

The following is excerpted from the statement prepared by the Leading Committee, Revolutionary Communist Party, India, on the occasion of the Twentieth anniversary of the Naxalbari rebellion — AWTW.

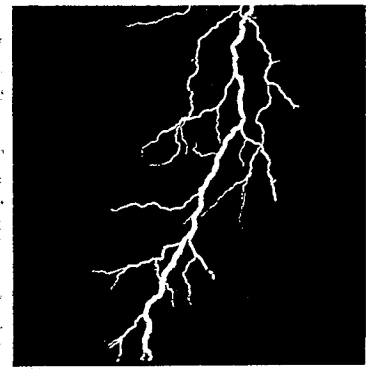
In the mid-1960s, the whole of India was passing through a great social upheaval. An overwhelming part of the rural population suffered the tyranny and exploitation of feudal lords. Ever increasing unemployment, poverty and hunger were pushing the exploited people, including the middle strata, into the arena of life-and-death struggle against the exploitative system. The smouldering anger of the exploited populace against the exploitative system had taken volcanic proportions, and the ruling classes were finding it utterly difficult to rule the people through the old means.

In such a situation, some local communist activists of the Darjeeling district in West Bengal challenged the domination of the revisionist leadership. A new spirit was infused into the communist movement, which had bogged down in the morass of revisionism, and a process was begun to organise the movement along new revolutionary lines by rupturing with revisionism in both theory and practice. The

declaration of the formation of the CPI(ML) under the leadership of Comrade Charu Mazumdar in 1969 on the anniversary of Lenin's birth carried the process of reorganisation of the communists in India to a qualitatively higher stage.

Following the savage repression of the Congress rulers, supported by all the reactionary and opportunist parliamentary parties, the movement received a temporary setback; this gave the Marxist-Leninists the opportunity to have a deep look and make a thorough analysis of the phenomenon. But as is usual in history, summation of defeats and setbacks is a very slippery job and is always consummated through fierce differences and struggles. The same has happened in the case of Naxalbari.

Seizing on the opportunities provided by some of the glaring mistakes and weaknesses of the movement, some ill-intentioned elements donning the garb of Marxism-Leninism took the malicious path of using every available means to prejudice and poison the minds of the rank-and-file against the armed struggle. Later events have proven that the hue-and-cry, bordering on madness, raised by certain elements against the revolutionary leadership of Com



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Statement of LC, RCPI

The Rebellion that Shook the Subcontinent

Charu Mazumdar and against armed struggle was not well meaning.

This does not mean that the Naxalbari leadership did not commit mistakes or was completely free of weaknesses or shortcomings. No doubt, the Naxalbari leadership suffered serious theoretical weaknesses and committed certain mistakes. Instead of glossing over such mistakes, we should adopt a correct revolutionary approach of locating and removing them. In this matter, we should follow the approach laid down in the *Declaration of the Revolutionary Internationalist Movement*.

Though the leadership of Naxalbari had taken correct revolutionary positions on the then on-going ideological debates in the international communist movement and had renounced the revisionist parliamentary path and vigorously embraced and projected the truth that "political power grows out of the barrel of a gun," it cannot be wished away that while analysing the objective social reality of India the Naxalbari leadership was not able to rid itself completely of the weaknesses and erroneous conceptual framework of the traditional communist movement. This has led to the emergence of certain serious inadequacies in evolving a correct

revolutionary strategy and line matching the objective social reality of India, thereby seriously hampering the advance of the new-democratic revolution in India.

At this moment, when we are observing the Twentieth anniversary of the great Naxalbari uprising, the Marxist-Leninists in India have many challenges to meet at the level of both theory and practice. The structure of Indian society is very complex and has some peculiar features of its own. Various kinds of social contradictions are giving shape to the revolutionary situation in India. The ruling comprador-bureaucrat regime, to perpetrate its exploitative grip over the all-India market, is embarking on the path of fascistisation of the Indian state. Hindu revivalism is being used as an ideological vehicle for the realisation of this goal. Apart from mercilessly fleecing and oppressing the working masses, the national character of various regions and their cultural contours are being ruthlessly disfigured and the religious minorities are being subjected to suppression and persecution in a savage manner.

As a result, the various contradictions in Indian society have grown very acute. Not only the working masses but also the different na-

tionalties and religious minorities are giving vent in various forms to their anger and hatred of the central rulers. The Dalits (the lowliest of the low in the caste hierarchy of Indian society) and the tribals who have suffered the atrocities of the utterly reactionary caste system for centuries are now aspiring to emancipate themselves from this oppressive rule. Internal dissensions and contradictions have emaciated the Indian rulers. Powerful mass upsurges and popular revolts against the oppressive political system are erupting due to the intensification of various social contradictions in the face of the acute crisis the world imperialist system is passing through. The situation is very ripe for the creation of dozens of "Naxalbaris" if only these powerful movements are given a correct political orientation and leadership. If the Marxist-Leninists of India are successful in rising to the challenges and creatively apply the revolutionary science of Marxism-Leninism-Mao Tsetung Thought and formulate a correct strategy and tactics, the seemingly powerful oppressive Indian State can certainly be smashed and on its ruins a truly democratic regime can be built under the revolutionary supremacy of the proletariat. □