

Editorial

Saturday January 5, 2019

A take on PM visit to Imphal

Some spread rumours that Prime Minister Narendra Modi may have teleprompter while delivering speech at Hapta Kangjeibung here in Imphal yesterday. But the way, Mr. Modi spoke in public meeting yesterday, which was live telecasted at Local TV channel showed that, the rumour is wrong. Prime Minister spoke details about Manipur without looking at any notes and he was neither prompted nor disturbed by anybody while delivering his around 35 minutes long speech.

In his speech, he didn't left out any part of the state, and what is more interesting is that he knows details of all villages and almost all sort of development works at which he had inaugurated and laid foundation stone yesterday. The speech that Prime Minister of India delivered yesterday showed that he being a leader of the country did his home work well before coming to the state. Perhaps, Mr. Modi deserves his present position - the prime Minister of India as far as his wisdom about the nook and corner of the country is concerned.

The sad part is that, even after knowing everything about the state, he announced nothing for the state. The multiple issues which gave headache to the government of Manipur have not been mentioned and he said nothing to solve the financial crisis being face by the state government. The 7th Pay demand, the border pillar issue, the Frame work agreement, implementation of the Act East Policy, problem of the commuters along the NH 102 due to frequent checking by Assam Rifles troopers, the issue for protection of Indigenous people and people's demand for inclusion of Scheduled Tribe status for Meitei/Meetei community were not mentioned. Government seems to be shocked as no package for taking up any development works has been announced. The prime Minister however had talk about construction of some more Ima market sheds. On the other hand, sections of people have now started questioning - why the Prime Minister visited the state? Most people considered the visit more for political purpose, as Parliament Assembly constituency is knocking at the door.

On the other hand, in his speech the Prime Minister had stated that Leishang Village in Kangpokpi district of Manipur is the last village in India to be electrified. This perhaps should not have been included to his speech as it will be criticized from section because what he was telling was not true at all. When a prime Minister speaks wrong definitely people will say that he lied. How could he not know that there are villages in Manipur which have not been electrified, where children of the village read on candle and kerosene and never experience the taste of electricity?

Yesterday this newspaper published a news story reported by ANI agency about the existence of such village under the heading - "Powerless Thoubal, Hangoipat Chinkhong villagers live on candle, kerosene", the story was about a village in Thoubal district and in Wangjing Tenthia Assembly Constituency called Hoiangoipat Village. This is not the only village where electricity is a dream. Another Village called Chingkhonglong under Tousem Sub-Division of Tamenglong District is also not yet electrified. The road leading to the village is worst and even Google map doesn't show the route.

At such a condition, one wonder why the Prime Minister said that there is no village in the country which is not electrified and Leishang Village in Kangpokpi district is the last village in the country to be electrified. Either the Prime Minister is being misinformed about the reality by the state government authority or else the prime Minister think that people of the state are not less than fools who will applaud at any dramatic dialogue.

One thing which is being questioned is the harassment meted out by air passenger at Imphal airport. When the Prime Minister is the champion of abolishing the VIP culture, why all flights has to be delayed during his visit in the state. A newspaper report said that flights of more than 700 passengers delayed for hours and remains stranded inside the airport due to the Prime Minister's visit.

And one more thing which the prime Minister as well as the Chief Minister of Manipur seems to forgot is that yesterday rebel groups called total shut down and another boycott the Prime Minister's visit. And speaking on the occasion Chief Minister stated that Manipur is now a bandh free. What a lie!

And one wonders why those citizen of the state who dare the shut down called were again harassed by the state police force.

End point: - It's hard to decide on whether the visit of Prime Minister is a scourge or boon.

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REVOLUTIONARY TAXATION IN PHILIPPINES

Courtesy - Beyond the Horizon
By:- Prof. Jose Maria Sison

The People's Democratic Government has the power of taxation. The preparation, establishment and growth of the People's Democratic Government (PDG) in the Philippines have been proclaimed and manifested by a series of basic documents, such as the following: the Program for a People's Democratic Revolution on December 26, 1968, the Guide for Building Organs of Political Power in April 1971, the Guide for Establishing the People's Democratic Government in October 1972, the Guidelines and Program of the National Democratic Front of the Philippines (NDFP) in 1973 and 1977 and the Declaration of Undertaking to Apply the Geneva Conventions of 1948, approved by the NDFP on July 5, 1996. The PDG has a constitution founded on the sovereign will of the Filipino people and on the basic alliance of the working class and peasantry. It aims to complete the people's struggle for national repercussion on immediate neighbours. Will they learn to convert these commonalities into mutually agreeable terms amongst progressive forces, so as to carry out the significant historical task of building unity across boundaries to defending development, peace and unity vis-à-vis the plunder by external forces? At this crucial juncture of onslaught by finance capitalism, Naga

questions need to be seriously addressed by the progressive Nagas who wish to build a society that would be freed from all forms of subjugation, oppression and exploitation. Will 'freedom loving' Nagas give free pass to the international finance institutions and the capitalist States that facilitate the process of capitalist plunder? Will they defend their land, market, natural resources, cultural, development, peace and people's democracy? Will they overcome the problems of: (a) emigration of Nagas and corresponding drain of wealth and brain, and (b) the immigration of 'alien' skilled labour and monopoly traders and intrusion by big capital? In this regard, the stage of Naga revolutionary movements needs to be objectively studied by taking into account the following crucial points: (a) structural constraints and dynamics within Naga society; (b) Naga's relationship with immediate neighbours, (c) Nagas relationship with powerful capitalist States, market forces and finance capitalism. Nagas need to concentrate on finding the most effective course to defending and promoting 'sustainable development'. This will require efforts to improve means of production and release of forces of production; so as to resist colonial relation of production and capitalist plunder of Naga labour and resources. This effort, however, cannot be an isolated process restricted to Nagas alone. None of

the co-existing communities fulfils the objective criteria to survive in isolation and progress in a compartment of its own. On the one hand walls of chauvinism, sectarianism and reactions, which have become endemic in all communities had to be broken down. On the other hand, 'sustainable development' agenda had to be carried out in cordial cooperation with the progressive forces amongst immediate communities. Progressive Nagas must fulfil this primary historical task—an important historical leap that will not only expose the moribund system but also strengthen the ideals of people's democracy—to create a unique history of successful resistance to all forms of subjugation, exploitation and oppression. The article was published in *Amelioration*, Naga Students' Federation, 2017. IPost-truth: Refers to the situation where deceitful emotive propaganda arouses and controls public mind, which turn is being used for the purpose of legitimising vested policies. A capitalist model of welfare society to be established based on spiritual appeal for peace and social order through reforms and adjustment without challenging the capitalist mode of production. Finance Capitalism: An advanced stage of capitalism, in which financial institutions or financiers (merging of bank and industrial capitals are

merged) commanded over economic and political policies for extraction of super-profit. Globalisation: A deceptive terminology that covers up exploitative character of finance capitalism. I used it interchangeably with the term imperialism or finance capitalism. 5 Missionary civilizing mission. Egalitarian society based on simple modes of production. The Nagas are economically an egalitarian society. Private property and commodity relation are predominant. Individual opportunism becomes the ideological thriving force of amassing wealth for individual growth and vested satisfaction. A society that does not have sound economic system can neither defend political freedom nor promote cultural identity. Predominantly composed of contractors, political leaders, higher grade bureaucrats and officials. Economic development conducted without depletion of natural resources; that meets the needs of the present, setting the limit of needs, and without compromising the ability of future generations to meet their own needs. Who live on the labour and resource of the exploited sections 12 Development as welfare; i.e., all-round improvement in the means of production, forces of production, relation of production and distribution of products.

Contd. from yesterday issue

CULTURE AND REVOLUTION
Socialist Realism

The Soviet Writers Congress of 1934 marked an important defining moment for the art and culture of the revolution which was now running smoothly. In his still controversial speech Zhdanov2 summarised the achievements of the proletarian rule in industry, agriculture, international relations, etc. since the start of the revolution and emphasized the need for a new spurt in art and literature. In the presence of additional guests of revolutionary writers at the Congress, he concluded his remarks as follows: "Create works of high attainment, of high ideological and artistic content. Actively help to remould the mentality of people in the spirit of socialism. Be in the front ranks of those who are fighting for a classless socialist society." Zhdanov openly called writers and artists into action and to "take sides". In many intellectual circles and in endless discussions his speech was misinterpreted and presented as designed to "create subservient writers". However, we find in his speech a wide summary of the scope of the construction of socialism and its different aspects. It was not understood that it was natural, even inevitable, for him to make a clear definition of the intellectuals' and writers' responsibilities towards society and to remind them of the needs of the masses of people who took power in the one sixth of the world. Unless the great value and the results of history's most significant mass movement are taken into consideration and the tasks and responsibilities of a party that aims to create "a new world and a new human being" is understood correctly, every discussion is limited by the narrow framework of the concepts of freedom and independence under ordinary bourgeois conditions. Thanks to the Bolshevik Party, the October Revolution never fell into the nonsense that the Great French revolution sometimes fell into. Besides, some might even be horrified to just imagine what could happen in the process of a social movement in which millions of people who were uneducated, who were squeezed by their daily necessities, who did not have any tools but their bare hands, stand up. In this regard, compared to the French Revolution, the Soviet Revolution was a "very gentlemanly, polite and a very

careful" revolution. From the first moments of the uprising, the Tsar's palaces, jewels and valuable art works were taken into protection by the Bolsheviks. Plunder or angry destruction was not allowed and punished harshly. The theses which were developed later by the Proletcult movement fully contradicted this attitude. If the Bolsheviks had shared their ideas in the initial days of the revolution, there might not have been anything left from the cultural heritage of old Russia. There is a constant and unbreakable link between this first step and the concepts such as "socialist realism" and "writers and artists taking side". Lenin's frequent emphasis on the principle of "laying claim to whatever positive and valuable there is from the past and making it a part of the construction of socialism" was a call to action in Zhdanov's slogans. This is how the folk songs of the Central Asian steppes became the subjects of great symphonies, and how literature, which was at the point of degeneration in the form of revelations of the depressed petty bourgeois life, blossomed in the novels, poetry and stories of the fight of the great masses to build a bright future. The value and significance of Tolstoy, Gogol, Chekhov and Pushkin were never understood better than under Soviet power. The works of these great authors were never before published and circulated in hundreds of thousands. Theatre and cinema were never before carried in train wagons from Siberia to the Caucasus, from the Ural Mountains to Kamchatka. The Revolution opened the door to the creation of new and most interesting works in the fields of plastic arts, painting and sculpture. The huge gap between the large scale of the great cause that was to be explained and the uneducated state of the masses to whom this had to be explained necessitated new ways of narration. In order to pass the message fully, a direct, clear and simplified language had to be used, which led to the emergence of new currents which broke new ground. Although in the revolutionary atmosphere they had influences in breaking the moulds of the epoch, a significant section of these currents were linked with the Proletcult movement to a large extent

and disintegrated later. However, there were also other art circles which continued to exist without any political support and produced work that contributed to the enrichment of revolutionary culture. Conclusion We have a few instruments at hand that we can use today to see the magnitude of the cultural heritage of humanity, such as museums, libraries, archaeological sites and artefacts, etc. However, in order to utilise all this as part of our daily lives we need to know the historical conditions in which every one of them was created, and the development process of human knowledge and labour that is manifested in those. In order to assess what the Soviet Revolution did in the cultural field, one needs to equip oneself with some knowledge, just as when we visit a museum. The Soviet Revolution deserves to be recognised as the highest culmination of the effort of humanity for progress and liberation as a whole. In spite of the time passed, the remains from that great revolutionary drive prove that the working class can achieve in a few decades what the bourgeoisie did in five hundred years. Despite the long period of civil war, followed by the Nazi attack, big cities were built, a distinctive architecture was created, and lasting works were produced in the fields of art and literature. Under the leadership of the working class one of the greatest achievements of socialist construction was in the cultural field. The working class does not find any economic element of socialism ready-made in capitalism. All social, economic and cultural institutions have to be created from scratch by the working class which seized political power. Especially, as far as culture is concerned, contrary to bourgeois culture which developed over a long historical process, socialist working class culture will be created in revolutionary thrusts. Here, the initiative and the creative role of the masses play a strategic role. All social and political institutions that were created in the revolutionary process were considered in terms of their essence as the bases of cultural development, and Russia's rich heritage was for the first time utilised successfully to educate the masses of the people through these institutions.

Opera, ballet, symphonic music, modern art, etc. all had been the subject of this extensive education, and the worker and peasant masses came face to face with this great treasure that had accumulated completely outside of their lives. What is important here is not "the presentation of readily available materials", but rather the mobilisation of the need of the masses for those materials. The Soviet Revolution assessed cultural heritage and cultural and artistic production in the light of new needs that emerged from the rise of the working class to the position of the "ruling class". This could be seen as a new attempt of socialisation by the workers and masses of people, who were completely isolated from all opportunities of mental production as well as from the ownership of the means of production in the present political and social traditions of capitalism. Socialisation of culture was carried out hand-in-hand with the reproduction of culture in the meantime. The role of the October Revolution in the common cultural heritage of humanity remains to be great and invaluable despite all attempts at slander, undervaluation and disregard. As far as literature, art, science, philosophy, etc. is concerned, the greatest contribution it made is the fact that it showed that it was possible to produce these socially with the power of the working class. It changed the social conditions of cultural-scientific production, and opened a new window by showing that all utopian ideas about the power of the masses could be materialised. *Aydın Çubukçu Party of Labour (EMEP) Endnotes: 1* The law of conservation of mass states that mass can neither be created nor destroyed, although it may be rearranged in space, or the entities associated with it may be changed in form, but the total mass remains the same from start to end. 2 Zhdanov was a member of the Political Bureau of the Central Committee of the USSR responsible for propaganda and agitation. He undertook various positions in the party from the start of the October Revolution, and took part in the defence of Leningrad against fascism during World War II. He died in 1948.