**Why a Labour Action at Industries being heavily criticized, and
why is the ‘wall street movement’ at heights of praise in these days**?

*Dear participants,*

Back in 1990, when the media was not as strong as it is today, we started publishing ‘*Shramik* *Khabar*’ with the aim of giving a printed version of the trade union movement of Nepal with the tagline— *by the workers, for the workers*. Today, we are launching the 100th edition of ‘*Shramik* *Khabar*’. If analysing the publication from its very first edition, we can see the picture of thousands of such incidents which demonstrates the development of GEFONT.

GEFONT didn’t seek favour from anyone for its existence only; similarly the *Shramik Khabar* didn’t rely on market for its development. It didn’t run behind the advertisements, but focused on the members. Profit was never its aim, survival was the enough.

Information is to be shared and published not to be hidden. And it is also the union- work-- we have always understood this. You all can see what ‘*Shramik* *Khabar*’ is today; I don’t want to make much comment on this. Hence, on GEFONT’s behalf, I want to thank everyone who was involved with it from its first edition. We are indebted to everyone who cared for ‘*Shramik* *Khabar*’, we will never forget your valuable help and kindness.

Today, we want to take this august occasion of launching of the 100th edition of ‘*Shramik* *Khabar*’ as a special opportunity. With the involvement of highly intellectual personalities, we are conducting a panel-discussion and the 'Panel' ahead being based on the articles published in the 100th edition of ‘*Shramik* *Khabar*’. 'How can we interpret the change after the April Uprising- 2006?’ We have fixed the main theme of this Panel- discussion. We do believe that the debate-argument and discussions are exclusively important; however our discussions sometimes fly- far from the ground reality! And we are fully aware about it.

Among one of the aspects of the discussions, we have taken the subject of **political- economy and trade union movement in the change context**.

The trade union movement of Nepal began along with the birth of the political parties. Initially, it was following the track of European trade union movement; however in the later period, it was just limited to Indian sub- continental experience.

* Whom the trade union belongs to? What sort of equality we are talking in?
* Class- struggle in what type? What is the interrelationship between production- relation and labour- relation?
* What is the relationship between the party and the union?
* And, what is the way forward of the trade unionism?

In the present context, we are aiming to raise these issues as the subject of the discussion.

We have taken a other side of the discussion; **Nepali society, class, political party and social groups in the changed context**.

* Nepal’s State-making process is not based on European—American but on the Afro- Asian experiences. Today’s federalism and state restructuring, thus, is not based in the process of Tribe-community-caste/ethnic/ nationalities to nation-state; but instead Nepali modern State is formed amidst all caste/ethnic groups of the country yet to be developed into nationalities. One of the articles printed focuses in this issue; are we in the favour of this?
* The formation of political parties in Nepal in the decade of 1940s was settled with the establishment of Congress and Communist parties. One of the articles in ‘*Shramik Khabar’* reads—remaining political parties in Nepal are either the satellite or the by-products of these two parties? And do we agree with this?
* Capitalism ends Feudalism and Socialism origins with the development of the Capitalism. But in Nepal, evolving capitalism comprises with the dying feudalism. Bourgeoisie became alike semi-feudal and the workers became alike semi-peasant, semi-wage labourers. The production-relations kept moving around these situations. And with the latest change as well, we saw the situation alike, the subsistence-agricultural economy has destroyed but the modern capitalism is yet to be reconstructing! Do we agree with this analysis?
* Our Political parties are not rest in economic-class but the ideological class! It might be the reasons that their differences is limited to the theoretical documents and the party's flag; however one can see similarity in governance and the service to the people! Which side are you on- the Class or general Mass? Can we go to the conclusion that such dilemma prevalent among our political parties is one of the hurdles of the social transformation?
* The space of proletariat is slowly being replaced by the 'Precariate'. In the discussion between the traditional thoughts and changing context, why is social group is dominant over class, identity dominants over ideologies and mass struggle dominating the class conflict?
* Manufacture based capitalism has changed to financial capitalism. Why labour action at industries is being heavily criticized and Wall Street movement is in the heights of its praise?

We have taken these questions as important ones for the future course of trade union movement. We hope after today’s discussion, our level of understanding will be broadened.

I, herby, once again would like to welcome you all the intellectuals, media, and you all connected with our labour movement.

*(****Keynote*** *by GEFONT President Cde* ***Bishnu Rimal*** *at a* ***Panel discussion*** *entitled-* ***Towards Pro-worker Political Economy*** *organised in connection with launching of 100th issue of Sramik Khabar/ Sept 08, 2012)*