

Letter

Mr Moni Guha has misinterpreted some of my words (September 8). I did not say that *khatam* should be the highest form of class struggle and that there was nothing wrong in the “annihilation campaign” of the CPI(ML). What I said was that *khatam* can be a part of the entire class struggle, if

wisely combined with other forms. Another thing, Comrade Charu Majumdar termed *khatam* as a higher, not as the highest form of class struggle. Sadly, Mr Guha lashes out at the distorted theory.

In a class-society, different forms of class struggle, starting from the "primitive and unconscious" to the developed and well-organised forms, exist. Marxists should find out the mainstream of class struggle and try to have a firm grip on it. But that does not mean that they should boycott the other forms totally. Marxists should combine every possible 'low' and 'primitive' form of class struggle with the main forms. Revisionism occurs when the movement is confined to low levels when a high level could be achieved. That is why Marxists do not deny the necessity of organising terror, economic work, legal work, but oppose terrorism, economism and legalism. It is not fair to compare the killing of jotedars with theft or Ludditism. Communists should organise those forms of class struggle which arise from the desires and needs of the people. Nobody claims that theft or Ludditism can solve the problems of the people as a whole. But liquidating some tyrant exploiters often becomes a necessity of the people.

Mr Guha mentions the Harijan affair in such a manner as to hint that at the time of Naxalbari, some genuine Marxists were organising great mass movements but that the damned Charu Majumdar and his followers foiled their attempt by adopting the line of *khatam*. While some people were busy lecturing or organising reformist movements, Charu Majumdar went ahead and tried to *make* revolution. The movement led by him shook the ruling classes and aroused new hopes in the oppressed people of our country. Naturally, mistakes were also committed. Communists do not glorify wrong theories. But they have to glorify many a movement based on totally or partially incorrect theory for their basic content of revolutionary class struggle. That is why Marx greeted the Paris Commune and Radio Peking welcomes many spontaneous and revisionist-led movements in India. It is a pity that some Marxist pun-

ditions cannot find the basic content of revolutionary class struggle in the post-1969 activities of the CPI(ML).

Mr Guha teaches us new lessons of Marxism by mentioning that the attempts of the workers to reduce working time reflect parasitism. He conceals the fact that in the present exploitative system the toiling people (except for a few lackeys of the ruling cliques) have little chance to become parasites. To reduce working time by trickery may be fun to some intellectual parasites, but it is a question of life and death to the toilers who are compelled to exhaust themselves and die through overwork. Communists have a compulsion to support them in this struggle. To be more sincere and industrious under the existing production relations means to grow more surplus for the profiteers and a call for this is issued not by Marxists but by fascists. Communists should judge labour, sincerity, morality etc. not as abstract concepts, but on strict class basis. They should teach the people to be sincere and industrious not to the exploiters, but to people and the revolutionary authorities. The crime of revisionists is that while accepting the people's right to be 'dishonest' and 'destructive' with exploiters, they do not promote the sense of serving the people. Thus they lead people to be dishonest and destructive to each other and this sharpens the contradiction among the people.

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Calcutta