

KARL MARX'S DEATH CENTENARY
To Make The Indian Revolution A Success Is
Our Best Tribute To Marx

Karl Marx, the founder of Marxism -- the scientific socialism -- was born in the city of Trier, Germany, on May 5, 1818. His was a well-to-do family. During his higher education he was influenced by leftist ideas and became a revolutionary. He was introduced to Engels in 1844, and ever since, they were colleagues till the end of Marx's life. Together they developed scientific and revolutionary theories in the realms of philosophy, economics and socialism. They developed contacts with contemporary revolutions and revolutionary movements and led them. In this connection, Marx wrote many works. The small booklet he wrote, the *Communist Manifesto* is known to us all. *Capital* was his most voluminous writing. In this work, written in three volumes, Marx exhaustively dealt with the capitalist system, criticised all the contemporary theories and developed his own scientific theory. Though his theories are not accepted by representatives of the bourgeoisie, even today they are regarded as authority by communist revolutionaries all over the world. Even others regard them as standard.

He experienced the worst sufferings of poverty. His life is a great ideal for all revolutionaries. He carried on his ideological work and revolutionary practice until he breathed his last on March 14, 1883.

While understanding the teachings of Marx, we should remember what he said in one of his letters to Joseph Weydemeyer, his friend. Marx wrote:

".....As to myself, no credit is due to me for discovering the existence of classes in modern society, nor yet the struggle between them. Long before me, bourgeois historians had described the historical development of this struggle of the classes, and bourgeois economists, the economic anatomy of the

classes. What I did that was new was to prove: 1) that the *existence of classes is only bound up with particular historical phases in the development of production*; 2) that the class struggle necessarily leads to the dictatorship of the proletariat; 3) that this dictatorship itself only constitutes the transition to the abolition of all classes and to a classless society.....".

(Marx and Engels: *Selected Letters*: p. 18 : Peking 1977.)

There are many nowadays who believe that Marxism is but describing the worst exploitation by the exploiting classes and the untold sufferings of the people. But then there are many non-Marxists among those who make such descriptions. Viewed in this angle, it is not enough to understand and speak of exploitation. We will be real Marxists only when we proclaim that, through class struggle and under the leadership of proletariat, people's democratic dictatorship and then proletarian dictatorship, must be established, followed by building socialism. It is necessary to note this difference between real Marxists and others.

He spent his last 33 years of life in London. At that time he wrote many essays on the British imperialist rule in India, on the 1857 War of Independence and on the social system of India of those days. Besides them he made several comments on India in his *Capital* and on other occasions. If we keep in mind the limitations of information available to him at that time, we can appreciate the great objectivity and scientific outlook displayed by Marx.

Lenin applied his theories to the Russian conditions and led the great October Revolution (1917) successfully. And then he laid the foundations for socialism in Russia. He also led the international communist movement, laid the foundations for and developed the Third Communist International. In quite early days of his leadership to the Russian revolution, Lenin spoke of Marxism as following:

"We do not regard Marx's theory as something complete and inviolable; on the contrary we are convinced that it has only laid the foundation stone of the science which socialists must develop in all directions if they wish to keep pace with life. We think that an independent elaboration of Marx's theory is especially essential for Russian socialists; for, this theory provides

only general guiding principles, which in particular, are applied in England differently than in France, in France differently than in Germany, and in Germany differently than in Russia".

(Lenin, *Collected Works*. Vol.4, P.211)

These views of Lenin about Marxism are greatly valuable as well as necessary. He said Marx's theory was not a complete one and that it needed all-sided development. Lenin, Stalin and Mao are in the forefront of those who thus developed Marxism. They applied Marxism to revolutions in Russia and China and made them successful.

Lenin also said that Marxism was not inviolable. He meant it was not inviolable like religious preachings. By scientific experimentation and by every new experience gained in the course of revolution, some of Marx's views may prove to be inapplicable in subsequent times or in some countries. Therefore to maintain that his views are inviolable may harm the cause of revolutionary movements. And hence the need, Lenin said, for an independent elaboration by the Russian socialists, i.e. the Marxists of those days. Lenin cited reasons for his contention. Thus, not only Marxism, but Leninism as well as Mao Zedong Thought have only developed general guidelines so far as our country is concerned. Just as France, England, Germany and Russia were different from each other, so are India and China with their own common features as well as different conditions. Viewed thus, communist revolutionaries also should elaborate and apply Marxism independently. Same should be our attitude towards Leninism as well as Mao Zedong Thought.

Lenin said these words as long back as 1899. Having evolved a programme for Russian revolution, he said this while explaining how open discussions on it are useful and how they will help an elaboration of the Marxist theories.

The CPI had been a branch of the Third Communist International for quite long. But the party leadership had failed to apply and elaborate Marxism-Leninism in accordance with the concrete conditions of India. As a result, the party was left like an infant that can not use its limbs notwithstanding the limited successes scored in building the revolutionary movement. Instead of understanding and discussing any question faced by the revolutionary movement in the light of the Indian conditions, they quoted chapter and verse

from the writings of Marx, Engels, Lenin and Stalin, but failed in an independent elaboration of the same. This was one of the reasons why the party leadership adopted right and left opportunist policies as also class collaborationist policies.

Though there was some effort in this direction during Telangana armed struggle (1948-50) it did not continue. It tapered off then itself. It was again revived after 1968 and is still continuing. Communist revolutionaries belong to this category.

The communist revolutionaries of today are in more favourable conditions than those in 1920-40 period. Those days it was difficult to get Marxist literature whereas it is available aplenty today. What all is required is to study it from a Marxist perspective and to apply it to Indian conditions and revolutionary practice.

However, revisionists of all hues as well as the 'left' opportunists claim they are doing the same. The trend among them is to give a Marxist coating, in the name of concrete conditions of India, to the reactionary theories in the Indian society and thus support them directly and indirectly. This trend, which has raised its head in recent period and is disrupting the revolutionary movement, can be termed as revivalist. But the Indian conditions as well as the experience of the revolutionary movement -- the parliamentary path and the 'left' opportunist path (politics of murder)-- have irrefutably proved that revivalism is wrong and contrary to Marxism.

There have been anti-Marxist trends at all times and in all countries. They are at times weak and at times strong. And, in all circumstances communist revolutionaries must have to fight against them. This is what we are doing today.

Those who deviated from Marxism are writing hundreds of articles about Marx and Marxism and claiming that they are its adherents. This is what is done by those who sell their spurious goods under respectable labels. There is a great need to keep an eye on them and to isolate them from the revolutionary movement.

Ours is a large and populous country. It is being plundered by all imperialists including super powers. The landlord class in India has been providing it a basis. In the name of foreign and scientific culture, imperialist theories and culture, reactionary theories and cultures are being fostered by the ruling classes. While preserving the best qualities of the Indian people, we must fight against foreign

and native reactionary theories and cultures. Thus we should unite the Indian people. The communist revolutionaries can realise this programme in alliance with other revolutionary forces.

The best tribute that we can pay to Karl Marx is to advance the Indian revolution in the light of his teachings. This is the only way to give practical shape to his ever-lasting theories and to be worthy of his ever-cherished name.

We, communist revolutionaries, while remembering March 14, pledge to dedicate ourselves to the cause of Indian revolution.

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