

**BHARATIYA MAZDOOR SANGH**

**8th National Conference**



*Presidential Address*

*by*

**Shri Manhar Bhai Mehta**

**BANGALORE**

## **Address By Shri Manhar Bhai Mehta**

Respected Sri Kamath, Manyavar Dattopanthji, my colleagues in the organisation, honourable guests and delegate brothers and sisters.

I heartily welcome you all to this 8th All India Conference of Bharatiya Mazdoor Sangh, which is being held in Bangalore at the National College Grounds.

This is the first All India Conference of Bharatiya Mazdoor Sangh where we are missing the inspiring presence of our beloved Bade Bhai Shri Ram Naresh Singh, our former All India General Secretary. Icy hands of death have snatched him away from us. This is the greatest loss our organisation has suffered. He was militant, fearless as well as dedicated idealist and organiser par excellence. When Mananeeya Thengadiji voluntarily retired from General Secretaryship of Bharatiya Mazdoor Sangh to take over the more important task of Lok Sangharsh Samiti during emergency the entire responsibility of organising Bharatiya Mazdoor Sangh fell on Bade Bhai. He carried out this responsibility most successfully. If there is any one person to whom the credit for spectacular growth and the resultant elevation of Bharatiya Mazdoor Sangh to second largest Central Labour Organisation of Bharat goes, it would be Bade Bhai. Let us vow to lead a life like him, of service and sacrifice, devoted to the cause of the workers and the nation.

At the time Bharatiya Mazdoor Sangh was born, nationalism was a taboo for the trade union organisation, "BHARAT MATA KI JAI" was a slogan quite alien to the Indian Labour field. The anti-national elements in the labour field exploited the labour unrest for furtherance of their theory of class-war, and treated trade unions as instruments of class conflict. Congressites, though opposed to class conflict, had

nevertheless, accepted the validity of the class concept and were trying to evolve a formula of what they term as 'class-collaboration'. Their unions were, consequently, instruments of such collaborations, but the basic mischief of class concept was, however allowed to perpetuate and this was bound to lead the nation to disintegration. Another disturbing feature betrayed by the various countrywide Labour Organisations was the lack of strict adherence on their part to the principle of genuine trade unionism. While tendency towards 'economism' i.e. bread-butter unionism existed, labour field was dominated by political unionism. The recognised Central Labour Organisations were the wings of different political parties and they made the union activities subservient to political ends. Hence there was the urgent need to give a new direction to the trade union movement and organise genuine labour movement based on firm foundation of Nationalism, free from all extraneous political influence, and economism and opportunism. For the fulfilment of this historic task Bharatiya Mazdoor Sangh was established on 23rd July 1955 the Tilak Jayanti Day, under the dedicated and dynamic leadership of Mananeeya Dattopant Thengadi. And with the emergence of Bharatiya Mazdoor Sangh on the national scene a new era in the history of labour movement in India was inaugurated.

Starting literally from the scratch, Bharatiya Mazdoor Sangh has marched ahead triumphantly and our membership has crossed 30 lakhs figure. We are already the second biggest labour organisation in India. Such rapid progress of Bharatiya Mazdoor Sangh in comparison with other central labour organisations is unique, especially when we see that on its foundation day, unlike other organisations, Bharatiya Mazdoor Sangh had neither a single registered trade union affiliated to it nor a single paise in its 'treasury' nor the wellknown leaders. It had to begin from zero. AITUC was formed on 31st October 1920 under the Presidentship of late Lala Lajpat Rai, an eminent leader. On the very first day, it enjoyed

the support of 84 existing trade unions with 40,584 members. IITUC was established on 10th May 1947 under the leadership of Sardar Vallabhbhai Patel, the Prime Minister and with the blessings of several other national leaders. On the very first day, it received the support of 35 unions with a membership of 1,57,000 workers. This went on, with the year of independence, to 499 unions with 10,33,614 members, with the backing of the ruling Congress party. HMS was formed in December 1948 under the General Secretaryship of Shri Ashok Mehta, a great public figure, and on the very first day it had 119 trade unions and 1,03,798 members. Similarly, JTUC, formed in April 1949, had 137 trade unions and 1,31,991 members on the very first day. Thus it will be seen that all the other four national trade union centres, which were recognised by the government of India were groupings of regroupings of the already existing and functioning trade unions. None of them was required to begin from the beginning. This debt is now estimated at about Rs 3000 crores. It resulted in more taxes, higher prices, further drop in the exchange rate of the rupee and lower foreign earnings.

Another unique feature of BMS growth was that its structure was evolved from the bottom up and not imposed from above, as is generally the case. Right from 1955, Managaya Shri Thengadiji devoted his entire energy and time to building up the organisation assiduously and patiently. He developed a master-mind team of dedicated, disciplined and idealistic cadres, encouraged formation of Trade Unions and constituted adhoc committees in various provinces and ultimately, after 12 years of spade work, BMS was legally constituted in Delhi on 13th August, 1967. Late Dr. S.D. Punekar, a renowned authority on Labour Economy and the Member of Bonus Review Committee, in his speech at 3rd All India Session of BMS at Bombay in 1972 pointed out this distinct feature of BMS growth and remarked. "This type of development-formation, of constitutional body after 12 years of its continued growth is a unique example in the history of the labour movement of the world".

When we met last at Hyderabad on 8-11th January 1984 for our 7th All India Conference, we resolved to observe the year 1984 as anti-computerisation year, to create awareness about its disastrous effects on our economy and called upon the workers to resist all attempts to introduce computerisation, automation and advanced technology. Our worst apprehensions have become true.

Due to the dazzling material progress of the west, our government has chosen the western technology, automation and computerisation without considering the factor-endowments of our country. This resulted in labour saving technology, economic dependence, deficit financing etc. The government has to indulge in money-borrowing spree round the world to finance such capital intensive industries. It has mortgaged the wealth of this country and its people for several future generations. Foreign debt is now estimated at about Rs 30000 crores. This has resulted in more taxes, higher prices, further drop in the value of the rupee and worse foreign exchange position. Country has been pushed into debt-trap with all its attendant social and economic consequences. Economic development has thus now become tragically dependent on foreign capital, foreign machinery and foreign technology, resulting into erosion of our economic sovereignty.

The workers and the national economy are vitally concerned with the choice of technology, which has its tremendous impact on employment. Where is high technology leading the west? Just take a look at the European and the American economies. They have the latest and the best technologies and have the fastest computers for economic forecasting and analysis; yet their unemployment figures are swelling at an alarming rate. Workers are voluntarily proposing moratoriums on pay hikes, are even

suggesting pay cuts at their own initiative and are beginning to desert their unions out of sheer desperation for survival. Even the all powerful auto unions are bowing to the harsh realities of life in meek submission, As a direct offshoot of the unemployment problem, the law and order situation is going from bad to worse, crime graphs are scaling new peaks every year, suicides are becoming routine and the very fabric of these societies appears to be in jeopardy.

Our country cannot afford to be lured by high-tech glamour. We will have to fight against the mad rush for computerisation, automation and high technology of west. It throws lakhs of men on the open streets to die of starvation by recklessly driving out the human element from one process after another. It is obstructive in the fulfilment of our basic objective of full employment. This is a national issue and we will have to fight against this menace on all fronts—economic, social, political and ideological- to save the nation from impending catastrophe. This fight will have to be carried by the patriotic workers of our country for the benefit of the multitudes of the unemployed, exploited and underdogs.

At last, after the long gap of 14 years, the 28th Session of the Indian Labour Conference, (ILC), the apex tripartite labour institution of Bharat, was held at New Delhi on 25-26th November 1985. The last ILC was held in October, 1971. Unfortunately, its agenda was declared by the Labour Ministry without consulting the Central Labour organisations with the result that it was none too inspiring or purposeful. Further, the original idea of forming panels for indepth discussion were given up and merely plenary sittings were arranged. The result was, therefore, not much fruitful. However, to BMS, it yielded gains. At the last Conference in 1971, the INTUC had five seats, AITUC and

HMS two seats each and BMS had no representation at all. This time, INTUC has nine seats, BMS five HMS three and AITUC and CITU one. Moreover, BMS entered this premier body of Indian Labour for the first time with pride of place as second largest central labour organisation and made a ground impact by placing its distinct characteristics before the people through ILC in a lucid manner. It introduced its original concept of Labourisation in the ILC, while discussing the subject of sickness in industry and workers, participation in Management.

The day of 11th May, 1986 will be recorded in the trade union history of India in golden letters. On the said day, the Trade Union Convention for National Integration and against Communalism and divisive forces was held in New Delhi. It was jointly sponsored by all the ten Central Labour Organisations — INTUC, BMS, HMS, CITU, AITUC, UTUC (LS), TUCC, NLO, UTUC and NFITU. It was a grand success and naturally all the nationalists are happy that the Trade Union movement has pledged to promote national integration. BMS called upon the workers to inculcate the feeling of burning devotion for our motherland and intense pride for the cultural heritage of our ancient nation. The divisive concept of minority-majority community was disapproved. In pursuance of the decision taken in this convention, a joint trade union delegation visited Punjab with the unique contribution of the Labour in the cause of national integration. Peace march was arranged at Amritsar and at Jullander which got outstanding response. Huge and massive rally of more than 5000 workers including women workers was arranged in Goal Bagh, Amritsar. The participation was by both non-Sikh Hindus and Sikh Hindus to the extent of 50-50, covering all the shades of employees, viz. Private Sector, Banks, Insurance, Railways, State and Central Govt. Employees, Agricultural and Processing Units Workers and Farmers from the countryside.

The pro-labour, anti-capitalist, and revolutionary concept of Labourisation is gradually gaining ground in the industrial field. The workers of Kamani Engineering Co-Bombay, Tamilnadu Civil Supplies Corporation, Madras Srinivas Cotton Mills Bombay and Jaipur Metals and Electriclas Limited Jaipur have evolved different kinds of schemes for the labourisation. The Supreme Court has in its landmark judgment allowed workers to be a party in company liquidation cases. It has pointed out that workers invest their toil in the company just as owners invest their capital. It is a matter of surprise that to day a share holder in joint stock companies, who has no other connection with the company except a share in its profit, should be able to exercise ownership right while the worker who works in an industry, sets its machines into motion and depends upon it for his livelihood, should experience a feeling of being a stranger to it. This feeling is not proper. It is therefore, necessary that along with the share-holder the worker should be given ownership rights and share in its management and ownership. Communists are opposed to the above view on 'ownership right of the workers'. According to Marx, surplus value of labour is appropriated by owners under capitalism and that constitutes exploitation. To end such exploitation, Marxists contended themselves by transferring the ownership of means of production into the hands of the state and declared nationalisation as panacea. But the demerit of private industry does not automatically establish the merit of nationalisation. Factually, both lead to centralisation and monopolisation. So, 'Man' is neglected under both. We need a system in which human values do not suffer and man's own initiatives remain unobstructed. The labours' right to full information shall help to end the parallel economy of black money. It will generate an atmosphere of mutual trust, leading to maximum production. These objectives can be fulfilled by 'Labourisation', which means vesting workers with the ownership



as well as management of industries. The concept of 'Labourisation' is the distinct contribution of BMS to the country.

It is gratifying to note that the Government of India has now realised and recognised the national importance of Vishwakarma. Speaking at a function organised at New Delhi to present the "Shram Vir" national awards for 1984 for excellence in productivity and promoting safety consciousness, the Labour Minister Mr. P.A. Sangma announced that these awards would be renamed as "Vishwakarma Rashtriya Puraskar" from 1985 onwards. As a logical step, the Government of India should declare Vishwakarma Jayanti Day, the 17th September, as National Labour Day.

The attention of our trade unions has been mainly towards the plight of workers in organised industries. But in industries and occupations that are unorganised, the need for workers' protection is far greater. This is the paradoxical situation. Those who are in need of greater protection are least protected either by trade unionism or by legislation. The ultimate success of trade unions lies in organising all the unorganised and unprotected labour and all the downtrodden, the poor and the exploited in the country. Trade union movement needs broader base and deeper vision.

I will take this opportunity to enlighten the people about the false propaganda launched by the government against the trade union movement.

Government has been blaming the loss of production on the strikes and the price rise on increased wages. BMS has always held that the effect of strike and wage rise on production loss and price rise have always been just

marginal And now confirmation of our view comes from an impartial source. The Indian Institute of Public Administration surveyed and studied these problems. They have mentioned various reasons for loss of production such as mismanagement, top-heavy administration, non-availability of raw materials and of spare parts, breakdown of machinery power shortage and failure, absence of export facilities, wrong marketing policies etc. Considering the percentage rate of all these, they have clearly stated that the effect of strikes is only marginal. The Govt. conceals all these facts from the people and makes workers the scapegoats. Regarding the effect of increased wages of workers on price-rise also, the Indian Institute of Public Administration has clearly said that the effect is only marginal and that the main factors responsible for the price-rise are (i) Deficit Financing (ii) Black money and (iii) Unrestrained profits, dividends and interests. Now all of us know that deficit financing is practised by Govt. itself. Black Money is patronised by Govt. Government has given good-character certificates to holders of black-money but it has no guts to restrain profits, dividends and interests. So actually it is the Govt. itself which is mainly responsible for the price-rise.

The government has deprived the workers of their right to strike by enacting ESMA by propagating that strike is an anti-social act. BMS is a nationalistic organisation and we do not want that production should be hampered. We are aware that if there is no production, what will be distributed will be poverty and not prosperity. But workers alone can not be held responsible for maintaining Industrial peace. There are other parties to industrial relations viz. the Management and the Government. If these two do not behave properly and do not carry out their moral obligations, workers must have the right to strike as a last resort. Workers are not permitted to strike only in dictatorial countries.

Society must realise that merely banning strikes does not resolve the labour problems. Wisdom lies in resolving problems and not in suppressing them. Hence a pragmatic approach requires that instead of banning strike, an appropriate mechanism should be devised which would resolve disputes and thus render the right to strike superfluous.

The Govt. has alleged that unions are irresponsible. But what about the Govt., ministers and officials? Irresponsibility has become a serious national malady and the labour section alone cannot be free from it. Those who complain that unions are irresponsible should not forget the same charge can be levelled against the ministers managements and leaders in various social fields. For every one case of unions' irresponsibility, one can cite ten cases of similar and worse behaviour on the other side. It will not be possible to bring change in the outlook of labour if the other section of the community continue to behave as they do. They too must change and give up their selfish and sectional approach. It will be difficult for any one section alone even to make a beginning to bring about such a change. The solution of this national malady requires new culture and a new philosophy. Let us conduct the nation-wide campaign to develop a sense of responsibility towards the society in the minds of all citizens—be they workers, employers, peasants, teachers, students, professionals or politicians. This new culture and new philosophy will bring about a change in the outlook of all and enthuse them to work hard for national prosperity. Let the light of 'Samaj-Dharma' dispel the darkness of irresponsibility that surrounds the country.

Due to the Govt. propaganda, some people entertain a belief that trade union is an evil institution and that it creates trouble. In fact, the case is just the reverse. Actually it is trouble that creates trade unions. Historically

it is truism to say that trade unions are the effect and not the cause of trouble. The effects of the Industrial Revolution on the toiling workers in industry were quite miserable. Industrial revolution introduced an era of exploitation, inequality and injustice. Handicrafts receded in the background, Machines became the chief means of production, concentrating unrestrained economic power in the hands of its owners on account of its peculiar mode of production. The owners further came to wield, on the strength of their economic position, enormous influence over the State apparatus. The State became the instrument of capitalism. Profits, as distinct from happiness, became the be-all and end-all of all industrial activities. The status of workers on machine was no better than that of its lifeless wheels. Exploited to the extreme by the owners of means of production and utterly neglected by the state, the toiling masses became helpless, frustrated and desperate. This terrific situation gave birth to the counter-revolution called 'Trade Unionism', which tries to undo the evil effects of capitalism.

The Government is anti-labour and pro-capital as it considers that the capital is the crucial agent of economic growth and also because they provide finance to win elections. Therefore, 'pamper the profitters, punish the workers and crush the trade unions' has remained the unproclaimed labour policy of the government. The working class throughout the country is facing all round attacks on its wages and other emoluments, and on the trade union and democratic rights secured through decades of bitter struggles and heroic sacrifices. "The entire working people are groaning under the ever-mounting weight of rising prices and ever increasing unemployment. Instead of taking steps to reduce economic disparities by attacking the profits and privileges of the monopolists

and other exploiting sections, the Government is deliberately permitting still further concentration of economic power to take place. The struggles of workers for justice are ruthlessly suppressed. The draconian laws like NSA, ESMA, Anti-terrorist law are freely applied to crush the genuine agitations. The replacement of the regular force by the automation or contract labour has become the order of the day, Private sector, Public sector and the Government have launched a crusade to discover the surplus labour and to resort to retrenchment. Where retrenchment is legally not possible, early retirement schemes have been introduced. Attractive offers are being made to workers for leaving the job under package schemes, which are euphemistically termed as 'Golden Hand-shake Plans'. The government policy has created tragic situation in which there is queer co-existence of 'Healthy Industrialists', 'Sick Mills' and 'Starving workers'. There is no security of service, no need-based minimum wage and no protection of real wage. Real wage is being eroded by ever rising prices. The Government is not willing to fully compensate the fall in real wage and also does not accept that so long as there is a gap between living wage and actual wage, bonus must be treated only as deferred wage and should be given the priority it deserves. There still continue to be bonded labour and insecurity of job under various categories as casual labour, work-charged labour, temporaries and what not. The Government is not prepared to rectify the CPI numbers as unanimously recommended by Dr. Rath Committee and thereby deprives the workers of crores of Rupees every month.

The Government has adopted the policy of wooing Capitalist and paying lip-service to the poor. Crocodile tears are shed over the pitiable plight of the poor. Stark poverty is so much prevalent that for food and shelter, poor people prefer to remain as bonded labour

or even go to jail. It is shocking to note the pathetic case of a woman from Kolhapur who allegedly strangled a little child recently just in order to get back into prison so that they could get free food and lodging. It seems that she had committed a similar crime 13 years ago and, after serving her sentence, had been released. However, she had subsequently been unable either to earn a livelihood or even find a place in women's homes in Pune or Satara. Though her case is certainly an extreme one, it highlights the miserable living conditions in many parts of the country where all too often life in prison is preferable to life outside. It also partly explains why there are so many undertrials—at least 100,000 in Indian Jails. Many of these undertrials are admittedly illiterate or apathetic and hence not in a position, with outside help, to move the courts to have them tried faster or released. But it is also equally, though lamentably, true that quite a few of the undertrials are themselves in no great hurry to get out because the prospect of life outside is daunting. Such prisoners are tied down to the officials and warders of the prison for whom they often work or whom they oblige (illegally of course) in some way of the other in return for food and shelter. Prisons exist in all civilised societies. But there is something terribly wrong in society where some people are so desperate and so poor that life behind bars or bonded to a land lord is often preferable to freedom. There are million of such pauperised, exploited and oppressed 'children' of Bharatmata all around us who live in hunger and destitution, deprived of even the barest necessities of life, and whose stories of misery will move the stoniest of hearts. And this miserable poverty is still spreading like an uncontrolled epidemic.

Poverty is a danger to the prosperity of every nation. It is one of the fundamental principles on which the International Labour Organisation is based. The basic principle of the ILO is the right of every worker to a fair standard of living. Poverty is not merely a personal tragedy but a social stigma. It is the birthright of every citizen of a democratic republic and it is the responsibility of the society to provide for the same. There is a saying in Sanskrit, "Kamam kama kama papam?" that is, what sin will not be committed by one who is starving? Driven by hunger, even a fish will bite the hand of a hunter and a dog will break into the house of a hunter and bite the leg of a dog. Therefore to establish Dharma and uphold Sanskriti, we will have to abolish hunger and poverty. The war against want requires to be carried on with unrelenting vigour with a view to ameliorate the living conditions of the poor and downtrodden.

It is obvious that the pro-capitalist and anti-poor Government is waging a war against the labour and the poor in collusion with the capitalists. On one side there is a Government supported by capitalists, monopolists, black-marketeers, profiteers, hoarders, multinationals, etc. On the other side, there are not only the workers but also small Farmer, Agricultural labour, the Toiling masses and extremely poor people living below the poverty line. This fight is not confined to the organised labour. It has to embrace all the poor of the country. It is clear that if the monopoly houses are allowed to corner crores, the poor are bound to lead a miserable life and may even starve. This is miserable and it is the bounden duty of the trade Union Movement to explain the reality to the unorganised labour and to the people at large and enlist their support for the struggle."

With a view to achieve national prosperity and eradicate poverty, 'Maximum production and Equitable Distribution' is essential. Prosperity is not possible without increased production. But we must also ensure equitable distribution so that all people have the urge for a share in the fruit of prosperity. Without better and proper distribution the living standard of the common man cannot be raised nor we have the necessary will and capacity for economic development. Trade union must therefore lay equal stress on both. Maximum production is the national duty of the labour, but at the same time equitable distribution of the fruits of production is the legitimate right of the workers. Hence, "Desh Ke Hit Main Kareng Kam, Kam Ke Lenge Pure Dam". We will work in the interest of the nation and will demand full wages-should be the Slogan of the unions. This constitutes the primary function of the union. It has therefore to strive to better the terms and conditions of employment and generally to advance their economic and social interests so as to achieve their alround development.

But should the role of the Trade Union be that of bargaining institution only? Should it confine its frontiers to safeguarding the interest of workers, to securing better wages and working condition? Trade Unions will stultify themselves if they confine their attention only to the problems of their own trade and industry. In the first place, they cannot be solved in isolation. Secondly, even if they are solved, that solution will not be enduring. Workers cannot rest assured unless and until there is inaugurated a socio-economic order based on justice, equity and good conscience. For this purpose, Trade unions must take interest, initiative and render assistance to the social activities that promote the welfare of the common man They should contribute to the solution of economic and social problems of the community. They must bring pressure on the government to reverse its wrong economic policies and planning to bring down the prices, to evolve



self-reliant-economy and to fulfil its basic responsibility to assure every able-bodied person an employment and every common man the minimum living standard. The "Directive Principles of State Policy" in our Constitution lay down among other things that "the State shall, in particular, direct its policy towards securing-(a) that the citizens, men and women, equally have the right to an adequate means of livelihood"; (Article 39) and that "the State shall within the limits of its economic capacity and development, make effective provision for securing the right to work, to education"....(Article 41). Without full employment and guarantee of minimum standard of living, all talk of social justice and economic progress is meaningless.

This objective can be achieved by two-fold method, namely, (a) decentralisation in production and (b) Swadeshi in Consumption.

### **Decentralisation in Production**

This means process of production will be carried on at home, as far as possible, not in factories. Taking into account both the economic factors and the latest researches in science, for the decentralised production small-scale machinised units should form the general basis of India's industrialisation. They can be correlated to agriculture, and established in villages. Small industry being labour-intensive, it can help better in eradicating unemployment. It requires relatively less capital. In India the number of small-scale entrepreneurs can be large, compared to big ones. Overall capital formation would be much greater if the small-scale technology is adopted. The workers can own these industries and even if other workers are engaged the human element will not disappear from the relationship between the employer and the labourers. Cooperation, too has a big scope here. These are quick return industries. Capital is not locked up here for long.

### Swadeshi in Consumption

We must revive the spirit of Swadeshi and encourage use of Indian goods, Indian resources and modernised indigenous Bharatiya technology. One of the best ways of preventing manufacture of goods without limit, then dumping them on other people upsetting economic equilibrium and producing unemployment among them is to inculcate in people the ideal of Swadeshi, i.e. their duty to purchase goods produced by their neighbours and to utilise resources available in the neighbouring locality. Dr. Bharatan Kumarappa, the sincere follower of Mahatma Gandhiji wrote, "Swadeshi is suited to Indian conditions : Our land is eminently suited to putting into effect this principle of Swadeshi in consumption, as Swadeshi is only an expression of the spirit of Hinduism in the economic sphere - a religion which regards itself as binding only on those born within its fold, and not on others whose duty it believes is to follow their own religions, a religion which regards a man's duty to be to his own faith, to reform it if necessary rather than to run after new faiths. Our people therefore will have no difficulty in adopting this ideal of loyalty first and foremost to one's own". Swadeshi in Consumption is essential for evolving self-reliant economy. The positive content of Swadeshi should be used as the cornerstone for the reconstruction of our economy. Swadeshi should not be mistaken for a narrow clannishness. True Swadeshi is not exclusive. What it means is conveyed by the saying 'Charity begins at home'.

We are nation - builders operating in the labour field inspired by the Bharatiya Darshan of Integral Humanism. We seek to purify and vivify the labour movement on a three plank credo of Nationalism, Democracy and Social Justice. The principle of "Nationalism" requires that we must protect and promote the workers interest within the framework of national interest and that, we must develop in the minds of the workers the sense of 'Rashtra Dharma', that is, duty towards nation. The

principle of "Democracy" requires that labour movement should be based upon genuine trade unionism i.e. an organisation of the workers, for the workers and by the workers, and that it should be free from the control of the political parties. The principle of "Social Justice" requires that, to improve the working and living condition of the underdog, we shall resort to collective bargaining as far as possible and to conflict, whenever necessary. It also requires that the organised power of the labour shall be utilised for the ultimate goal of establishment of egalitarian society, free from poverty, exploitation, inequity and injustice.

These are our ideals, aims, and objectives and to achieve them is no doubt a gigantic task. To fulfill this task, We must build up a well - knit organisation of selfless and dedicated workers. We must prepare ourselves for struggle and agitation against vested interests, status quoists and pro-capitalist government. Let us therefore equip ourselves with the necessary qualities of Adarshvad, Loksangrah and Sangharsh-Kshamata to strengthen our organisation and launch struggles, whenever necessary, for the achievement of our goal.

At the end, I will like to repeat our Mantra offered at Calcutta Conference :

Organisation for agitation ;  
 Agitation for organisation,  
 and  
 Both for Nation-Building

Onward, brother and sister, on to our cherished goal with the necessary 'will to win'. None can stop our March. We are determined to march on till, through sincere efforts of our toiling masses, the Bharat becomes a first rate nation and shows the real path of human happiness and world peace to entire mankind.