LEFTIST MOVEMENT (CC13)

ORIGIN OF COMMUNISM IN THE SOVIET UNION AND ITS FOUNDATION & EVOLUTION IN INDIA (ARCHISHA):-

I. Theoretical Foundations of Communism

Modern communism emerges from the writings of

• Karl Marx and

• Friedrich Engels

Their key works, especially The Communist Manifesto and Das Kapital, outline:

• History as a process of **class struggle**

• Capitalism as inherently exploitative

• The inevitability of **proletarian revolution**

• The eventual establishment of a **classless, stateless society**

Historian Eric Hobsbawm argues that Marxism should be seen not as a rigid blueprint but as a **framework for interpreting historical change**, later adapted differently across contexts.

II. Origin of Communism in the Soviet Union

1. Russian Conditions Before 1917

Russia in the late 19th and early 20th centuries was marked by:

• **Autocratic Tsarist rule**

• Limited industrialization compared to Western Europe

• Growing discontent among peasants and workers

The spread of Marxist ideas occurred through revolutionary circles such as the **Russian Social Democratic Labour Party (RSDLP)**.

Historian Richard Pipes in Communism: A History emphasizes that Russian communism drew not

only from Marx but also from **indigenous traditions of revolutionary conspiratorial politics**.**2. Lenin and the Bolshevik Revolution**

The decisive transformation came under

• Vladimir Lenin

Lenin's theoretical contributions (Leninism):

• Concept of a **vanguard party** to lead the working class

• Adaptation of Marxism to a **semi-feudal, less industrialized society**

• Theory of **imperialism as the highest stage of capitalism**

Key event:

• October Revolution

This resulted in:

• Overthrow of the Provisional Government

• Establishment of the **world's first communist state**

According to Sheila Fitzpatrick, the revolution was not merely ideological but also a product of **wartime crisis, state collapse, and mass unrest**.

3. Civil War and Consolidation (1918–1921)

• Bolsheviks faced opposition from the **Whites and foreign powers**

• Introduction of **War Communism**:

o State control of industry

o Grain requisitioning

Later replaced by the **New Economic Policy (NEP)**:

• Partial reintroduction of market mechanisms

Historians view NEP as a **strategic retreat**, showing flexibility in early Soviet communism.**4. Stalin and Institutionalization of Communism**

Under

• Joseph Stalin

Communism took a definitive shape:

Policies:

• **Five-Year Plans** → rapid industrialization

• **Collectivization of agriculture**

• Establishment of a **centralized, one-party state**

The ideology became codified as **Marxism-Leninism**, formalized in

• History of the Communist Party of the Soviet Union (Bolsheviks)

Historiographical debates:

• **Totalitarian view (Pipes):** Stalinism was inherent in Leninism

• **Revisionist view (Fitzpatrick):** Stalinism emerged from social and institutional pressures

• **Modern synthesis (Stephen Kotkin):** Combination of ideology, leadership, and geopolitical context

III. Foundation of Communism in India

1. Impact of the Russian Revolution

The October Revolution had a profound global impact:

• Inspired anti-colonial activists

• Presented a model of **revolution against imperialism**

Indian intellectuals began engaging with Marxism in the 1910s–1920s.**2. Role of M. N. Roy and Early Networks**

Key figure:

• M. N. Roy

Contributions:

• Founded a communist group in **Tashkent (1920)**

• Engaged with the **Communist International (Comintern)**

• Attempted to adapt Marxism to colonial societies

Roy emphasized that in colonies like India:

• The struggle was not only class-based but also **anti-imperialist**

3. Formation of the Communist Party of India (1925)

• Communist Party of India

• Founded in Kanpur

Key leaders:

• S. A. Dange

• Muzaffar Ahmad

Features:

• Combined **national liberation with class struggle**

• Operated under heavy British surveillance

• Key repression event:

o Meerut Conspiracy Case

Historians Gene D. Overstreet and Marshall Windmiller in Communism in India highlight that Indian communism evolved within the **constraints of colonial rule and global communist directives**.**IV. Evolution of Communism in India**

1. Pre-Independence Phase

• Communists participated in:

o Trade unions

o Peasant struggles

• Relationship with the Indian National Congress remained **ambivalent**

• Frequent ideological shifts due to **Comintern directives**

Historians note that Indian communists struggled to balance:

• Nationalism

• Internationalism

2. Post-Independence Transformation

After 1947:

• CPI became a **legal political party**

• Strategy shifted toward **parliamentary democracy**

Key areas of influence:

• Labour unions

• Agrarian movements

The party played a significant role in shaping debates on:

• Land reforms

• Workers' rights

3. Split and Ideological Divergence (1964)

• Split into:

o Communist Party of Indiao Communist Party of India (Marxist)

Reasons:

• Differences over:

o Soviet vs Chinese line

o Approach to Indian state

4. Radical Turn: Naxalite Movement

Key event:

• Naxalbari Uprising

Led to:

• Emergence of Maoist groups

• Advocacy of **armed revolution**

Historians see this as:

• A response to **agrarian inequality**

• A critique of parliamentary communism

5. Regional Consolidation

Communist parties achieved power in:

• Kerala

• West Bengal

• Tripura

Notable leader:

• E. M. S. Namboodiripad

Significance:• Demonstrated that communism could function within a **democratic framework**, unlike the Soviet model.

6. Contemporary Phase

• Decline in national electoral influence

• Continued regional presence

• Persistence of Maoist insurgency in some areas

Modern scholars emphasize:

• Fragmentation of Indian communism

• Adaptation to **local socio-political realities**

V. Conclusion

Communism in the Soviet Union emerged through **revolutionary rupture**, shaped by Lenin's reinterpretation of Marxism and later institutionalized under Stalin into a centralized state system. In contrast, communism in India developed through a **complex interaction of colonialism, nationalism, and social movements**, resulting in a far more **diverse and adaptable political tradition**.Taken together, these trajectories show that communism is not a monolithic ideology but one that is **reshaped by historical, social, and political contexts**.

LEFT-WING MOVEMENTS IN ASSAM (NAMRATA):-

Assam's left-wing tradition was shaped by three interlocking forces: colonial dispossession of the agrarian peasantry, the plantation economy's brutal labour regime, and formal communist organising that translated rural grievance into sustained class politics. The movement passed through five phases — colonial resistance (1826–1900), labour consciousness (1900–1937), the

communist peak and armed insurrection (1937–1952), parliamentary consolidation (1952–1967), and the Naxalite surge followed by Emergency repression (1967–1975). Its unresolved contradiction — class universalism vs. Assamese ethnic nationalism — haunts the region to this day.

Phases I & II

The Colonial Foundation of Dispossession

After the Treaty of Yandaboo (1826), the British dismantled the Ahom political economy, monetised land revenues, and converted common land into tea plantation enclosures. As **Amalendu Guha** (Planter Raj to Swaraj, 1977) documents, subsistence farmers were thrust into a cash nexus and adivasi labour was imported under conditions equivalent to bonded servitude.

Phulaguri Dhawa, 1861: Assam's first peasant revolution. Thousands of Tiwa and Kachari farmers held a 5-day raijmel (people's assembly), then confronted colonial forces. At least 54 killed, 141 arrested, leaders hanged or deported to the Andamans. **Arupjyoti Saikia** (A Century of Protests, 2014) locates this as the birth of subaltern political consciousness in the Brahmaputra valley.

Labour Consciousness & the Chandpur Massacre (1920–1937)

- Mulluk Cholo (1921): 6,000–7,000 plantation workers walked out of Sylhet tea gardens toward their ancestral homelands in Bihar and Odisha.
- **Chandpur Massacre (20 May 1921):** Gurkha troops attacked sleeping workers; bodies thrown into the Meghna River. Survivors dragged back in chains. Guha observes this moment transformed economic struggle into 'mass political action.'
- Dhubri strikes (1935–37): 57-day strike under Bipin Chandra Chakraborty won almost all demands. First time trade unionism in Assam gained formal political significance — debated in the Assam Legislative Assembly.

The Peak: Communist Vanguard & Armed Insurrection (1937–1952)

This was the high-water mark of left-wing movements in Assam — the moment when decades of agrarian anger fused with organised revolutionary politics, cultural mobilisation, and armed insurrection against both colonial and post-colonial power.

1937–1945 · Building the Revolutionary Base

- **1937:** RCPI (founded 1934 by Saumyendranath Tagore as a CPI breakaway) establishes a Radical Club at Cotton College, Guwahati under Haren Kalita — the first Marxist foothold in Assam.
- **1938:** Saumyendranath Tagore tours Assam, meeting students who will become the core of the communist movement.

- **2 May 1940:** Krishak Banua Panchayat (KBP) formally founded — the RCPI's peasant front organising tribal and landless sharecroppers (adhiars) in Kamrup and Goalpara against jotedars extracting 8–12 puras of produce.
- By early 1940s, Saikia records communist mobilisation had 'made headway' across the Brahmaputra valley. Assam government forged a counter-alliance with landlords, arresting peasant leaders and inflicting physical punishment.

1945–1947 · Culture as Revolution: Rava, Agarwala & the IPTA

The peak of the movement was inseparable from a cultural revolution. Two figures were central:

The Indian People's Theatre Association (IPTA) in Assam was not an ornamental cultural body — it was a political education machine. This strategy mirrors what Gramsci theorised as hegemonic struggle in the Prison Notebooks.

1947–1952 · Armed Insurrection: The Revolutionary Peak

Independence in August 1947 did not bring peace to the Assamese left — it ignited its most radical phase. The RCPI declared the transfer of power 'fake independence' and moved from organising to armed insurrection.

Key Events of the Insurrectionary Period

- **Khowang Conference, Dibrugarh:** RCPI Assam branch resolves to build a People's Army as the armed mass front.
- **Kamrup & Goalpara (1947–52):** Peasants occupied land, refused rent, asserted forest rights, established rudimentary organs of dual power.
- **Khagen Barbarua:** Led the movement in non-tribal upper Assam.
- **Bishnuprasad Rava:** Went underground across the Brahmaputra valley, mobilising armed peasant resistance, composing revolutionary music while hunted by the state.
- **Tea garden strikes, Ledo & Margherita:** Led by Mohanlal Mukherjee and Upen Das. The movement reached industrial northeast Assam.
- The Assam government officially described the situation as 'social disorder' — Saikia's term for what was, in effect, a class war.

Why the Peak Ended: Repression & the Electoral Turn

- Intense police repression 1950–51: RCPI banned, networks dismantled, Rava imprisoned, leaders arrested across the valley.
- 1952 general elections: communist parties registered 'decisive electoral gain,' proving genuine popular depth — but also signalling the pivot from armed struggle to parliamentary politics.
- This pivot was simultaneously a maturation (proof of social base) and, for many militants, a dilution of revolutionary purpose.

The CPI too was active: by 1946–47, communist-backed tea garden unions had grown powerful enough that the Congress administration under Gopinath Bordoloi moved to establish rival

INTUC-affiliated unions — the highest compliment the establishment can pay to a movement it fears.

Phases IV & V

Electoral Left & Land Reform Frustration (1952–1967)

- Assam Tenancy Act and land reforms systematically circumvented: landlords evicted tenants before legislation, reclassified land, exploited social power locally.
- CPI built Assam Legislative Assembly presence drawing on both indigenous Assamese and immigrant Bengali Muslim char-land peasants — deepening the class-ethnicity tension.
- **1964 CPI split:** Sino-Soviet fracture produces CPI (Moscow) and CPI(M) (more radical). In Assam this divided organisations, comrades, and families.
- Language movements (1960s) cut across class lines: was defence of Assamese identity cultural resistance or bourgeois nationalism? The left never resolved this.

The Naxalbari Echo (1967–1972)

- **May 1967:** Naxalbari uprising (Charu Mazumdar, Kanu Sanyal) declares parliamentary left a tool for managing, not overthrowing, feudal exploitation. CPI(ML) formed 1969.
- Home Ministry (Dec 1969): 346 major land occupation movements across India — Assam included alongside Bengal, Kerala, Andhra Pradesh.
- Cotton College and Gauhati University students drawn to Maoist ideas; rural cadres launched targeted actions. Naxalbari represented the last attempt at a revolutionary rupture before the movement fragmented.
- 'Annihilation line' (targeted killing of class enemies) politically catastrophic: alienated mass support, invited ferocious repression. Wave crested and receded by early 1970s.

Emergency & Closure (1975)

- RCPI won four Assam Legislative Assembly seats in 1978 — evidence of enduring social base even after decades of repression.
- Emergency (June 1975): trade union rights curtailed, left press censored, communist organising space suspended. For the left, this confirmed the post-colonial Indian state as a class state, willing to turn authoritarian when threatened.

Legacy & Central Thesis

- **Courage:** Phulaguri peasants facing rifles with lathis; Mulluk Cholo walkers; RCPI underground fighters; Rava composing in the forests.
- **Contradiction:** The class vs. ethnicity tension was never theorised or resolved — it re-erupted in the Assam Movement (1979–85) and subsequent insurgencies. The left's most significant historical failure.

- **Transformation:** Incomplete land reforms and tea garden union protections were real gains extracted by organised struggle — not the revolution dreamed of, but tangible change.

Saikia's core thesis: The Assamese peasantry was not an object of history but its **subject** — an agent whose organised resistance shaped the political landscape of modern Assam.

Bishnuprasad Rava: "I am fighting for a revolution from the realm of necessity to the realm of freedom."

HISTORIOGRAPHY

Amalendu Guha (*Planter Raj to Swaraj*, 1977) provides the foundational archival account of how colonial administration systematically destroyed the indigenous peasant economy of the Brahmaputra valley. S.L. Baruah's surveys note that Assam's 1857 expression was uniquely channelled through local democratic assemblies rather than military channels.

Arupjyoti Saikia (*A Century of Protests*, Routledge, 2014) locates Phulaguri at the intersection of colonial taxation, ecological dispossession, and the birth of subaltern political consciousness. Sudipta Talukdar (IJHSSS) documents the democratic character of the raijmel as a deliberate collective political forum.

Rana P. Behal and Prabhu Mohapatra ('Tea and Money versus Human Life,' *Journal of Peasant Studies*, 1992) provide the definitive account of the indenture system's legal architecture. Guha (*Planter Raj to Swaraj*) observes that Chandpur transformed economic struggle into 'mass political action.'

Jayeeta Sharma (University of Toronto; *Empire's Garden*, Duke University Press, 2011) analyses the nationalist question's effect on left organising. Sanjib Baruah (*India Against Itself*, Penn, 1999) illuminates sub-nationalism's intersection with — and constraint of — left-wing politics.

Gautan Appa ('The Naxalites,' *New Left Review* I/61, 1970) provides the classic overview of the Naxalbari movement. Prakash Singh's 'History of Naxalism' offers a detailed analysis of geographical reach. Saikia's *A Century of Protests* contextualises the Assam-specific echoes.

Baruah, S.L. — *Historical surveys of the 1857 period in Assam*

> Cited for the observation that Assam had few Indian soldiers in the colonial army at the time of 1857, and that resistance expressed itself through distinctly Assamese idioms.

Review of Agrarian Studies — *Entry on Bishnuprasad Rava*

> Documents Rava's RCPI membership (1945) and founding role in Assam IPTA (1947).

COMMUNISM IN KERALA (NANDANI):-

HISTORICAL BACKGROUND & ORIGINS

"To understand communism in Kerala, we must begin with its social reform foundations.
Reformers like Sree Narayana Guru and Ayyankali challenged caste oppression and promoted equality.
This created social awareness among lower castes, which later transformed into political and class consciousness.
At the same time, Kerala had a deeply unequal agrarian system where landlords, known as jenmis, exploited tenants.
The influence of the Russian Revolution further introduced Marxist ideas, especially in the 1920s and 30s."

GROWTH OF COMMUNIST MOVEMENT

"During the 1930s and 40s, communist leadership began to emerge in Kerala.
Key figures included P. Krishna Pillai, E.M.S. Namboodiripad, and A.K. Gopalan.
They organized:
Peasants against landlord exploitation
Workers in coir and plantation industries
One major turning point was the **Punnapra-Vayalar Uprising**, which represented a militant phase of communist struggle against the princely state."
The Punnapra-Vayalar Uprising was a major communist-led revolt in Travancore in 1946.

Timeline briefly:

Early 1940s → Growing unrest among coir workers and peasants due to exploitation
1946 → Protest intensified against the rule of Diwan C. P. Ramaswami Iyer
Oct 1946 → Workers and peasants in Punnapra and Vayalar organized armed resistance and set up barricades
Soon after → The state suppressed the uprising with military force, leading to heavy casualties
The Punnapra–Vayalar uprising represents the militant peak of Kerala communism, where class struggle merged with resistance against princely autocracy, before transitioning into a democratic political strategy

TRANSITION TO DEMOCRATIC COMMUNISM

"After independence, Kerala witnessed a major shift.
Instead of armed revolution, communists chose a parliamentary democratic path.
In 1957, during the Kerala Legislative Assembly Election 1957, the Communist Party came to power, and E.M.S. Namboodiripad became Chief Minister.
This was historically significant because it marked the first democratically elected communist government in the world."

Policies & Impact

"The communist government introduced major reforms:
Land reforms that weakened landlordism
Education reforms that expanded literacy
Welfare measures for workers and peasants
These laid the foundation of what is known as the Kerala Model of Development, focused on social welfare and human development."

HISTORIOGRAPHY

"Historians have interpreted Kerala communism in different ways:

- E.M.S. Namboodiripad argued that it emerged from the combination of social reform and class struggle.
- T. J. Nossiter described it as a unique experiment in democratic communism.
- Bipan Chandra believed that Left movements strengthened nationalism but remained secondary to Congress.
- Sumit Sarkar emphasized the importance of regional variations, showing that Kerala's experience was different from other parts of India.
- Robin Jeffrey highlighted the role of literacy and social development in shaping political consciousness."

ANALYSIS

"Kerala communism had several strengths:
Strong mass base,Successful land reforms,High literacy and welfare
However, it also had limitations:
Economic challenges,Political conflicts,Dependence on welfare policies
This raises an important question—was Kerala communism truly revolutionary, or was it more reformist in nature?"

"To conclude, communism in Kerala represents a localized and adaptive form of Marxism.
It was shaped not just by ideology, but by historical conditions like caste reform, agrarian struggles, and mass literacy.
As a result, Kerala stands as a unique example where communism evolved through democracy rather than revolution."

BENGAL: From Revolutionary Nationalism to Mass Mobilization (1920–1947)

ATREYEE (PART I):~

1. The Ideological Shift (1920s)

The Disappointment of Individual Heroism — Activists recognized that assassinating British officials would not dismantle the Empire after the suppression of revolutionary groups from the 1905 period (**Anushilan** and **Jugantar**).
Political prisoners at **Cellular Jail (Andaman)** and **Deoli Detention Camp** established study groups. The introduction of smuggled Marxist texts, such as **Lenin's State and Revolution**, collectively facilitated a shift towards Communism.
Prominent Figure: **Muzaffar Ahmad**, who emphasized a class-based, proletarian perspective.

2. Establishing the Framework (1925–1939)

The Workers' and Peasants' Party (WPP): Established as a legal entity for the then-outlawed Communist Party to engage with the Indian National Congress.
Labor organization: Focused on the **Jute Belt** (Hooghly, Howrah, 24 Parganas).
Orchestrated the 1928 Liloah Rail Strike, illustrating the potential of the working class to halt the colonial economy.
Media Initiatives: Publications like **Langal** (The Plough) and **Ganavani** (Voice of the People) aimed to disseminate rigorous Marxist concepts among Bengalis.

3. The Crucial Moment: Famine & Relief in 1943

A Manufactured Crisis: With colonial authorities showing apathy towards the three million fatalities during the Bengal Famine, Communists created "**People's Relief Committees**."
Consequences: This action propelled the Left from being perceived as a "fringe radical group" to becoming viewed as a "savior of the populace." Their grassroots efforts cultivated an extensive network of volunteers that later formed their electoral foundation.

4. The Major Agrarian Uprising: Tebhaga (1946–47)

The Demand: A revision in harvest distribution from an even split of 50/50 to two-thirds (**Tebhaga**) for sharecroppers (**Bargadar**).

Key Features:
Geographical Reach: It affected 19 districts, with North Bengal (Dinajpur, Jalpaiguri) being its focal point.
Empowerment of Women: The **Nari Bahini** (Women's Brigades) defended villages against police and landlord thugs using household items (**boti**, brooms).

Despite widespread violence during the Great Calcutta Killings, inter-community relations between Hindus and Muslims remained largely undisturbed.

5. IPTA: The Cultural Front

Nabanna (1944): Written by Bijon Bhattacharya, this play depicted famine and peasant resilience, significantly altering Bengali theater by showcasing "the rural poor" in urban performances.
Enduring Impact: It solidified that the Left represented more than just a political movement; it became a cultural identity for Bengali intellectuals.

MEGHAMALA (PART II):~

1. The Rise of the United Front (1967–1972): Fragmentation and Ideological Consolidation

The late 1960s marked a decisive rupture in West Bengal's postcolonial political trajectory. The decline of Congress hegemony created space for coalition politics, culminating in the United Front governments of 1967 and 1969. These were unstable regimes, but historically significant.

The split within the communist movement—between the Communist Party of India (CPI) and the more radical Communist Party of India (Marxist) (CPI(M)) in 1964—was crucial. The CPI(M) adopted a more militant class-based approach, aligning with peasant struggles and labour mobilization.

This period also saw the eruption of the Naxalbari uprising, which exposed contradictions within the Left itself—between parliamentary participation and revolutionary politics. Though suppressed, it shaped the ideological terrain of the Left for decades.

2. The 34-Year Left Front Era (1977–2011): Institutionalization of Left Power

The electoral victory of the Left Front in 1977, led by Jyoti Basu, marked the beginning of one of the longest democratically elected communist governments in the world. Unlike earlier instability, this phase was characterized by organizational discipline, rural penetration, and electoral durability.

Core Achievements:

a) Operation Barga (Late 1970s–1980s)

This was arguably the cornerstone of Left legitimacy. “Bargadars” (sharecroppers) were legally recorded and granted heritable cultivation rights, along with a guaranteed share (typically 75%) of produce.

- Around 1.5 million sharecroppers were registered.
- It curtailed landlord power without fully redistributing land ownership.
- It enhanced agricultural productivity and ensured rural political loyalty.

b) Panchayati Raj and Decentralization

The Left institutionalized a robust three-tier panchayat system, making West Bengal a model for decentralized governance.

- Regular elections ensured local participation.
- It enabled effective implementation of rural schemes.
- Party cadres often mediated access to state resources, creating what scholars call a “party-society” structure.

3. Structural Limits: Industrial Stagnation and Political Rigidity

Despite agrarian success, the regime struggled with industrial growth.
Industrial Stagnation: From the 1980s onward, West Bengal witnessed:

- Decline of traditional industries (jute, engineering)
- Capital flight to more investor-friendly states
- A reputation for militant trade unionism

Frequent strikes (bandhs) and rigid labour laws discouraged private investment. While these policies protected workers, they also constrained economic diversification. The state increasingly depended on agriculture and remittances rather than industrial expansion.

4. The Turning Point: Singur and Nandigram (2006–2008)

The most critical rupture came under Buddhadeb Bhattacharjee, who attempted to reposition the Left as pro-industry.

a) Singur (2006)

Land was acquired for a Tata Motors small-car project. Although compensation was offered, many farmers—especially unwilling landholders—resisted.

- The issue became symbolic of forced land acquisition.

- Opposition, led by Mamata Banerjee, mobilized mass protests.
- The eventual withdrawal of Tata Motors signaled policy failure and damaged investor confidence.

b) Nandigram (2007)

Even more damaging was the proposed SEZ (Special Economic Zone) in Nandigram.

- Violent clashes occurred between villagers and police/party cadres.
- State repression, including firing on protesters, led to significant casualties.
- The incident shattered the moral legitimacy of the Left as a pro-peasant force.

5. Crisis of Legitimacy and Decline (2008–2011)

The contradiction was stark: a regime built on peasant rights was now seen as dispossessing them. This triggered:

- Erosion of the rural support base created by Operation Barga
- Consolidation of opposition forces under the Trinamool Congress
- Perception of bureaucratic stagnation and ideological rigidity

By the time of the West Bengal Legislative Assembly election 2011, anti-incumbency had converged with structural dissatisfaction, leading to a decisive defeat of the Left Front.

THE LEFT IN 1942 (ARUSHI):-

I. Core Conflict: The Global vs. The Local

Shift in Stance: The USSR's entry into WWII changed the CPI's perspective from opposing Britain (Imperialist War) to supporting them (People's War).

Key Operation: Operation Barbarossa (Nazi invasion of Russia) was the turning point for Indian Communist policy.

II. The Pro-Movement Factions (Nationalist Left)

Congress Socialist Party (CSP): Led the underground sabotage movement and "Quit India" after Gandhi's arrest.

Forward Bloc: Led by Bose; advocated for a violent, military-backed uprising against the British.

III. The Anti-Movement Factions (Collaborator Left)

Communist Party of India (CPI): Supported Britain to ensure the USSR's survival; opposed the Quit India Movement.

Radical Democratic Party (RDP): Founded by M.N. Roy; argued that Fascism was a greater threat to the world than British Imperialism.

IV. Benefits of Cooperation (The CPI-British Pact)

1. Legal Status: The CPI gained official recognition and the right to organize legally for the first time in years.

2. Censorship Immunity: Communist journals were allowed to publish freely while Congress newspapers were banned under the Defense of India Rules.

V. Key Historical Debate

The Nationalist :

Nationalist historians often view the CPI's 1942 stance as a "betrayal" of the freedom struggle.

The "Marxist" :

Leftist historians argue the CPI was making a necessary choice to defeat global Fascism, which they saw as a bigger threat than the British.

Contemporary Relation to Indian Politics:

- Nationalist Vs. Internationalist Debate
- CPI using "Constitutional Patriotism" to counter

Contemporary legacies of CPI

The Fragmented Left (1942–1967)

I. West Bengal: The Revolutionary Rupture

- The 1964 Split: CPI(M) forms after 1962, rejecting Russia's "Revisionism" and the Congress-aligned "National Democratic Front."
- The Naxalbari Turn (1967): Charu Majumdar and Kanu Sanyal reject elections as a "sham."
- The Military Line: CPI(ML) formed to follow Chinese Maoism; Majumdar proposes the "Line of Annihilation" against landlords and the "comprador" bourgeoisie.
- The Parliamentary Line: CPIM focuses on Operation Barga (land rights) and the SFI to gain power through the democratic process.

II. Kerala: The Governance Foundation

- 1957 Victory: E.M.S. Namboodiripad forms the first elected Communist ministry.
- The Strategy: Proved that radical social change (land reform/health) was possible via the Parliamentary Path.
- Legacy: Created the "Kerala Model," prioritizing human development over purely military or revolutionary rhetoric.