

A G P Government adopts unjust language policy

The new circular issued by the AGP Government of Assam through the Board of Secondary Education of the state enforces Assamese language to be compulsorily taught in all non-Assamese schools at the secondary level. Quite naturally, the measure has already taken the shape of a strong movement and a demand to withdraw this unjust circular is being passionately voiced by the linguistic minorities. The AGP Government, on the other side, has taken to the course of repression to stifle this voice. On the 5th April last, the police fired indiscriminately on peaceful pickets at the Silchar railway station with the result that a large number of demonstrators had to be admitted to the hospital with grievous injuries. Against this barbarous police repression let loose by the AGP Government, the people in several parts of the state have burst into vigorous protest. Movement continues through mass civil disobedience and other forms, and waves of these are spreading into the Brahmaputra valley even. The present situation exposes the parochial character of the AGP Government which professes democracy and communal harmony but in reality is continuing the same practice of oppression of the minorities as did the previous Congress Governments. The situation also underlines the fact that even savage repression by a Government is unequal to people's united will to resist an unjust measure.

Assam, it should be kept in mind, is populated by different linguistic communities. Any policy in regard to language which is a very sensitive issue should be framed keeping in view the necessities of equal development of all languages in a state as also the question of universal education and, above all, the unity and solidarity of the people. As in the other states, in Assam, too, the ruling parties have always pursued an unjust and undemocratic language policy that brought in its wake acrimony and hatred among the linguistic communities, giving birth to parochialism and obstructing the natural development of the various languages. All these did immense harm to the people's cause, their unity in particular. And the parochial language policy of the ruling parties in Assam has not only driven the Assamese speaking people into fanaticism, making them tools in the hands of reactionaries, it has actually acted as a serious obstacle in the way of natural and unhindered development of the Assamese language itself. Because, association and intermixing among different linguistic communities is one of the basic conditions of development of language. Where a language policy disrupts the unity among the linguistic communities

living side by side, it undermines the development of the language of both the majority community and the minority communities. Paradoxically, the AGP came to the governmental power professing as if they were the champion of the cause of the oppressed.

It is important to bear that no well-meaning and democratic-minded people can be opposed to or be prejudiced against any particular language. Everybody loves his mother tongue and has special sentiments for it. But the true understanding of the law of development of language makes one aware that no language is inimical to any other language. All languages may flourish side by side through mutual association and intermixing. Examining the language policy of the AGP Government in this light one realises that its root lies in the three-language formula of the Central Congress Government adopted under the stewardship of Jawaharlal Nehru. Analysing the class motive behind this three-language formula (that is, compulsory learning of Hindi, mother tongue and English or some other modern Indian language) on numerous previous occasions, we have shown that the bourgeoisie of the dominant nationality of this country, in its bid to perpetuate its hegemony

over the dominated nationalities, sought to use the language issue as one of the weapons in its armoury and with that ulterior motive the ruling class introduced the three-language formula in order to impose Hindi on the non-Hindi speaking linguistic communities. In this game, this bourgeoisie wanted to exploit the natural sentiments of the Hindi speaking people for their mother tongue and to fan up linguistic chauvinism to disrupt the unity of the common people of all the linguistic communities. It wanted to hide from the people the fact that this language policy was destined not only to obstruct the development of non-Hindi languages it would also hinder the growth of Hindi and harm the cause of the Hindi speaking people as well. The subsequent history of how a powerful movement grew up in different parts of the country, particularly in the South, forcing the Government to desist from making Hindi the only official language at the Centre and from enforcing compulsory learning of Hindi on the non-Hindi speaking people is known to all. But, nurtured by the class motive of the bourgeoisie of the linguistic majority in every state, this three-language formula remained in the hands of the ruling parties a potentially handy tool to oppress the linguistic minorities and drive a wedge into the unity of the common people. While the AGP Government's language policy provides one instance for this, the policy of the previous Congress (I) Government and of the present Janata Government in Karnataka (on the recommendation of the Gokak Panel) is another instance. Motivatedly, linguistic sentiments and chauvinism are being raked up, reactionary forces and the vested interest are being allowed the opportunity to fish in the troubled waters, while on the other hand, the innocent common people have to shed blood to satiate the power greedy unscrupulous political past masters.

A dispassionate and objective analysis of the

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Pakistan in ferment

People rally for restoration of democratic rights

To the people of Pakistan in their struggle against the ruthless, corrupt military regime of General Zia and his clique, Miss Benazir Bhutto has become a symbol of hope. This can be gleaned from their overwhelming ovation and jubilation at her return from self exile in London. People rushed to her countless public rallies from Rawalpindi to Multan and Sargodha to Lahore and North Western Frontier Province, in lakhs, breaking all previous records. And in a place like Lahore more than two million people are reported to have gathered for Benazir Bhutto. In the given situation Benazir Bhutto has become the rallying point for people's just and legitimate struggle against oppressive, military dictatorship while at the same time that she is even deriving support of a large section of the ruling class and even a section of the military is testified by the removal of the elected speaker of the National Assembly and other developments.

MOVEMENT FOR RESTORATION OF DEMOCRACY

It was through the united efforts of different opposition parties, including Benazir Bhutto's party, the PPP — (Pakistan People's Party) to organise the resistance of the people against the oppressive regime of General Zia, several years ago, that the struggle of the people was initiated, and attempts were made to channelise people's seething discontent at the complete negation of civil liberties, freedom of expression and total banishment of any vestige even of democratic norms and values in socio-political life along with the most savage economic exploitation in the movement for restoration of democracy. At one time, the pressure of the slogan raised for fresh elections by the people in their burning desire to come out of this suffocating situation and their endless miseries led to the abortive elections held under direct supervision of the military rulers. The Government consequently

formed and going by the name of 'civilian' but in reality completely under the domination of the military regime did not bring any change. The only change was in the appearance, in the form : it could in no way fulfil people's aspirations. At this stage Benazir Bhutto appeared with the call for the movement of the people to restore and extend democracy with the call for free elections, completely free and fair, with a tremendous popular response that it has since received.

PREDICAMENT OF ZIA AND HIS MILITARY RULING CLIQUE

General Zia thought after the show of elections to the National and Provincial assemblies and virtual self-appointment as President of a so-called civil Government with the military tunic of the Chief of the Army Staff, still on his person would set at rest the opposition of the people of Pakistan. But as it happens for every auto-

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Pakistan in ferment

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crat, it is obvious that the misjudged the people and their democratic urge and aspirations. People's response to Benazir's call for restoration of democratic rule and system has revealed the depth and magnitude of their discontent to the fraud perpetrated on them by Zia and his men.

Indeed, people's resentments, burst out, have shaken the fragile structure of administration improvised by the General and his advisors. It has come in the Press report that the call for a genuine election to bring civil rule has found support among 150 members of the National Assembly. Syed Fakhr Imam, the speaker of the National Assembly, the only elected speaker, upheld the point raised by a member of the National Assembly that the Law Ministry had taken palpably the illegal decision of allowing the Prime Minister Mr. Junejo and other provincial chief ministers to join the official Muslim League before its registration. This means their elections are illegal. Mr. Imam reserved his ruling on the question whether Zia could still continue as the Chief of the Army Staff after he made him announced as the President of 'Civilian' rule. Zia and his men sensed grave danger and have since removed Mr. Imam from the speaker's post. But this can hardly shelve the issue; rather it will be joined by an influential section of those who have been brought to the parliamentary power by Zia and his men.

US INVOLVEMENT IN PAKISTAN POLITICS

However one thing to be taken into account while looking at the situation in Pakistan is the serious involvement of American interest by way of military and other aid. Indeed such gigantic proportions has this aid assumed or the debt of Pakistan that it has led to a virtual debt-trap and practically it is known to all that the US is using Pakistan as a military base.

Before her return from self exile Benazir Bhutto, paid a visit to USA and had talks with high level officials and leaders, which was followed by a visit to Russia as a balancing act. Today US policy planning has taken lesson from their experience in Iran, Vietnam, Nicaragua. They don't want to lose their base, their stronghold by clinging obstinately to a completely discredited, unpopular regime. They feel the need for a viable alternative and so are trying to work out a contingency plan. Perhaps Benazir Bhutto may feature on such a plan. These are some facts relating to important developments in the present situation of Pakistan, today.

BENAZIR'S CASE

In her contention for power against the Zia military regime under a so-called 'civilian' look, Miss Benazir Bhutto is trying to utilize all the factors causing serious popular discontents more so among the minority nationality people. An industrial-military clique dominated by Punjabi big military bosses and industrial magnets is ruling the roost, thrusting severe socio-economic-political oppressions on the common people including the Punjabi people and junior military officers. The minority nationalities suffer big nationality suppression and movements have been going on for long among the Baluchs, Sindhis, and Pakhtoons against domination and various discriminations.

The minority nationalities of Sindh, Baluchistan, North Western Frontier Province suffering from nationality oppression have turned against the Zia military regime: their anger has been roused which has set in motion a problem that threatens the cohesion of the nation and is worrying the ruling class who wants unity and cohesion particularly in the background of the Afghan developments. So Benazir Bhutto's statements in the USA are calculated to appeal to the US strategists not to support a completely

corrupt and discredited regime of General Zia that weakens Pakistan to stand up to the problems. Similarly, her appeal is to the national sentiment in Pakistan; not to allow further drift in a situation of increasing disunity and lack of cohesion created by the military regime. By keeping such a regime in power whose interest is being served? Only the interest of the enemy can be served. While spearheading her attack on General Zia and his clique she is careful not to antagonise Mr. Junejo the Prime Minister of the so-called civilian Government and the other sections. So, concentrating her attack on General Zia and the hardcore around him, she is trying to woo all other sections, including the young military Officers. The reception Benazir received in Lahore shows the extension of her growing support.

A NOTE OF CAUTION

What is note worthy is that Benazir Bhutto has not made any single anti-US statement. Hence a question has arisen: What will be her basic political stand and attitude? Her demand for fresh, free and fair elections has got the support of a substantial section of the Government, even Junejo does not seem at all averse to the idea. General Zia, whose support has been steadily crumbling and who is completely cornered, has raised a clamour that India and the Soviets are backing the opposition to destabilize the country. The Indian ruling capitalist class may have its own reason to exploit the situation but obviously Zia is raising the bogey to distract people's attention and will use the card of Muslim fundamentalism to draw support from Islamic countries.

It is with deep sympathy that we hail and strongly support this just struggle of the people of Pakistan against a military dictatorship for restoration of democracy and civil liberties and their justified demand for fresh, free and fair elections which must be held under completely free and democratic conditions and not under the stranglehold of the military regime.

AIKKMS Conference in Orissa

The 5th State Conference of AIKKMS, Orissa was held amidst great enthusiasm. A massive gathering attended the open session on 30th May last, which was presided over by Comrade Tapas Dutta, Secretary, Orissa State Committee, SUCI and General Secretary, UTUC (Lenin Sarani). Comrade Sukhdev Jadav, an eminent peasant leader of Bihar, was the main speaker. Comrade Balaram Sahoo, Mayadhar Naik, Sambhu Nath Naik, Jagabandhu Boral, Raghunath Das and Binapani Das also spoke.

Comrade Sukhdev Jadav in his speech discussed in detail the problems of the peasants and khetmazdoors and also of the country as a whole and stressed upon the necessity to build up movements with revolutionary perspective on the basis of the thoughts of Comrade Shibdas Ghosh, the great leader of the proletariat.

Comrade Tapas Dutta, besides discussing India's crises, on request, also

spoke on his recent experience of visiting Moscow, Leningrad and Frunze in Kirgiz Republic on the great occasion of May Day Centenary. He said that the foundation of the first socialist system, laid by Comrade Lenin and Comrade Stalin, could not be destroyed by the revisionist leadership and hoped that the working people of Soviet Union would be able to establish revolutionary leadership removing the revisionist one. He appealed to build up anti-capitalist socialist revolution learning from Soviet experience, strengthening SUCI, the real working class party and organizing workers' and peasants' movements on the basis of higher culture and political consciousness.

The delegate session was held the next day, the 31st of May. A Presidium, consisting Comrade Tapas Dutta, the president, Comrades Binapani Dash and Mayadhar Naik, conducted the two delegate sessions.

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There is necessity to even further build up and advance this movement against the corrupt oppressive regime fringing still broader spectrum of support to isolate the military clique.

The sympathy sweeping the country for Benazir Bhutto, as daughter of Bhutto, whose judicial murder cannot but fill any democratic-minded person with abhorrence, is doubtless a factor that has led the people, in their patriotic struggle for restoration of democracy, look to the national bourgeois party of Benazir Bhutto, the PPP, for leadership.

That both superpowers are interested in the developments within Pakistan is quite obvious to any discerning mind, which gives rise, however to some basic questions: who should decide the fate of the people? Should not the people decide their own fate choose their own course of further advancement? Moreover, our experience corroborated very

recently in Bangladesh tells that whenever national bourgeois parties come to power, be it by ballot or by capitalising on people's sacrifice and struggle, then they take very little time to shed their pro-people commitments to prove themselves no less autocratic than the ousted previous rulers. In order to safeguard the interests of capitalism and play the role as the trusted agent of the ruling class they themselves begin to put on curbs in one form or another, on people's democratic rights and civil liberties. The example of Bangladesh as also of India are stark reminders to this political reality. So the people therefore must be prepared to carry on their struggle for restoration, retention and further extension of freedom and democracy even if the overthrow of the hated military dictatorship from power comes to reality. Let their present phase of fight be the beginning and not the end in itself for their real emancipation.

AGP Government's Language Policy

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language problem of this multi-lingual country of ours would convince one that there is but one way to its solution. Keeping in view the linguistic aspirations of the people, the requirements for the development of the various languages of the land, the requirements for the development of education at all its levels, the requirements for the growth of higher knowledge as also the essential need for a link language and, above all, the need to preserve and strengthen our people's unity, two languages should be taught to our people—the mother tongue and English—at the present particular historical juncture. Since its inception, our party, the SUCI, has been stressing this language formula as the only solution. To impose a third language, meaning Hindi or any other language for that matter, on the people speaking some different language, is unscientific, unreasonable and disastrous in consequence.

The language policy of the parochial AGP Government has actually more dangerous aspects than those inherent in the three-language formula. Almost in every state of this country, there is arrangement for pupils from the linguistic minority communities to receive education in schools where the medium of instruction is their respective mother tongue. The state language in any state had not been imposed on pupils reading at the secondary level. Now the AGP Government, second after the Karnataka Government, has taken recourse to forcibly imposing the state language on the pupils of the linguistic minorities. Linguistic minority schools are no exempt. Long back, giving due consideration to the apprehension of the Assamese speaking people over their language and culture, our party had emphasized: "In order to make certain that the change in composition of the population does not hamper the present status of Assamese as the state language, a special resolution must be passed to this effect and, if

necessary, Constitution must be amended for this purpose, and this has to be done without hampering the rights of the linguistic minority communities guar-

accord recognition to a particular language and safeguard its position is one thing, but to impose a language on other linguistic sections is an altogether different matter. Its significance is entirely different. The state language has no doubt a connection with the question of the medium of instruction at different stages of education in a state, but in deciding whether it should be compulsorily taught or not the questions of unity and solidarity of the people and of maintaining the standard of education have to be kept in view. So, imposition of Assamese on the plea that it is the state language on the linguistic minorities of the state is an unjust and derogatory step. It will only help widen the cleavage among the linguistic communities, besides depriving the linguistic minorities of the right of development of their mother tongues.

In the past, the Congress Government of Assam pursued all along a parochial and regionalist policy in all spheres including language and education. All this, coupled with other political factors, led to increasing apprehensions among the linguistic, communal and ethnic communities of the state, resulting in separation from the former state of what are now called Nagaland, Mizoram and Meghalaya. The present AGP Government is pursuing the same parochial policy with the result that the people's unity is further threatened.

In this connection, the specific features of the two main valleys of Assam should be kept in view. It is a fact that the Brahmaputra Valley is the main site of Assamese language and culture, while the Bengali language and culture prevail in the Surma Valley. Even after the exclusion of Srikhatta, the Bengali culture and language predominate in today's Barak Valley. When this

Congress Government imposed Assamese as the state language on the people of the Barak valley in 1960, a powerful movement swept this region and 11 people were killed in that language movement. Under the movement's pressure, the Congress Government had to accept Bengali as the language for administration in the Barak Valley. Now, following the present circular which stipulates Assamese to be compulsorily learnt at the secondary level by all non-Assamese speaking people, a new language movement is fast spreading across the whole state beyond the limits of the Barak Valley. Gradually the different linguistic minorities are coming into the fold of the movement one by one, apprehending that this language policy will forever close the door of development on their respective mother tongues. Analysing this explosive situation, the Secretary of the Assam State Committee of our party, Comrade Asit Bhattacharya, said in a statement: "It is the irrevocable lesson of history that no language can be taught by force, rather the consequence goes the opposite way, and the people grow hostile against the particular language being imposed. Their mind to learn it voluntarily and out of a sense of necessity withers out. Though Assamese is the state language, there is no reason to make its learning compulsory as the third language at the secondary stage. Moreover, it is not even the language of administration in the Barak Valley, which position is held by Bengali language there. As a result of this policy, the secondary stage students will be unnecessarily burdened with an additional language and this will have a disastrous consequence on the standard of education. This policy is the most discriminatory move against the non-Assamese speaking student mass. Drawing the attention of the Assamese speaking people we have pointed out that this move will also hamper the present status of Assamese language. Not only will the unity of the people be disrupted, the territorial inte-

grity will also be at stake."

It is well-known how the present AGP Government has been installed in power through connivance of the Central Congress(I) Government following that unjust and unprincipled 'Assam Agreement'. It should also be noted that this parochial Government could dare impose this unjust policy because the CPI(M) and such other left parties, instead of responding to our call to build up a united movement, pursued a policy of appeasement toward this rabid parochial force.

The horrifying memories of the parochial agitation rocking Assam still haunt the people's mind. However, as days rolled by, the bitterness and acrimony between the different linguistic communities showed signs of waning. The prospect grew for the return of an atmosphere conducive to uniting all people in the fold of a mass movement against the anti-people policies of the Central Congress(I) Government. Just at this hour this language policy has been introduced, stoking again the fire of mistrust and apprehension among the various linguistic communities inhabiting the state. In the interests of the people's true cause and unity, it is the most urgent task now to build up a united powerful mass movement of all left, democratic and opposition parties throughout the length and breadth of Assam.

In this connection, it is painful to note that the policy of the CPI, CPI(M) and such other parties to compromise with parochialism has appeared as a stumbling block on the way to build up a statewide movement. Availing themselves of the absence of such a movement, the secessionist and separatist forces are now raising their ugly heads. As a result, already the demand for Udayachal and a separate Cachar has been raised afresh and there is also a demand for a new state comprising the two hill districts of Karbianglong and North Cachar. These forces are afoot to misguide the common people of the minority linguistic commu-

nities of the Brahmaputra Valley.

On the other hand, following the introduction of this unjust language policy, the people of the Barak Valley jumped into a movement spontaneously, and later different left, democratic and opposition parties came forward to join it. Only the CPI(M) is yet to come. This party has commented, raising the question of the 'Assam Agreement' rather irrelevantly: "This language policy is formulated according to the terms of the Assam Agreement. So those who do not oppose the Assam Agreement, we won't go in any movement along with them." Queer logic indeed! This language policy is not a direct outcome of the Assam Agreement; nothing as this is stipulated in the Agreement.

Our party, long before, characterised the Assam Agreement as unjust, unprincipled and a surrender to parochialism. We demanded unequivocally that the Agreement be repealed. Although the CPI(M) opposed it verbally, one of its Polit Bureau members characterised it as one conducive to national integration. It must be still fresh in the minds of many that last year, on 13th September, when our party had moved a resolution on the West Bengal Assembly floor demanding repeal of the Agreement, the CPI(M) MLAs jointly with the Congress(I) MLAs voted against it. In this background, when the CPI(M) drags in the issue of Assam Agreement irrelevantly what is it other than an excuse for staying away from a united mass movement? Being the major left party in the Barak Valley, the CPI(M) is abstaining from this movement, whereby the task to build up a broad based movement uniting all the left, democratic and opposition parties is getting severely hampered. Cashing on the resentment of the people in the Barak Valley against this language policy, the Congress(I) and the separatist forces of Cachar are trying to make petty political gains by misguiding the linguistic minorities.

In the present situation when the necessity

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On Strikes AGP Government's unjust language policy

—Lenin

Why is it that large-scale factory production always leads to strikes? It is because capitalism must necessarily lead to a struggle of the workers against the employers, and when production is on a large-scale the struggle of necessity takes on the form of strikes.

Let us explain this.

Capitalism is the name given to the social system under which the land, factories, implements, etc. belong to a small number of capitalists, while the mass of landed proprietors and of the people possesses no property, or very little property, and is compelled to hire itself out as workers. The landowners and factory owners hire workers and make them produce wares of this or that kind which they sell on the market. The factory owners, furthermore, pay the workers only such a wage as provides a bare subsistence for them and their families, while everything the worker produces over and above this amount goes into the factory owner's pocket, as his profit. Under capitalist economy, therefore, the people in their mass are the hired workers of others, they do not work for themselves but work for employers for wages. It is understandable that the employers always try to reduce wages; the less they give the workers the greater their profit. The workers try to get the highest possible wage in order to provide their families with sufficient and whole-some food, to live in good homes, and to dress as other people do and not like beggars. A constant struggle is, therefore, going on between employers and workers over wages; the employer is free to hire whatever worker he thinks fit and, therefore, seeks the cheapest. The worker is free to hire himself out to an employer of his choice, so that he seeks the dearest, the one that will pay him the most. Whether the worker works in the country or in town, whether he hires himself out to a landlord, a rich

peasant, a contractor, or a factory owner, he always bargains with the employer, fights with him over the wages.....

When the people are ruined to such an extent that there is always a large number of unemployed in the towns and villages, when the factory owners amass huge fortunes and the small proprietors are squeezed out by the millionaires, the individual worker becomes absolutely powerless in face of the capitalist. It then becomes possible for the capitalist to crush the worker completely, to drive him to his death as slave labour and, indeed, not him alone, but his wife and children with him....

As capitalism develops, as big factories are more rapidly opened, as the petty capitalists are more and more ousted by the big capitalists, the more urgent becomes the need for the joint resistance of the workers, because unemployment increases, competition sharpens between the capitalists who strive to produce their wares at the cheapest (to do which they have to pay the workers as little as possible), and the fluctuations of industry become more accentuated and crises more acute. When industry prospers, the factory owners make big profits but do not think of sharing them with the workers; but when a crisis breaks out, the factory owners try to push the losses on to the workers. The necessity for strikes in capitalist society has been recognized.

However, strikes, which arise out of the very nature of capitalist society, signify the beginning of the working class struggle against that system of society. When the rich capitalists are confronted by individual, propertyless workers, this signifies the utter enslavement of the workers. But when those propertyless workers unite, the situation changes. There is no wealth that can be of benefit to the capitalists if they cannot find workers willing to apply their

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demanded that the movement was concentrated over the demand to withdraw the language circular as the only issue, we find that the Congress(I), the perpetrator of the unjust, unprincipled Assam Agreement and the instigator of parochialism, is trying to link up with the language issue the issue of a separate university for Cachar. True, for the spread of higher education, there is ground for a demand to set up a university in Cachar, like in many other regions in the country. In fact, there has been a long standing demand for it from the people of Cachar. But it does not take long to realise that the Congress(I) in Assam is now linking the issue of a university for Cachar with the issue of imposition of Assamese only to capitalise on the people's sense of deprivation and make some petty parliamentary gains out of it. Moreover, the way the Prime Minister Rajiv Gandhi talked of establishing a Central University in the Brahmaputra Valley has evoked strong resentment among the people of the Barak Valley. In our view, to fulfil the aspirations of the people of Cachar and at the same time to ensure that the standard of higher education is not degraded through anyhow setting up a university without creat-

labour-power to the instruments and materials belonging to the capitalists and produce new wealth. As long as workers have to deal with capitalists on an individual basis they remain veritable slaves who must work continuously to profit another in order to obtain a crust of bread, who must for ever remain docile and inarticulate hired servants. But when the workers state their demands jointly and refuse to submit to the money-bags, they cease to be slaves, they become human beings, they begin to demand that their labour should not only serve to enrich a handful of idlers, but should also enable those who work to live like human being.

ing first the necessary infrastructural facilities, a full-fledged campus for post-graduate studies under the Gauhati University should be set up in Cachar. The greater section of teachers, students and all those concerned with education considers this view of ours rational and just. In any case, all well-meaning, democratic-minded, patriotic people should see that the reactionary and separatist forces cannot exploit the issue to raise a slogan for a separate Cachar or some such thing. It is true that due to the rampage of the parochial forces during the last several years, students of linguistic minorities could not attend university classes for a long period and they had to face many a difficulty on this account. But it is also true that however difficult the problem may be, without handling it from scientific angle no real solution can come about. The problem of the minority community of Cachar cannot be separated from what is the overall minority problem of Assam. Besides the Bengali speaking minority of the Barak Valley, there are many more linguistic minorities and tribals who, being oppressed by parochialism, are equally apprehensive and terrorised. So, today, both the Assamese and non-Assamese speaking people, irrespective of language,

religion and caste, must be united against parochialism and wage a united movement along with the left, democratic and opposition parties and forces.

United movement alone can pave the way to achieve the real solution to the problem now gripping the people of the minority communities. Besides, a careful analysis of the root of the problem would convince that today the ruling capitalist class, plunged in an all-out crisis, is pandering to the parochial, communal, casteist, separatist and all sorts of chauvinist sentiments in order to disrupt the people's unity. So, inevitably, the united movement of the Assamese and non-Assamese speaking people in Assam on language, education, culture and such other issues must be linked up with the broader movement against the anti-people policies of the ruling bourgeoisie and its subserving political agents, the Congress(I) in particular. The common people should realise that their interests are common—they stand on a common plank. They must fight unitedly, and unitedly keep vigil against infiltration by separatist and reactionary forces. Above all, their movement must be built on the edifice of higher culture and ethics. To fulfil these prerequisites means to ensure their ultimate victory.

AIKKMS Conference

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Comrade Baram Sahoo, Secretary, Orissa AIKKMS presented the organisational report. Resolutions on different issues including the main political resolution and the charter of demands were moved and passed unanimously. About 800 delegates besides the fraternal delegates from all the districts attended the two sessions. In the concluding session Comrade Tapas Dutta called upon to build up statewide protracted mass movement.

The new committee, besides the executive and

the council members, is as follows:—

Comrade Tapas Dutta

—President

Comrades Mayadhar Naik, Binapani Dash, Sambhu Nath Naik

—Vice-Presidents

Comrade Baram Sahoo

—Secretary

Comrades Raghunath Das, Jagabandhu Boral

—Asst. Secretaries

Comrade Uddhav Jena

—Treasurer

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