

Historic Turning Point in the Indian Revolution

NINETEEN sixty-seven marks a turning point in the history of the Indian revolution. Under the guidance of the invincible thought of Mao Tse-tung, the Indian people have finally embarked on the only correct road for the Indian revolution—the victorious road along which Chairman Mao led the Chinese people to seize political power by armed force. The revolutionary line upheld by the revolutionaries in the Indian Communist Party has been winning one victory after another, while the line of “peaceful transition” pursued by the Indian revisionists is steadily going on the rocks. The revolutionary situation in India is better than ever.

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A big Asian country with a population of 500 million, India occupies an extremely important strategic position in the world proletarian revolution. The great Lenin pointed out more than 40 years ago: **“In the last analysis, the outcome of the struggle will be determined by the fact that Russia, India, China, etc., account for the overwhelming majority of the population of the globe.”** Now, the revolutionary people of India led by the revolutionaries in the Indian Communist Party are determined to take the road of the Chinese revolution, to oppose armed counter-revolution with armed revolution. This is not only a great turning point in the history of the Indian revolution, but is also of immense

. . . several hundred million peasants will rise like a mighty storm, like a hurricane, a force so swift and violent that no power, however great, will be able to hold it back. They will smash all the trammels that bind them and rush forward along the road to liberation. They will sweep all the imperialists, warlords, corrupt officials, local tyrants and evil gentry into their graves.

MAO TSE-TUNG

significance for the development of the world proletarian revolution.

The struggle between the two lines and the two roads which existed in the Indian Communist Party for a long time has intensified in the past few years. The revolutionaries in the Indian Communist Party, under the guidance of Mao Tse-tung's thought, have firmly opposed the parliamentary road of "peaceful transition" pursued by the usurpers of the Party's leadership, the renegade Dange clique and the handful of revisionist chieftains whose representatives are Namboodiripad and Jyoti Basu.

These revolutionaries in the Indian C.P. resolutely proclaimed that "the strategy employed by the great leader Mao Tse-tung is one which the Indian Marxists should adopt" and that "we shall have to strive earnestly to be apt pupils of Comrade Mao Tse-tung." Abiding by Chairman Mao's brilliant teaching "Political power grows out of the barrel of a gun," they explicitly pointed out that in India "the only correct path of the people's democratic revolution is: to build up revolutionary bases in the rural areas through an agrarian revolution under proletarian leadership, and subsequently to encircle the urban centres by expanding these revolutionary bases; to organize people's liberation forces from among the peasants' guerrilla forces and to lead the revolution to victory by capturing the cities."

And so at the beginning of 1967, a spring thunderstorm burst over India. In Naxalbari and other places of Darjeeling District, revolutionary peasants rallied by the revolutionaries in the Indian C. P., lit the flames of armed struggle.

The revolutionaries in the Indian C. P. led the landless or land-poor peasants in Darjeeling District, who were oppressed and exploited to the limit by the landlords, to mount tempestuous attacks on the landlords, the plantation owners and the reactionary government; they took back the land and wrested arms and grain from them. They organized small armed groups and set up "people's courts" to punish those local tyrants and evil gentry who put up stubborn resistance, and defended by armed force the fruits of their agrarian revolution. Between March and June last year the peasants engaged in 220 armed actions. The privileges which the feudal landlords enjoyed for thousands of years and foreign plantation owners for a century, and the "law" and "order" imposed on the peasants by the reactionary government were all shat-

tered to pieces. Every bit of the "dignity" and "prestige" built up by the landlords and plantation owners was swept into the dust. The landless or land-poor peasants, now proud and elated, lifted up their heads. The movement struck terror into the hearts of the landlords and plantation owners. The top rank of landlords and plantation owners and those of the second rank fled to Calcutta, while the third rank and the still lesser fry vanished into the smaller cities and county towns. Urgent reports and appeals for rescue poured into the offices of the reactionary government and filled the Indian reactionaries with fear.

The armed struggle waged by the Naxalbari peasants greatly inspired the revolutionaries in the Indian C. P. and the revolutionary people in all India. The Indian revolutionaries set up in various places committees in support of the Naxalbari peasants' struggle, and rallied the people to support the armed revolution. They translated and published large quantities of Chairman Mao's writings, widely propagating Mao Tse-tung's thought. They published many periodicals and books, and printed leaflets to spread the truth about the seizure of political power by armed force and to expose the small handful of revisionists within the Party who sabotage armed struggle. Following the example of the Indian C. P. revolutionaries in the Darjeeling area, many revolutionaries went deep into the rural areas where they are now striving hard to "develop the Naxalbari type of movement" and to build up "more Naxalbaris."

The furious flames of the peasants' movement quickly spread in the vast Indian countryside. According to the skimpy disclosures made by the Indian press, the "Naxalbari-type" of peasants' land struggles have developed in 50 places in eight states and areas under the direct control of the Central Government. The peasants in these places, with arms in hand, regained the land forcibly occupied by the landlords and the reactionary government, and they seized the crops on the land illegally controlled by the landlords. During harvest time in India, the peasants in quite a number of places organized "peasants' committees" or "people's committees" and launched a movement of "no share to the landlords" and "no taxes to the government."

These facts indicate that a vigorous situation has emerged in the Indian revolution.

Nineteen sixty-seven is also a year during which the "parliamentary road" followed by Namboodiripad,

Jyoti Basu and such other Indian revisionists was further exposed and went up in smoke.

This "parliamentary road" is a mixture of the fallacy of "peaceful transition" advocated by old-line revisionists Bernstein and Kautsky and the "Doctrine of Non-Violence" advocated by Gandhi. The Soviet revisionist renegade clique and China's Khrushchov have made great efforts to support and propagate this "parliamentary road," the so-called "Indian road," in an attempt to prevent the Indian people and other oppressed nations and peoples from taking the victorious road of the Chinese revolution.

Hiring themselves out to the Indian reactionaries, the Indian revisionists have promised never to use armed force to overthrow the reactionary Indian Government. Since these revisionists, the Indian reactionaries calculated, can be used both as tools for carrying out the reactionary policies of the Congress Party and as ornaments for dressing up Congress "democracy," the Indian reactionaries allowed them to run in the February "general elections" of 1967. The revisionists were also given seats and official appointments in the so-called "non-Congress governments" in West Bengal and Kerala.

In taking the "parliamentary road," the Indian revisionists have completely exposed themselves as shameful renegades, and accomplices of the Indian reactionaries into the bargain. They took part in the reactionary regime's suppression of the people and its massacre of many revolutionary people. Their hands are stained with the blood of the Indian people.

The "parliamentary road" of the Indian revisionists has gone bankrupt once again in 1967's "experiment." This is a heavy blow not only to the Indian revisionists but also to the Soviet revisionist renegade clique and to China's Khrushchov.

The inspiring events of the successive victories of the revolutionary line, and the increasing failure of the revisionist line in India in 1967 forecast a bright future for the development of the Indian revolution.

In regard to the tasks of the Indian revolution, the revolutionaries in the Indian C.P. put forward the following as the main ones at present: to spread among the people Mao Tse-tung's thought, the acme of Marxism-Leninism in the present era; to carry further the struggle against the old and new types of revisionism; to make a specific analysis of India's objective conditions in accordance with the brilliant thought of Mao Tse-tung, and formulate the programme and tactics for the Indian revolution on this basis; and to give impetus to the peasant revolutionary struggle and develop Naxalbari-type movements. The revolutionaries in the Indian C.P. and India's revolutionary people now are striving for the realization of these tasks.

Under the brilliant light of Mao Tse-tung's thought, the revolutionary people of India will surely score still greater victories in their future struggles! In spite of the fact that the Indian revolutionary struggle may be protracted and tortuous, the Indian people will gain the final victory in the revolution. That is certain. A new India with genuine independence and people's democracy will certainly emerge in the East!