



The book deals with the dynamics and growth of a violent 21st century communist rebellion initiated in Nepal by the Communist Party of Nepal (Maoist)-CPN(M). It contextualizes and explains why and how a violent Maoist insurgency grew in Nepal after the end of the Cold War, in contrast to the decline of other radical communist movements in most parts of the world.

Scholars from diverse disciplinary backgrounds employ a wide variety of approaches and methods to unravel different aspects of the rebellion. Individual chapters analyze the different causes of the insurgency, factors that contributed to its growth, the organization, agency, ideology and strategies employed by the rebels and the state, and the consequences of the insurgency.

New issues are analysed in conjunction with the insurgency, such as the role of the Maoist student organization, Maoist's cultural troupes, the organization and strategies of the People's Army, and the Royal Nepal Army, indoctrination and recruitment of rebels, and international factors. Based on original field work and a thorough analysis of empirical data, this book fills an existing gap in academic analyses of the insurgency in Nepal.

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6 Political change and cultural revolution in a Maoist Model Village, mid-western Nepal

Marie Lecomte-Tilouine

Despite the number of publications on the Maoist movement in Nepal, little is yet known about its impact on the lives of peasants in rural areas where the Party ruled the villages. However, the documentation published by journalists and members of the Maoist Party allows drawing a general picture of the changes introduced by the Cultural Revolution in western Nepal.¹ These pages offer an outline of the latter in the year 2005, taken from the Maoist weekly *Janadesh*. This picture serves as a framework to situate my observations at the time on the changes introduced in Deurali, a locality in the hills of mid-western Nepal, which was selected by the Communist Party of Nepal-Maoist (CPN-M) to be a Model Village.

Deurali is located 250 kilometers to the west of the capital. I lived there for two years between 1986 and 1989 and visited it each year afterwards until July 1996. The People's War intensified during the following years but until my trip in September 2005, I had no idea what the situation was there, as little information had been published on this district, which is faraway and not considered to be the cradle of the revolution. Yet, in the Maoist description of the country, the district where Deurali is located was included in the base region and in the Magarant autonomous region created by the CPN-M.

Cultural revolution in the base region

The Magarant autonomous region was roughly speaking superimposed on the base region. The latter was designed as a model, where the Party undertook activities of creation, not just of destruction as in the rest of the country. The CPN-M's program was to form an autonomous region based on ethnic identity, under the Party's supervision. The first election of the Magarant autonomous region took place in September 2002.² Although Deurali was inhabited by Magars, three years after the creation of this region (in autumn 2005), few villagers were aware of the fact that Deurali was included in the Magarant, or Magar country.³ On the other hand, for the people of Tansen who did not live under Maoist rule, the idea of Magarant was a source of fear. They fled the Maoist flag in the middle of their city. They fled the Maoist flag in the middle of their city. They fled the Maoist flag in the middle of their city. This is also

10 Unequal rebellions

The continuum of "People's War" in Nepal and India

Anup K. Pahari

Introduction

South Asia has seen several major waves of Maoist armed insurgency since the founding of Maoism in China in the 1940s. Three of these unfolded in the subcontinent, while the fourth erupted in Sri Lanka in several episodes starting in the early 1970s. This chapter will be concerned with explaining the differential evolution and outcomes associated with three distinct waves of Maoist "People's War" in India and Nepal over a period of roughly four and a half decades starting in the mid-1960s.

The first of these occurred in India between 1965 and 1975 and is known as the Naxalite movement, named after Naxalbari, the locale in which the Maoist-inspired tribal/peasant revolts first erupted in the State of West Bengal. At its peak, the first wave of Naxalite insurgency engulfed sizeable portions of three states in India's north and indirectly impacted half a dozen others. A number of factors jointly contributed to ending this first wave of South Asian Maoist "People's War" as quickly as it had started. These included: inherent weaknesses of the West Bengal Maoist party; the response and adjustments made by the major political parties to the Maoist challenge; successful counter-mobilization by various layers of the Indian State and state institutions; and finally, historical contingencies like the Bangladesh war of Independence and Indian Prime Minister Indira Gandhi's Emergency Rule.

The second wave of Maoist armed insurgency in South Asia ignited from the dying embers of the original West Bengal Naxalite movement. Naxalite cells in Bihar, Andhra Pradesh and Orissa were active simultaneously with the Bengal Naxalites, albeit on a smaller scale (Banerji 1984; Dash 2006). Many of these splinter Maoist cells had a longstanding nexus with the West Bengal Naxalite movement and its leaders, and with India's first and original Maoist party, the Communist Party of India (Marxist Leninist) - CPI-ML. With their displacement from West Bengal, the CPI-ML - shifted its attention to a half-dozen other states and began re-partnering with regional revolutionary forces. Thus, even as West Bengal transitioned to a parliamentary left, dozens of Naxalite cells in Orissa and Andhra Pradesh began to implement lessons

<네팔에서의 마오주의 반란>이라는 책임.

2017년에 네팔 갔을 때 포카라라는 도시 공항 매점에서 샀음.

그때가 선거철이었는지 수도 카트만두 한복판에서 적기 든 무리들이 오토바이랑 트럭 타고 선전하면서 돌아다니는 것도 봤고 한국 돌아오기 전날이 유일한 자유 관광 시간이었는데 파업할 수도 있다고 카트만두 시내 전부 셧다운 될 거라는 말 듣고 친구들이랑 낙담했던 생각도 남. 물론 정상적으로 관광 잘 했으니 파업은 안 했던 것 같지만.

참고로 네팔의 현 집권당은 공산당이고 2018년에 마르크스-레닌주의 분파와 마오주의 분파가 합당한 것이라고 함. 네팔 공산당 마오주의자들이 1996년에 왕정 붕괴와 공화국 건설을 목표로 내전을 일으켰었고 2007년 까지 내분이 이어졌었음. 이후 2008년 4월 제헌의회 선거에서 마오이스트 반군 세력이 승리하며 정권을 장악했고, 독재 우려와는 달리 왕정을 공화정으로 성공적으로 전

환시켜 현재의 네팔연방민주공화국이 성립된 것이라고 함. 현지 가이드분한테 듣기로는 네팔은 좌우의 대립보다는 친-인도파와 친-중국파의 대립이 심하다고 하고 본인은 친-중국파라고 했었음. 트레킹 하다 보면 민가 곳곳에 적기 꽂혀있어서 신기했다. 로깅러 여러분도 네팔 트레킹 한 번 갔다오면 좋을 듯.