

India

by *G. Safarov.*

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The Nationalist movement has recently made great progress in India. It is beginning to play an increasingly important part as an independent factor in world-diplomacy, in the calculations of imperialistic diplomacy. Only the incurable stupidity of the bourgeoisie and those elements which profit by it seek the roots of this movement in Bolshevik propaganda. During the war, India which was freed from the guardianship of the mother country developed its home industries considerably. 1918 was a

year of misfortune for India. According to official statistics, 6,000,000 people died of Spanish Influenza. 30,000,000 people died of hunger and epidemics which in India are the inevitable historical consequences of colonial exploitation. Before the conquest of India, famine had only a local character. After the victorious conquest of European "Culture", famine became a general occurrence which recurs much more often than before. The war, which cut India's economic relation with the capital, showed the native capitalistic and nationalistic elements, as well as the intellectuals and the masses, that the cause of the misery and poverty of the richest peninsula in Asia lay in the colonial regime, and in the appropriation of the total production of untold millions of people by foreign capital. The war has prepared the ground for the national movement. The awakening of the other Oriental nations has pushed the masses into the fight for their liberation. The most noteworthy feature of this *new* national movement is its general spread and the uniting of various strata of the Indian population such as the Mohammedans and the native Indians. In Mohammedan India, the movement is spreading under the flag of the Khalifate and under the watchword of "the restoration of Turkey". The Mohammedans and the Indians unaniously demand, however, the "Svaradj"—the independence of India.

The National movement assumes peculiar forms, which at first glance cannot be understood. For instance, such an occurrence as the burning of foreign clothing on the squares; the boycotting of foreign textiles; the undertaking of collections for the National fund. In many places, organs of national self-government are created in a revolutionary way.

The fight against foreign imperialism is first of all carried on for the economic and political independence of India. However, the more the great masses are drawn into the movement, the more of a revolutionary agrarian character their demands assume. So for instance, the recent uprising of Turkish Moplabs on the Malabar coast, which is being cruelly suppressed, was at the same time directed against foreign outrages and against the Zemindars, the former tax-collectors, who were made large property owners by the English government.

State counter-revolutionary leagues are being founded for the combatting of this movement. Of course the public is not in favor of these leagues. Apart from the movement are the tame native "moderate" liberals, most of whom are government officials. These confine their demands to autonomy for the individual provinces.

The position taken by the official leader of the movement, Gandhi, is ambiguous. The representatives of the Turkish wing, the brothers Ali, are more radical. In December the National Congress, which will be of great importance, will take place.

The attitude of English circles can best be judged by the following excerpt from the "Civil and Military Gazette" of the 27th of August:

"The Moplabs' uprising should be a timely warning to Gandhi, "Do not play with fire. The match which set fire to the small pile of foreign clothing, may cause a conflagration which the tears of a whole nation may not be able to extinguish".

This is the way a "strong" government speaks; but it is not strong.

Together with the Indian National movement grows the labor-movement in the industrial centers of Calcutta, Bombay, Madras. This labor movement is now beginning to act in the economic field. But India has millions of proletarians, and the national movement is its preparatory-school.