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Nepal's National Magazine



Iraqi journalist hailed as a national hero

By Ali Alrabi

For many, Muntather Alzaidi's action of throwing his famous shoes at George Bush during press conferences in Baghdad has optimized Iraqi people's feelings about George Bush and his legacy in Iraq as they see it. Alzaidi expressed his sentiments of resentment against Bush by a harmless weapon, his shoes, accompanying by his famous words "this your kiss goodbye ya Chalb,(dog)", which is taken as a great insult in the Arab world.

Iranian people were overjoyed at the Iraqi journalist's gesture. Text messages and emails flew at a high speed rate between all over the world. Face book fans created page for Alzaidi and his fans are already in the thousands and keep going by the minute. Al-Jazeera also showed scenes of ordinary Iraqis cheering Alzaidi's actions calling him an Iraqi hero, who expressed their opposition to the occupation of their country.

Arab journalists though stressed that the action was inappropriate, though they understand the man's feelings about the occupation of his country. Alzaidi's action is not unusual except that it was more graphic and more colorful than what an American or Japanese journalist would do when he/she feels that his country was railroaded and destroyed by another. Muntather Alzaidi will be remembered as an Iraqi patriot who wanted to hurl an insult at a man who he feels had destroyed his country and his people.

Hundreds of Arab and western lawyers are now volunteering to defend him against Iraqi charges, fearing torture and for his life, calls are being made to the Iraqi government to release him. Witnessing the destruction of his country and the world he grew up and lived in, Muntather Alzaidi had simply felt, before everything else, that he is an Iraqi first. *(Arab writers group syndicate)*

'Awareness of nationality and development campaign'

Red Star reporter

The central committee meeting of Communist Party of Nepal (Maoist) has decided to run an 'awareness of nationality and development campaign' for the next four months. The meeting has also approved the single document presented by Chairman Prachanda with the working policy 'People's Federal Democratic National Republic'.

Dharmendra Bastola, a central committee member of CPN (Maoist), said the party is going to carry out a campaign to solve the outstanding problems of nationality, democracy and livelihood.

The CC meeting that was held on various days from December 8 ended on December 15. The meeting also decided to form a newer front between the patriotic and republican forces. This decision has come at the time when Nepali Congress, some Madhesi parties and royalist elements are trying to form a 'democratic alliance.' This development shows the sharp polarization of two different forces.

Why did the CPN (Maoist) decide to make a republican front? Central committee member Dharmendra Bastola said, 'the monarchy is finished but feudalism still exists. The feudal elements, in one way or another, want to bring back the old society and to keep the society under the status-quo. That means these elements are against the republic. In this, context

it is very important to forge a united front against feudalism and comprador bureaucratic capitalism. Thus our party decided to form a united front with nationalist and republican forces.'

The meeting has also changed the responsibilities of various leaders and their working areas. After the meeting, the central headquarter comprises of Chairman Prachanda and the second leader Com. Kiran. Com. Kiran is also handling the post of organisational bureau chief. Central secretariat members Netra Bikram Chand and Barsa Man Pun will oversee the sister and professional organizations of the party.

Party senior leader and CA member Post Bahadur Bogati is now the chief party whip for the legislature and Dinanath Sharma is now party spokesperson.

Likewise, responsibilities of state bureaus are also slightly changed. According to the meeting Ram Karki is in Limbuwan, Haribol Gajurel in Kochila, Indramohan Sigdel in Kirat, Matrika Yadav in Mithila, Chandra Prasad Khanal in Bhojpur, Agni Sapkota in Tamsaling, Hitraj Pandey in Tamuwan, Heman Prakash Oli in Magarant, Hari Bhakta Kandel in Tharuwan, Devendra Poudel in Abadh, Khadag Bahadur BK in Bheri-Karnai, Dharmendra Bastola in Seti-Mahakali and CP Gajurel in the international bureau.

The meeting has also decided to

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A trip to model hospital in Rolpa

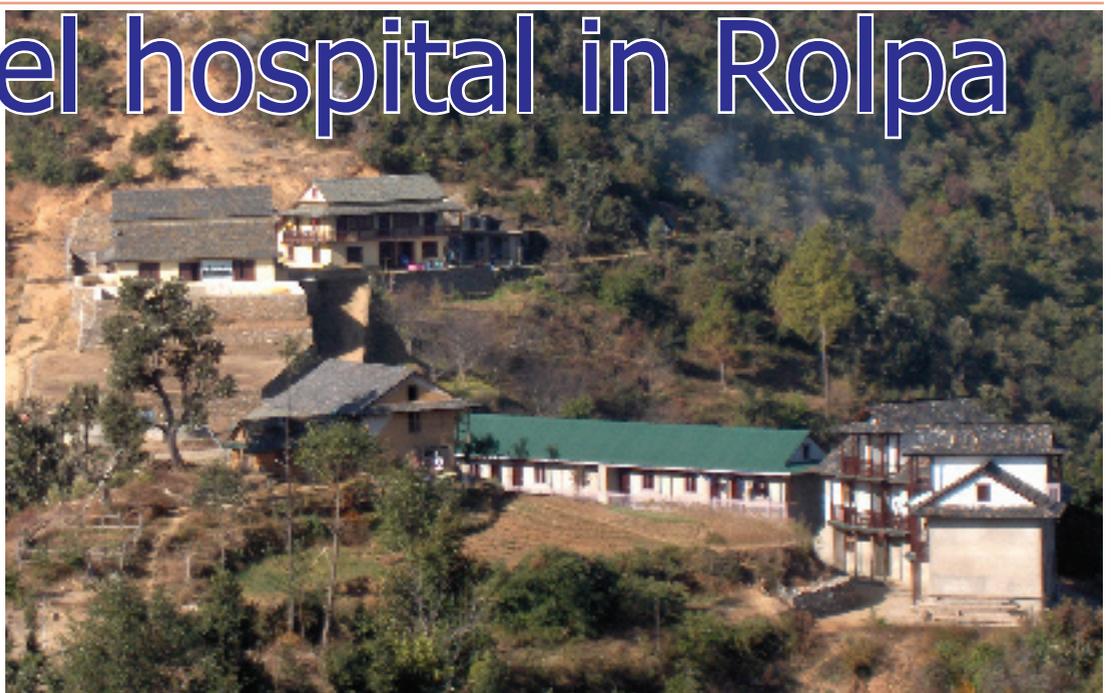
■ Stian Bragtvædt, Norway

After following the class struggle in Nepal led by the CPN (Maoist) for several years, I finally had the opportunity to travel to Nepal myself. The aim of the trip was to go to the Nepali countryside to find out what was really happening on the ground. Information about Kathmandu and the maneuvering in the parliament is readily available on the internet, but what was happening in the lives of ordinary people in the countryside? With this question at the back of my mind, I set out to visit the Gorneti Model Hospital in Rolpa.

After travelling west from Kathmandu by bus, we walked eight hours from Tila Bazaar to

reach Gorneti. The hospital was built during the People's War, primarily to treat wounded soldiers from the People's Liberation Army, but today it provides the local villagers with affordable, basic health services. Here I met Dr. Shieksya, a member for four years in the Maoist health workers union. She has five years education in medicine, specialising in herbal medicine "Awareness about hygiene, family planning and reducing maternal deaths is Maoism in practice, she explains, "I like to read classic texts by Lenin and Mao, but it is the struggle for basic health services for the people in Rolpa that is important. Why should they have less services than middle class

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A four-day stay at Gorneti with discussions with medics, local people and researchers makes quite an impression. The impact of Gorneti on the lives of ordinary people seems to be huge. Here they have health services they can afford, that is constructed by the people themselves.

A new 'democratic alliance' that is anything but democratic

Almost four months after the formation of the new government under the Maoist leadership, and from the first day, opposition parties including the Nepal Congress started to criticise and foil the government. Now, various opposition parties are discussing and planning to form an alliance against the Maoist government.

Surya Bahadur Thapa, a royalist and president of the Rastriya Janashakti Party openly talks about their attempts. In a press meet held in Kathmandu, he said various parties are having discussions to form a 'democratic alliance' to 'save democracy'. Girija Prasad Koirala met with Thapa few days before Thapa's comment was made public.

Girija Prasad Koirala, who took part in nationwide mass meetings, openly spoke against the Maoist and his efforts to foil the government. He strongly put forward that he won't let army integration happen. He even indicated the need for a democratic alliance. Some reports even suggest that Mr. Koirala had tried to meet with former King Gyanendra Shah.

In an attempt to make a strong ground against the Mao-

ist, the former royalist parties; the Rastriya Prajatantra Party (RPP), Rastriya Janashakti Party (RJP) and the still royalist party Rastriya Prajatantra Party-Nepal (RPP-N) are trying to unite in a single party. These parties are getting instructions and support from various power centres. All these three parties were in a single party and they all represent the feudal and elite class. Sidelined and ditched by the people's aspiration for change, these parties are struggling for their existence.

Likewise, some leaders of the parties like CPN (UML), Madhesi Forum, Terai Madhesh Democratic Party are also fueling this effort. KP Oli, the rightist UML leader, has openly spoken on a need to form a 'national government' foiling the present government where UML is the second largest force. The eight national conferences of the UML is approaching and the party power balance is likely to affect their position in the government.

In the Madhesi Forum, the JP Gupta lobby is getting stronger. Gupta, who was a Congress leader for many years, was accused of corruption by the

CIAA. Along with Gupta, other Forum leaders were the most infamous corrupted leaders during the multi-party parliamentary system. These leaders are getting stronger in the Forum, and may topple Forum Chairman Upendra Yadav at any time. The Gupta, Gachhedar and Bhandari group are trying to make a 'democratic alliance' against the Maoist and the progressive forces.

Coincidentally, former King Gyanendra Shah met with Indian Ambassador Neal Rakesh Sood during this period. India has been trying to destabilise the political situation of Nepal since 1950. Using the unstable situation of Nepal, India always looks for chances to fulfil its expansionist interests. At present India is trying to make Nepal agree on an extradition treaty and some major hydro projects along with many other things.

The shameless players of the notorious parliamentary period after 1990 are again trying to continue the same corrupt old practices by forming the so called 'democratic alliance'. It would better be called 'autocratic alliance', this would be more correct.

Panels to draft constitution

The process of drafting a new constitution proceeds with the formation of various panels. The Constituent Assembly meeting on 15th December formed 14 different committees that include one constitutional committee, three procedural and 10 thematic committees.

The constitutional committee is the main body of focus among all the parties. The com-

mittees comprise of the Prime minister and Chairman of CPN (Maoist) Prachanda, President of Nepali Congress Girija Prasad Koirala, General Secretary of CPN (UML) Jhalanath Khanal, Chairman of Madhesi Forum Upendra Yadav, Chairman of Terai Madhesh Democratic Party Mahantha Thakur and all the heads of 25 parties who represent in the Assembly.

Likewise, the CA meeting held in the capacity of Legislature-Parliament has formed 10 parliamentary committees.

Although the committees were formed within the stipulated time they failed to elect their chairs. Within 15 December, the committee should elect their chairs, identify the areas of interest and finalise terms of reference.

A trip

people in Kathmandu?' Shieksya adds 'It is a big problem that doctors do not want to work in the rural areas, they prefer the relative comfort and higher wages in Kathmandu. I am planning to stay here for two years to work for the party. I have a room, food and 500 rupees a month to cover my expenses.'

At Gorneti we also meet Sachin, a Phd. student from Kathmandu collecting data for his thesis in medical anthropology; "Gorneti is quite unique in Nepal. A big hospital like this in the countryside you cannot find in other places. What you can find are pharmacies everywhere, which people go to without consulting a doctor first. This leads to massive false diagnoses and medicines given, in addition to capitalist penetration in the Nepali countryside by multinationals such as Pfizer, who are making profits on the rural populations lack of proper health services. What Nepal needs is a universal health reform that provides everyone with free healthcare, such as in Cuba or Venezuela. Unfortu-

nately it doesn't look like this is on the agenda of the parties of Nepal, not even in the Maoist party" explains Sachin.

A four-day stay at Gorneti with discussions with medics, local people and researchers makes quite an impression. The impact of Gorneti on the lives of ordinary people seems to be huge. Here they have health services they can afford, that is constructed by the people themselves. Surely this should raise awareness about the fact that it is indeed the common people that create society, not some external mysterious force. But what of the other thousands of villages in Nepal without a place like Gorneti? What is being done to give these people proper and affordable health care? Even inside the Maoist party there seems to be differing views on this. Some have argued that strengthening the model-projects are the way forward, while others argue that the models should be integrated in the state structure now that the Maoists are leading the government. What is certain today is that neither of these things are happening. The hospital have no professional positions, and there seems to be a feeling of being left to fend for

themselves on the part of the cadres. As for now, it seems that proper health-care for the people of Rolpa is dependant on the voluntary work and selfless sacrifice of the volunteers at the model hospital: "I have come here to struggle with the ordinary people at the grassroots level" explains Dr. Hamid, the hospitals Iranian acupuncturist, "The hospital should be run professionally, with professional staff. The Maoist volunteers do a fantastic job, but you can only get so far on sheer willpower alone. The addition of a professional midwife to assist mothers in giving birth would mean a huge improvement in the general health situation for women in this area. Hopefully, the party will be able to provide this in the near future" Dr.Hamid finishes.

Not all the people we meet are as optimistic about the future of the Maoist project as the people in and around Gorneti. But while newspapers and bourgeois intellectuals in Kathmandu accuse the party of being ultra leftist extremists, the critique here in Rolpa is of a different character: "The Maoists are turning into another Kathmandu elite based party." - "The Maoists are playing the same game

ID cards to enter India

It is now compulsory for Nepalese to carry identity cards to enter to India. The Nepalese Ministry for Foreign Affairs has asked Nepali Citizens to carry identity cards before entering India.

This kind of request has come amidst Indian pressure to Nepal to enter into an extradition Treaty. The Indian Foreign Minister had forwarded a draft of the treaty while visiting Nepal.

The Indian Security personnel have been asking Nepalese to produce identity to travel, stay in hotels, to get treatment in the hospital or other purposes. The security personnels harass Nepalis in India and in the Nepal-India border all who do not carry ID cards. Even Nepalese are forced to bribe to Indian policemen if they don't have any Identity papers.

The foreign ministry has urged Nepalese to carry official papers such as passports, citizenship, driving licence etc. while entering India.

India has tightened security in India after the Mumbai attack. India blames the open Nepal-India border for the attacks in India. Some Indian investigation agencies blame Pakistani agents and 'outfits' that are entering to India from Nepal to attack Indian cities.

Due to the open border, many more Indians come to Nepal for business and work. Nepal has become place to earn a livelihood for millions of Indians. Although many Nepalese go to India in search of jobs and work, they are paid less, harassed and often robbed and looted.

Many Nepalis want the open border between Nepal and India to end. Recently some businessmen entrepreneurs in Eastern Nepal demanded the porous open border must be controlled. But Sadbhawana leader and Minister Rajendra Mahato, who was born in India rejected it saying Nepal was benefitting from the growing Indian economy.

Revolutionary farmers in collective production

The Kaski district committee of the All Nepal Farmers Association (Revolutionary) has begun commune farming in the district. Such people-oriented program has been initiated in all the 4 electoral areas in around 100 ropanis. 3 among 4 were victorious grounds for CPN-M in the historical CA Poll.

According to the association, it has invested 1 Lakh for the purpose of self-reliance.

60 ropanis of 100 has been cultivated in an agreement with the land-owners and the government owned farming zone, allocated for the construction of regional airport.

"The association will continue this program in government owned farming zone unless the airport construction begins." says Hari Lamichhane, district chairman of ANFA (R).

It has been hoped that the production will fulfill the critical demand of local people including the Tamuwan state committee, the Young Communist League and full-time members.

The labour costs beside the expenses in organic fertilizers are supported through mass participation of YCL Members.

The production zone of commune farming includes Pokhara Municipality, Lekhnath Municipality where potatoes, grams, mustard, cauliflower, cabbage, spinach, barley have been cultivated.

as Congress and the UML, they have forgotten about the countryside." -It's a long time since the election, still nothing has happened." If the critique in Kathmandu comes from the right and the centre, the critique here in the Maoist core constituency of Rolpa comes from the far-left.

Most people, however, seem to be ready to give the party the benefit of the doubt for still some time.

Undoubtly, great achievements have been won through the ten-year People's War. Nepal is a Federal and secular Republic, and is in the process of writing a new constitution. How the changes will play out in the hilly areas of western Nepal remains to be seen. None the less, the people of Nepal and the Maoist-led emancipation project deserves the solidarity and support of anti-imperialists worldwide. First and foremost because they need all the allies they can get in a world dominated by global capitalism and their puppet governments. But just as importantly because they have shown the world that it is not only right, but also possible, to rebel.

Stian is a Nepal member of Solidarity Committee Norway.



- The integrating of the armies doesn't mean that one should be assimilated into the other. But, it means that the two armies should be united into making one that represents a unified national army.
- This is why the people have to fight to overthrow the old structure and establish a new one.

Integration means a democratic national army

– Parvana, Division Commander, PLA

How should the debate on integration of army go ahead?

First of all, integration should be on the basis of the agreement and compromise as before. The integration should be completed in a simple and easier way. The political parties should create a favourable situation for this. Secondly, it is a necessary to explain and analyse the integration of the armies. The meaning and the objectives should be expressed clearly among the people.

Integration doesn't carry the meaning of reintegration or rehabilitation as the Nepal Congress is explaining it to be. The words reintegration or rehabilitation carries a quite opposite meaning. The integrating of the armies doesn't mean that one should be assimilated into the other. But, it means that the two armies should be united into making one that represents a unified national army.

So far as the procedures of integration are concerned, the process and procedures are quite different from other countries. The context and the situation are different and the resulting procedures are different. The aspirations and mandate achieved through the People's War and the 19 day People's Movement are totally different from the situation and context of other countries. Therefore, the People's Liberation Army (PLA) established by the revolution, here, fought against feudalism and its head, the monarchy. But the Nepal Army (then Royal Nepal Army) fought against the people, against the people's movements and tried to protect the monarchy and feudalism. This is why Nepal army cannot remain in the same condition as it was. This requires the process of fusion to build a national army. The inner ne-

cessity to build a national army is not to keep two armies in one country. The meaning of two armies remaining is that the peace process has not been completed.

So, will the peace process be completed after the integration?

Fusing the two armies doesn't mean that the PLA should be assimilated into the NA or vice versa. It means transforming both armies. At the same time, it demands to restructure the security sector. It means that the old structure of both the armies will be over. There would not be the old structure of PLA and NA. There would be only one new structure. This will be the only one convincing milestone of new Nepal. It'd be a simple method to achieve a long term peace.

Has the Nepal Congress become a hurdle for the peace process?

Yes, the Nepalese people think so. It is a surprising thing why the Nepali Congress doesn't want the progress of peace process. The Nepal Congress and its leader, GP Koirala, have announced that he is in the process of driving the CPN (Maoist) back toward either the jungle or India. Why is he speaking like this?

He again says that the government should not pay the salaries and other allowances and should send them (the PLA soldiers) back to respective villages. His expressions clearly show that they are in the mood for breaking the peace process and initiate a civil war in the country.

How can you solve the problem then? Can you do it by carrying the debate of integration of Army among the people?

It's an excellent idea to have a debate on army integration among the people. The people have understood the real essence of the integration issue. The people

are the decisive force and they will finalize all those complex issues about Nepal. History tells us the necessity of people to raise the People's Movement and fight the People's War. The debate will not be enough if things are understood only by the leaders and the political parties. The people should be directly involved in the debate on the integration of the two armies to carry it to the logical end. The environment is favourable for a mass discussion and the people should be at front line of this historical discussion.

Are you certain that the people will get involved in a debate about army integration?

Yes, why not? The people are in favour of peace and security. The people are in favour of army integration. They are expecting to see the national army in near future. The people prefer a logical conclusion of the peace process. The mandate and aspiration of all movements and war by the people is for peace and prosperous Nepal. The people are realising this and expecting the same from the government. The political parties are pouring cold water over the very expectations of the people.

Do you think that only the feudal, compradors and bureaucratic capitalists are against the on going peace process?

Here the class interest plays the main role. In the beginning, they were against it because of their class interest. Now, they are not in the government, however, they are trying to create obstacles in the way. But, the people will make them fail in their efforts for aborting peace process.

How can you bring an end to the current impasse on army integration?

The agreements held before should

be implemented honestly. The second is to build the high level commissions for the restructuring of the whole state mechanism. The army should be integrated as soon as possible. The process of army integration should be carried ahead. The government and the political parties should pay their attention for the restructure of security sector. Along with these, the full implementation of Federal Democratic Republic agenda should be implemented while making a new constitution.

What is the real essence of army integration?

An army is built according to the interest of the state power, which has been established on the foundation of the aspirations and the mandate of the people. It is a basic principle. Before the declaration of the Federal Democratic Republic, the feudalistic state power made the army act according to the interests of feudalism. We can read all this in history.

The people raised the flag of liberation for freedom from feudalism. However, after the nineteen days mass movement, the state structure remained the same as it was before. This is why the people have to fight to overthrow the old structure and establish a new one.

Now, the monarchy is abolished and the Federal Democratic Republic has been declared. The government is going to restructure the mechanism of the whole state. In the entire process, there should be the integration of the armies. The national army will be built to protect the Federal Democratic Republic. We are talking about integration as required by the political situation, which has changed with the declaration of the Federal Democratic Republic.

Workers'

(Continued from page 4)

ation, it is difficult to fulfill and institutionalize the changes or the revolution.

How can we advance ahead in this situation? How can we fulfill the aspirations of the people expressed through dedication and sacrifice? How can we lead the country into revolutionary transformation? These are the burning issues of today. The aspirations of the people have been expressed in the leadership of the government only. But all the other sectors and bodies of the state power are based on the old laws, traditions, norms and values. In this transitional situation, the symptom of not helping the government, activities against the laws and declarations of

the government, and involvement in a counter-revolution are possible. Most of the countries turn back to regression from this transitional period. In this situation, only the people can assist the revolutionary transformation. That is why only the people are the decisive forces. The government can implement the mandate only with the help of the toiling people. Workers and peasants are the only force that helps the government to decide in favour of people and cross the encirclement of the reactionary, status-quo and counter-revolutionary forces.

Therefore, the workers should advance ahead to guarantee and establish the working class as the decisive force in the state. Workers should advance ahead to take the major responsibilities in the policy-making place.

The present government is under the leadership of CPN-Maoist, which has carried the ideology of the liberation of working class. If we stay quietly in the name of helping the government, the anti-people and counter-revolutionary forces will come to the street against us, and they are coming. These counter-revolutionary and anti-people movement will help the regressive and status-quo forces. It will help to pave the way for counter-revolution. These types of counter-revolutionary activities can be stopped and crossed through the workers and peasants movements. We should strongly carry ahead three fronts of government: legislative-parliament and the street. One of them, the front of street is principle and we can complete the revolution through it.

'Awareness ..

(Continued from page 1)

conclude the unification with Communist Party of Nepal (Unity Center-Mashal) within a month. The Unity Centre-Mashal is holding its national convention that will decide the unification with CPN (Maoist). Dharmendra Bastola, said that unity with revolutionary parties and organizations is a historical demand to accomplish the new democratic revolution and establish a new Nepal. He further added, 'In this context, the unity of revolutionaries is very essential. The Party unity among various revolutionary groups will meet this challenge.'

The central committee has also enhanced the party statute and code of conduct for Constituent Assembly members of the legislature.

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EDITORIAL

Maoist decisions

The recent Central Committee Meeting of the Communist Party of Nepal (Maoist) has taken many important measures to tackle the political situation developing in the country. The nation is being seized by anti people elements. These problems are clearly seen amongst the parliamentary parties as well as in the old bureaucratic set up.

There are many obstacles in the process to resolve outstanding problems. For instance, obstacles are being created against the integration of the PLA and the Nepal Army and the development of a new national army. Against the spirit of several agreements and understandings, the parliamentary parties are trying to split the Constituent Assembly, which could effect writing a new constitution for a new Nepal. The parliamentary parties are talking about forming an "alliance" against the Maoist led government. It was necessary for the CPN-Maoist to come out with a bold and historic decision, the measures the Party has taken seem timely and urgent to tackle these challenges.

The most important aspect of the Kharipati National Convention and the subsequent CC meeting is to develop the Party into a new type. The feudal and the comprador bureaucrat capitalists, the anti people elements hoped that the Party would split in the course of the great debate. Instead, the CPN-Maoist emerged as united and centralised. Unlike the debate in the past, this debate has opened a new chapter to solve the problems of exercising the inner party democracy which was much important issue in the international communist movement so far.

A second decision of the CC meeting is unify with revolutionary parties and organisations thus polarise the revolutionary movement. The present political situation demands the unity of Communist Revolutionaries to overthrow the semi-feudal semi-colonial mode of production and establish a sovereign state. Only after the establishment of such a state can the New Nepal be brought into being. The unity with different revolutionary parties and organisations will garner that energy to meet the challenges of the present time.

Another important decision of the CC meeting is to make united fronts with nationalist and republican forces. This is very urgent for several reasons. Even though the government has been formed under the leadership of the Communist Party of Nepal (Maoist), the problems of nationality, democracy and livelihood could not be solved due to obstacles by reactionaries. The struggle against reactionaries is the urgent need of the moment. Only by exposing and politically defeating those elements can the Nepalese people can build a new Nepal. Since the CPN-M has decided to form a United Front with nationalist and republican forces, this will enable the entire nation to fight against the reaction and establish a People's Federal Democratic National Republic.

Finally, the CC decided to carry out campaigns for awareness, for nationality and development that will revitalise the party rank and file and the entire people in relation to understanding MLM and carrying out development projects.



■ Kumar Dahal

These days, we often read in the news such headlines as: "the industrial sector is terrorized by Maoists", "the country is going to be perished because of Maoists" etc etc. These are different headings of one same news. A short while ago, most of the workers of hotels in Nagarkot decided to strike, afterwards there was another strike in Hetauda industrial estate and then by the workers of the Manakamana Cable-car. The workers are dissatisfied and there is uncertainty about how the situation will move ahead. All these strikes are led by workers organizations affiliated to the CPN-Maoist. From this situation, some people are terrified and others are trying to sow the seeds of terror. These people are alleging through the media that the CPN-Maoist talks about economic development in the country on the one hand, while on the other hand, through its worker's organizations it is creating chaos in the industrial estates on the other. However, the reality is that the old industries cannot fulfill the demands of the workers. In this situation, the industries will close and the investors will withdraw from investing in Nepal. Is this the real situation in Nepal?

The government of Nepal had publicized a notice in its organ that the minimum salary of each worker will be Rs4600 a month. It is an increase in salary from before. There is no limitation to price-hikes in Nepal, it increases every month. In this condition, nobody with common sense can oppose an increased salary for the workers. It is true that our small and mid-industries are weak. The pro-

duce from these industries cannot compete in the open market. This does not mean that the salary of the workers would not be increased. The government should protect them. For that, the government should make an industrial policy to improve the product for competition in the open market and the laws related to labour; the declarations of the government should be implemented in all places.

Big industries, multinational companies and star hotels are in a good condition to pay salaries to the workers according to the laws related to labour and the declarations of the government. The hue and cry against the law and the declaration is only an attempt to get more and more profit from the goods by exploiting the workers, forcing them into a kind of wage slavery.

All the exploited and oppressed people rose up through the decade long People's War. Over this concrete foundation, the whole country is advancing in a campaign to institutionalize the change and a long-term peace. The war was not caused by mere will or insanity. It was created through struggle against social injustice, the repression of the army employed by the then government. Therefore, peace can be achieved to the level in which the independence, liberty and equality of the people can be maintained. It is a mere dream to try to maintain peace and prosperity by neglecting the voices of the oppressed people or dominating over them. If we want to bring in economic prosperity, industrial revolution, and increase in qualitative production; then this is not possible without inspiring and encouraging the productive forces (workers). Even a man with a common sense cannot talk about industrial revolution or economic development without improving the lives of the workers up to the level of simple survival.

The political changes in the country up to now have not brought any changes in the life of workers and peasants. This is

why the country could not advance ahead and the instability and chaos didn't end. After this, if the lives of the workers and peasants don't improve and remain the same, it will invite a greater chaotic situation and instability in the country. Therefore, the workers and peasants should be made the real bearers of the changes in the country. The workers of the cities and peasants of the villages were the leading forces to bring about the changes of today through the People's War and the People's Movement.

The country is advancing ahead through a transitional period to bring revolutionary changes through the legal process. The revolutionary process cannot be fulfilled without changing the status-quo, the old laws, structures and traditions. The old laws, thoughts and mechanisms cannot promote the long-term wellbeing of the workers. The strikes and the protests of the workers are aimed against the old and anti-people laws. It means that the workers are trying to implement and establish the new law related to labour and the declaration of the government instead of following the old regressive laws and declarations proclaimed and implemented by the governments before the revolution. The aristocrats and the owners of the industries are not willing to even accept the laws and the declaration of the republican government. They are creating propaganda as if the workers are hurdles to the progress of the country and its economic development.

They cannot be in favor of revolution; rather they are even against the reforms. They are willing to lead the regression. One third of the population are workers and peasants who want change, the middle class, just a few, are enjoying only in the declaration of republic; while the handful of aristocrats and owners of industries are dreaming about regaining the feudal tyranny of the past. In this situ-

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FROM THE HISTORY

Few poems of Mao Tse-Tung (26 Dec. is Mao's 115th birthday)

Reascending Jinggang Mountain

I have long aspired to reach for the clouds
 And I again ascend Jinggang Mountain.
 Coming from afar to view our old haunt,
 I find new scenes replacing the old.
 Everywhere orioles sing, swallows dart,
 Streams babble
 And the road mount skyward.
 Once Huangyanggai is passed
 No other perilous place calls for a glance.

Wind and thunder are stirring,
 Flags and banners are flying
 Wherever men live.
 Thirty-eight years are fled
 With a mere snap of the fingers.
 We can clasp the moon in the Ninth Heaven
 And seize turtles deep down in the Five Seas:
 Nothing is hard in this world
 If you dare to scale the heights.

Snow

North country scene:
 A hundred leagues locked in ice,
 A thousand leagues of whirling snow.
 Both side of the Great Wall
 One single white immensity.
 The Yellow River's swift current
 Is stilled from end to end.
 The mountains dance silver snakes
 And the highland charge like wax-hued elephants.
 Vying with heaven in stature.
 On a fine day, the land,
 Clad in white, adorned in red,
 Crows more enchanting.

This land so rich in beauty
 Has made countless heroes bow in homage.
 But alas! Qin Shihuang and Han Wudi
 Were lacking in literary grace,
 And Tang Taizong and Song Taizu
 Had little poetry in their souls;
 That proud son of Heaven,
 Genghis Khan,
 Knew only shooting eagles, bow outstretched.
 All are past and gone!
 For truly great men
 Look to this age alone.

Perspectives on new state restructuring in Nepal



■ Gopal Kirati

The institutional development of the Federal Republic is the principal task of the present government of Nepal. The Maoist-led government has put forward a concrete agenda for the restructuring of all sectors of state and society, primarily to guarantee nationality, peace and change. In order to accomplish this historical task, the government has formed the Ministry of Culture and State Restructuring. As the Nepalese society is committed to fulfil the dream of a new Nepal through an epoch making ideological, political, economic, and cultural transformation, raising the banner of mass insurrection against semi-feudal and semi-colonial conditions in the country; the government policy is to eliminate all types or forms and remnants of the prevailing feudal, comprador and bureaucratic capitalism by defeating all internal and foreign challenges. For a broad scale transformation of state power of Nepalese people, the government of Nepal and the Ministry for Culture and State Restructuring presents this concept paper for public debate.

Organizing the creative debate openly by giving priority to

nationality, peace and change, the Ministry calls proletarian communists, patriots, progressive political parties, organizations or institutions and citizens for an active participation in writing a people's constitution and state restructuring. It will not only help to write a new constitution, but it is expected that people of Nepal will share the responsibilities of world citizenry in an increasingly globalising world.

Structures of the state:

1. The Federal Democratic Republic will have three steps of state power. Firstly, Federal (central) Government or the Government of Nepal, which will coordinate the foreign, and home affairs. Thus, the role of the central government will be coordinative. Secondly, the Autonomous State Government, which will ensure political rights or exercise the class struggle. Thirdly, the Local or District Government which will be responsible for peace, security and local development.

2. Military, foreign affairs, currency and large industries will be under the Federal government and the state government will govern the issues of class, caste, regional, and gender liberation and development. If necessary, local governments will have the right to extend bilateral contacts with foreign governments for development and reconstruction purposes while remaining within the existing laws stipulated under the constitution and national laws.

3. Only a powerfully organized state adhering to the principle of power devolution can

provide the expected relief to the public. In the past, the role of the People's war and People's movement to weaken the feudalist unitary state structure was significant. Today, however, there are activities, objectively considered to be counter-revolutionary, designed to weaken the People's Republic. The feudalist, comprador and bureaucratic capitalists are trying for an opportunity to weaken the transitional republic. The responsibility of patriotic and pro-people sections will be to consolidate and strengthen the People's Republic. Therefore, the essential and principal owner of land, water and natural resources will be the state. Furthermore, the citizens will have secondary ownership over the utilization of land.

This system of ownership will make it more convenient for the state in acquiring land for physical reconstruction. Otherwise, the citizen will be free to utilise their property. With the broad utilisation of advancements in science, technology, information resources, and communication in the 21st century for the development of Nepal, the Nepalese will be able to benefit from globalisation in this century.

4. Replicating the autonomous state models as in Mithila, Bhojpura, and Avadh, proposed by CPN (Maoist), an Autonomous Sherpa State will be introduced. In principle, these autonomous states will have the right to self-determination and the practice of autonomy. (The direction for progress of the Brahmin and Kshetri communi-

ties as national communities is directed towards internationalism and the direction for indigenous, Madheshi and Dalit community is necessarily a state policy of autonomy and proportional representation for them to become national castes. The development of national caste is in the end conceived as becoming an international caste). In order to facilitate development activities and to bring a Nepalese outlook and a social consciousness in the above states, an Economic Development Council will be established.

There will be Kirant, Kochila, Limbuan and Himali (Sherpa) autonomous states under the Koshi Development Council. Similarly, Tamsaling, Newa and Tamuwani autonomous state will be under the Gandaki Development Council. The autonomous states: Magarat, Khasan (Bheri-Karnali), Doti (Seti-Mahakali) and Tharuwan will be under the Karnali Development Council. Avadh autonomous state, Bhojpura and Mithila will be under the Terai/Madhesh Development Council. These councils will be recognized as the administrative bodies for the federal government and will help in the initial economic survey or investigation and development planning for the autonomous states.

In the country, at the instance of oppressed communities/regions being developed to the level of the national castes/regions, the above mentioned four economic development councils will be transformed into four states in the future of

the Federal Nepal.

800 Local Govt. of New Nepal:

The New Nepal with 800 districts is a conception based on local bodies of governance. In Nepal, there are about 4000 village development committees (VDCs), five dozen municipalities, and 75 districts with 927 administrative area. While dissolving the old structures, a concept of 800 districts is presented on the basis of separating 127 areas for reduction during demarcation of the new areas. If necessary, the number of the areas could increase or decrease. To build the autonomous states for the oppressed communities and regions in accordance with the fifth amendment of the interim constitution, a debate about the basic local structures of the autonomous states will be initiated by the Ministry. The Constituent Assembly has the right to name the local bodies. Nevertheless, the term 'district' has been used instead of VDC or municipalities for the debate on local bodies.

A district will be formed by bringing together the areas of three to fifteen village development committees or municipalities. The basic layer at local level, the district, will have a 'ward' as the form of its extended body (the number of the wards will be determined according to the requirements). The demarcation of borders and naming of districts will be done with active participation of the masses, and with the help of experts (a majority of any communities or ethnic community will be maintained while demarcating the

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Nepal, scientific socialism and People's War

■ David Hoskins

On Aug. 15 Nepal's Constituent Assembly elected—with 80 percent of the vote—Maoist party chairman Prachanda as the country's prime minister.

Prachanda's election comes after 12 years of intense political struggle. The Maoist party is Nepal's largest party and is immensely popular with the masses. For more than a decade the party led an armed struggle that toppled the monarchy and led to the creation of a Constituent Assembly tasked with drafting a new constitution.

The Maoists placed first in the April Constituent Assembly elections. The first historic meeting of that assembly culminated in the total abolition of Nepal's monarchy and the declaration of Nepal as a federal democratic republic.

From 1996 to 2006 the People's Liberation Army was successful in liberating 80 percent of the countryside. Revolutionaries erected parallel state structures in the liberated zones that provided justice against corrupt landowners through revolutionary courts. They built roads and clean wells for drinking water, and provided healthcare to the poor.

In April 2006 the revolutionaries joined hands with a coalition of parliamentary parties in calling for a country-wide general strike against the ex-king, Gyanendra. The strike was backed by the revolutionary arms of the PLA which had

launched a daring offensive across the country—overrunning police posts and army barracks and freeing political prisoners from jails.

As a result, the king restored the parliament, which promptly ordered the arrest of five of Gyanendra's high-ranking cabinet officials, declared Nepal a secular state, and stripped the monarchy of its control of the armed forces. By June negotiators from the Maoist party and the coalition government had reached an agreement to establish a new interim government and constitution and to hold elections to the Constituent Assembly.

The abolition of Nepal's 240-year-old monarchy eradicated the political foundation of a brutal caste society that has impoverished the Nepalese masses. Nepal ranks among the 50 poorest countries in the world. Eighty-five percent of the population lives in rural areas without dependable electricity, running water or basic sanitation.

Malnutrition is rampant among children and one-third of the population lives below the official poverty line. Literacy runs a little less than 50 percent and only 35 percent among women. Nepal's infant mortality rate is 62 deaths per 1,000 live births, compared to five deaths per 1,000 in socialist Cuba.

Almost half the country is unemployed. Poor living conditions fueled the militant consciousness of the masses and paved the

way for the Maoists to enjoy a mass base of support for the revolution. Even though it is a small, semifeudal, landlocked country of only 29 million, the advances made during 12 years of Nepal's revolution are quite significant.

The recent political developments in Nepal are a vindication of scientific socialism and the strategy of people's war. Not since the South African liberation struggle first defeated apartheid and then brought Nelson Mandela and the African National Congress to power in 1994, has an armed struggle succeeded in bringing about a political revolution.

Nepal's Constituent Assembly elections and the Maoists' first place victory, the abolition of monarchy and establishment of a democratic republic, are the successes of a socialist-led armed political revolution. The Maoists were able to accomplish these goals despite firm support for Nepal's feudal monarchy by the United States, Britain and India.

Nepal's revolution is at a sensitive juncture—land reform has yet to be addressed. There is extreme pressure from opposition parties to return all properties seized during the course of the people's war, and the Maoists are attempting to integrate their people's army with the former Royal Nepalese Army, potentially leaving the masses defenseless if a royalist counter-revolution is attempted.

Internationally the revolution is iso-

lated—the Soviet Union no longer exists, China no longer actively supports armed revolutionary movements, and Cuba still struggles every day just to defend its 50-year-old socialist revolution. The Maoist leadership is well aware of the obstacles they face and have called upon revolutionary forces worldwide to support the Nepalese revolution.

The state of the revolutionary movement in Asia takes on new significance in light of the recent advances made in Nepal and the rising global capitalist crisis. Merrill Lynch chief, John Thain, recently admitted that emerging markets—like those in the Philippines and India—will not be spared from this crisis since all equity markets are linked, and each individual economy will be affected according to its reliance on global trade and commerce.

As the crisis escalates in these emerging economies, the necessary conditions for the advancement of armed struggle may become more favorable. Dedicated, experienced revolutionaries exist throughout Asia ready to push the struggle forward in such an event.

The revolutionaries in Nepal are making daring contributions to the international socialist revolution. It is our responsibility as U.S. revolutionaries to offer our unconditional support to the Nepalese revolution.

Excerpts from a talk given by Hoskins at the WWP National Conference, Nov. 15-16.

Literature for social transformation



■ Sushil Bhattarai

Science says- once we observe the minor things around, carefully and patiently, we will encounter with magnificent findings. If we stop just a few minutes at the bus-park, or at a tea-shop, or anywhere else; and minutely observe the face and gestures of people in general, we find a common thing: first no one wants to stop at his/her reality absolutely; and secondly he/she is driven with a dream (in some cases unidentified and formless). To say in different terms, our conscious life (though not natural) is a process which moves through moments of reality and dream: the pause of the process is the death of meaningful life, in a sense. Still, it matters how skillfully he/she evaluates and manipulates the reality; and how efficiently he/she actualizes the dream.

To appease and identify our shapeless dream; we talk boldly on the personal property of Bill Gates, or fast economic and social development of China and India, or evolution of 'Comrade Prachanda' from a very poor farmer boy into highly respectful leader of the People's War in Nepal; and so forth. But very few of us and very rarely, think to realize the fact that all the mystery of such glorious transformations in individual, social and national life is rooted into the simple truth: their capacity of scientifically manipulating the relation

and balance of these two things (the feelings of reality and dream), which we possess every moment and ignore worthlessly. Very easily we turn deaf ear to the truth that their progress is neither a mystery nor a deception; but as a day-light truth, that is inevitable result of their prime role on social transformation: bringing the privileges of the few into multitude: the very process of dream and reality at the level of society or politics. Otherwise, just mystifying such stories and being care-worn of the long courted but formless individual dream yields nothing more than general frustration for ordinary people.

Through centuries, many philosophers, artists and scholars have written volumes of books on literature: after all, literature is a science of dreams and feelings; and the litterateurs, its scientists, as well as the doctors for the patients of dreams and feelings. Like a scientist of physics or chemistry, or others, the artist or writer prepares hypothesis, observes, tests, retests it (in his small world of literature/art) and makes out findings though not of the tangible or inhuman objects, like other scientists do, but of the intangible and human object, which we can't see or touch but feel or realize only.

The whole history of physics is to explore or invent such an identical (single) supreme impartial law of all the tangible objects ranging from the body of negligible insect to entity of stars, planets or solar system etc. Similarly, the whole history of composing art or literature or writings on them is to explore such an identical and universally acknowledged law of human nature, where all of the diversi-

ties, complexes and conflicts of human race are merged into or are diluted. Certainly, art or literature moves around or deals with love, different kinds of love: ranging from the love between a particular male and female character to the love between writer and reader or whole society. The scientific meaning of love is nothing but merging differences and conflicts into single great soul; and creating art/literature is a process of soul making. While the achievement of the entire natural or physical science is to bring the facilities, the privileges of the few to millions of ordinary people: the result of composing art and literature is to make particular or typical human feelings or dreams limited to a few privileged people into something for millions of people. Once S.T. Coleridge vowed to produce such heightened and supreme feelings, merging the feelings of the Emperor Kublai Khan and pleasure of Greek music to enrich the human race with such a precious feeling, which is impossible in real life otherwise.

It is because of the mimetic nature of human beings (homo-sapiens), larger necessity is created by large number of people to produce the objects/services/dreams/feelings in huge amount/number/quality. The feeling to become similar to others is stronger than to the feeling to become different from others: otherwise mass production and great upheavals of people would not appear and be the necessity of the world. However, there are some of the socio-political factors in our society, which prevent larger number of people from experiencing and living with the products of material and human science. In short,

there is the prevailing socio-political authority or mechanism that raises wall between haves and have not; raises the difference between one and another, which is against science, nature and humanity. Sometimes, even a proletariat or the oppressed class people may have the scientific equipment, yet he/she feels inferior in terms of the feelings on their uses as well as the social relation/ and behavior with them. As a result, larger numbers of people in society feel the necessity for the existence of such a force that masters over all other negative factors and truly translates the message of science and literature, into reality: the force of 'Social Transformation'. What can be that supreme force other than politics itself to surmount and subdue all other hindering forces and factors and to introduce the justice and equity for world human race: where no one is feels inferior, is able to explore his/her capabilities and not be deprived of the opportunity of participating or contributing to the social system?

The communist leaders always talk big on social transformation, citing the words of their Universal Guru, Karl Marx: "Its time to transform the world (just analyzing the world is outdated)". "What is the transformation for, in practical and scientific sense? What did Karl Marx actually dream about human race? What are the things, or forces existing and working around us: for the transformation and against the transformation? Is the leader himself/herself living and working for the transformation?" the questions are yet to be answered in black and white.

The process of centralization

of the power and wealth in few of the individuals, or the groups, keeping majority of the people aside, with unjustified and unidentified measures abusing the authority in the name of the voiceless people is the greatest challenge of the present world human race, which introduces injustice, violence and crimes in the society; and insurgency is inevitable. Paradoxically, the political party, which proclaims its struggle against injustice and tyranny, for the equity and justice empowering the voiceless and suppressed class people, practices opposite centralizing the facilities, power and wealth in its leaders and its entourages (including businessmen) abusing the authority in the name of the multitudes of voiceless, victimized and suppressed class people, which imposes general discourage and political disillusion among the people: A great loss of social progress and transformation.

On the other hand, ordinary people who is generally supposed to be selfish and narrow-minded individualist because of his/her lack of language skill and political awareness to participate in the society, responses "I work from early in the morning to late evening to empower myself and my family for prosperity and prestige: I have nothing to do with the politics, social transformation or communism etc" on the question 'what do you live/work for?' Naturally he/she might be untouched from the membership, or activities of communist party or politics of particular country or area. However, the illusions fade away while considering the realities of undercurrent social complexities which are shaded

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State restructure....

(Continued from page 5)

borders of local districts and wards similar to the determination of regions in the autonomous regions). The district headquarters will be selected in appropriate places in the new areas (the headquarters should have the capacity for settlement of five thousand to one hundred thousand people in coming five hundred years). Attention will be give to the natural resources, possibilities for industries, and facilities for the modern market, the selected district head-quarters will be centralised for mass settlement, urbanized and industrialised. Thus, the 800 districts of Nepal means that it will be based on the concept of 800 markets or industrial cities, 800 modern hospitals, 800 universities and 800 grand communes. Introduction of 800 global markets or information centres will establish firm connections with global society.

Making eight hundred districts is not to increase administrative expenditure, because it is not necessary to depute a Chief District Officer (CDO) at the level of joint or under secretary for each district. Rather, if possible, the section officer or the senior clerk would be

delegated with the authority of CDO; on the other hand, an Inspector or sub-inspector can be deputed with the authority of Superintendent of Police or Deputy Superintendent of Police in District Headquarters. We will institutionalize a required system of direct democracy completely ending this unworkable formal or parliamentary democracy that discriminates against majority of the people who are outside urban areas. A provision for making an elected representative directly a department head for administration and the bureaucracy under him comprising of employees including technicians, experts, and office staff, will be institutionalized. A provision for the people's court will be institutionalized and the corrupted exploiters/feudalists, criminals and terrorists will be punished by the people.

The concept of eight hundred districts is necessary for the management of different ethnic and linguistic communities. It will be systematized at sub-autonomous level and some caste units will be established even at the ward level. Therefore, the concept of eight hundred districts as a concept of unifying the country, strengthening the internal nationality of Nepal, unifying the local community on a scientific basis, will be approved automatically.

About nationality:

The culture, in essence with people's democracy and in form anti-imperialist and anti-expansionist with national character, is the basis for Nepali scientific culture. Culture is the second nature of human beings. The internal aspect of the culture is considered as the point of view or the thinking system of human being and the external expressions like customs, communication, life styles, feasts and festivals are guided by culture. Human beings are similar to animals in first nature, but humans create a second nature or culture due to the specific characteristics of human species. Human becomes a civilized animal due to the creation of the second nature, and he develops in culture quite differently from animals. Therefore, if anyone is not ready to build a new nature, through the active thinking process, he may be considered as an animal.

Nepal is a country with many nationalities, languages and cultures. However, these relations are not primeval or eternal; rather they are the second nature created by our ancestors. People of the new Nepal are building a new nature. New Nepal will create a new culture for the development of the scientific aspects of the culture created by our ancestors. In

this new culture, there will be Nepalese Sovereignty with its general specialties. By abandoning the renegade definition of Nepal as a 'yam between two rocks', the People of the Republic of Nepal will establish a strong definition of nationality. This definition will be a 'dynamite' between the two rocks in 21st century rather than a yam. A dynamic thinking process on nationality is the progressive direction for building a Nepalese culture; it is the present-day responsibility of the Nepalese revolution to safeguard intranationality. The transformation of the dialectical relationship of the external and internal nationality into unity-struggle and transformation, mainly towards proletarian internationalism is the formula for Nepalese sovereignty, territorial integrity and cohesive progress.

The government of Nepal, Ministry of Culture and State Restructuring expects to write a people's constitution on the basis of the presented conception to maintain a new state power and state system. For this, the Ministry specially calls for a systematic and institutional debate to the national and the international communities for their positive contribution.

Kiranti is Minister for Culture and State Restructuring.

PCP continues to carry out attacks

The Communist Party of Perú (PCP) — continues to carry out attacks on Peruvian military and police targets in 2008.

After joining the RIM of the worldwide Maoist revolutionary movement in 1980, PCP proceeded to conduct a Peoples War. When reorganised by Chairman Gonzalo of the Communist Party of Peru, the PCP's stated objective was the total reordering of Peruvian society along the lines of the People's Republic of China under Mao Tse Tung.

What should be a primary source of concern to the incoming U.S. imperialist administration, is that the PCP's resurgence is to be viewed as an integral part of a wave of leftist ideology in Latin America.

PCP's geographical reach and the military force it commands make it a competing and increasingly threatening "state within a state" in Peru.

The PCP's current leadership has been under constant pressure from Peru's reactionary US imperialist backed forces over the last year. The PCP is currently focusing their activities on the jungle-covered VRAE (Valley of the Rivers Apurimac and Ene).

Though government sources have estimated only 150 PCP fighters remain active, this force (if is the case) still continues to mount deadly attacks on Peruvian reactionary forces. In what was described by Peruvian Government sources as the bloodiest PCP attack in ten years, PCP guerrillas killed approximately 14 Peruvian soldiers in a carefully planned ambush of a patrol in Peru's Huancavelica province on October 9 (AFP, October 10). The PCP announced the attack was intended to celebrate the 80th anniversary of the

founding of the Peruvian Communist Party (EFE, November 19).

Ominously, an October 22 report stated that PCP members had dynamite from the mining camp of the US imperialist firm Doe Run, likely presaging the form of future attacks by PCP in the area. Indicative of the isolated character of the area and the nature of PCP's existing and planned activities, the guerrillas also took medical supplies, food and radios from this US imperialist firm (Reuters, October 22).

November marked yet another upsurge in PCP attacks. On November 12, two Peruvian soldiers were wounded when gunmen believed to be PCP fighters targeted a helicopter responding to an earlier attack that wounded two other Peruvian soldiers (Latin American Herald Tribune, November 15).

Another ambush in the Huallaga Valley on November 27 killed five police officers, including two members of the Special Operations unit. At least 40 PCP guerrillas using hand grenades, shotguns and automatic weapons were involved in the attack (Peruvian Times, November 28). The ambush was remarkably similar to one carried out in nearly the same place in 2005 by 30 PCP guerrillas.

The latest PCP attack came days after a sweep of the Huallaga Valley by reactionary state agents of the "Huallaga Front" failed to locate the PCP commander. Over 60 Peruvian state reactionaries have been killed in ambushes on roads in the region since 2001, with the annual rate on the increase (Con Nuestro Peru, November 29).

Reflecting the PCP's long-term ambi-



tions, the PCP is reported by Peruvian Police sources to have been planning attacks in Peru's capital, Lima, during the recently concluded summit of the Asia-Pacific Economic Cooperation summit meeting. The APEC Summit meeting, in what must have been a very inviting target, brought together the heads of state of 21 imperialist and reactionary nations, including U.S. imperialist George Bush and Russian

President Dmitri Medvedev.

Actual PCP documents captured from one of the group's camps, and reportedly authored by PCP's leadership, characterised the APEC Summit meeting as being attractive to the group because of the media coverage that an attack would garner (Peru.com, November 18).

http://www.groups.yahoo.com/group/MAOIST_REVOLUTION

Literature ..

from the eyes of the poor fellow, (for the time being): he/she encounters them as the unexpected and mysterious things (with the course of time); and goes ultimately to the asylum of 'God'. Most importantly, no one is able to maintain the order or make plan for the future of his/her individual or family life until and unless one is aware of the social factors prevailing horizontally.

How can one justify his/her parroting the 'politics is a dirty game' shading the eyes from the politics (the very management of whole state system), while he/she is feeling difficult or weeping with politics of the limited entity as family, business or the farm? How can one feel proud over politics just ignoring it or insulting in the public places to the political leader (who looks very friendly always and is smiling even on the insult), while he/she is terrified to the roots in front of the security or administrative officers, the very servant of the same political leader? How much wealth would one be able to accumulate until and unless he/she is aware of the social transformation and production system around, as well as the current of capital flow in the society? How much advanced or modern could one be if he/she is not aware of the modern technology or is trained with the technology but in parts, ignoring its broader social perspectives? How long could one save his/her property, until and unless one is aware of market fluctuation and tax system, at the level of politics? How long could one run a business until he/she is aware of the investment flow and business politics of the opponents? How long can one make his/her children and family members live and work as per his/her guideline until

and unless one is aware of the education system and able to resist the psychological and cultural factors prevailing in the society? How can one maintain his/her privacy who has already been enlisted somewhere and kept under the framework of the forceful assumption of which he/she is unaware? Most importantly, how can one and his family be prestigious or achieve gratification if he/she is unaware of the necessities and perspectives of the society?

The natural sciences, administrative laws, the state-provided education system etc are neither able to see minutely at the level of sensitivity, to such injustices: abuse of the authority at the government or political level, nor immune the people from the indulgences of the personal or family fragmented production system and see the complex factors and forces around. We need a very keen and minute observation with human feeling and attitude upon them and present them artistically for the mass people of the common understanding, which they deliciously swallow and are aware to make themselves free from the limited concerned. The book/ the text/ or the composition which minutely observes the human behavior with advanced feeling and idea and presents most deliciously making the audience transformed unknowingly is the responsibility of the art or literature: the very source of in-depth as well as holistic information and reflection of the stage of social development or transformation going to the depth of individual concern at the same time; the supreme stage of knowledge and supreme stage of responsibility of an individual and for the society.

Bhattarai is prof. in Bishwabhasa College, Kathmandu.

Against ..

the resistant genes of medicinal plants and edible vegetables. She also mentioned the Andhra Pradesh Report where animals grazing on the field have died and the employees working in the cotton industry began to have respiratory problems.

Ashok Bang of Chetna Vikas points out such genocide is the wrong method of agricultural policy. He exemplifies the pest helicon verpa used to effect 2-3 plants but its' now effecting 100's of plants.

This columnist was also surprised to see a show room of motor bikes in rural area while returning to Nepal from Maharashtra. One of the journalists has shown the reality in the film "I want my father back". The state bank offers a loan to purchase a bike rather than invest in agriculture. The new generation is lured by such attractive offers and is slowly cutting themselves off from farming. To have a bike in the community is a matter of pride. Finally, the farmers have to seek money from big money lenders for farming, and the banks wants back its cash or takes away acres of land after certain period. Such activities encourage suicide among the innocent farmers.

Farming is a gradual process according to the climate and weather and it can not be compared with banking or trading, which folds twice a day and forth on the night. In other words, the documentary made it crystal-clear the severe situation, and suggest not to industrialise agriculture.

Debts are tied up with expensive chemicals, and world has come to know that chemicals do not increase yields but increase pollution. Therefore, chemical free organic farming is the right direction.

Meanwhile a farmer, S. Gawannde, said that the Government does not give demonstrations on BT Cotton seeds and the villagers have now decided not to let them enter the village. A popular song among the people:

*Milta hey munafa company o ko ...
aur miltey hey saja jineka
bhook bimari khoodkhushi*

Slowly and slowly, the youths have started joining the CPI-Maoist (Naxalites) to struggle against the Central Government and against so called Green Revolution. Such revolution will get rid of the MNC's and protect the ecological chain, providing nutritious food for humanity. Socialism with ecological balance is the necessity of our time, and is not so far away.

"We are like Prachanda's followers"

He was quite optimistic that a developed Nepal was possible. He said it was because of Mao that he had the opportunity to be close to Nepal and meet Chairman Prachanda.



Mr Chen. shows a photograph taken with Prime Minister Prachanda during his visit in Nepal.

Govinda Acharya
After returning from China

Six Nepali journalists visited China with an invitation from the International Department of the Chinese Communist Party (CCP). We visited the industrial city of Guangdong, the capital city Beijing, Yenan, the base area of the CCP during the Chinese People's War, and we spoke with many officials of the CCP and the Chinese government.

Among the hundreds of people we met and talked with, the most memorable was meeting a Mao Tse-Tung impersonator and lookalike. On 2nd October, we went to his residence. As you may see from the photo, Mr. Chen Wen bears a striking resemblance to Mao. Furthermore, he speaks, acts, writes and paints like Mao Tse-Tung, and is even

the same height as Mao.

Mr. Chen said he started copying the style of Mao from the the age of 11. Now 54, Mr. Chen is himself a great fan and follower of Mao. He has acted in dozens of Chinese films as Mao; four of them were released in October. When Mao was alive in 1971, he had almost imitate the speeches of Mao and he could deliver them like Mao.

When he reached home, he showed the poems he copied that Mao had written during the Long March. He hung them on the wall of his common room. He also said that he bought the house by selling six different poems he copied that were written by Mao. He also gave some of the poems to various high profile guests, such as UN Secretary General Ban Ki Moon, former Secretary General Kofi Annan, former US

President Bill Clinton etc when they visited China.

Mr. Chen came to Nepal to meet and congratulate the CPN-Maoist Prime Minister. We asked him what he thought about the Maoist movement in Nepal and Maoist victory in the election. He answered this question very seriously: 'I was always great fan of our Chairman Mao. He is my idol. Had not Mao led the People's War, the emancipation of Chinese people was not possible. I was pleased to hear that the Nepalese were waging revolution following Mao's line. When I learnt the Republic was declared and the Maoist Chairman elected Prime Minister, I decided to go to Nepal to congratulate him.'

He was impressed with Chairman Prachanda, and during our interview, he brought out a big bag. He took out a file where he had copied

Mao's poem. He said-'I have copied Mao's poem 'The River Is Red With Blood' and I am giving it to you as a gift. This is because of my high regards towards Prachanda. I am pleased to give it to you.'

He was quite optimistic that a developed Nepal was possible. He said it was because of Mao that he had the opportunity to be close to Nepal and meet Chairman Prachanda: "When I met him, I found that he is a charismatic leader. I felt that we were like his followers." After praising Prachanda, he wrote few lines on a piece of paper and signed it. He had written a poem dedicated to Prachanda. The chief of international department, South Asia section, helped us to translate those few lines, Prachanda, *You have high morale and far-sightedness*

Your strategy and vision will let Nepal reach new heights you are a rising sun.

While Mr. Chen was in Nepal, he also went to the countryside. He thought that four time production is possible if scientific ways were applied. He said that after talking with Prachanda, he thought that he must contribute something to Nepal. He said-'I found out people in Nepal don't have proper health-care, so they need good hospitals. Investment must be made on roads and electricity. There are a lot of possibilities. I have a friend who is expert in scientific production system. I will take him to Nepal soon.'

Mr. Chen, chairman of Chinese investors, who are investing in 52 different countries, said that he will call a meeting of all the investors and urge them to increase investment in Nepal.

Against food fascism

Melsam Ojha

The 6th Kathmandu International Mountain Film Festival ended in Kathmandu recently. Around four dozen documentaries were shown. There were films showing how international corporations exploit natural resources. Though it was not the objective of the organizers to make a showcase against imperialism, the film festival gave valuable information.

Imperialism take various forms, of which multinational corporations (MNC's) are one. They have been introduced under the name of globalization, privatization and liberalization and their interests have been prioritized by government laws. The feudal structure that was abolished in our villages through land reforms have now re-emerged through MNC's.

"I want my Father Back", directed by Suma Josson from India, in support of Action Aid, reflects the life of a dejected child and the voice of the People against genocide. Farmers were massacred by

a policy of 'green revolution'. The so called 'Green Revolution' was implemented 40 years ago. It killed farmers and peasants deliberately and still pushes the poor Indian people to the brink of death. In the 60's, India suffered a severe food crisis because of drought. The US government, who were seeking a partner in Asia exploited this situation and pressurized the Indian Government to use pesticides. Then Prime Minister Lal Bahadur Shastri denied the US to sell chemical fertilizers and pesticides. As he passed away later that year, his successor, Indira Gandhi, began to use fertilizers without mercy.

Then, the definition of farming started to change. Previously, farming was to be known as a community based activity but now pesticide dealers became the expert local agricultural advisors. This lessened the people to people relationships in the village. This served the objectives of imperialism. The aim of the imperialists is to break the unity of people and extend their hegemony.

Vidarbha, in Maharashtra, is suffering severely with 2304 genocides to date. From the beginning of 2005, the people were introduced with a seed named BT Cotton- a genetically modified variety. A Maharashtra intellectual, V Jawandhia Shetkari explains that such seed only produces toxin to destroy the American Bollworm insect. But the MNC's and their local dealers have deceived and misinformed the farmers, saying they yield larger amounts of crops.

According to the Mrs. Vandana Shiva, an activist, the farmers were shown religious documentaries, the local deity becomes Monsanto's salesman and they work with local agents. The farmers are not told that they cannot save seeds nor that it needs irrigation. But the most terrifying thing about these seeds is its effect on the environment, bio-diversity and health. The genetic material of these seeds escapes through pollination which is known as genetic contamination or genetic pollution and destroys

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filmmaking

WITNESS TO TRAGEDY

INDIA'S FARMING CRISIS



Finally, the farmers have to seek money from big money lenders for farming, and the banks wants back its cash or takes away acres of land after certain period. Such activities encourage suicide among the innocent farmers.