

All India Seminar on THE IMPACT OF NAXALBARI ON INDIAN SOCIETY: ACHIEVEMENTS AND CHALLENGES

SEPTEMBER 9-10, 2017

Sundarayya Vignana Kendram, Bagh Lingampalli, Hyderabad

Revolution blossomed like spring and armed struggle began like the spring thunder. It is indeed amazing to this generation to imagine that spring thunder after fifty years. How poetic was the entry of Naxalbari like a spring into the history of people? The then Communist Party of China described it as the spring thunder on the horizon of Indian revolution. People all over thought it was the onset of spring when some adivasis in the hills in a remotest corner of the country rebelled and raised arms. Naxalbari came not only as a sternly armed and concrete practice from the layers of the mother earth, but also as a greatest emotive power. That's why it brought spring not only to forests, but also to imaginations, dreams, passions, intellect and creativity.

Revolution is really a splendid concept. It's a great confidence. It's a great dream that will not die in the eyes even when the head is severed. That's why all and everything were new thoughts, new decisions and new approaches after Naxalbari. The new paths were paved by people who taught how to make history. As a poet who dreamed of future said, it is literally blood sprinkled from the heart all along the way. The revolution that began as spring with a political decision of people evolved itself into a material force with the blood of thousands of martyrs. Now it is the fragrance of that spring that spread all over Dandakaranya and all adivasi lands in the country.

What a reality is this to a creative being, how inspiring and how saddening! Isn't this a confidence that tells about the people who will fly their head as a flag on the summits of future? Isn't this a historic statement that bursts out from the lowest depths? Fifty years. How many tests this period in history has undergone? So many crises, both within and without, so many floods of tears - but Naxalbari braved everything and rose again. Every time somebody used to say: 'everything is over', 'there won't be any thing', 'revolutionary practice itself is outdated', 'it's only the remnants of the flickering light', etc. etc. But Naxalbari

as a historical force overthrew all these assessments and comments by gossip mongers. In its fifty years journey, it proved the hollowness of these chatterboxes. It has been facing a manifold war for a long time. Indeed, its adversary is still most powerful when compared to all the strength Naxalbari

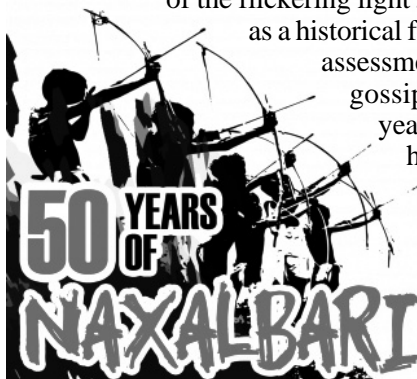
acquired over time. But then, it is already proved that Naxalbari is going to be the victor. That is its strength of practice, strength of mass support and the strength of ideology that shows the way to the practice and mass support.

All the parliamentary parties, all the forces aspiring to win in the arena of votes, and all those immersed in ballot equations to achieve social emancipation in the country, all of them are politically on one side. Naxalbari alone as the only alternative is on the other side. Alternative ideas for everything from the most sensitive human relations to the objective laws needed to run systems, exist only in Maoist perspective. They are also put in practice wherever possible.

There are people who interrogate what did Naxalbari achieve in fifty years. Sure, the question certainly needs to be asked. But the question has to be asked with a people's perspective without any prejudice or malice. Beginning as a small spark of a rebellion, Naxalbari grew in strength to become an alternative in all spheres. That is Naxalbari's achievement.

That's why fifty years of its existence is an occasion to celebrate. Do we stop there? No, Naxalbari not only has its impacts and achievements, but it also has challenges. Naxalbari knows how complex and strong are the systems that it wants to transform and how they evolved on the social and cultural foundations for hundreds and thousands of years. That means Naxalbari is very well aware of its enemy. Not only that, Naxalbari also knows that whatever it doesn't know today, it has to and it will know tomorrow. That is the political virtue of Naxalbari.

Viplava Rachaiyatala Sangham (Virasam - Revolutionary Writers Association) also knows that. Virasam knows the essence of the whereabouts, development and setbacks, challenges and debates of Naxalbari. Virasam has been interpreting, commenting and conceptualizing how Naxalbari is growing as a revolutionary force on this land. In fact, Virasam has been expanding its creative strengths taking inspiration from Naxalbari. It has been trying its best to recreate Naxalbari in art forms. Really Naxalbari itself has great artistic potential. To take the side of Naxalbari itself is a great artistic experience. That's why all revolutionary writings display that emotion and the most perceptive insight. How can Virasam not present that emotion and insight at this historic occasion of the fiftieth anniversary of Naxalbari? This seminar is a part of that presentation. The seminar is being organized to understand the impacts and achievements of Naxalbari and courageously discuss the challenges being faced by Naxalbari.



PROGRAMME SCHEDULE:

Date : 09.09.2017

10.00 A.M: Flag-Hoisting

Session I: 10.30 A.M to 1.30 P.M

Presiding: CSR Prasad

Key note: Varalaxmi, Secretary VIRASAM

NAXALBARI, THE PATH OF LIBERATION OF THE OPPRESSED: **Saleem**

THE HISTORY OF REVOLUTIONARY MOVEMENT IN FORMER UNITED ANDHRA PRADESH: A REVIEW: **Raghavulu**

THE IMPACT OF REVOLUTIONARY MOVEMENT IN ANDHRA PRADESH: ACHIEVEMENTS AND CHALLENGES: **G. Kalyan Rao**

1.30 A.M to 2.30 A.M: Lunch Break

Session II: 2.30 P.M to 5.30 P.M

Presiding: Ujwal

IMPACT OF NAXALBARI ON HARYANA SOCIETY: **Ajay**

REVOLUTIONARY MOVEMENT IN PUNJAB: THE EXPERIENCES OF AGRARIAN REVOLUTION: **Sukhvinder**

ACHIEVEMENTS OF NAXALBARI MOVEMENT IN TELANGANA: **G. Ilanna**

CLASS STRUGGLES IN MAHARASHTRA: **Sudhir Dhavle**

THE EXPERIENCES REVOLUTIONARY MOVEMENT IN UTTAR PRADESH: **Seema Ajad**

FIFTY YEARS OF NAXALBARI: THE ALTERNATE DEVELOPMENT MODEL:

Purnendu Sekhar Mukharjee

Session III: 6.00 P.M to 9.00 P.M

Presiding: Ratnamala

REVOLUTIONARY MOVEMENT IN KERALA: **Ravunni**

IMPACTS OF NAXALBARI IN BIHAR AND JHARKHAND: ACHIEVEMENTS AND CHALLENGES: **Natash**

MODE OF PRODUCTION IN INDIA: SEMI-FEUDAL AND SEMI-COLONIAL RELATIONS: **N. Venugopal**

MASS LINE AND MASS ORGANIZATIONS: **N. Ravi**

NAXALBARI TO LALGHAD:

Prof. Amit Bhattacharya

CIVIL RIGHTS AND INDIAN JUDICIARY: **Prof. Sesaiah**

DATE : 10.09.2017

Session I: 10.00 A.M to 1.30 P.M

Presiding: Basith

NAXALBARI, THE ONLY ALTERNATIVE: **Madkam Vijay**

NAXALBARI REVOLUTION IN PUNJAB: **Baru Satwarg**

WOMEN LIBERATION MOVEMENTS AND CLASS STRUGGLE: **B. Anuradha**

IMPACT OF NAXALBARI ON ADIVASIS AND DALITS IN TELANGANA: **N. RAJITA**

DALIT MOVEMENTS AND NAXALBARI: **Anand Teltumbde**

1.30 P.M to 2.30 P.M: Lunch Break

Session II: 2.30 P.M to 5.30 P.M

Presiding: Nalluri Rukmini

THE IMPACT OF NAXALBARI ON SOCIAL MOVEMENTS: **Vernon Gonsalves**

THE NATURE OF INDIAN STATE-CHANGES IN ITS POLICIES: **Prof. Haragopal**

THE IMPACT OF NAXALBARI ON BENGALI LITERATURE, ARTS AND CULTURE:

Kanchan Kumar

THE IMPACT OF NAXALBARI ON TELUGU LITERATURE, ARTS AND CULTURE: **Allam Rajaiah**

THE IMPACT OF NAXALBARI ON ODIYA LITERATURE, ARTS AND CULTURE: **Lenin**

6.00 P.M: PUBLIC MEETING

Presiding: Varalakshmi

Speakers: Vira Sathidar, Varavararao

Book Releases and Cultural programmes by various cultural teams from different states



Revolutionary Writers' Association