

SPECIAL ARTICLE

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THE NEPALESE PEOPLE'S WAR & THE QUESTION OF IDEOLOGICAL SYNTHESIS

-Com. Prachanda

"In a revolutionary period the situation changes very rapidly; if the knowledge of the revolutionaries does not change rapidly in accordance with the changed situation, they will be unable to lead the revolution to victory."

**-Mao Tse -
Tung**

INTRODUCTION

The historical process of the four & a half years old people's war (PW) marching forward in great strides with the creation of base areas under the leadership of the' Communist Party of Nepal (Maoist), the political vanguard of the Nepalese proletariat & a powerful detachment of the international proletarian army, has given birth to the Guiding Thought of the Party as an ideological synthesis. This Guiding Thought of the Party synthesised in the context of the application of the universal truths of Marxism-Leninism- Maoism particularly in the course of the preparation, initiation & development of the great PW has far-reaching national & international significance. Hence, it is quite natural & 1 necessary to have a serious debate on this at the national & international level.

With newer experiences of class struggle & two-line struggle our Party, today, has been scaling unprecedented heights of revolutionary transformation amidst a rectification ;;1 campaign. This development process has clearly indicated some distinctive features of a new type of a Maoist Party capable of leading the revolution in the present era of imperialism & proletarian revolution. Today, all over the country & particularly in the large rural areas

of Western Nepal New Democratic power is being exercised by defeating numerous conspiracies & repressions of the old reactionary state. This process of exercise of New Democratic power has manifested a chain of some distinct strategy & tactics of the Nepalese revolution. Within a short span, the development of guerrilla warfare towards mobile warfare & in certain situations the gaining of the experiences of even positional warfare, & the development of people's army, people's militia & volunteers in thousands of numbers, point towards a distinct military strategy & tactics of the Nepalese PW. The PW has been opening new horizons of revolutionary tides among the masses by blazing the heaps of garbages amassed by the old & the new revisionists. Thus, along with the distinct dynamism of its development the Nepalese PW has given rise to a distinct thought through the application of MLM. Here, the background & some of the main features of the creation of that thought would be discussed in short.

INTERNATIONAL BACKGROUND OF THE DEVELOPMENT OF THE GUIDING THOUGHT OF THE PARTY

Particular international & national backgrounds do play their roles in the development of a revolutionary movement in the particular place, time & condition, particularly in the present era. It is axiomatic that the abundance of experiences of historic victories & damning defeats of world-shaking nature gathered by the international proletariat has played its role in the development of the Nepalese PW. Among that the most significant has been the background of a difficult, harsh & challenging ideological struggle waged by the proletarian revolutionaries against the counter-revolution in China & the world-encompassing revisionism, after the death of Com. Mao, the great leader of the international proletariat, who raised the science of proletarian revolution to the high level of Marxism-Leninism-Maoism. Without grasping the heights of this ideological struggle waged against imperialism & revisionism & in defence of the Great Proletarian Cultural Revolution (GPCR), the highest pinnacle of class struggle of the international proletariat, & of Maoism, developed qualitatively in that process, one cannot conceive of any true people's revolution in any country in the present day world. This same ideological struggle was manifested in the form of a genuine Maoist PW in Peru, the same ideological struggle paved the way for the establishment of Revolutionary Internationalist Movement (RIM) as a new initiative of the communist revolutionaries; & this same (ideological struggle) did advance & is advancing the revolutionary warfare & the newer level of struggle against revisionism in different countries of the world. The Communist Party of Nepal (Maoist) & the PW advancing in a fast pace under its leadership, cannot be understood if we keep them apart from the aforesaid ideological struggle. One cannot also overlook that the decision to install Marxism-Leninism-Maoism as the ideological commander of the new world revolution by the Expanded Meeting of the Committee of the RIM, & the world-wide campaign for the security of life & freedom to PCP Chairman Com. Gonzalo after his capture by the enemy, had substantial impact on the initiation of PW in Nepal.

Together with this, the background of various kinds of struggles by the people of different countries of South Asia against imperialism & Indian expansionism, has been an important factor behind the rise of PW in Nepal. The Nepalese PW cannot be separated from the background of the national liberation war for independence waged since decades by the masses of the North-Eastern India, the life & death struggle of the Kashmiri people, the reactionary India-Pakistan collision over the Kashmir issue, the thunderous national liberation war waged by the Tamils in Sri Lanka, the long drawn struggle of the masses of Bangladesh, etc. From the ideological point of view the greatest influence on the communist revolutionaries of this region has been that of the historic Naxalbari movement that erupted under the leadership of Com. Charu Majumdar as a rebellion against modern revisionism. Those who cannot grasp the historic heights of the ideological struggle & class struggle, launched in this region under the leadership of Com. Charu cannot be genuine communists of this region. Today, as a continuation of the Naxalbari uprising, revolutionary war is marching ahead in different states (of India) including Andhra Pradesh, Madhya Pradesh, Bihar, Bengal, etc. under the leadership of revolutionary Parties like CPI-ML (People's War) & Maoist Communist Centre. A close relation with the Indian revolutionaries has played an important role in the practical & technical preparations of the Nepalese PW.

Apart from this, the background of the regional conferences & various interactions with the Parties within the RIM have played no lesser role in this.

In short, the aforesaid background of ideological struggle & class struggle is the international background of the Nepalese PW.

NATIONAL CONTEXT OF THE IDEOLOGICAL SYNTHESIS

Howsoever important it may be, the external aspect has a secondary role & the internal aspect a primary role in the development of a matter. This way, it is axiomatic that the primary role is played by the process of class struggle & ideological struggle inside the country in the present development of the Guiding Thought of the Party, too. In semi-feudal and semi-colonial Nepal, the Nepalese masses have been struggling for a long historical period for their freedom & progress. The Communist Party was established in Nepal in 1949 as a far-reaching historical incident in the favourable circumstances of a wave of socialist & democratic revolutions surging ahead under the leadership of the proletariat in the international arena & that of rising people's wrath against the autocratic Rana regime inside the country. The Party was founded with a correct & clear programme of carrying out the democratic revolution against feudalism & imperialism as an immediate goal along with the great aim of communism. Because of the correct line & revolutionary spirit of the Party, there started arising massive peasant struggles under its leadership in the country within a short span of time of its foundation. Peasant struggles of Bara, Parsa, Rautahat in the East & organised armed uprising of the peasants under the leadership of Bhim Dutta Pant in the West, are its glaring examples. But the Party leadership got entangled in the revisionist quagmire of peaceful transition within less than seven years of the foundation of the Party. Against the historical need of providing

leadership to the revolutionary peasant struggles arising in waves in different parts of the country to the level of guerilla war according to the line of protracted People's War, the then Party leader Man Mohan Adhikari went on to submit petition to the (royal) palace confining (the Party) to peaceful propagation of socialism & legal parliamentary activities only. This incident was a grave betrayal against the Party & the revolution, which paved the way for revisionism to dominate the Nepalese communist movement for decades. From this point onwards, the Party leadership thwarted the free revolutionary initiative of the proletariat & engendered pro-king & pro- (Nepali) Congress tailism. It was a betrayal of the wishes & aspirations of the people & the revolutionary cadres.

At this point of time there arose Khrushovite revisionism in the international communist movement (ICM). This rise of modern revisionism & the struggle of world historical significance waged by the Communist Party of China under the leadership of Com. Mao Tse- Tung against this had a natural impact on the Nepalese Party, too. Because of this Great Debate of the ICM at a time when the revolutionary cadres were engaged in different ways of struggles in different areas against the central leadership divided into various groups for their own personal interests & ambitions devoid of any clear thought, line & programme, the Nepalese communist movement also got divided primarily into the pro-Russia & pro-China factions. Due to the direct influence of China, the pro-China faction upholding Com. Mao remained stronger in Nepal. The hard work done around this time by the founder leader Com. Puspa Lal to reorganise the Party on the ideological guidance of Mao Tse- tung Thought by repudiating Russian revisionism and on the basis of the line of New Democratic revolution & protracted people's war, is particularly significant. Despite the deviation in ascertaining the class character of the Nepali Congress & on the issue of the united front, this effort of Com. Puspa Lal was an important initiative in the development of the Nepalese communist movement, which needs to be duly appreciated. It may be said that objectively Com. Puspa Lal's main weakness was his liberalism & unclarity in the implementation of his own line. Because of this weakness the process of Party reorganisation initiated by him could not move forward.

Around this very time, the GPCR was initiated in China under the leadership of Com. Mao. The influence of the high tide of this great revolution was specially marked among the youth revolutionaries of Nepal. Objectively the main leadership hierarchy of our Party, CPN (Maoist), which is spearheading the current great PW, is wholly the product of the GPCR. As a direct impact of the GPCR in China & the historic Naxalbari revolt in India, the Jhapa revolt was born in Nepal under the leadership of the youth revolutionaries of the Eastern region. The Jhapa revolt bears a special historical significance as it raised the banner of revolt against the revisionist leadership dominant in the Nepalese communist movement for long and was a jump into the furnace of class struggle. The Jhapa revolt definitely scaled unprecedented heights of dedication & sacrifice while establishing the importance of Mao se- Tung Thought, protracted PW, GPCR, etc., in the New Democratic revolution. The martyrs of the Jhapa movement will be immortalised for ever as the great immortal martyrs of the Nepalese revolution side by side with the great immortal

martyrs of the current PW. The UML leaders, who have totally betrayed their own initial ideology, Ideals & the dreams of the martyrs and have turned themselves into the servants of the reactionary state, have no right to utter the names of those great martyrs. What can be a greater crime & hypocrisy than to use as a shield the blood of martyrs to cover up their own national betrayal, corruption & treachery? History is very harsh, and it would surely put such revisionist hypocrites in the dock one by one. Whatever it may be, the Jhapa revolt of 1972 represents a mile-stone in the development of the Nepalese revolutionary movement, The current PW is in essence the continuation of the Jhapa revolt with finesse.

Nearabout the time of Jhapa revolt, some of the revisionist leaders of the old generation, principally Mohan Bikram Singh, went on to organise the Fourth Congress with a totally eclectic jugglery & a neo-revisionist line. A past master in hiding revisionist essence by displaying a revolutionary form, Mohan Bikram Singh was successful in misleading many young revolutionaries of the country for some time. Viewed from the heights of the present day movement, it is evident that Mohan Bikram Singh is a representative of eclecticism & splitticism with an anti- revolutionary essence in the Nepalese communist movement. His only line is to attack the revolutionary political current with a mischievous vulgarisation of the Marxist theory. He never represented any distinct political trend in the movement. To declare the founder leader Com. Puspa Lal a "renegade" with many a eclectic vulgar logic when he was trying to uphold even the tine of protracted PW by pinpointing the contradiction with feudalism as being principal to declare a jihad (holy war) against the Jhapa revolt by alleging it to be "terroristic", ultra-left" & a movement spearheaded by the "spies"; to allege Com. Nirmal Lama who was in the midst of the struggle with a clear line of mass-struggle-ism as being "a spy since he was in jail"; and now to outdo even the representatives of the reactionary classes in spitting venom against the great PW spearheaded by the Nepalese people; this all shows a chain of anti-revolutionary character of Mohan Bikram Singh.

While talking about the ideological synthesis of the Nepalese revolution one should not forget about the important role in. it of the difficult & complex ideological struggle against the neo-revisionism of the Fourth Congress replete with revolutionary phrase-mongering & eclectic hotch-potch. Objectively, the ideological struggle against Mohan Bikram Singh's neo-revisionism has had a big role in the development of the CPN (Maoist).

The greatest ideological victory of the honest revolutionaries within the then unified Fourth Congress was the success in taking the decision about the Chinese counter - revolution in 1982. This decision firmly established the right to rebel against revisionism. And from here onwards -started the process of rebellion against Mohan Bikram Singh's hidden revisionism. Attack on the opportunism of Mohan Bikram was launched by Nirmal Lama from the angle of mass struggle & armed insurrection line and by the present Maoist leaders from the angle of protracted PW line. Mohan Bikram's

opportunism kept on getting exposed. He got isolated from everywhere, and now he is making heinous attempts to clutch on to Nirmal Lama's line, which he himself labeled as rightist for over two decades, for his own salvation.

Opposition or support to the Chinese counter-revolution gave rise to a new polarisation in the Nepalese communist movement. From here onwards, whereas the revolutionaries within the Fourth Congress went on to scale new heights in the struggle against revisionism, the then M-L group was caught in revisionist quagmire one after the other and has now degenerated into the UML leading clique that avows multiparty democracy (bahudaliya janabad) and has become the slave of the reactionary state.

In this context, particularly after 1984-86, communist revolutionaries waged struggles against the naked revisionism promoted by the M-L leading clique and the hidden revisionism of Mohan Bikram Singh, and thus contributed to the overall development of the revolutionary line of the Party. There ensued a more vigorous struggle between the revolutionary Maoist & revisionist political trends during & after the historical mass movement of 1990. Unity Centre was established with the conscious efforts of Maoist revolutionaries to unite the communist revolutionaries scattered in different groups & to refine the revolutionary line. Amidst a vigorous ideological struggle against the reformist & liquidationist line in the Unity Congress, Maoist revolutionaries achieved a glorious success to get their ideological & political line passed with refinement. Then there arose antagonistic struggle within the Party between the revolutionaries, who attempted to implement the line passed by the Congress & the reformists & liquidationists, who blocked it. Ultimately the Party expelled the reformists & liquidationists from its ranks, made final preparations with the concrete definitions of strategy & tactics of the Nepalese PW and gave the clarion call of PW on February 13, 1996, heralding a new era in the history of Nepal.

Thus, it can be said that the Guiding Thought of the Party has taken shape in this background of ideological struggle against the different kinds & hues of opportunism dominant in the Nepalese communist movement & great mass struggles of the people.

RELATIONS OF THE GUIDING THOUGHT OF THE PARTY WITH THE THREE COMPONENT PARTS OF MARXISM

Marxism is the science of social revolution of the proletariat. Being a science it demands continuous application & development. It is also clear that Marxism is a philosophy of struggle. Amidst application in practice of class struggle Marxism developed into Marxism-Leninism and Marxism-Leninism into Marxism-Leninism-Maoism (MLM). When Marxism is applied with scientific honesty in the concrete situation of a particular country, it also happens to be automatically developed there. Because of the differences in place, time & condition and continuous motion of change, Marxism cannot be applied mechanically. In its essence, to apply M-L-M is to develop it. As it is a philosophy of struggle, it can be applied or developed only through a vigorous class struggle in theory

& practice. It is sheer idealism to talk of its development away from the practice of class struggle. Here, it should also be clear that development, too, has a particular & universal character, or it has a quantitative & qualitative nature.

Nobody should harbour the illusion that after the initiation, development & success of PW in a particular country the development of science is imperative at the universal level of MLM. That is not imperative, and it is not possible for every revolution in all the countries of the world to develop science to the same level either. But one thing what is sure is that the application of science in the specificities of a particular country gives rise to a concrete thought that guides the movement in that country (which we can assume as quantitative development in MLM). Without the development of such a concrete thought, neither can there be a true application of science in any country nor can the revolution there have continuous forward march. Such a thought is manifested as a single universal ideology & different concrete political lines of the Parties in different countries. When Com. Lenin was saying that revolutions in different countries would follow different courses and Com. Mao was opposing mechanical imitations, they were hammering to establish this very truth.

It is essential to understand that the "Guiding Thought of the Party" put forward by our Party, now, in the context of ideological centralisation on the basis of the vigorous experiences of about five years of PW, is not about any universal development of the (level) of MLM, but it is only in the sense of a concrete thought leading the Nepalese PW & developed in the course of application of science. But, there is no doubt about the (national & International) significance of this ideological synthesis. Because the thought synthesized in the context of the development of revolution in a particular country does serve as an important reference material for the development of revolution in another country. For instance, the synthesis of the experiences of PW advanced in Peru had provided very important assistance to the revolutionary Parties in different countries including Nepal.

Here our attention must be specially drawn to the fact that in the context of the severe blow received by revolution after the Chinese counter-revolution, the ideological synthesis of a Maoist movement advancing in any country is particularly imperative. Because the process of ideological synthesis of the experiences gained from the application of the Maoist science & (the process of) its exchange plays an historical role in the international ideological processing capable of leading the new wave of world revolution seen in the horizon. Hence, the question of ideological synthesis is, objectively the current specific responsibility of the communist revolutionaries. When the masses take the initiative for revolution going against the tides & countering all sorts of adversities in the present world dominated by imperialism & revisionism, what can be a nobler duty than to synthesize the experiences of that initiative?

It is necessary to view the concept of 'Guiding Thought' advanced by our Party from this very perspective.

Now, let us have a brief discussion on the relations of the Guiding Thought with the three component parts of MLM. What we would like to request with the readers at the outset is that this is just a general commentary to help delve into the depth of the subject. It would be wrong to imagine that this commentary alone would suffice to unravel the depth of the subject. Along with the advance in study & discussions, the Party would definitely put forward its detailed explanation.

Philosophy

Firstly, it is self-evident that the struggle to establish MLM in the movement has a special philosophical significance. In the course of struggle against the reformist & evolutionary concept of development prevalent in the Nepalese communist movement the Party did its bit to specially sharpen the science of development of Marxist dialectics regarding collision, rupture, leap & catastrophe. This thought gave a big blow to the opportunism that was cultivating reformism in the name of quantity, by harbouring a mechanical view on quantitative & qualitative change, and provided a strong base for the initiation of revolution. From the historic initiation of PW to this day, special directive of this very revolutionary conception of collision, rupture, leap & catastrophe in the Party's policy, plan & programme has ensured continuous lifeblood to class struggle & two-line struggle. Typical experiences have been gained in the course of solving problems of class struggle & two-line struggle through the application of Maoist dialectics on the law of contradiction. The process of application of the science of "one divides into two" & the unity-struggle-transformation of the opposites from the heights of the lessons of GPCR, has led to the development of a unique wealth in the form of continuous development & establishment of the revolutionary current within the Party on the basis of broad democracy by defeating all sorts of non-proletarian tendencies, which has enabled to smash the chain of conspiracies by reaction & revisionism. Guided by this particular understanding the currently undergoing Party rectification campaign has raised the Party to unprecedented heights of new unity on a new basis through the process of unity-struggle-transformation. The application of class struggle in the course of struggle against the revisionist thinking of from books to books, from thought to thought & from reform to reform, has led to the development of a distinctive thought of grasping the dialectical materialist theory of knowledge. The Party has been developing distinctive revolutionary conceptions on the operations of dialectical relations between objective & subjective conditions, between the whole & the part and between quantity & quality.

It is clear that a distinctive thought is taking shape with the above applications in the field of philosophy, after the archetypical development of PW for five years.

Political Economy

Because of the analysis of the Nepalese society as semi-feudal & semi-colonial through the study of its productive forces & relations of production on the basis of historical materialism, economic class differentiation of the Nepalese society, discerning of the

enemy & friendly classes, etc. the strategy & tactics of the revolution have attained objectivity. Among these, it is principally the understanding of the peculiar character of bureaucratic capitalism in the present day world & the process of focussing the struggle against it, that has a special significance in the field of (political) economy ..It is impossible to construct democracy & socialism without grasping about this bureaucratic capitalist illegitimate offspring born in the semi-feudal & semi-colonial countries out of the wedlock of feudalism & imperialism, and without capturing the capital of this class. Because of this understanding

.the economic struggle of the people in Nepal, too, is having peculiar manifestations. The success of the Party's economic policy & plans based on the theory of self-reliance, the campaigns for collective farming, & collective labour, experiments going on in different regions for the growth of people's economic production and, principally, the campaign for the growth of production in the Base Areas, etc., make it clear that the Nepalese PW has given rise to some distinctive development in the field of political economy also.

Scientific Socialism

Probably, of the three component parts of Marxism, our Party in Nepal has made most headway in the realm of scientific socialism. These developments have been manifested in the relentless & uncompromising struggle against open & hidden revisionism, development of the strategy & tactics of the Nepalese PW (among which the principal ones are: definition of the tactical sub-stages, specificity in the development of military formation, definition of the initiation & other shocks, specific balancing of actions, etc), division & coordination of different strategic zones, special definitions regarding United Front, specificities of talks, adjustments & tactical alliances against the main enemy, exercise of new democratic power in the main zones, balance between military & non-military actions, balance between national & international work, etc. The conception of creation of Base Areas & exercise of new democratic power from below & advancing of the United Front in the form of Central People's Government-in-Formation for continuous political intervention against the reactionary state from the centre, is an original conception. Apart from this the slogans of "right of constitution-making to the people" & "united revolutionary government" have special significance in the tactical sense. These facts leave no doubt that tactical principles of the Nepalese revolution are rising from amidst the PW.

PRACTICAL MANIFESTATION & SIGNIFICANCE OF THE SYNTHESIS OF THE GUIDING THOUGHT OF THE PARTY

Original thinking on the question of grasping, defending, applying & developing , the revolutionary principles of MLM is the first & important specificity of the Guiding Thought of the Party. This distinctive thinking was developed through vigorous struggle against reformist vulgarisation of the revolutionary principles of MLM in the Nepalese communist movement. Together with this, this is also the result of the struggle against

the trend that ignores the application of theory in the practice of people's actual class struggle while clinging to it as a dogma in the name of its defence (which is principally seen among many groups in the world claiming themselves to be Mao supporters, after the death of Com. Mao). While the first struggle induced the Party to be loyal to the revolutionary theory, the second struggle prompted the Party to be attached with the people & revolutionary practice. Because of this singular understanding, confounding many of the communist revolutionaries in other countries we participated in the unity process for revolutionary polarisation; we participated in the historic mass movement of 1990; we went even to the parliamentary platform for some time to expose the parliament considering the concrete condition of Nepal; we advanced along with the people & retreated along with them: we exposed the hypocrisy of parliamentarism in practice along with the people; after consciously intervening in the (objective) situation & converting it into an opportunity we decisively broke relations with Reformism & liquidationism within the party; we resolved the specificities of the Nepalese revolution & strategy & tactics of the PW; we established among the masses the revolutionary ideology & forces of the world including the RIM, Peru, etc., we plunged into final preparations for the PW after boycotting the parliamentary elections: we removed the suffix "Unity Centre" from the name of the Party & added "Maoist" in its place; during the final preparations, we conducted extensive theoretical, political & technical training within the Party & propagated the message of PW among millions of masses throughout the country through United People's Front, without the Party.

Together with this whole process, we conducted the initiation of the Nepalese PW in a distinctive form of countrywide "shock" taking into consideration the peculiar form of struggle of the Nepalese people against feudalism & imperialism for the last fifty years. The originality of this initiation suddenly rocked the reactionary state & greatly enthused the masses of the people. While the enemy under-estimated the force of the PW & descended on massacres instantly, the Party resisted it with countrywide mass mobilisation & increased military actions. In this course historic records of dedication, bravery & sacrifice were established in the PW.

Because of this distinctive grasping of MLM, we formulated & propagated the policy of ensuring due representation of the people of oppressed caste, nationality & regions, along with those of oppressed classes, in the revolutionary United Front to fight against Hindu high caste chauvinism, which has remained a very complex social process in South Asia, particularly in India & Nepal. This generated a wave of attraction & participation in the PW among the masses of different scheduled (the so-called untouchable) castes, various oppressed nationalities, linguistically oppressed people of the Terai & regionally oppressed masses of Karnali, etc., in the country.

Along with the advance of the PW this distinctive understanding of ours also got developed & refined. By the time of successful implementation of the Fifth Plan of the PW this understanding of the Party has manifested in the particular forms of: balance between political & military attack, balance between local & central intervention, balance between PW & mass movement, balance between main force & secondary force, balance

between main zones & secondary zones. balance between centralisation & decentralisation. balance between independent initiative & tactical alliance. dialogue & adjustment. balance between local UF & central UF. balance between activities within & without the country. balance between class struggle & two-line struggle. etc., and developed to the level of tactical principles & thus given rise to the Guiding Thought of the Party

CONCLUSION

Thus in totality, with the (synthesis of the) Guiding Thought of the Party, now. is attached a grave responsibility to raise the revolutionary polarisation to a qualitative level by linking the chains of all positive trends. personalities & incidents and by exposing all the negative parts from the time of foundation of the Party in 1949 to this day The aim of grasping & upholding all the positive aspects of the total history of Nepal is linked with this Guiding Thought The aim of better service to the international proletariat by defending & advancing the PW is associated with this Guiding Thought. The most important of all. the process of this ideological synthesis is linked with the historical necessity of Inducing forward motion to the PW through great leaps against the reactionary classes

Here it should not be forgotten that this process of ideological synthesis IS related to the endorsement & synthesis of the initiatives of all the immortal martyrs who have raised the PW to this height through their exceptional dedication & sacrifice and of the millions of masses in different parts of the country & particularly in Western Nepal who are engaged in creating Base Areas & exercise of new democratic power.

***World history would indeed be very easy to make if the struggle were taken up only on condition of infallibly favourable chances It would on the other hand be of a very mystical nature, if "accidents" played no part These accidents naturally form part of the general course of development and are compensated by other accidents But acceleration and delay are very much dependent upon such .."accidents" including the "accident" of the character of the people who first head the movement
Karl Marx ["Letter to L Kugelmann, April 17, 1871]***

Take the ideas of the masses and concentrate them. then go to the masses. persevere in the ideas and carry them through, so as to form correct ideas of leadership-such is the basic method of leadership.

Mao Tse- Tung ["Some Questions Concerning Methods of Leadership]

***The people. and the people alone, are the motive force in the making of world history.
Mao Tse- Tung ["On Coalition Government]***

