



## NAXALISM: UNDERSTANDING AN OUTLINE OF THE IDEOLOGY THROUGH SOLIDARITY AND DISCOURSE

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### Abstract

*Marxism, Leninism, Maoism, Communalism, Socialism and at present Naxalism are some bonfire's which shaken the monotony in literature. Etymologically, words with suffix -ism describes an ideology, system of thought, or practice. Hence, almost all words ending with -ism contains a peculiar ideology or system of thought i.e. Racism, Marxism and Naxalism etc. On one front literature can be taken as a mirror of society, thus, every event or movement which exist in society reflects in literature. As such, Naxalism is a socio-political and economic problem in India but at present it is not only a problem but also a mass movement or ideology, especially for those who are far away from the development agenda of the government. On other front Solidarity and Discourse theories connects culture-society-ideology and language all together, hence, it is important to understand the basics of Naxalism under the shade of Ideology, Solidarity and Discourse Analysis, especially Critical Discourse Studies.*

**Key words:** Naxalism, Solidarity, Discourse Analysis, Socio-political, Etymology, Monotony.

### Introduction

As a country India is a broad representative of multi-dimensional culture, religious diversity and peaceful way of human existence. Even though from last five decades India is burning within its borders. All this is going on between none others than Indian citizens themselves. Therefore, ideology of Naxalism is worth to study. In the beginning of its emergence in the year of nineteen sixty seven Indian government took it as a problem of law and order without taking it as a kind of ideological emergence instead. Hence, in order to understand the reasons behind the mass support to the Naxalism, firstly one should know solidarity in depth, because Naxalism in literature is way different than the actual movement out there.

One will find the footprints of Solidarity in the year of 1976 (Poland), when a Workers' Defence Committee was instituted by a group of rebellious intellectuals after several thousand striking labours had been attacked and imprisoned by the ruling classes in various cities. On this, one can easily conclude the general reason behind the emergence of solidarity that is fear- Fear of dominant class, fear of insecurity, fear of survival etc. thus, solidarity can be defined as harmony or promise of sentiment or action, especially among individuals with a mutual interest; conjoint backing within an assembly. Therefore, emergence of Naxalism should be studied through the spectacles of solidarity due to the resemblance of reasons behind both of them. Because Naxalism in India emerged out of fear as solidarity in Poland, here in India that initial fear was landsnatching of peasants and tribes. As of now Naxalism is a social term that can indicate struggle, backing, public unity, and hope for



the better future. It involves self-motivation, common welfares, objectives, grounds, rivals, or risk, as a mutual origin, ground, or awareness to accomplish consubstantiality, team spirit, or evenness/unity, which in turn realizes Naxalism.

Naxalism itself is a kind of movement-cum-ideology in India at least at present. Marxism has strengthened the hands of downtrodden and labours as a voice of voiceless mass. Likewise Leninism, Maoism, Communalism and Socialism have their own peculiar ideologies. Thus, all of these so called ideologies or theories advocate their own interest very strongly through literature. As of twenty Nineteen, Naxalism is also taken as an ideology by many intellectuals and thinkers in India; hence, it is necessity of time to take a glimpse of it. Ideologies can be defined as basic mutual organisms of social perceptions of crowds. All such ideologies control mass attitudes and mental models of each member who are under the influence or in the flow with the explanation of specific events and real time experiences.

Traditionally, especially in the Marxist tradition, ideologies are of course associated with the notion of later described in more abstract terms, such as 'social formations'. More specifically, ideologies were attributed to the ruling class, which disseminated them to conceal or to legitimate its power, inequality or the status quo. Similarly, the Gramscian notion of hegemony implies ideological domination and consent, but also especially in terms of a ruling class or power elite, on the one hand, and a large dominated group of a 'mass public' or simply the citizens whose ideologies are persuasively inculcated by these elites, on the other hand. (Dijk 140)

Discourse can be taken as a representation. Representation is essential soul of ideology because things themselves do not express meaning; instead, meaning is publicly fabricated. For example, Red colour in India views variety of things and perceptions that can be danger or communalism etc. only within our classification of representation. It denotes something more than just the graphic that one can grasp, because humans have constructed it for their convenience.

Bhagat Singh was sentenced to death in Lahore conspiracy case by British judiciary but even today Indians remember Bhagat Singh as a great martyr and revolutionary who sacrifices his life for country. There can be two very different opinions for a same person or group of persons, because Bhagat Singh was revolutionary for Indians as well as terrorist for British rulers. Likewise, Naxalism is problem for the government but it is also step towards revolution for neglected units of Indian society. Hence, it might look misguided at practical level but it has fixed goals and ways to achieve it ideologically. The other existential features of the Naxalite ideology were nihilism, a refusal of Marxist revisionism and a hate of Gandhian philosophy of non-violent nature.

Naxalism Advocates the betterment of peasants and tribes, especially in India. Naxalites does not respect democracy, therefore, Naxals run parallel Quasi-government in the villages under their influence which they brand as 'Janata Sarkar'. But the questions are still remains in the remote areas under their influence. Naxalism before economic reforms



celebrated ultimate mass backup to the movement, but now-a-days it seems that mass support to the movement is decreasing consistently due to many tribal welfare schemes launched by the government. Hence, one can say running Janata Sarkar from many decades till now is no mean achievement because core problems behind emergence are still retaining their existence. Thus, If Naxalism seems misguided as a revolution then it is important to undertake Mao's thought on revolution that is,

Revolution is not a dinner party, nor an essay, nor a painting, nor a piece of embroidery; it cannot be advanced softly, gradually, carefully, considerately, respectfully, politely, plainly, and modestly. A revolution is an insurrection, an act of violence by which one class overthrows another.  
(Pandita 20)

Charu Mazumdar is used to consider the father of Naxalite movement in India who ignited and guided persons in the movement ideologically. Charu ransacked all major leftist ideologies and developed new approach that resulted into Naxalism; he was highly influenced by the modus operandi of Mao's revolution in China. Naxalites in India have their own political party which helps them to maintain their integrity and their ideological agenda ahead. Communist Party of India (Maoist), formed in 2004 merging two different groups: Maoist Community Centre of India and People's War Group which seems major guardian of Naxalite movement in India presently.

## Conclusion

Democracy in India has been addressed as the precise and reliable voice of people but it seems only pertinent to the rich class people at present. Immediately after independence Indian administration successively failed to protect interest of poor common Indian citizens. Unemployment, poverty, illiteracy etc. boosted feeling of insecurity in the minds of common citizens. Remotely located people and tribes were untouched from the development agenda of the government which also affected them badly, forest laws and industrialization snatched the homelands of tribes and made them helpless. All such incidents and problems projected and boomed ultra-leftist movements in India more particularly Naxalism and Maoism.

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