

Peking And CP(ML)

The publication (November 4) of the document 'Peking And CP (ML)' could not have been more timely. Now that this party has suffered a setback--temporary, let's believe--most of its sympathizers who have been groping in the dark as to the

position of the party in relation to Peking will now have a clear understanding. At least they can start understanding.

The document shows that after all the numerous sympathizers who have been repeatedly pointing out the

fallacies in the programme of the CP (ML) have not been altogether wrong. And it is somewhat depressing to note that over almost all the points that were once believed to be the special contribution of Charu Mazumdar to the cause of Indian Revolution, the Chinese Communist Party differed; for example, the slogan 'China's Chairman is our Chairman'; the branding of trade union activity as an altogether reactionary affair; the theory of Annihilation (which was the typical brain child of Charu Mazumdar, who said it was the only way in which the people could put up a fight, could organise, could revolutionize—in short, a talisman!); the characterisation of the struggle of Naxalbari as a struggle only for the seizure of State power.

Last but not the least, the significant suggestion that the prestige and authority of a leader cannot be created, but grows and develops. All these errors boil down to a single flaw: a mechanistic and not a dialectical understanding of problems, an 'Either—or' type of argument, not thinking of 'things in their motion, in their interconnections'. CPM leaders would not take to the armed path, and so they are our enemies, there is no reason to differentiate them from the Congress. Trade unions are exploited by the reactionaries, and so they have to be boycotted. So for every other question.

Charu Mazumdar's devotion to the revolutionary cause, his sacrifice are all beyond doubt. But with all these qualities, one does not become a communist. In a country where sentiment and not logic reigns, an honest revolutionary like him could sweep over the middle class youth a little too easily. Even now the fag end of his 'thought' remains among some of his followers. Nevertheless, the process of self-criticism that is evident from the present document, is an exhilarating feature.

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