly the countrywide experience of teachers, students, guardians and others concerned. When a law compelled a student to go to an upper class in spite of having no minimum level of learning outcome, it forced that student to be dropped out. Hence, in reality, the RTE-2009 snatched away the educational right from crores of the students.

The Annual Status of Education Report (ASER) accumulating data at the national level has repeatedly shown the disastrous outcome of the 'No Detention Policy'. In 2016, it observes that 57.5 per cent of students of class III couldn't read class I texts and 75 per cent of students of class VIII couldn't read class II texts. Similarly, 74 per cent of students of class V couldn't do a simple division and 56.7 per cent of students of class VIII couldn't solve a 3-digit by 1-digit division problem. 68 per cent of students of class III couldn't read simple words in English and 54.8 per cent of students of class 8 couldn't a simple sentence in English.

It is pertinent to mention that due to the pressure of mass movements, in 2015, 23 States had suggested the modification to the 'No Detention policy' and opted to reintroduce the pass-fail system. In the same year, Smt. Geeta Bhukkal, the Chairman of a Central Advisory Board of Education (CABE) Sub-Committee submitted a report in favour of the reintroduction of the pass-fail system. A sub-committee of CABE headed by Prof. Basudev Devnani, Education Minister of Rajasthan Govt. has opined in favour of the re-introduction of the Pass-Fail System. Even the policy documents of the Draft National Education Policy 2016 proposed by the BJP-led Union government recognized that 'Despite the significant differences in methodology, National Achievement Survey (NAS) confirms the findings from a number of other studies such as ASER, Educational Initiatives etc. and identifies

poor learning outcomes as the biggest challenge facing Indian education. Poor quality of learning at the primary school stage naturally spills over to the secondary stage, where the gaps get widened; and continues to the college years, leading to very poor outcomes in the higher education sector. This inevitably leads to students being rendered incapable of taking full advantage of educational opportunities.' [3.5.22, National Policy on Education 2016] Moreover, an article in International Journal of Humanities and Social Science Studies said about the students that "Having progressed through the automatic promotion system up to class VIII, the students develop a carefree and easy-going attitude. In standard IX they are unable to change their attitude suddenly. Naturally, they fail to cope up with the academic pressure and collapse. Even in the Board Exams, they do badly." [No Detention Policy: Rationale and Reality- An Appraisal. IJHSSS, vol. II, Issue I, pp. 257 -261, July 2015] Still, the BJP-led NDA government at Centre is reluctant to reintroduce pass-fail system from class I.

Needless to say, the decision to 'reintroduce pass-fail system in classes V and VIII' only is not going to act in any way to change and improve the general ambience in schools totally apathetic to teaching-learning which has been created by the 'No Detention Policy'. Rather creating confusion, it will only foil any movement for reintroduction of the pass-fail system right from class I. And above all, it will ultimately lead failed students to drop out at these two stages, thus acting as a powerful prong towards curtailment of education for common students from poorer families who study in government-run and government-aided schools. All this has turned out to be a hoax to cover-up the motive of not withdrawing the policy to expedite the policy of Privatisation and Commercialisation of education.

As a result of which India now has the largest percentage of children in private schools, owing to the fact that more than 1,50,000 government schools are closed in the country over five years of time, as a 26 December 2017 report shows. So, the people are being forced to choose high-cost private schools even going beyond their pecuniary capabilities with the simple dream of getting their children educated.

Hence, in this precarious condition, we urge upon you to do the needful for the reintroduction of the pass-fail system from class I.

Yours sincerely

Sd/-
(Kamal Sain)

Sd/-
(Ashok Mishra)

AIDSO Demanded to Scrap the Course on 'Islamic Terrorism'

All India Democratic Students' Organisation (AIDSO) vehemently criticised the proposal of the Jawaharlal Nehru University (JNU) Academic Council to open a 'Special Centre for

National Security Studies' having 'Islamic Terrorism' as an area of work. AIDSO expounded that this course on 'Islamic Terrorism' will thrive on a delusion regarding the concept of

terrorism, go against the spirit of a university and promote a communal divide. Hence, AIDS0 demanded to scrap the said course on 'Islamic Terrorism.'

The Universities are established to create and disseminate the knowledge; provide the platform for the free flow of idea. The university education is meant for the promotion of the democratic way of life; scientific approach to the problems of society; secularism and social justice. So, it's needless to say that the 'Academic Freedom' is central to the idea of the university. It takes the form not only of a direct freedom to research, teach and take political stands outside the university, but is intrinsically connected to secure employment within the university, the freedom to shape syllabi, recruit faculty and students, etc. At the same time, academic freedom does not enable the Academia of a university to follow the dictates of the ruling establishment and pursue an incorrect idea.

The case in the point is the introduction of a course on 'Islamic Terrorism' in JNU. Everybody knows that the 'Terrorism' is a crime. But it is not related to any religion or social group in general. No religious prophet has ever preached hatred and disaffection against another religion. Honest and religious people cannot support hatreds and bloodshed in the name of religion. Only 'Fundamentalists' of different religions are creating hatredness and are responsible for crimes like riots and terrorist activities. Religious faith and religious fundamentalism are not the same. Suppose, Hindutvavadis, the fanatics masquerad-

ing as the protector of Hindu religion had demolished Babri Masjid or orchestrated Gujarat pogrom or cow vigilantism, anti-Dalit riots or bomb blasts for their political interest. Does it mean that all the Hindus, the believers of Hindu religion are terrorists? Similarly, a terrorist professes Islam religion. Does it mean that whole community of Islam has a characteristic of Terrorism? If any of the Madrassas have been used by the terrorists; does it ipso facto mean that all Madrassas are dens of terrorists? Hence, it would be wrong to accuse a whole community of the crime of a handful of fundamentalists or use the phrase-'Islamic Terrorism'.

We know that most of the Religions have a history of 1,400 years to 2500 years or even more. During this period, we could not see the phenomena of terrorism. It has emerged throughout the world as a menacing force only in the twentieth century. It is history that in course of its struggle against feudalism for establishing democracy, the bourgeoisie during its rising period had fought against unscientific religious thoughts to establish a new outlook contemplating a new man. Afterwards, by reaching its decadent stage, the same bourgeoisie compromised with religion to create the cultural base of the fascism for its survival. So long as world socialist camp was in existence and there was a spurt of anti-imperialist movements in various countries, fundamentalism could not spread its tentacles. In absence of that, the bourgeoisie has nurtured the fundamentalism in the name of religion in different countries. Subsequently, terrorism, a political problem developed

and nurtured by the imperialists to sell their war weapons and capture market. They preferred this; because it is relatively easier than to create the wars or mini-wars for the militarisation of their economy on one hand and help to destabilise the political movements of different countries on the other.

If we delve deep into the genesis of the terrorism by the fundamentalists of Islam, we will observe that the US imperialists provided training, funds and arms to different fundamentalist groups in Latin America, the Middle-East, and Southern Africa. They had provided assistance to numerous authoritarian regimes that have used 'state terrorism' as a tool of repression. US imperialists had also created different terrorist organisations starting from Al-Qa'ida (Osama Bin Laden) to the Islamic State (ISIS) and likes. They provided modern weapons and means of communications to those organisations to cherish their own interests. Now, in the changing world situation, the same US imperialists are unleashing a hate campaign against Islam in the post-9/11 incident to have control over the oil reserve, create a cleavage among the people centring on the religious hatreds and distract their attention from the real cause of the violence i.e. capitalism-imperialism system on one hand and

maintain their warfare in the name of fighting terrorism on the other.

It's also true that the 'Terrorism' is often adopted as a misguided form of struggle by certain sections of oppressed and persecuted people with genuine grievances without trying to develop powerful democratic movements to over-throw the exploitative capitalist system. Taking the advantage of this fault, the capitalist-imperialists use terrorism as a smokescreen to arm the state, enact more draconian laws and crush the legitimate democratic movements of people.

Besides, the Sangh Parivar is trying for a communal divide using this opportunity to materialise its hawkish communal agenda. To the utter surprise of the saner section of the people of our country, the Academic Council and administration of JNU succumbed to the pressure of Sangh Parivar and working to propagate its line. As a result of which they are trying to introduce the said course to create hatreds against Islam.

In this situation, AIDS0 demands to scrap the course on 'Islamic Terrorism' and urge upon the students to fight against such a heinous design. At the same, AIDS0 appeals to the common people to fight against all sorts of fundamentalism to wipe out the Terrorism from its bud.

AIDS0 Vehemently Criticises the Move of the Central Government to Impart Sex Education

All India Democratic Students' Organisation (AIDS0) vehemently criticised the move of the BJP led Central Government to impart sex

education in schools. AIDS0 said that the Central Government is trying to destroy the cultural fabric of the country by making Sex education as a part of the

country's school curriculum. This programme was rolled out by none other than the Prime Minister Narendra Modi himself on 14 April 2018 at Bijapur, Chhattisgarh, under the 'Ayushman Bharat Scheme', a national health protection scheme. This policy is being introduced in such a moment, when the ruling class is trying to destroy the moral backbone of the students and youths of the country and rape and murder of girls particularly children is increasing day by day as its obvious outcome. Recently, common people are protesting against the heart breaking incidents of Unnao and Kathua. In this condition, Government is placing the argument in such a way that the incidents of rape are occurring in our society due to the absence of the knowledge about sex. Naturally a question comes to the mind that is it the real cause behind the incidents of rape? Does it have anything to do with the rape of the children? Answer is No. Actually the incidents of rape happen due to the spread of obscenity, vulgarity and liquor menace. In reality, instead of taking measures to eradicate

these, the Government is cunningly out to destroy the very foundation of democratic-secular-scientific education and spreading sexual perversion to destroy the ethics, morality, values and culture, which is nothing but a part of the globalisation policy of the imperialism. It's noteworthy that the Congress led UPA government also tried to implement Sex Education in the name of 'Adolescent Education' in 2007. But due to the heavy protest from all quarters, they were compelled to withdraw the said course.

In this situation, AIDSO urge upon the well meaning people in general and students in particular to protest against this heinous design of the ruling class. At the same time AIDSO demanded to introduce the life and struggle of the Renaissance personalities and fighters of the uncompromising trend of the freedom struggle to develop higher ethics among the students. AIDSO also demanded to involve the students in different co-curricular activities, sports and socio-cultural activities to promote a healthy atmosphere in the institutions.



Bhagat Singh Competition was organised by AIDSO at Surat, Gujarat on 11 - 13 may 2018 to promote higher ethics among the students

21 - 27 June 2018

AIDSO observed All India Demand Week

AIDSO observed 'All India Demand Week' on 21-27 June 2018 demanding immediate reintroduction of Pass-fail system from class I. Different programmes were organised throughout the country on this occasion. Due to the shortage of space, we are unable to give the report of all the states.



AIDSO organised dharna on 27 June 2018 and submitted a memorandum at Directorate of School Education Board, in Hyderabad demanding reintroduction of Pass-Fail System from class I

Demonstration at New Delhi on 27 Jun 2018



Protest demonstration in Odisha

Protest against NMC Bill



The central government is trying to bring National Medical Commission Bill (NMC Bill) which will dissolve the more democratic body of MCI and open the floodgates of privatisation in government health sector and medical education.

To resist the NMC Bill, AIDS O has called upon a nationwide movement.

On 2nd April '18, an all-Bengal medical & dental students' strike by AIDS O against the NMC bill became overwhelmingly successful with participation from almost all the medical students of West Bengal.

Then, on the 19th of the same month, an All Bengal Medical & Dental Students' Convention was held in Kolkata. To consolidate the huge response of the medical and dental students against the NMC bill, anti-NMC committees were formed across various medical & dental colleges of

West Bengal. Then, on 12th May, a North Bengal Zonal medical & dental students' convention was held at North Bengal Medical College, Darjeeling by AIDS O. There were about 50 representatives, mostly from North Bengal Medical College, but representatives also came from North Bengal Dental College & Malda Medical College.

A strong anti-NMC zonal committee of 67 members was formed which will lead the movement against the NMC bill in the North Bengal Zone.



CBSE Question Paper Leak: AIDSO demands Stringent Punishment to the Culprits

It is a matter of grave concern that the students, during their exams, had to come on streets against the negligence shown by CBSE. The Mathematics question paper of class 10th and Economics question paper of class 12th were leaked and got viral over the social media.

After the incident, CBSE announced to conduct re-examination for both the papers. This news got the students terribly upset. Protests were being held throughout the country. CBSE, then announced that the re-examination for class 10th would be held only in Delhi and Haryana, if required but class 12th students had to appear for the exam having no fault of theirs in the incident. This incident has shown utter negligence of CBSE in

conducting examinations fairly. It has shocked lakhs of students who have prepared day and night for examinations.

It exposes all false claims of the government to provide good governance. This system has failed to stop corrupt practices and few people including high officials are busy in making money at the cost of the future of lakhs and lakhs of students. Three people have been arrested for their alleged involvement in the incident but no strict action has been taken by the administration. In this situation, AIDSO organised demonstrations in different states and demanded to give a stringent punishment to the culprits involved and to ensure a fair examination process by all educational institutions.

A Discussion at New Delhi on Educational Problems



A discussion was held on 29 June 2018 at Press club of India, New Delhi on Graded Autonomy, HEFA, HEERA, HECI and other educational problems. In this programme Prof. Narendra Sharma, an Eminent educationist and president of AISEC, Delhi State, Dr. Sudhir Kumar Suthar, Secretary, JNUTA, Dr. Abhadev Habib, activist of DUTA and

Com. Ashok Mishra, General Secretary of AIDSO participated in the deliberations. While AIDSO Delhi state president Com. Prashant Kumar chaired the discussion, State Secretary Shreya Singh gave the introduction, Vice-President Com. Rahul Sarkae of thanks, introduced the subject and Com. Suman gave the Vote of thanks.

Candle Rally in Andhra Pradesh

Demanding Justice to the Victim and Protesting apathy of BJP



A Candle March was organized by AIMSS, AIDS0 and AIDYO in Anantapur, Andhra Pradesh protesting the collusion and apathy of the BJP towards the brutal rape and murder of the eight year old Asifa in Jammu and demanding justice for the victim. Most of candle bearers were young women of different colleges and the rally was lead by the leaders of the three organizations, intellectuals, teaching faculty.

The program began with the intellectuals addressing the gathering at the city centre, Clock Tower. A retired Deputy Collector, Mr. Govindarajulu spoke about the need of social movements for the law to work effectively and called upon the

gathering to take to the streets in support of the victims in future too. Later Janasahithi, a literary forum, state leader, Mr. Surysagar and Manavtha convenor, Mr. Tarimela Amarnath Reddy, and Human Rights Forum state leader Mr. Chandrasekhar congratulated the organizers for conducting the rally and expressed their solidarity with the cause and happiness that young men and women were participating in the program in good number.

The rally began at 6 in the evening as the grave and enthusiastic slogan shouting – “hang the rapists!, “justice for Asifa” reverberated through the thorough fare. The rally reached Sapthagiri circle, where it came to an

end with the emotional and inspiring speech of the state convenor of AIMSS, Com. G. Lalitha.

In her speech, she drove home the fascistic design of the BJP-RSS combine in communalizing the Asifa incident and supporting the rape accused holding the national flags which proves that they are the real anti-nationals.

Dwelling on the root cause of such heinous crimes on women, she said that the moribund capitalist-imperialist

system incapable of solving the burning problems of the people is attacking the moral fabric of the society through internet pornography and encouraging all the rabid communal forces to halt the invincible onward march of social progress.

She urged the people to get organized and stand in support of the victims wherever such crimes take place. This type of programmes were organised throughout the country.

Series of Programmes in Assam demanding Reintroduction of Pass-Fail System from class I



Responding to the call of the AIDS O All India Committee, Assam State Committee, District Committee of the organisation organised student movement to reintroduce pass-fail from class I. AIDS O Nalbari District unit organised a students rally at Nalbari town and demonstration before the Deputy Commissioner

office on 22nd April ,2018 Where more than tow hundred students participated. AIDS O, Sunitpur District Organing Committee organised students procession at Tezpur town and students demonstration before the Deputy Commissioner office. AIDS O, Kamrup District Committee organised a students convention against No Detention Policy, Semester and CBCS at Agdola High School at Baihata Chariali which was addressed by Dr.Hemchandra Deka (Ex professor), Com. Sisir Kakati, AIDYO, Treasurer presided the meeting,as main speaker Com. Jitendra Chaliha, State President, AIDS O. Demanding introduction of pass-Fail from class student procession was held at North Lakhipur town and demonstration was organised before the Deputy Commissioner office 2nd June, 2018.

Posterong was done throughout the state with the said demand. Against atrocities on women and girl students a convention was held at Nalbari Sahity Samaj Bhavan at Nalbari was held at Nalbari on 2nd june,2018 which was addressrd by Com. Barnali Sarma, State Secretary, AIMSS and Com.Prajjwal Deb, State Secretary AIDS O.

AIDSO Felicitates the Imam of Asansol



Maulana Imdadul Rashidi, the Imam of a local Mosque of Asansol lost his 16 year old son in a communal clash. But unlike others he tried to pacify the tension. During the funeral of his beloved son, he said, “I don’t have words to express my feelings after having lost my younger son...” He further said, “But I also didn’t want

any further violence to take away anyone’s loved ones...I realized that violence was imminent, so I had to speak up.” His speech calmed down the “enraged crowd” and prevented bloodshed. Hence, a delegate team of AIDSO met him and felicitated him with memento, literatures and publications of the organisation. In return, he advised to work for the peace and communal harmony.

75 years of Sacrifice of Martyr of Kushal Kunwar Observed

AIDSO observed the 75 years of sacrifice of Shahid Kushal Kunwar in a befitting manner throughout the state of Assam. Garlanding to the Martyrs’ Column, Badge wearing programmes, Discussions, Cultureal Programmes and Cycle Rallies were organised to mark the occasion. In Guwahati, a discussion was held which was addressed by Com. Jitendra Chaliha, State President of AIDSO. Mobile Programme was organised by AIDSO Nalbari district unit from Sarthebari to Nalbari Town on 14th june. AIDSO Lakhimpur District Committee organised a Cycle rally on 15th june.

Birth Anniversary of Jyotiprasad in Assam

Birth Anniversary of great artist Jyotiprasad Agarwalla was observed throughout the state from 17 june onwards with various programmes like garlanding to the statue, Cultural Programmes, Competitions and Seminars and Workshops. In Guwahati, a day long programme was organised at the premises of the bronze statue of Jyotiprasad Agarwalla. In the evening, ‘Jyoti song’ was sung by eminent singers Mr. Pulak Benarjee and Smt. Mridula Das. The mass meeting was addressed by Sri Kanksen Deka, an Eminent journalist and Com. Chandralekha Das, State Secretary of SUCI(C) AIDSO activists played a pivotal role for the implementation of the programme.

6th Guna District Students' Conference



6th Guna District Students' Conference of AIDSO was held at Agrawal Dharmasala on 20th May 2018 against various educational problems. In this covention along with the main resolution another resolution was placed against increasing atrocities on women. After the deliberations by the delegates both the resolutions were passed unanimously.

Com. Mudit Bhatnagar, the state president of MP vehemently criticised the 'Best 5 policy' according to which a student has to pass in 5 subjects out of 6 to get passed in the examination. In this students' conference, AIDSO Genneral Secretary Com. Ashok Mishra, Guna district secretary of SUCI(C) Com. Pradeep R.B and AIDSO MP state Secretary Com. Sachin Jain addressed the gathering. In this conference SUCI(C) MP state secretary com. Pratap Samal was presnet. In the conference, a 44-membered district committee with Com. Amit Pawar as Presient, Umed Singh Gujjar, Mahendra Nayak abd Shovana Sribastav as Vice-Presidents and Narayan Singh as secreray was formed to lead the students' movement.

Students' Camp held at Nagpur



Students' Camp were organised at 3 places of Nagpur district of Maharastra,viz. Udasa, Nagpur city and Hingna. Com. Vijendra Rajput, All India Council member of AIDSO conducted the camps. These camps were held to develop creativity in the students on

the basis of higher ethics and culture. Different games, Drawing, Recitation, Crafting and Karate demonstration were done in the camp. Participants were involved in the camp and suggested to conduct such camps on every alternate sundays.

Protest Demonstration against Violation of Human Rights of Refugees by the Trump administration



The Delhi State committees of SUCI(C), AIUTUC, AIMSS, AIDSO and AIDYO held a joint demonstration on 25th June, 2018 against gross violation of Human rights of the refugees at the US-Mexico border by the Trump Administration.

The demonstrators assembled at the footpath near Parliament Street- Jantar Mantar crossing at 11 AM and proceeded towards the American Centre but were stopped by the police. The action of the police was vehemently condemned by demonstrators who were addressed by Com. Bhaskaranand of AIUTUC Com. Ritu Kaushik, of AIMSS, Com. Rahul Sarkar of AIDSO,, Com. Gireesh Sharma of AIDYO and Com. Pran Sharma, Secretary, SUCI(C), Delhi State Organising Committee addressed the gathering. Com. Manager Chaurasia of AIUTUC conducted the meeting. The speakers condemned the inhuman treatment meted out by the Trump administration to the desperate refugee families crossing the Mexico-US border and seeking asylum in the US. The forcible and inhuman separation of migrant children from parents in such

cases was the main issue of the public outcry against President Trump. The speakers lauded the stiff resistance offered by the American public to this policy of President Trump and also the criticism from the UNCHR- the UN Refugee organisation- and the Amnesty International which ultimately forced him to withdraw his orders. However, even yesterday the American President redoubled his criticism of US immigration laws and threatened sending the intruders back to places wherefrom they came, without any legal process. Com. Pran Sharma, Secretary, SUCI(C), Delhi State, stated that in the period of its acute and unending market crisis, the world capitalism-imperialism led by the US imperialists, is fast abandoning even the humanist values it once followed. This, he stated, has emerged as a global phenomenon which needs to be resisted by the working classes and progressive peoples all over the world. He stated that the world capitalist-imperialist system today is not capable of solving the problems of the society and has thus become an obstacle to the international peace and progress.

Historic Students' Movement against Fee Hike in Ravenshaw University

A historic and victorious Students' Movement on 8th May was held in Ravenshaw University, Odisha under the leadership of 'Ravenshaw Chhatra Kriyanusthan Committee' braving all odds. The indomitable will and audacity of the students compelled the authority to revoke the sine die and fulfill the legitimate demands.

When the Ravenshaw authority directed the students to vacate the hostel by 28 May 2018 for a reshuffle, opened more 10 new courses on self-financing mode with amount of course fees ranging from Rs. 30,000 to 50,000 without having required infrastructure & permanent teaching staff, scraped special instant examination system for Final Year Students and proposed to hike fees of different courses (Amount ranging from Rs.5,000 to 17,000) and Hostel Establishment fees, Maintenance charge and no meal charge etc.

The Ravenshavians rose up to protest against this arbitrary decision and 'Ravenshaw Chhatra Kriyanusthan Committee' came into being as an instrument of struggle on 3rd May. Then on 5th May a press conference was held inside the university campus and a call was given to make success the 8th May 'Gherao' of VC office.

It's noteworthy to mention that the Ravenshaw authority left no stone unturned to crush the students' movement. They used ABVP for the purpose. A group of vested interests allured by the authority had not only shun the path of

the students' movement, but also tried to create factions among the students; made an attempt to dilute the demands of the students' movement; campaigned to deceive the students & common people; and tried to sabotage the students' movement.

But the unflinching determination of Ravenshavians frustrated the evil plot of these betrayers. More than two thousand students participated in the movement of 8th May 2018. During the course of agitation instead of coming to discussion with the students, the authority resorted to deceitful campaign in the media to malign the student leaders and students' movement. Still the students waited in front of VC office for 11 hours braving scorching heat & unbearable humidity for a favourable decision. In its history, Ravenshaw witnessed a historic yet democratic & peaceful students' movement. Despite having no provocation, the Ravenshaw Authority surprisingly declared to close the University sine die. They didn't consider the situation of ongoing examinations. By that 'tughlaqi farmaan' thousands of students were thrown on the streets and forced to miserably languish in Railway Stations & Bus Stands for hours.

After closure of the university sine die, the students under the leadership of 'Ravenshaw Chhatra Kriyanusthan Committee' organised an indefinite 'Dharana' in front of the main gate of the University. When the life and career of the students was on the verge of spoil

due to the inhuman and unjust decision of the authority, those betrayers of the students' movement, instead of fighting against the undemocratic decision, blamed the agitating students to suppress the movement. They threatened to the agitators, sent vulgar comments to those girls who were supporting to this movement and accused the agitators of taking bribes. But the movement continued and civil society stood by the students. 'Ravenshaw Bikash Abhijan' - a organisation of the old students of Ravenshaw and eminent persons of the

state openly supported the students' movement and tried to organise public support. It also organised a convention on various problems of Ravenshaw. Representations were given to the Chancellor & the Governor of Odisha, Higher Education Minister and the authorities at different levels to revoke sine die and fulfill the demands. AIDS0 organised 'All Odisha Protest Day' in support of the movement. At last Ravenshaw authority revoked the decision of sine die within 4 days and assured the students to fulfill their demands.

Historic Victory of Students' Movement

Scholarship of B.Ed students raised from 15000 to 38000 and 45000

The historic victory of the student movement led by AIDS0! Under the auspices of All India Democratic Students' Organisation, a well phased movement was going on from previous 1 year against the curtailment of scholarship of B.Ed students, which was reduced from 45000 to 15000 in Jharkhand. Various kinds of agitation, demonstration, hunger strike, encirclement and locking-up of the University, demonstration in front of Governor building, encirclement of project house were organised. Protesters were detained and Lathicharge was done by the police. Alongwith the different districts of Jharkhand, all the B.Ed students of East Singhbhum district are being given the increased scholarship of 38000 and 45000. The students were very much motivated with the victory of this students movement. Com. Samar Mahato, the Jharkhand state secretary of AIDS0 congratulated all the students and appealed everyone to be united always for the rights of the students.



Students' Camp at Pratapgarh, Uttar Pradesh on 28 - 29 June 2018

21 July: Bundh Call in Karnataka Demanding Free Bus Pass



Karnataka has been badly hit by consecutive 4 years of drought. The rising prices of all commodities, demonetisation and introduction of GST have only added to people's misery. India at large has high school dropout rate, many unable to pay the minimum school fees leave education and start working as child labourers. Irony is that the bus pass fee is much more than the annual government college fees. Even to Students studying in aided schools and colleges these fees is a burden. AIDSO from past 2 years has been fighting for free bus pass to all students. The last congress government had finally announced that the government would give free bus pass to all students. But after the election the newly formed Congress-JDS government were reluctant in announcing the free bus pass. Students felt that the promise was broken. AIDSO gave the call for state wide movement. AIDSO, AIDYO & AIMSS organised protests across the

state. Initially the ABVP and SFI tried to create disturbances at few places but finally they had to give up. The huge task of building students' movement was on the shoulders of AIDSO, AIDYO & AIMSS. The three organisations single-handedly organised movements in 25 districts out of the total 30 districts in Karnataka. And protests took place in many taluqas too. Students thronged to streets wherever our organisers gave the call for protests. Government was adamant in taking the decision. Finally a Bundh call was given. Students' struggle committees were formed in Schools, colleges, hostels. Students volunteered to work to make the bundh successful. They pasted posters, collected funds, organised themselves into young battalions to forge ahead students movement. Students barring caste, religion and all kinds of division imposed by this capitalist system, worked for the Bundh. On the day of the Bundh many colleges supporting the

bundh did not run classes. And wherever the colleges were running students boycotted the classes and joined the massive protests. The press was forced to cover the news. Our leaders were invited to speak in panel discussions. There were planned actions taken by the government by sending circulars to schools and colleges to run classes and deploying heavy police to foil the movement, but students failed all their attempts and joined the bundh which was historic in true sense. The student community of Karnataka had sent to the government a strong message that the students are not afraid and are well organised to conduct the struggle till the end. Simultaneously AIDS0, AIDYO & AIMSS leaders met in delegation the CM of Karnataka, Former CM Sri Siddaramaiah, State transport minister and other MLAs. The second round of

higher phase of movement was hugely successful. Bowing to movements' pressure the government was forced to announce free bus pass to all students studying in Government schools and colleges. Delegation of leaders of all three organisations again met the CM and conveyed him that there are poor students in need of free bus pass in aided and private schools and colleges. The CM has considered our demand. The movement is still on. Students are forming struggle committees and are strengthening the organisation. AIDS0, AIDYO & AIMSS being amidst the students are constantly guiding and inspiring the students. All three organisations express revolutionary greetings to the whole student community of Karnataka for waging such an exemplary struggle and appeal to be vigilant till the demands are met.

Summer Camp held in Uttarakhand



To promote creativity among the children, a 4-day long Summer Camp was organised at Srinagar-Garhwal of Uttarakhand by AIDS0 in the memory of eminent artist B Mohan Negi. In this camp Mr. Ganesh Kukhshal Gani, the editor of 'Dhhad', an well known magazine of the State, Mr. Jayakrushna Penuli, an eminent artist and poet, Mr. P.B Doval & Rajiv Bisoi, the Mass leader of Uttarakhand and Com. Mukesh

Semwal, one of the Vice-Presidents of AIDS0 were present in the camp and encouraged the children.

‘Secretariat March’ against Kerala Professional Colleges Bill 2018

On April 7th, AIDS0 and AIDYO jointly organised Secretariat March demanding to repeal of the illegally legislated Bill favouring the self financing colleges, the result of a collusion between the Government and the opposition.

The Kerala Legislative Assembly on 4th April 2018, unanimously passed a Bill regularising the admission of 180 students to Karuna and Kannur self-financing private medical colleges in 2016-17. Health Minister K.K.Shylaja, representing the whole assembly, said that the Kerala Professional Colleges (Regularisation of Admission in Medical Colleges) Bill 2018 was one-off bipartisan legislation to save the future of NEET qualified students. But the J.M.James Admission Supervisory Committee (ASC) and subsequently the Supreme Court have cancelled the admission to both these colleges for violating the ASC's order on inviting online applications. Both the colleges have been asked to call only online applications, the last date for which should be 2016 September 19. Only candidates admitted in such a manner would be approved by ASC and recommended for registration by Kerala Health University (KUHS). The ASC has directed all applicants who have applied to these colleges other than through online applications to submit online application again and obtain admission. While monitoring the website of Karuna Medical College, the ASC found that the submission of online application was closed on 2016 Septem-

ber 6. In the case of Kannur Medical College, the ASC noted that the college website did not contain an appropriate link for applicants to apply for the MBBS course. Both these colleges were bound to obey ASC and the powers of the committee in implementing merit-based and transparent admission sustaining academic excellence. So ASC cancelled all admission and asked to Entrance Commissioner to admit students to both these colleges. Though the managements filed case against the order of ASC, both HC and SC rejected managements' argument. On 2017 October, Government passed an ordinance to legalise admission against the verdicts. Though B.Sreenivasan Committee, entrusted to study on the admission procedures, found the managements have received huge amounts- triple amount of normal fee- for each admission, the government went forward with the ordinance and presented a bill in cabinet on last January. Finally, they have legislated the bill with the support of opposition too.

M.Shajarkhan, State Secretary of All India Save Education Committee inaugurated the march. Com.Binu Baby, State President of AIDS0 presided over the protest meeting in front of the secretariat. Comrades P.K.Prabhash (Secretary, AIDS0 Kerala State Committee), N.K.Biju (President, AIDYO Kerala State Committee), E.V.Prakash (Secretary, AIDYO), M.K.Shahasad addressed the meeting. The march was led by comrades A.Shyju, Akil Murali, Govind Sasi and so on.

An Important Social Task: Save Children



Our present day society is experiencing deep crisis of ethics, morality, human values. Sometimes, the minors are being victims of it. Sometimes, their childhood is robbed. We are observing another phenomenon also. The children are getting affected in the polluted social environment where they are 'learning' to lie, to envy, to hate, to become isolated from the society. They are also peeping in the obscene files of the cyber media. These are creating tremendous hindrance in their development.

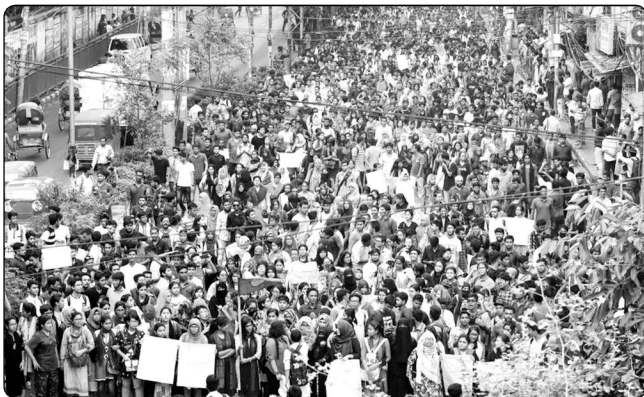
To save our juniors from this attack, Comrade Provash Ghosh, the General Secretary of Socialist Unity Centre of India (Communist) and former Advisor of the AIDSO appealed us to initiate sports or cultural activities involving the children and the teenagers. The AIDSO activists have anticipated this guideline

and formed many socio-cultural and sports organisations throughout the country. In Kolkata, our AIDSO activists have developed a number of such forums. One such forum is Central Calcutta Gostha Pal Memorial Sporting Club which started at Subodh Mullick Square near our Central Office. Initially in 2015, some of our comrades organized this on every Sunday. Now, about 80/90 young boys under 16/17 years age group are coming on every Thursday, Saturday and Sunday at this ground and playing for two hours. They get training there and practice under the coaching of senior players. Gostha Pal Championship is organized every year and an 'Under-12 Year Training Camp' was also held. Libraries, Science Clubs, Study Circles, Free-Coaching Centres, etc. are also built up in hundreds.



International Students' Movement

AIDSO Expresses its Solidarity to the Struggling Student Community of Bangladesh



Students Pour Into Dhaka's Streets to Demand Safer Roads

A road accident which claimed lives of two bright students of Bangladesh has triggered spontaneous student movement in the country that braved police atrocities and deadly attack of the hooligans of the ruling party. It is supported by the guardians and the common people of Bangladesh. Nothing could stop it. AIDSO, the revolutionary students' organisation of

India, on behalf of the student community and people of India expressing solidarity and bidding revolutionary greetings to the struggling student community of neighboring Bangladesh.

Today, not only in the countries like Bangladesh or India, but throughout the world the ruling capitalist-imperialist class is demolishing the democratic rights of people. The right to protest, right to speak, and right of living are being trampled underfoot. But there is a silver-line of hope amidst darkness too. People are unhesitatingly voicing their grievances against the authority everywhere. The movement of the thousands of young bright school students of Bangladesh has showed it again.

As an anti-capitalist-imperialist student organization of India, the AIDSO is drawing important lessons from this historic movement and hopes to strengthen the ongoing movement in our country taking deep inspiration from it. As a fraternal organisation we have taken the initiative to create public opinion in our country and also at international level in favor of your movement and against the state-sponsored ruthless attack on it. The anti-imperialist, democratic and well minded people of our country are always with you.

We, again, congratulate the SSF (Socialist Students' Front) of Bangladesh as a leading organization of this movement and convey revolutionary greetings to the courageous, struggling student friends of Bangladesh.



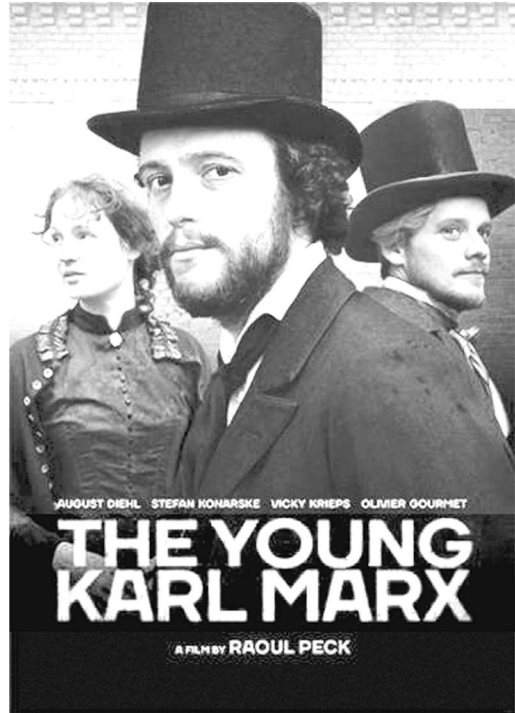
Film Review

The Young Karl Marx

Director Raoul Peck's latest film, "The Young Karl Marx," portrays Karl Marx, the philosopher, writer and revolutionary. This dramatic narrative sympathetically depicts the early life of the man inspired by the struggle of the workers and exploited masses against the crushing forces of the old monarchies as well as the capitalist class, which emerged first in England with the Industrial Revolution.

The fire in Marx's pen came from a burning desire to change the world, to defeat a "system that naturally produces poverty" (to quote the film character's speech to a gathering of craft workers in Paris) and build a new world.

Born in the German city of Trier on May 5, 1818, Karl Marx was the revolutionary thinker and activist who championed the cause of the working class, the proletariat, against the capitalist class — the bourgeoisie — that oppresses them. He co-authored "The Communist Manifesto" (1848) with fellow German revolutionary Friedrich Engels and wrote his colossal study "Capital" (unfinished by the time of his death on March 4, 1883), forever changing the world with his analysis and call to arms in the struggle between these classes. Since Marx's death, the capitalists have tried to keep his message buried with



him. "The Young Karl Marx" shows why their efforts to suppress Marx have failed.

The film follows Marx through the years 1843-48, a five-year period when a number of events helped shape him as a revolutionary and informed the nature of his writings. From Prussian police shutting down the office of the newspaper edited by Karl Marx (Rheinische Zeitung) to his exile in Paris, from his meetings with fellow revolutionaries

(most notably friend and future collaborator Engels), and his early studies of economics to the founding of The Communist League in London (formerly The League of the Just), the film shows audiences the formative years of Marx's theory and actions in the struggle for international revolution at a time when revolutionary fervor was sweeping Europe.

Showing the personal and financial struggles of Marx, his relationship with family and friends, "The Young Karl Marx" paints the picture of an honorable human being who dedicated his life to the proletariat, advancing scientific socialism. In a moment of epiphany dramatized in the film, Marx draws the following conclusion on his role: "Until now, philosophers have simply interpreted the world. Yet it must be transformed."

The cast of "The Young Karl Marx" features August Diehl (Karl Marx), Stefan Konarske (Friedrich Engels) and Vicky Krieps (Jenny Marx, Marx's spouse and comrade), all of whom deliver powerful performances. Each actor convincingly demonstrates the outrage and hope of the characters they portray: the outrage against the injustices perpetrated against humanity in the interests of capital and the hope that humanity will unite to overthrow the system perpetuating the injustice.

For example, Jenny says to Engels, "Happiness requires rebellion. Rebellion against the establishment, the old world. That's what I believe. And I hope to see the world crack soon." There is fiery conviction in the delivery of this line (as with the rest of the dialogue),

which can be read in her facial expression and tone of voice. To make such performances convincing, audiences are offered a glimpse into the world witnessed by the characters, one of contrast between the rich and the impoverished.

Filmgoers get to see the brutal treatment of workers in textile mills, the squalid living conditions they are forced to endure and horrors such as child labor. While many toil in the hell of poverty (their labor produces wealth), a select few live idly in the lap of luxury (although they produce no wealth themselves). The film captures the environment which motivates the real-life Karl, Jenny and Friedrich.

The film concludes in 1848 with Marx and Engels writing and publishing "The Communist Manifesto," which has since become the most influential document in world history, with its thundering proclamations and sobering insight. Passages from "The Manifesto" are narrated over images of workers who would gain from the goals put forward by Marx and Engels, including: "The history of hitherto existing societies is the history of class struggles. Society is splitting into two great hostile camps, into two great classes that confront each other — Bourgeoisie and Proletariat."

As Marx says to craft workers early in the film: "Nothing lasts. All social relations — slavery, serfdom, salaried work — are historical and transient. The truth is, current conditions must change."

"The Young Karl Marx" ("Le Jeune Karl Marx" in the original French) is a European co-production produced by

Peck's company, Velvet Film. Born in Haiti, Peck, who also co-scripted the screenplay with Pascal Bonitzer, has produced a lengthy filmography of works with political significance. This list includes the acclaimed documentary on African-American writer James Baldwin titled “I Am Not Your Negro” (2016) and the dramatic narrative “Lumumba” (2000), based on the life of Congolese independence leader Patrice Lumumba.

Peck described his inspiration for bringing this important period of Marx's life to the screen in a press release from the film's distributor, The Orchard: “A few years back, while the world was going through yet another financial crisis, I felt the need to go back to the basics: The analysis of the violent

capitalist society we are still embedded in, through these three young Europeans of wealthy families (Karl, Friedrich and Jenny) who decided to change this utterly unequal world. And they eventually did; though not the way they imagined it.”

To condense this intense period of Marx's life in a roughly two-hour film is a daunting task, especially when trying to convey the simple yet complex ideas of Marx and his comrades. However, Peck and the crew behind this effort successfully achieve this goal. “The Young Karl Marx” is a stunning cinematic offering whose time has come. As class struggle continues to escalate across the globe, the message of Marx is as timely as ever: “Workers of the world, unite!”

Source: Workers World, Vol. 60, No. 15, April 12, 2018, p.8



HOOL Diwas Observed in Jharkhand



AIDSO Jharkhand State Committee organised different programmes on the occasion of the 'Hool Diwas'. In Ghatsila, a rally was organised under the leadership of Com. Asharani Pal, President, AIDSO, Jharkhand State Committee with the portraits and quotations of Sidhu- Kanhu. The rally

was started from Ghatsila College and marched through the streets to reach at Ghatsila Railway Station. A mass meeting was held in front of the Ghatsila Railway Station. Likewise street corner meetings were organised at Ranchi, Bokaro, Jamshedpur, Adityapur and Hazaribag districts.



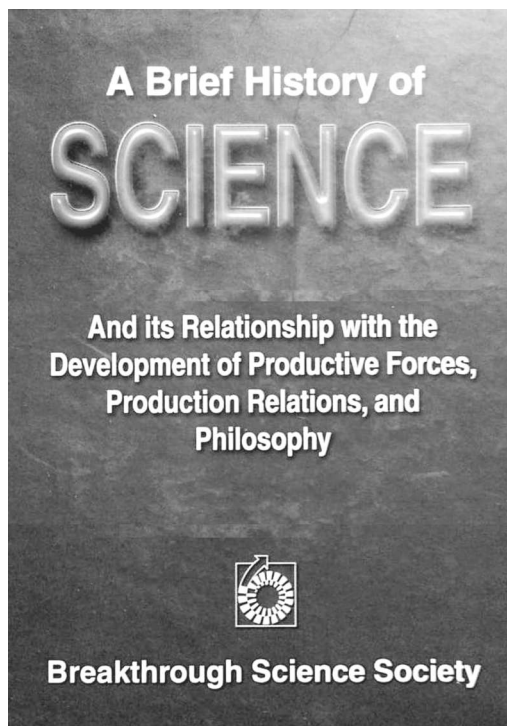
Book Review

A Brief History of Science*

Recently a book named “*A Brief History of Science*” was published by the well-known science organization 'Breakthrough Science Society', which is committed to popularize science and develop scientific temper among the people. This book is written by a reputed 'Bhatnagar' awarded scientist and Professor of IISER, Kolkata Dr. Soumitro Banerjee. It contains 17 chapters in which Chapter-17 is specific for conclusion part. In almost all the chapters, the author lucidly discussed the social progress of science.

We are now living in an advanced civilization. Along with the development of science, society has reached the present stage and its continuous development is going on. So, social progress has an intimate relationship with science. There is also the history of the development of human civilization as well as the history of science.

In the first chapter, it has explained that with the invention of agriculture, the first major scientific invention, how all the great changes in the structure of the society have occurred. It has also explained correctly how the discovery and the resulting change in the society fuelled further development in science and technology. The author has tried to draw our attention that in the primitive



stage of human knowledge, though they did not have the right process to answer many questions, they developed '*speculative*' thinking but the ideas of that time were basically materialistic.

In the second chapter, it deals with the upsurge of Greek intellect. The Greek period was divided into three phases: the Ionian phase, the Athenian phase and the Hellenistic phase. Every phase has specific social factors and

contribution to science. The important role of the eminent philosophers from Thales to Ptolemy is well mentioned in every part. This book mentions, "But during the Athenian phase, division in the society was more entrenched, the separation between the doer and the thinker more complete, and the thinkers had a very little link with the material world."

In the third chapter i.e. in 'The Dark Age' we have seen with the advent of feudalism and the Church-Monarchy combined created a cultural atmosphere in which how science died a silent death. It has also stated, "It was a period of complete dominance of idealism and subjective thought, mixed with mysticism, obscurantism and religious bigotry."

In Chapter-IV, it has been discussed about the significant cultivation of science in ancient India. The author correctly pointed out that this development was done mainly from the 6th century BC to about 10th century AD and it was not the Vedic period which is incorrectly interpreted in different places.

Chapter five and six clearly mention the social background of Renaissance and the development of the scientific method. It has also discussed the role of different scientists like Copernicus, Bruno, Galileo, Kepler, Bacon, Descartes and others in the development of scientific method.

Seventh and eighth chapters deal with the emergence of Newton, Newtonian mechanics and mechanical materialism in which was an intellectual and

philosophical movement that dominated the world of ideas in Europe during the 18th century. Just after this in Chapter IX we have seen the developments of modern chemistry and the role of Lavoisier, Dalton, Mendeleev and others.

In Chapter X the author nicely deals with the ideas of causality and determinism which are the fundamentals of modern science. Chapter XI is on the revolution in biology, particularly on evolution based on Darwin's theory.

Chapter XII deals with the shortcomings of mechanical materialism and the birth of scientific materialism originated with the great Karl Marx.

The Thirteenth chapter is on the impact of positivism on the development science. The Fourteenth chapter is on the development of quantum mechanics and its implications. Chapter fifteen deals with modern evolutionary concept i.e. on genetics.

Chapter sixteen deals with the rebirth of science in India. Here the author elaborately discussed the emergence of the renaissance in our country in different fields like literature, art, science, philosophy etc. It was led by Raja Ram Mohan Roy who engaged himself for making modern scientific education system. After that Iswar Chandra Vidyasagar played an important role. He was the first true representative of secular humanism on Indian soil. He was also the first man in our country who said in a shining voice that "the *Vedanta* and *Sankhya* are the false system of philosophy is no more a matter of dispute." It has also shown that

during the pre-independence era with the help of a group of reputed scientists like Jagadish Chandra Bose, Acharya Prafulla Chandra Ray, C V Raman, Meghnad Saha, Satyendra Nath Bose, S Ramanujan etc. India reached the peak of scientific development.

In the concluding part, it says, “This book was written with a very concrete objective: to show how the development of science is linked with the social and economic status of the time.” It also states, “It was also our objective to show

how the progress of science is inextricably linked with the progress of philosophy.”

So it is clear that the interested people those who have the scientific bent of mind and want to cultivate the science in the true sense, must understand the history of science, and the linkage of science with the social progress and with philosophy. For this, all of them must go through this book. We strongly recommend this book to all libraries. ★

*Published by Breakthrough Science Society,
8A Creek Lane, Kolkata- 14, West Bengal, India, Pages: 304, Price: Rs.250

AIDSO Demanded One-Third of the Bus-Fare for the Students in Bengal

Recently, the West Bengal State Government has hiked the bus-fare in the plea of petro-price rise. The price of petro-product is high due to the imposition of high tax by both the Central and the State Governments and making this hike an excuse, the TMC Government has raised bus-fare in the state without reviewing the actual economic status (on the basis of income/expenditure) of the bus-owners. Bus is the most important medium of transport both in the urban and rural areas of the state. The students have to use it regularly. But if the students have to pay huge amount of fare for reaching their institutions, it becomes quite impossible for them. So, the AIDSO built up students' movement in 1980s in the demand of concession in bus-fare for the students. The movement became victorious and the students used to get concession. But gradually the bus-owners deprived the students of this

right in the next decades. This year the Paschim Medinipur District Committee of AIDSO initiated movement against curbing this right of the students. The common students whole-heartedly supported this demand and joined the movement. As a result, the District RTO summoned a meeting of the bus-owners and announced half bus fare for the students irrespective of holidays. The news of this victorious movement spread throughout the state and different district committees of AIDSO built up movement. On behalf of the AIDSO West Bengal State Committee, a memorandum has been submitted to the Office of the State Transport Minister which demanded one-third of the bus fare for the students for all days. The State Committee has appealed the students to form 'Students-Passengers Joint Struggle Committee' to build up protracted movement.

Red Salute Comrade Pranati Bhattacharya



Comrade Pranati Bhattacharya, a lifelong revolutionary, Central Committee member of the genuine Communist Party of our Country, SUCI(C), ceased to work for revolution and people's emancipation on the basis of Marxism-Leninism-Shibdas Ghosh thoughts on 23rd of May'18 at 9.50 A.M. as she breathed her last, after a long suffering from cancer. Her untimely demise deeply shocked all comrades-in-arms and a profound spontaneous grief overwhelmed every common people who knew her. The rarest personality with her relentless struggle to be a good Communist has been a profound source of inspiration to our organisation AIDS0. Always she could find herself lifeful in imbibing students and youths to be a part of the progressive social move-

ment and to achieve higher tune of culture. As Comrade Bhattacharya commenced her revolutionary life through AIDS0, after even becoming a mass leader of oppressed people of Purulia and Bankura districts of West Bengal, she had always been concerned of our organisation, despite various types of responsibilities she shouldered. At her demise, being a part of the Indian revolutionary movement, the revolutionary student movement of our country is to face a great loss.

Comrade Pranati Bhattacharya was nothing more than a soft-hearted girl with a humanist mind before her seventeen. Nothing extraordinary happened to her before that very time, but an incident changed her life abruptly. At this early stage, she had an opportunity to meet with Comrade Prithish Chanda, comrade-in-arms and a true follower of Comrade Shibdas Ghosh and a member of the first central committee of SUCI(C), which left an everlasting impact on her. She was introduced to the noblest

idea of this era, 'Marxism-Leninism-Shibdas Ghosh Thought' by him. It had been the unique architect of comrade Pranati Bhattacharya, an important leader of the proletarian movement of our country having a lofty proletarian culture.

Comrade Bhattacharya was born in a comparatively advanced cultured family in an immensely unprivileged area of Purulia District of West Bengal. This district was in one hand miserably backward in economic aspect, and intensively influenced by feudal culture on the other hand. Being a woman of a Brahmin family in a very conservative area, it was a difficult struggle to come out of the family and organise people politically. In that very situation, she jumped into people's movements of this area. She got admission in a college of Murshidabad district and took an active part in AIDSO activities there. After two years, in 1970 she came back to her home district and got admission in Raghunathpur Degree College. Due to her exemplary struggle, she had been elected as a 'Class Representative', became a portfolio-holder and emerged as a student leader of this important college. Her advanced revolutionary spirit could not restrain her only within the campus politics. Besides shouldering the responsibility of the student union, she started building up student organisation throughout the district and became a district committee member of AIDSO. Always she had been eager to do for the society much more than what she was assigned to. Out of her natural spirit she used to go the poverty-stricken

areas and mix with the poor people of that area, inspired them to be united against injustice. At that time a militant peasant movement led by AIKKMS was going on in Kashipur area. As she was emotionally attached to the life of the peasants and agricultural labourers of her native place, she could not help but get involved with this movement emotionally. Her love for the oppressed people made her very beloved leader of theirs. She was named after 'Chhordi' (youngest among elder sisters) by the people out of their emotion. In consequence of this, Comrade Bhattacharya leaving her higher education engrossed herself fully in the movement of the peasants and agricultural labourers in Kashipur area and gradually became a district committee member of peasants' and agricultural labourers' revolutionary organisation - AIKKMS in 1978. The militant peasant movement of that area inspired and educated her a lot. Afterwards, under the leadership of Comrade Bhattacharya, countless mass movements and class struggle were conducted. She became the unanimous leader of anti-drought movement, movements against violence on women, anti-liquor movement, a movement against bus fare hike and hundreds of movements against various local problems. Due to her bold courageous and uncompromising leadership over the movements, the administration couldn't break the people's unity. Naturally, her name was enlisted in the bad book of the administration. She had to face police atrocities several times and was kept behind the bars.

Comrade Pranati Bhattacharya was a true admirer of socialist revolution as she realized that it is the only way of the emancipation of the oppressed humanity. So, to be a worthy revolutionary, she had always been merciless towards herself. What practical activity she considered not to be helpful to revolution, she hardly used to reiterate that. The great leader of proletariat Comrade Shibdas Ghosh had a deep regard and expectation from the women in general and the lady comrades in particular that they will not develop themselves as merely a woman of traditional values but as a complete human being. As Marxism brought a completely different world outlook, they were the communists who were to materialise the theories in every aspect of their life to prove that Marxism is not a utopia but a unique philosophy of life, a guide to action. This scientific philosophy which is not a dogma, demands that a communist should always be introspective about, 'what I am today and what I should be tomorrow'. In this context, Comrade Pranati Bhattacharya was an exemplary character. The difficult inner struggle made her very easy, simple, cordial and sensible. She could easily go among every stratum of people irrespective of their age, community, economic status and political belief. Anyone who had an opportunity to meet her once felt a deep attraction. She was so beloved, motherly, friendly and also respected to the juniors that she became Pisi (paternal aunt) and didi (elder sister) of thousands of common people of Purulia and Bankura. In a habituated, informal

manner she had always been attached to this vast number of people irrespective of their political belonging who used to come to her with their various types of problems including family matters. In this way unknowingly she became a powerful mass leader besides a party leader. In spite of her higher position within the party, she was very simple, easily approachable, modest and respectful to others and people loved and respected her deeply. She herself was a living carrier of revolutionary politics. Coming into an attachment with her, the oppressed people could get into the touch of the noble revolutionary ideology.

Comrade Shibdas Ghosh, one of the foremost Marxist thinker of this era, founder General Secretary of SUCI(C) repeatedly urged upon the people of our country who felt attracted to the idea of communism that if to learn Marxism-Leninism, learn from them who are practicing it not only in the socio-economic or political field of our society but also in every aspects of life including personal life. He said " Do not learn Marxism-Leninism from those who are still victim to the vile bourgeois culture in their conduct, taste, habits and behaviour in their personal life, because what they teach in the name of Marxism Leninism is bound to be erroneous". Comrade Shibdas Ghosh explained that Marxism is not merely an idea of socio-economical; rather it is a philosophy of life. So he very profoundly professed that without attaining the necessary proletarian cultural standard one cannot acquire the ability to correctly evaluate a

theory of revolution. This very education deeply moulded Comrade Pranati Bhattacharya. The high standard of proletarian culture found expression within her. She could attain an impersonal lifestyle in many respects. She never expressed any personal grievance against anybody. Whenever she criticised somebody, it was always from a noble social outlook and purpose. Therefore nobody got any injury from her criticism; it was always generated by deep love and affection. Always she criticised in such a delicate manner, the criticism very often regenerated more love and affection. She was very straight and simple about criticism to others and she invited others to criticize her in the same manner. She was always ready to accept this unhesitatingly wherever it comes from. Whether it was from seniors or juniors if she was criticised, she used to become very happy and tried her best to be rectified. Sometimes she faced wrong criticism in a harsh manner but she never got any personal injury. Naturally, it was never seen that she defended herself or reacted out of personal injury or maintained a distance with the person who criticised her wrongly.

Comrade Shibdas Ghosh emphasized on social aspect and role of every relationship. As an individual can contribute to the society, a personal relationship should have a role in this context. The beauty of each and every

personal relationship is the creations of social necessity; in other words, it is impossible to maintain this beauty of relationships without any contribution to the society. So, the personal relationships driven by a social sense of responsibility and the then progressive social ethics played a significant role in social progress in every era. Therefore these very types of relationships are always honoured and dignified in the history of social progress. Comrade Pranati Bhattacharya could maintain this very standard in her family life. There was nothing personal in her life, even any personal affection. She was highly affectionate but not for personal satisfaction. So she could play the more important role than a biological mother of her son and became an ethical mother of hundreds. It was difficult for someone to recognise her son by only judging her behaviour. The Lofty idea of ethical motherhood, professed by Comrade Shibdas Ghosh found its concrete expression in her.

We, the students and youths of our country who are dreaming of a society, free from all types of discriminations, dreaming of the revolution must study the life struggle of Comrade Pranati Bhattacharya to gather revolutionary lessons from an applied field of Marxism- Leninism- Shibdas Ghosh thought in a very lively manner as her life was a beautiful application of the great revolutionary idea.

LONG LIVE COMRADE PRANATI BHATTACHARYA
LONG LIVE ANTI-CAPITALIST SOCIALIST REVOLUTION
LONG LIVE MARXISM- LENINISM- SHIBDAS GHOSH THOUGHT

Comrade Shraboni Kundu Passed away



Comrade Shraboni Kundu, a former member of All India Council of AIDS and Kolkata district committee member of SUCI(C) breathed her last on 28th March 2018 at Calcutta Heart Clinic and Hospital only at the age of 51 years. She has been conducting a remarkable and brave struggle amidst the acute pain of cancer for the last five years.

She was born and brought up in a party centre at Durgapur of Burdwan District in West Bengal. Comrade Shraboni Kundu was deeply impressed by the revolutionary ideology of Marxism-Leninism-Shibdas Ghosh Thought. Her revolutionary life started with KOMSOMOL, the young communist

wing of SUCI(C) in her childhood. She started to organise the memorial days of great personalities to inculcate their life and struggle and many other programmes involving the children of Durgapur industrial area in her school life. She took a leading role in her locality in the mass movements against the abolition of English language and pass-fail system at primary level at her age of only 12 years. In 1982, CISF lathi-charged on the student movement at Durgapur and she was injured. That movement became victorious and the authorities of all the schools run by Durgapur Steel Plant (DSP) was compelled to continue to teach English from Class-I. In 1983, in the movement against bus fare hike, she faced bravely the attack of police and cadre of the then ruling CPI(M). In spite of being a meritorious student, a mere degree or bright career could not allure her.

Comrade Shraboni Kundu was elected as General Secretary of Jogamaya Devi College Students' Union led by the AIDS in the year 1987. When SFI unleashed an attack on the students to capture the Students' Union of the college, Comrade Shraboni Kundu with other AIDS leaders and activists resisted courageously and got injured several times. Comrade Kundu was also instrumental in developing

AIDSO Union in Serampore Girls' College and other institutions in Hooghly district. She had also played a leading role in the science movement and mass movements. She courageously faced the terror of police and CPI(M) goons in many mass movements including the movement against bus fare hike in 1990. Due to her valiant struggle, she commanded a responsible position in AIDSO.

She had an ability to mingle with the common people very easily. Her sympathetic character attracted her colleagues and particularly the juniors. In her centre, she was an ever-vigilant host. She was a very tender-hearted friend to the staff, doctors and nurses of the hospital she had to be admitted repeatedly. She was a loving character with an ungrudging smiling face yet purposive

with consciousness to propagate party thoughts and uphold its leadership.

Comrade Shraboni Kundu has an expression of bold but sweet personality. Her sweet character touched everybody. Her loyalty to the party was unquestionable but she never hesitated to debate with even higher leadership on the points of differences maintaining the revolutionary spirit and code of conduct. She used to study Marxism-Leninism-Shibdas Ghosh Thought deeply. She had an intent desire in various subjects like science, philosophy, politics, economy, literature, cinema etc. She was inducted in the writing panel of the Ganadabi, the organ of SUCI(C), West Bengal State Committee for her writing skills. At her demise, the party and the revolutionary mass movement lost a highly potential revolutionary cadre.

Red Salute Comrade Shraboni Kundu



Chhatra Dharana
by AIDSO on 19
May 2018 at
Bhagalpur, Bihar
against
Irregularities in
result, Teaching
staff shortage, Fee
Hike, CBCS etc

Oath of An AIDSO Member

Becoming a member of All India Democratic Students' Organisation (AIDSO), I know that this is the only students' organisation of our country, which is fighting for the introduction of Scientific, Secular and Democratic Education. This being the dream of great pioneers of renaissance like Raja Rammohan Roy, Iswarchandra Vidyasagar, Jyotirao Phule and others, I do feel that we are duty bound to achieve it.

From the core of my heart, I like to pronounce that I shall try to mould my life in tune with the life and struggle of the great renaissance personalities of our country and abroad and revered freedom fighters, martyrs and revolutionaries like Shaheed Bhagat Singh, Netaji Subhas Chandra Bose, Surya Sen, Chandrashekar Azad, Asfaqulla Khan, Preetilata Waddadar and others.

I shall respect my teachers, parents, guardians and elderly people for their values and extend my boundless love for my friends and the younger generation. As a member of AIDSO, to us object of education will not be mere earning of degrees, career or money but to become a man in its truest sense.

As a student, I shall sincerely strive to cultivate knowledge, the greatest treasure of our human society. Empowered with this, I will contribute to the real development of my countrymen, particularly the poor and commoners.

I know that, the AIDSO, since its inception is relentlessly engaged in compelling the government to shoulder the entire financial responsibility. So, I shall involve myself and my friends in all the struggles initiated by this Organisation. I shall stand firmly by the poor and downtrodden people, particularly the students coming from this background.

I shall involve myself in all possible ways to save the education, knowledge, culture and humanity from all sorts of attack. I shall fight against any type of superstition, religious bigotry and fanaticism.

I shall thrive to maintain the unity of the students irrespective of their caste, religion, province or sect. I shall be involved in socio-cultural activities like science, literature, drama, music etc. complimentary to build up character, culture and intellect. I shall be involved in welfare works and render all possible help to my beloved countrymen during natural disasters and calamities.

I shall raise voice with all my emotion against any type of injustice on humanity, atrocities on women and spread of liquor and obscenity.

So, I feel it's an honour to be a member of AIDSO which is committed to these ideals. ★



Inauguration of Central Calcutta
Gostha Pal Memorial Sporting Club



Protest against HECI Bill in Kerala



Demonstration by AIDS0 at Bhopal on 6 July 2018
against Fee hike Board of Secondary Education, Madhya Pradesh



Rally at Jallianwala Bagh, Punjab
on 13 April 2018



Deputation in Tripura Demanding
admission of all students into colleges



Movement on 21 July 2018 in Karnataka demanding Free Bus Pass



Demonstration against Atrocities on Women at Tezpur, Assam



Demonstration at New Delhi against CBSE Question Paper Leak



Demonstration by AIDSO before Jharkhand State Assembly, Ranchi on 20 July 2018 against Various Educational Problems