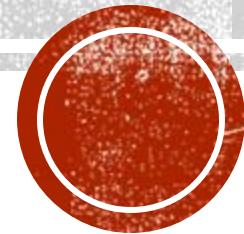


SOS POLITICAL SCIENCE & PUBLIC ADMINISTRATION
M.A POLITICAL SCIENCE II SEM
POLITICAL PHILOSOPHY:MORDAN POLITICAL THOUGHT,
THEORY& CONTEMPORARY IDEOLOGIES (201)
UNIT-III

Topic Name-maoism



WHAT IS MAOISM?

- **Maoism** is the communist (a plan about how countries should work) idea created by the Chinese man Mao Zedong. Mao believed that peasants, not factory workers, should lead the communist revolution (change in government). China followed Maoism when he became leader, in 1949. This created differences with communism in the USSR and Cuba. Maoism is still practiced in China today, but it has become different since Mao died in 1976. Today the Chinese economy is considered capitalist, (a plan about free markets), but some still call China communist.
- Maoism was a theory created because of Mao's beliefs and ideologies. Similar to Karl Marx, he agrees that a proletariat revolution is essential in order for society to change. As opposed to Marx who states that the factory workers should revolutionize, Mao felt that the farmers in China were the ones in need of this revolution. Marx supports an economically strong state that is industrialized. Mao on the other hand, does not support industrialization or technology. The reasoning behind this is that he felt that industrialization would give owners the ability to exploit their workers even more which will result in a weakened proletariat class. While Karl Marx viewed industrialization to play vital role in the proletariat since factory workers were most likely the ones suffering under capitalism. Marxism states that "social change is driven by the economy" meaning that society and the economy are intertwined; while Maoism states that willpower is what changes us. Then in 1960 as the USSR denounced Stalin's ideas who Mao was an avid admirer of, Mao's own popularity started to decrease. With the leader Liu Shaoqi, Mao's policies were no longer in effect. Then in 1964, the "Cultural Revolution" happened due to the distribution of Mao's "Little Red Book" which reemphasized his ideologies. This resulted in the deaths of many civilians due to conflicts and fighting between Mao's party and the Red Guard.



WHAT IS MAOIST IDEOLOGY?

- **Maoism** is a form of communism developed by Mao Tse Tung. It is a doctrine to capture State power through a combination of armed insurgency, mass mobilization and strategic alliances. The **Maoists** also use propaganda and disinformation against State institutions as other components of their insurgency doctrine.



WHAT IS THE GOAL OF MAOISM?

- Marxism–Leninism that Mao Zedong developed for realising a socialist revolution in the agricultural, pre-industrial society of the Republic of China and later the People's Republic of China. The philosophical difference between Maoism and Marxism–Leninism is that the peasantry are the revolutionary vanguard in pre-industrial societies rather than the proletariat. This updating and adaptation of Marxism–Leninism to Chinese conditions in which revolutionary praxis is primary and ideological orthodoxy is secondary represents urban Marxism–Leninism adapted to pre-industrial China. The claim that Mao Zedong had adapted Marxism–Leninism to Chinese conditions evolved into the idea that he had updated it in a fundamental way applying to the world as a whole



WHAT IS MAOIST RULE?

- **Maoism** is a form of communism developed by Mao Tse Tung. It is a doctrine to capture State power through a combination of armed insurgency, mass mobilization and strategic alliances. The **Maoists** also use propaganda and disinformation against State institutions as other components of their insurgency doctrine.



WHO ARE MAOIST?

- **Maoism** is a form of communism developed by Mao Tse Tung. It is a doctrine to capture State power through a combination of armed insurgency, mass mobilization and strategic alliances. The **Maoists** also use propaganda and disinformation against State institutions as other components of their insurgency doctrine.



WHAT IS MEANT BY COMMUNIST PARTY?

- A **communist party** is a political **party** that seeks to realize the social and economic goals of **communism** through revolution and the establishment of a strong state. The term **communist party** was popularized by the title of the Manifesto of the **Communist Party** (1848), by Karl Marx and Friedrich Engels.



MAO'S POLITICAL IDEAS

- Mao's political ideas crystallized slowly. He had a mentality that was opportunistic and wary of ideological niceties. The Marxist-Leninist tradition regarded peasants as incapable of revolutionary initiative and only marginally useful in backing urban proletarian efforts. Yet Mao gradually decided to base his revolution on the dormant power of China's hundreds of millions of peasants, for he saw potential energy in them by the very fact that they were "poor and blank"; strength and violence were, he thought, inherent in their condition. Proceeding from this, he proposed to instill in them a proletarian consciousness and make their force alone suffice for revolution. There was no significant Chinese proletariat, but by the 1940s Mao had revolutionized and "proletarianized" the peasantry



MAOISM AS POLITICAL IDEOLOGY

- Maoism is also a political ideology, representing Mao's theories and methodologies about how China and the world should be transformed in revolutionary ways. Three important features distinguished Mao's concept of revolution from other revolutionary theories in the tradition of Marxism-Leninism.
- First, Mao's perception of revolution was characterized by a unique notion of permanentness in time and unlimitedness in space. In particular, Mao persistently emphasized the necessity of "continuing the revolution" after the CCP seized power in 1949. However, Mao's notion of permanent revolution was by no means a simple repetition or minor alteration of earlier formulations by Marx, Lenin, or Trotsky. While adopting such Marxist discourse as the "law of historical development" to justify his revolution, Mao often used the Chinese term *tianxia* ("all under heaven") to define the space in which the revolution should occur. The *tianxia* concept had its historical/cultural origin in the long development of Chinese civilization—implying that the Chinese way of life was the most superior in the known universe. Used in connection with *tianxia* was the Chinese word *geming*—a term that in modern times would be adopted to represent the concept "revolution." The original meaning of *geming* was that violent means must be used to deprive a ruler of heaven's mandate to rule. In employing *tianxia* to define the space in which *gemings* should occur, Mao, in a China-centered manner, at once attached the qualities of permanentness and unlimitedness to his perceived revolution.



MAOISM AS REVOLUTIONARY STRATEGIES AND TACTICS

- The central mission of Maoist revolutionary strategies concerned mass mobilization. In particular, Mao emphasized the importance of taking the peasants as the main force of the Chinese revolution. This clearly distinguished Maoism from the urban, working-class–centered mobilization strategies favored by orthodox Marxism-Leninism. Yet Mao's dependence on peasants drove him into a fundamental dilemma in furthering his "continuous revolution" after 1949. While adhering to the populist belief that the peasants' spontaneous "revolutionary initiatives" represented a natural source of the "revolution after revolution," Mao was simultaneously obsessed by the "petty bourgeois tendency" of the peasants in practical life. When the "socialist planning economy," which made industrial development the top priority, encountered resistance from the peasants, Mao argued that "a serious question is how to educate the peasants."



ORGANISATION

- The current General Secretary of CPI (Maoist) is Nambala Keshava Rao *alias* Basavaraj.^[22] He was appointed after Muppala Lakshmana Rao, who uses the alias "Ganapathy".^[23] The party hierarchy consists of the Regional Bureaus, which look after two or three states each, the State Committees, the Zonal Committees, the District Committees, and the "dalams" (armed squads).^[24] Jan Myrdal notes that the CPI (Maoist) also organises events like "The Leadership Training Programme", as a measure to outlive the fierce offence by the State



IS MAOISM BANNED IN INDIA?

- The **Communist Party of India (Maoist)** is a Maoist^{[7][8]} communist party in India which aims to overthrow the government of India through people's war. It was founded on 21 September 2004, through the merger of the Communist Party of India (Marxist–Leninist) People's War (People's War Group), and the Maoist Communist Centre of India (MCCI). The merger was announced on 14 October the same year. In the merger a provisional central committee was constituted, with the erstwhile People's War Group leader Muppala Lakshmana Rao, alias "Ganapathi", as general secretary.^[9] Further, on May Day 2014, the Communist Party of India (Marxist–Leninist) Naxalbari merged into the CPI (Maoist).^[10] The CPI (Maoist) are often referred to as the Naxalites in reference to the Naxalbari insurrection conducted by radical Maoists in West Bengal in 1967.^[11] CPI (Maoist) is designated as a terrorist organisation in India under Unlawful Activities (Prevention) Act.¹



CENTRAL COMMITTEE

- The Central Committee of the CPI (Maoist) takes command from the Politburo and passes on the information to its members, and has 32 members. During an interview in 2010, Anand told media personnels that out of the 45 members of the Central Committee of CPI (Maoist), 8 has been arrested and 22 has been killed by the agencies of the Indian government.^[38] Anuradha Ghandy, who died on 12 April 2008, was an eminent member of CPI (Maoist)'s Central Committee.^[39] Kadari Satyanarayan Reddy *alias* "Kosa", Thippiri Tirupathi *alias* "Devuji", Malla Raji Reddy^[40] and Mallujola Venugopal *alias* "Bhupati" are another three cadres and Central Committee members of the party.^[41] Madvi Hidma is the youngest Central Committee member of the party. As of 22 September 2011, nine of the Central Committee members were jailed, which includes – Moti Lal Soren, Vishnu, Varanasi Subramanyam, Shobha, Misir Besra, Jhantu Mukherjee, Vijay Kumar Arya.^{[31][42]} One more Central Committee member, Ravi Sharma (Maoist), was also captured later.^[43] Ginugu Narsimha Reddy *alias* Jampanna surrendered to police in December 2017.^[44] Varkapur Chandramouli,^[36] Patel Sudhakar Reddy^[36] and Narmada Akka,^[28] who were killed by armed forces, were another Central Committee members of the party.



MILITARY COMMISSIONS

- The Central Military Commission (CMC) is the main armed body of the CPI (Maoist), and it is constructed by its Central Committee. In addition to the CMC, the party has also raised state military commissions.^{[11]:105,106} The CMC is headed by Nambala Keshava Rao *alias* Basavaraj.^[45] Anand^[46] and Arvind Ji^[47] are another two members of the organisation's CMC. Anuj Thakur is an arrested member of the CMC of the party.^[32] Kishenji^[48] and Chandramouli^[36] were also the members of the CPI (Maoist)'s CMC



TECHNICAL COMMITTEE

- Central Technical Committee (CTC) is given the responsibility of fabricating weapons and explosives. The Technical Committee consists of few selected members having special knowledge on science and research and works under the direct supervision of the Central Military Commission (CMC) of the Party. Sadanala Ramakrishna, a senior Maoist leader was the Secretary of the Committee who was arrested in February 2012 in Kolkata.¹



CRITIQUE

- If Maoism was an attempt at a critique of Stalinian Marxism from the Left, why did it fail, possibly permanently, but at the least for the moment? There are Marxists far greater than I who have attempted and are attempting to articulate an answer to this question. As a modest contribution to this discussion, however, I would suggest that Maoism emerged over time, rather than full-blown, as a critique of the Soviet experience. One can see, for example, in reading *Mao's A Critique of Soviet Economics* (New York: Monthly Review Press, 1977) the beginning of an analysis on the question of socialist society. In other words, Maoism, as a body of theory, cannot be summed up by simply looking at CPC resolutions, Chinese foreign policy, or even the words of Mao at a particular moment. It must be understood as a movement, theory, and practice over a space of time.
- Maoism attempted to critique the Soviet experience, and by implication Stalinian Marxism, from within the traditional Marxist-Leninist paradigm. In a peculiar sense, Maoism attempted to both break new ground and simultaneously cling to a certain orthodoxy in order to justify its positions. Maoism became trapped within that paradigm in ways that weakened its possibility of successfully addressing the crisis of socialism. The failure to conduct an outright demarcation with Stalinian Marxism certainly provided fertile ground for a retreat. More importantly, it could not pave the way toward a revolutionary resolution of the crisis of socialism.



CONCLUSION

- There is certainly much more that can and should be said about Maoism. This essay is only a minor contribution toward that discussion. We should conclude, however, by reiterating the earlier point about the source of the problems of the New Communist Movement. By pinning the blame on Maoism, Elbaum avoids some deeper questions about problems within the Marxist-Leninist paradigm. By simply looking at those groups that subscribed to Maoism and those that did not, the striking feature was the commonality of problems, and in many cases, practices.
- The New Communist Movement emerged out of a social milieu that provided a foundation for ultra-leftism. Was that ultra-leftism avoidable? Certainly. But in order to avoid that ultra-leftism, our movement could have used greater help from prior generations of revolutionary theorists and activists. More importantly, the New Communist Movement would have needed to come to grips with the crisis of socialism. By believing that the problems of the USSR, other revolutionary movements, or even the Communist Party USA were primarily problems of insufficient political will to move in the right direction, we laid ourselves wide open to fall into voluntarist theory and practice.



THANK YOU

