

Chapter One

General Introduction

Prachanda, Prachandapath and Nepalese People's War

Earlier than inflowing to this research, the exact correlation surrounded by these representative terms, Prachanda, Prachandapath and People's war and its wide-ranging introductory drill is considered as necessary to clarify. But the biographic presentation of introductory directory of comrade Prachanda and Nepalese People's War will shortly be tied within this research and further extensive acknowledgement of Prachandapath will be conversed with this primary column. Likewise, the very title of this dissertation, "Prachandapath: A Science of Balanced Revolution" is critically discussed with the objective indication to historical documents of people's warfare.

Biographic recognition of Comrade Prachanda

The president of Unified Communist Party Nepal (Maoist), Prachanda is a national political stature of the greatest political party of Nepal. He is identified as the first-former prime minister of republican Nepal as well. By means of a thrilling political slogan, "March along the Path of People's War to Smash the Reactionary State and Establish a New Democratic State", the Nepalese armed People's War from February 13, 1996 to November 21, 2006 has been carried out under his existing leadership. During the turbulent course of armed people's war, he was the supreme commander of PLA. At that time, his creative leadership was successfully acknowledged. Surrounded by the tumultuous years of armed People's revolution, he put forward some new and original set of thoughts especially based strongly on MLM theory.

Those doctrinal facets were seriously discussed along with all the seiner political leaders and cadres in second national conference and subsequently synthesized those outline then approved as an executive thought of the then CPN (M) and it was termed as

‘Prachandapath’. After that, the original set of guidelines, PP methodically directed the entire revolutionary activities of the People’s Warfare from contemporary instant to forward movement which ultimately contributed to act upon the Nepalese insurrection in balanced manner of progressive as well as revolutionary approach.

Mr. Puspakamal Dahal, alias, ‘Prachanda’ was born in Dhikur Pokhari, a rural village in Kaski District, some 140 kilometers west from capital city of Nepal, on December 11, 1954. He is the eldest son of Mr. Muktiram Dahal and Miss Bhawani Dahal. Prachanda used up greatly his early days in Chitawan district. He received a Bachelor of Science in Agriculture (Bsc-Ag) from the educational foundation of Agriculture and Animal Science (IAAS) in Rampur, Chitawan and was once employed at a countryside development plan sponsored by USAID. Witnessing dearth poverty among all Nepalese working class of people since his youth, Prachanda was drawn to leftist political parties.

He joined the underground Communist Party of Nepal (Fourth Convention) in 1981. He became general secretary as a party’s top leader of the Communist Party of Nepal (Mashal) in 1989. After many variations this party became the Communist Party of Nepal (Maoist). Prachanda lived underground even after the restoration of democracy in 1990. Since 1996 Prachanda has been internationally acknowledged as the leader of CPN (M), supervising over its military and political sections. Like most of villagers, his nurture of childhood was remarkably complicated with the stern economic poverty. It was his primary disquiet of proletarian survival. He was publicly drowned up to the political arena after receiving the earliest membership of communist party Nepal by a political defender, Ruplal Bishwokarma in 2028 B.S. Now, Prachanda is probably the most eminent name of Nepalese political scenario and beyond. Further, his political credit is taken as a great transcend mostly along with all the proletarian revolutionaries. Surrounded through the fifteen years of leading participation in political affairs openly and regarding twenty five years of underground

political events confirmed Prachanda transversely in higher survival of the entire revolutionary optimist, surround the world.

The Maoist head, Prachanda has established to the human world that specified the distinguished determination, discretion and perseverance to a foundation, a hard-line communalist movement has at a standstill not gone astray its relevance of twenty first century rather it is moving towards the balance, emancipator and possibly the peaceful way of Nepalese uprising with some originality of doctrinal belief Prachanda led the people's war in Nepal. During the itinerary of people's insurrection, he was harshly troubled by much reactionary statesmanship, but he never misplaced his revolutionary conduit. After the end of the Khmer Rouge in Cambodia and the fundamental collapse of the New People's Army in the Philippines, the largest part of observers in Asia had accomplished that the existence of Maoist insurgencies were over. But the Maoist in Nepal, under Prachanda's guidance has proved those terminations and prediction rash and moldy.

The key political figure in Nepalese politics and generally crucial political reformer, Prachanda led to amend the communal and political configuration of Nepal. He required theoretical inspiration beginning Lenin's anti-imperialism and Marx's class struggle to develop into a communist and has been thoroughly devoted to an insistent thrash about in opposition to discrimination and prejudice in the Himalayan homeland. The Maoist insurgency is a product of Nepal's failed governance, feudalism and complex backwardness. A decade extended People's war resulted in the passing away of thousands public. The insurrectionary movement embarked on by means of just a few weapons and a dozen prepared cadres, within contained by a few years the movement had extend all the way through mountainous countryside, controlling approximately eighty percent of the region.

For the duration of Nepalese people's struggle, Prachanda conceded a heavily built sentence affix a marker of his head. It was a greater illustration of state-terrorism, according

to the human rights advocator. The government proclaimed a prize of Rs. five million for his arrest even if living or deceased. For five years, Interpol hunted for him but the Maoist chiefs got away from his chasers. It was approximately difficult to get the safety measure bureaus shipping out counter-insurgency processes in Nepal to swipe the spirited Maoist head, as no one had any scheme how he appear similar to. The merely taken picture of him on hand in the police sleeve was archaic. There were poles apart of hurdles in the path of people's insurrection. In this intellect, the intact route of Prachanda's twenty five years of secretive existence is an indescribable account of heroism, willpower and relinquish.

Primary Milieu of Prachandapath

Prachandapath is an original doctrine of Nepalese people's warfare. With this reference, the appropriate application of MLM theory in Nepalese revolution developed some innovative premises which served to bring forward this set of ideas. In this procedure, thousands of martyrs sacrificed them in the painstaking distillery of Nepalese class struggle. All through the itinerary of these turbulent revolutionary years, dedication was strongly adopted aiming to liberate suppressed and oppressed class of people and ultimately the entire nation or additional it was just to overcome all the atrocious invaders of anti-revolutionary foundation and reactionary government with facet of the dictatorial authority as well. More than ten years of bloody combat, required immense devotion for the sensible defense, application and development of superior Marxist, Leninist and Maoist thought.

The synthesis of Nepalese communist moment is the primary milieu of Prachandapath. To this concern, PP is highly regarded for the original thought of people's war, perceived by synthesizing process. It is take just as new synthetic product in demanded deposition. In the process of people's warfare, especially in 2057 B.S, the synthesize work of communist movement is counted strongly to be evaluated. It has just aimed to develop communist movement to achieve the victory in venture, according to the activist of Maoist

movement. On the basis of MLM doctrine and new thought of class struggle, it has done to defeat ill-impact of all sorts of revisionism and to certify speedily the revolutionary polarization. Political kind of polarization has become progressive with the proper submission of originality of Nepalese thought in people's war. With this motion, to move forward the communist movement logically and to assert the polarization process of communist revolutionaries, the historical documents presents to coagulate the candid deed of synthesizing tariff, the following lines presents:

Our sole objective...is to overcome revisionism by scientifically synthesizing the history with Marxism, Leninism and Maoism and the new consciousness of class struggle and to guarantee the victory of revolution by accelerating the process of revolutionary polarization. For this, we have been stressing on making ideological and political line the basis for the evolution, because we consider our starting point the scientific conclusion that ideological and political line determines everything. (SID 75)

According to these above essence, the revolutionary thought and political line are the major tool for the unification of divided communist groups. It has taken as a guiding principal in the process of synthesizing thought. The scientific conclusion of those remarks has existed on the bottom line. Frequently, this kind of evaluation and concretizing process is applied in the welfare period as a strong forwarded sense of democratic movement, according to its historical processing. The movement has regarded the products of communist party of Nepal which was directed by national and international communist movement and it is a historical strategy of far-reaching importance, closely move to consider the preliminary semblance, policy making and strategic program of the movement on the new democratic revolution against feudalism and domestic imperialism and beyond. To this concern HD declares, "The

party leadership deviated from its basic principles of its declaration, policy and programmers” (SID 75).

For this misdirection, the party declared the non-proletarian petty- bourgeois thinking of the leadership, is responsible. Such petty-bourgeois reformism remained dominant in the revolutionary movement for decades as tailism which was emerged in the first Congress of the party in 1953. The major characteristics of revisionism are synthesized by PP. As caused by giving up the indispensability of raising independent radical struggle on the fundamental basis of proletarian leadership. What is caused is the primary concern of the party. According to the political activist of communist movement, it spoiled basic doctrines of MLM on chief proletarian leadership in the verge of bourgeois democratic revolution and the features of the revolutionary and imperial era.

Presenting the objective results, the principles synthesized as PP into a device to form a new reforms and to complete the new strategic goal of dissimilar groups of strong anti-reactionary ascension. Preferably, the primary milieu issued many problems in the synthesizing process of MLM thought which is expressed as an inevitable leap forward in the route of Nepalese new democratic revolution. The process of synthesis of thought established a new unity on a new basis. Unity-struggle and transformation or thesis antithesis and synthesis are applied with the dialectical principle of revolution. Further, a fruitful reference on the synthesis of the Nepalese communist movement the following remarks presented by credential materials as:

While synthesizing the Nepalese communist movement, it can be said that it is marching forward by forging new unity on a new basis in accordance with the dialectical principle of unity-struggle-transformation, or thesis-antithesis-synthesis. The founding of the party, its preliminary manifesto, policy and program was unity or thesis. In the process of development, various trends,

internal conflicts, ups and downs, splits and factions was struggle or anti-thesis in the Nepalese communist movements. The great people's war led by CPN (M) going on for five years is a manifestation of the transformation and synthesis or a new unity on a new basis. The whole process of the Nepalese communist movement can also be seen as a notation of negation. The initial correct polity of the party was negated by the revisionism and later the revisionism by the correct revolutionary policy and eventually, the great process of people's war emerged. (SID 80)

Primarily, this milieu of thesis-antithesis and synthesis remarked for the development process of revolution, the unification of party, its declaration, policy, strategy and tactics are utilized as dialectical components to form a concrete idea of synthesis. In this sense, the unification or synthesis is primary and other every activities such as inner and outer party conflict even a class struggle are only the secondary measure to this functioning. Further, how Nepalese communist movement was polluted by some internal and external factors are clearly calculated and included in a thread of new Nepalese MLM thought which is resulted as PP. The new and objective thought of MLM produced an innovative thought of revolution when it based on some specific contradiction of Nepalese society and its politico- social happenings. In this sense, PP in primary milieu was existed as a continuity of MLM application in an original method of utilization. It is actually in a Nepalese oral rendering.

Subsequent Milieu of Prachandapath

Military vision of Prachandapath is established as a subsequent milieu of Prachandapath. It is presented as according to the spirit of military tactics. Here, military Prachandapath adopts the compulsion of armed struggle to establish a people's new democratic state. It presents the military line on the basis of historical experiences of Nepalese people's war and its demanded relation to the international communist movement.

In class-divided society, revolutionary violence in protracted people's war is taken as sovereign characteristics and for the formation of people's army, the scientific schooling of MLM and its objective discussion in Nepalese communist movement, its practical experience and creative tactics are fundamental bases and premises. In the leadership of comrade Prachanda, seriously adopting the necessity of new democratic revolution and semi-feudal and semi-colonial condition of Nepalese society, Prachandapath has passed the military vision of protracted people's war. In this concern, encircling the city by village and guerrilla-war is the primary strategy. About the military vision of people's war, it is said that, "after having defeated and expelled from the party the rightist liquidation list who slandered the military line of peoples war as 'extremist' and 'militarist' doors were opened for the development of the strategy and tactics of people's war. (SID 102)

According to its major spirit of synthetic decision, the military vision's significance is historical. It presents not only about the formation of base area as a strategic backbone rather it concretized party with theoretical interpretation of armed people's war. It established a new concept of major military power, sub-military power and people's militia. According to its centralized and decentralized necessity, it developed a unified military policy of synthesize power. Here is some new strategic significance on this military vision. About this concern historical document of UCPN-Maoist further presents:

The balance maintained between centralized plan and decentralized execution, countrywide actions along with focus on certain strategic areas, political, international at the central level and military action, military activities and mass mobilization and mass-struggles, display the specificity of the military strategy and tactics. After the implementation of three plans under this process, the acceleration of the people's war demanded new and qualitative

plans. Accordingly, [...] central committee put forward a plan for building base areas. (SID 103)

Different strategic way of military vision presents some originality of people's war. It is not replicated from historical way of militarization. So, PP's model of military vision is existed as an original through in qualitative and quantitative dimension. As a whole, the process of people's war and its military significance is historically calculated because of its balanced application of military power. It is applied according to its demanded of necessity. The foundation of base-area with the military formation of people's liberation army includes many structural division and sub-division. It is unavoidably original to the strategic and tactical practice in the entire process of unstable existence of people's war.

Recent Milieu of Prachandapath

Recent milieu of Prachandapath is directed to the politico-military strategy of people's war. It simply includes simultaneously the application of people's war, peace-movement, mass-struggle peace-talk diplomatic maneuvering etc. particularly the UCPN-Maoist presents political strategy is directly to the disarmed revolution in Nepalese people's war. It is originality in itself among all the national and international communist movement. To value all the existential facets of revolution such as; peace movement for peaceful political struggle, armed struggle for armed oppression and ballot for build and bullet for betray in political sport ground, PP is not overtly rather covertly handling the people's war major political mass-line.

With the process of revolutionary polarization, PP is collectively proposed by CC to synthesize again in upcoming UCPN-Maoist's national conference. It is neither postponed nor focused in the recent milieu of political revolution. Constitutional struggle is now the primary concern of PP's strategic trunk. So, the theoretical synthesis of people's war and its

product is not focused rather it is just regard. At this existential value of PP, the current application is not easy to exide from peace process of current Nepalese political scenario.

The current milieu of PP is covering by unification process of communist groups who have same strategic thought and functional planning. With this changed condition, we must adopt to regard and disregard reality of current political scenario. If it so, the product of new synthetic thought by sacrifice can exist in exposed necessity. What is the necessity of adoption of thinking to the changed condition? At this question Mao Tse Tung remarks:

People must adopt their thinking to the changed condition of course; no one should disregard reality and indulge in flight of fancy, or make plans of action unwarranted by the objective situation, or reach out the impossible. However, the problem today is that right conservative thinking is still causing trouble in many spheres and presents our work from keeping pace with the development of the objective situation. The problem today is that what can be done by a measure of exertion is considered by many to be impossible. It is therefore entirely necessary to continue the criticism of right conservative ideas, which do in fact exist. (Peking 240)

To build a new thought or to progress the old thought of history, it is necessary to continue the synthetic criticism of the right ideas. Here, according to the above remark, the PP's thought should be evaluated or synthesize in the process of current application. The current application of PP is counted in its three Marxist facets, class struggle, proletarian dictatorship and compulsion of armed struggle or its management. These three facets of MLM doctrine which are synthesized in Nepalese context by PP is now valued by revolutionary political activist which has definite cost in political history. Within a history the PP's model of balanced revolution according to its necessary armed or disarmed revolution is abundantly utilizing so, the political critics and writer can evaluate this essence of PP and its

original application. At the cost of sacrificial history of Nepalese political arena, it may affect permanently socio-political thought of new democratic revolution.

Historical Sources and Motives of Prachandapath

The most important foundation of Prachandapath is the typhoonian people's war of 2050s BS conducted by the then CPN (M). Here, the fundamental bases and premises set aside the foremost three historical motives, German philosophy, French revolution and British political economy which ultimately synthesized on MLM doctrine of philosophy of revolution. These three components carried out the significant role to grow the inventive and original thought of Nepalese people's war which is in conclusion termed as Prachandapath. Supplementary, parish commune added further support on behalf of the synthesizing consideration of historical erudition and concrete experiences.

Every social revolution and communist movements demands their new guiding principles according to their objective circumstances and spatial-temporal dimensions. If it is not conducts according to its demanded invention of new thought, revolution recycles surroundings. For instance, the failure of Russian revolution's working class of people in 1905 established a new Leninist foundation of communist revolution and it fertile through the October's armed revolution of 1917. Maoist movement in 4th may, 1919 and people's war from 1924 to 1949 significantly contributed to uplift the great proletarian and Cultural Revolution.

After the death of Mao Tse Tung the anti- revolutionary power assured in the great zeal of revolutionary communist movement, according to the synthetic vision of CPN- Maoist's 2nd logical proof of 2nd national conference. It has evaluated, in terms of globalization, liberalization and Maximum- privatization. The major cause to establish the military and political tactics is basically needed on the verge of its MLM doctrine. In the process of peoples war fare many innocent offspring of Nepalese mother have spilled their

blood with the result of new strategic doctrines. CPN-Maoist's national conference of 2057 blessed hearty homage to all the great and immortal martyrs.

Generally, the 2nd national conference made known by the synthesizing proof of martyr's dedication. To kiss the great ideal of communism their sacrificial fidelity is submitted respectfully with the subsequent guiding procedure of synthesis:

Hundreds of Nepalese heroes and heroines have shed their blood in order to bring the great process of achieving the great ideals of communism to this height. In particular, more than the alternate politburo member of central committee of the party, Com. Suresh Wagle, 'Basu' first child martyr Dil Bahadur Ramtel, Tirth Gautam, Bijya Ghale, Lali Roka, Kamala Bhatta etc. have sacrificed their invaluable lives in this context. This second national conference pays hearty homage to all the martyrs of the people's war and resolutely expresses its commitments to fight till the end against the enemies in order to materialize their dreams. Moreover, the conference pays tributes to chiniya Kaji, Bhim Datta pant, Kami Budha, the martyrs of Harre Barre, Jugedi and jutpani and Rishi Devkota, Ajad, Rambrikshya Yadav, the martyrs of Jhapa-revolt, and all known and unknown martyrs of historical mass movements of 1980 and 1990 who sacrificed their lives in the fight against feudalism and imperialism before the people's war was initiated in Nepal.

(SID 47-48)

Expressing the hearty homage to all the Nepalese martyrs, CPN-Maoist have concluded the great ideal of people's war as new exteriority of dedication and synthesized their sacrifice as theoretical commitment of PP. The party paid homage's to all the martyrs of Peru, India the Philippines, turkey Iran, Columbia, Bangladesh and other who gave their great lives in order to advance the communist revolution. This kind of tributes here usually

presents the international vision of martyr's sacrificial journey. The basic premises to all the foundation expect the objective inclusion and legality of sacred devotion which is here, existed on the peak of proclamation. The historical Jhapa-revolt to people's warfare is merged into the synthetic light of propounded thought. Against all kinds of cruel suppression, they prepared themselves unifying all the revolutionary spirit with all martyr's commitment and its cosmic measure.

People's war started and continued. Then dissimilar kinds of new possibilities and challenges experienced through turbulent course. These problems and prospects are not only limited in national boundary rather they discussed inner and outer. In this process, people's war becomes an organ of world revolution. To solve the severe social and national problems the old methods and rules did not address the soluble redeeming. Then new plan and policy emerged in political scenario. They were led by Prachanda. All the way through their possible results Prachanda handled successfully all kinds of challenges. They fused as a new thought of revolution. These new guidelines were synthesized as PP. Gradually it moved further in advance way of revolution.

Another base of Prachandapath is the understanding of responsibility of revolutionary path. The president of the then communist party of china, Mao had been applied the protracted people's war. It was the new way of revolution than other historical method of insurgency. Mao directed the war for continuity, if need it was century's long toil in dedicative route. In this sense, Marxist followers always applied their revolutionary method by means of proper study of historical significance and its critical research. In new context, they progress it. Historical lesson directed to all them revolutionary and political activities to properly solve the problem of world-vision. At this matter Nepalese activities also try to be responsibly matured fulfilling their contemporary need and the new product of communist vision. The third basis of PP is the struggle against rightist liquidations and evolution of

strategy and tactics of the Nepalese people's war. Rightist opportunism and revisionism is sturdily opposed through the people's war strategy. It is also the historical responsibility for people's redemption.

PP synthesized that, after 1976 rightist revisionism appeared in world communist movement and from 2012 B.S. It reappeared in Nepalese communist movement. As a result in 2028 B. S. Jhapa-revolt came in sight. At once, another trend of nucleus tried to exist and held its 4th conference in 2031 B. S. Its tactics was guided by eclecticism on the basis of philosophic strategy. The typical objection for its pseudo-opportunism is directed to the representative character, Mohan Bikram Singh, according to the CPN (Maoist) commitment of second national conference. This conference declared the first Maoist synthetic vision of Nepalese communist movement and experiences of armed struggle. After this concern, the remark may be further referential:

The new triumph in the parliamentary and non-parliamentary political struggle, externally and hard and challenging two-line struggle, internally, remarkably developed the ideological and political maturity of the whole party and comrade Prachanda. Thus, the expulsion of rightist liquidation's [. . .] opened the practical door for the implementation of party line. The national conference of the party qualitatively increased the zeal of whole party and determination to implement the revolutionary party line. (SID 86)

Smoothly, the above remark presents a synthetic motto, being success to fight against revisionism and opportunism, the Marxism discovered. Then fighting against the international revisionist, Leninism appeared. And Maoism invented by the successful people's war against all kinds of internationalist revisionist and Chinese new-revisionist. Thus, the invention of 'Ism' and 'thought' performed the role of negative motives which is

equivalent to submit in Nepalese context. It means PP also founded on the basis of MLM theories' proper application in specific Nepalese own spatio-temporal background.

Crucial Critics on Prachandapath

Reviewing the literature, the sum total and exclusive historical manuscript of Nepal people's war has acknowledged lots of lots critical concentration and immense point of view from a heavily built figure of critics. Some critics have salaried consideration to the unenthusiastic or affirmative sides whereas others have tried to take out to some extent distinguishing or evenhanded interpretation. Observing conscientiously on this concern Hemanta Prakash Oli says:

Prachandapath has established triumph, fighting recurrently in opposition to eclecticism, nihilism, dogmatism, empiricism, agnosticism, utopianism, liberalism, cultism and skepticism. And it developed the supposition of drive up, break through, devastation, leap and transformation aligned with the improper evolutionism which is precisely based on the transformation ruling of quantity to quality. (My trans. 9)

Here, Oli pays a special attention to the qualitative change of rotten tradition. He analyzes the giant-leap of progress in Marxist thought from the dialectical perspective of Marxist and exposes many domains of transformation through Prachandapath in lieu of classical way of awakening. Similarly, one of the distinguished critics Dr. Baburam Bhattarai has examined 'Prachandapath' commencing a Marxist point of view intriguing a particular description into two most important sides, regard and focus. According to him:

The credential convention of Prachandapath is that raising strongly the revolutionary spirit of dialectics, defenses firmly the strategy and focus on it, be liberal in functional policy and regard on it. These are two precisely the foremost example of creative Marxism and as accordingly they're shared from

the great Maoist and Leninist education and experience's nexus in Nepalese political panorama. (My trans. 9)

Dr. Bhattarai has given a focus to the objective need of defense in strategy with regarding the subjective need of functional stratum. Subjective and objective preference is divided into two sides, focus and regard, according to him. He claims, by the conscious understanding and application of these two keys, people's revolution can lead all the revolutionaries consciously to the discreet path.

Dr. Gopal Siwakoti in the field of contemporary political criticism in Nepalese literary-political theory evaluates the contribution of 'Prachandapath' to establish the special-rights of oppressed. Commenting upon the ultimate target of the major marginalia's rights for Dalits, women and Madhesies, Dr Siwakoti says, "The special participation of oppressed in the law of ruling state is the significant matter of special rights because if there isn't right participation in policy making level, rights will be only an illusion" (My trans, 542).

Dr. Gopal Siwakoti has focused on the special rights for marginalized on the basic spirit of 'Prachandapath' His angle of discussion is devoted for the proletariats special-rights which is possible only after the collective participation of all groups or ethnics. Mohan Baidya 'Chaitanya', successful critics on Marxist aesthetic observed the aesthetic core of 'Prachandapath' in the historical texture of UCPN-Maoist. He remarked:

The aesthetic of Prachandapath of the aesthetic people's emancipation It always encourages the sensitive thought of revolution and emancipation of Nepal proletarian class, ethnics, regional, women dalits and all the communities as well. And strongly advocates against all kinds of exploitation, suppression, domination and subjugation. It is the aesthetic of brevity, dedication, sacrifice and sensitivity of all struggling communities. (My trans.100)

Chaitany's seems to observe 'Prachandapath' from the sovereign Marxist perspective to make a brilliant fusion of revolutionary aesthetic and aesthetic materialism. Indeed he has strongly regarded the aesthetic positivism of proletariats.

Hence, many writers and critics as well as concerned authorities are found advocating different interpretations in relation to Marxism-Leninism-Maoism and its synthesized thought of Nepalese people's war or PP generally but none of them has concentrated on the burning issues of Nepalese people's war-thought as 'Prachandapath is a science of balanced revolution' so, the researcher examines the pensive discussion in historical documents of people's war, War-journals and other related credentials of the basis of Marxist doctrine. To deal with this historical guiding principle of PP, this dissertation has been divided into four chapters.

The first chapter is in attendance the introductory drill on biographic recognition of Prachanda, different milieus of Prachandapath and historical sources and motives of people's warfare. A wide-ranging summing up of the burning concerns of this exertion – Prachanda, Prachandapath and people's war are outlined in this primary discourse. The second section of these lessons will be centered on the argument of theoretical come within reach of Marxism that is to be submitted in this dissertation.

The third section will be the critical examination of the recommended textbook with a number of considerable sub-topics. Concluding this chapter is PP's theoretical notion of objective application will sum up in the fourth chapter of this research. By this approach the grave discussion on Prachandapath as a science of balanced revolution will figure out and furthermore present the applicable consciousness of people's warfare and its theoretical operation. Ultimately, the course of dissertation will stalwartly be based on the MLM set of guidelines in the midst of the indispensable affiliation to creative application of PP and its objective product of new virgin of Marxism.

IX. An Interview Scheduled on Prachandapath

Researcher/Interviewer: Jibankumar Acharya

Interviewed: Comrade Prachanda/Chairman of UCPN-Maoist

Title of the Research: “Prachandapath: A Science of Balanced Revolution”

Date: 27/ 7/ 2010 (11/4/2067 B.S.)

Researcher: How do you assess the very title of this dissertation, if you agree how Prachandapath is a science of balanced revolution?

Comrade Prachanda: Thank you very much! First of all, I think that this title of this thesis is itself a very daring, challenging and provocative in the concrete context of Nepalese politics. I want to thank you very much to take this challenging and daring title for your thesis. And this Prachandapath as defined by our party, during the process of the great People’s War, is that an application of universal theory of Marxism, Leninism and Maoism in the concrete practice of Nepalese revolution and it has its own characteristics. It has tried to study whole historical, cultural, economic background of Nepal. What particularities, what specific features are there in our history, in our culture and in our economic development, all in the society and how do empower the marginalized people, oppressed classes, oppressed nationalities, oppressed ethnic groups and oppressed religions and gender, all these things have been accumulated in the Prachandapath. Therefore, it has been defined during the period that it is the application of universal theory in the concrete condition of our Nepalese revolution.

Researcher: What is Prachandapath to your experience? Do you think this path is just guideline to communist movement or required call of a nation?

Comrade Prachanda: In very brief, we can define it as the synthesis of all the positive and negative lessons of the history. Particularly, in the first part of the 21st century, we saw the great revolution in a very positive context and in the later part of the same century, there was

a very huge counter-revolution in very negative seen which has been shown on the transitional political arena. Therefore this Prachandapath is not only the application of MLM in the concrete condition of Nepalese revolution but it has a synthesis of international communist movement as well as all the world revolution. Therefore, it not only guides the concrete revolutionary process of Nepalese society but also it gives some glimpse, some signals to the international communist movement, how we can, we should have to develop MLM according to the changed dynamics of the 21st century. Therefore, this is also a synthesis of the positive and negative lessons of the history.

Researcher: the notion of Prachandapath has experienced into three stages: primary milieu, subsequent milieu and recent milieu; what are the differences along with usual resemblances among them with major essential self?

Comrade Prachanda: It is also a very important question. I think that, when we were preparing for the concrete ideological orientation for Nepalese revolution in the first stage of making of Prachandapath, it was before the initiation of the People's War in Nepal. There was a huge ideological political struggle, that was going on inside the Nepalese communist movement and outside in the international communist movement. Therefore, particularly I want to mention here is that we fought against the right-revisionist trend in the communist movement and also at the same time we fought against the dogmato-revisionism, the mechanical way of thinking, the dogmatic in sectarian way of thinking, both of them were at that time represented one tendency particularly the right-opportunist tendency has been represented by UML and dogmato-revisionist, mechanical and very sectarian tendency has been represented by Mohan Bikram Singh (Masal Group) and we particularly fought with this two ideological tendencies.

At these wrong and very unscientific tendencies and through the struggle we found some ideological bases for Maoist movement. Therefore, this is the first stage of making of

Prachandapath. And second stage is just after the initiation of People's War because this ideological orientation has been implemented in real practice of revolution and this led to the successful process of People's War until five years of its all the ups and downs and twists and turns in the process of people's war and after five years of revolutionary process with all the revolutionary transformation of the society, we came to another stage of synthesis and we synthesized all our ideological development and political line in implementation of this things and the real practice of Nepalese revolution and we came to make a conclusion that now we should have to define as Prachandapath. Therefore, this is the second stage or climax of the second stage of the making of these ideologies and third stage we can say that just after the definition of PP when we entered in the development of democracy in the 21st century.

When we defined multiparty competition is must for the vibrant society even in socialism not only in the new democratic phase of the revolution but also in the phase of socialism there must be the multi-party competition and the proletarians should face the multi-party competition and they should have to prove themselves to the test of history that they are superior to lead the society and this is something developed from Prachandapath. Therefore I think that, this process is going on and the peace negotiation, electoral process and to be the largest party in the constitutional assembly and to lead the government, these are the natural outcome of the Prachandapath and this is in the process.

Therefore, this is the third stage that is going on. And when we will complete this stage, I think this Path which we are saying a set of ideas and when we will complete this third stage and we will conclude we will synthesize, it may become near to universal theory not only for Nepalese revolution but also for international communist movement and ultimately for the world revolution but it is right now is in the process of experiment. We cannot finally say that it is going to be the universal theory or it may change, you know, it

was not only experiment which has failed; it may be the summation ultimately. We cannot right now, we cannot predict what would happen but third stage is going on.

Researcher: How Prachandapath was made up and what are the dynamics that encourages propagating this notion?

Comrade Prachanda: According to our Party's decision, particular in our Second National Conference of our party, we define it as "the centralized expression of the collective leadership", PP is not only the product of the comrade Prachanda, a chairman Prachanda, it is the product of the collective wisdom of the team, of the leaders, all the Nepalese people, whole ranges of files of the party and more especially the leaders of the party, particularly the team of the top leaders and mainly comrade Prachanda, chairman Prachanda, this is the definition we made during the conference and we think that this definition is quite scientific because it is the centralized expression of collective leadership of Nepalese people and whole of our party and our leadership.

Researcher: What could be the response of a researcher who blames Prachandapath as an individual concern guided notion that paves the way for internal party chaos?

Comrade Prachanda: I think science always developed through the different kinds of notions and different kinds of ideological struggles. Without struggle, no ideological development and scientific development is possible. Even in other sector of the science, if you see, there is an always different kind of experiment, different kinds of debate and discussion and internal struggle will be there. Without having that struggle, it is not possible to develop science. According to that scientific notion, Prachandapath will not be an exception. It is also full of struggle, different kinds of struggle and blaming and all these things but I think that it has already been proved in the history of Nepal. Here in our country, this historical change that is going on. This historical and far reaching political change, that are going on is directly related to Prachandapath. Therefore, whoever thinks that, who want blame it, there is not any

cautious basis, any scientific ground to blame it but it is quite clear that without having any internal and external struggle in the arena of ideological science it is not possible to establish Prachandapath itself.

Researcher: Do you think PLA integration is a part of Prachandapath? If so how Prachandapath should be used in army integration?

Comrade Prachanda: Yes! This is also very sensitive and important question and this integration and rehabilitation, all this peace process and negotiation is also the part of PP. It is quite clear, when we define that the process of the revolution should not be mechanically followed either from Russian revolution or from Chinese or Vietnam or Cuba or something like that. We should have to follow our own context and we should have to understand the dynamics of change and in the world. Particularly what we said at this concern is that the revolution is there in the information technology and we should have to take into account all these things and we should have to develop our science. And in that sense, we synthesize that the protracted People's War and general insurrection, the tactics and strategy of protracted People's War and tactics and strategy of general insurrection should be synthesized. There should be the new theory of revolution.

If we blindly follow protracted People's War, we can't succeed at the changed context of the world and it will follow only the tactics and strategy of general insurrection, even then people will not be succeeded. Therefore, we should have to develop some new understanding of the war and we should have to develop a theory and strategy of the war, according to the changed context and in that sense we could forward the election of constituent assembly, we could forward the policy of peace negotiation and integration, rehabilitation. Therefore, this is the part of the PP. And it is an experiment again. I want to repeat it that it is an experiment. And I think that this integration and rehabilitation, it is not only a process as we see in Sudan, of Africa or Indonesia or different part of the world. It is not the photocopy of any of the

peace negotiation all over the world we see, it has its own uniqueness, and it has its own characteristics. I think that this integration and rehabilitation, it is not a surrender. We are not going to have detached or something like that. What we are envisioning is that we should have to develop a new army, with the democratization of the traditional army and professionalism of the PLA. People's Liberation Army is an insurgent, there is a lack of professionalism, and there is the lack of all these things and something like that. Therefore, having this democratization and professionalism we can create a new atmosphere for having a new Nepal army. You know this is the part of the ideological synthesis. Therefore, it is the part of Prachandapath.

Researcher: What do you assume is the status of Prachandapath in international arena? Do you acknowledge as true it is worth mentioning? And, would you please trace out the role of Prachandapath in synthesizing international communist movement?

Comrade Prachanda: Yes! It is in the process of the struggle, ideological debate and discussion is going on all over the world. There are communist who think that Prachandapath is the development of science. It is the process of the development of science and there are some people who think that, Prachandapath is not the correct process of the development of science. It will create more problems in the international communist movement. Therefore, in these two tendencies, there is a huge and serious debate along with discussion is going on.

Some people think that, because of this Prachandapath, the synthesis of the Prachandapath, the set of ideas has created very conducive and positive atmosphere but the development of the revolutionary process, particularly in the third world country, in the semi-feudal and semi-colonial country but some people think that, this is not only the synthesis of the semi-feudal and semi-colonial country, revolutionary of that kind, the third world country but it is also a synthesis of the international communist movement. Therefore, it has some feature, some characteristics which is very important even in the first world country, even in

the revolution of the United States of the Europe or something like that. Therefore, this debate is going on and through this struggle; we will be able to contribute something new theoretical development from our revolutionary process to the international communist movement. According to our party we think that, this debate will ultimately create an atmosphere to finally making new synthesis of Prachandapath in itself. And we will be able to find out some theory, some universal valid theory of new virgin of Marxism.

Researcher: If there is a number of prospect to contribute to the terrain of international communist movement. How do you sensibly assess Prachandapath and People's democracy (Janabad) in the 21st century?

Comrade Prachanda: When we put forward the documents of the development of democracy in the 21st century, we try to make some concrete summation, some very unique understanding of the Marxism in the 21st century. Because one thing we had decided, when we were there in the second national conference. We saw in the history that when Lenin was alive, he tried to use this proletarian democracy as tools for the revolution and even he tried to apply it inside the party because it always consent, when there is a party, there will be struggle, there will be different tendencies, such as; right-left, center-margin, upper-lower and all this things these were quite obvious.

It is science; nobody can escape from having those kinds of struggle inside the party but how to systematize it. How to apply the democracy, the democratic centralism inside the party and how to apply democratic centralism outside the party in the state is significant. Lenin has very cleverly, very scientifically and very cautiously applied. But just after the demise of Lenin, Comrade Stalin, although he was according to our assessment he was the great Marxist and Leninist but he has some limitation of the philosophical notion and in this understanding, dialectical materialism and in the understanding, the democracy inside the party, democracy in the society as a whole.

Therefore, it let some shorts of deviation and it created very different situation for the internal proletarian for the internal revolutionary process. We synthesize in the second national conference and through that understanding we have also synthesized at that time if Lenin would have alive for another ten years, the whole international communist movement would have gone in the different lines in a very democratic line. Because of according to Marx and Angles and Lenin the proletarian democracy is the thousand times better than the bourgeois' democracy. Bourgeois democracy is a formal democracy. It is only the democracy for a very few people in the society. Therefore, they were democratized, they never created atmosphere against democratic centralism.

Because of Lenin's demise it was applied in a very short period of the revolution. Therefore, this experiment could not succeed. Consequently, we think that chairman Mao in China; he tried to make some new experiment of the democracy, inside his party and outside the party that means in the society but what we make, we conclude is that Mao was too late to understand democracy, inside the party and society. Therefore, we think that we should have to develop democracy without having a democratic society, without having a competition in the society. It is not possible to have a vibrant society and society should be dynamic and its characters.

Therefore, this democracy, the notion of democracy or proletarian democracy is not a formal democracy, it is not a parliamentary democracy, and it is not proletarian democracy that has been developing through the lesson of the history. It means that we are trying to apply this in our own revolutionary process. It has not completed, right now we are in the experiment what we are doing in the Constituent Assembly, what we are doing in the integration and rehabilitation and competition with the Nepali congress and UML and other political party. You know, this is something we are making experiment of our ideology, our political line. Although, there are different kinds of understanding about the change, that is

going on in our society. But according to our analysis, we have developed the democracy in 21st century and we have concretely made a norms and values of proletarian democracy in the changed context. And that is in the experiment, according to our assessment and this experiment is going on and once we will succeed to conclude this process. This integration, rehabilitation and all this Constitution Assembly and drafting the constitution, according to the expression of the people. I think that we will be able to synthesis this democracy as a right path for the people, here in Nepal and very good reference for the people all over the world.

Researcher: There are some challenges in the concrete practice of Prachandapath. What are the major internal and external challenges and how we can resolve it as soon as possible?

Comrade Prachanda: I think that our Party has decided this Prachandapath should be debated inside the party during the process of conference and congress of the party. We are in that process and during that process we are also trying to have a debate outside the party. When we will go to have conferred in a congress of the party, this set of ideas will be discussed outside the party and society as whole. And major challenges of the process will be the right-revisionist way of thinking, rightist way of thinking. A kind of thinking which will lead to the national conceptualization is a way of thinking which will lead to the class collaboration, not a class struggle. It will not lead to the class struggle. That will be the major challenge at the same time, the way of thinking-dogmatic and sectarian, mechanical way of thinking which is also very severe in our communist movement.

Nationally and internally and this will also be another challenge in ideological turn and if you see in this very particular political turn because, here in Nepal very sensitive and delicate transition period is going on. Therefore, different class ideologies –petty bourgeois, bourgeois and other classes will create a problem to synthesize the Prachandapath. Therefore,

in political sense, this sensitive and delicate transition period that is going on will a challenge for the synthesis and for the application of Prachandapath.

Researcher: What do you suggest for the researcher on Prachandapath in academia? What should be future prospects of Prachandapath?

Comrade Prachanda: You know! As I already mention that you have chosen this topic, very provocative, very dearing and very challenging, you know and after the completion of you thesis, I think that it will create a huge discussion among the different sections of the academia. And ultimately it will contribute further synthesis of the science, science-theory and ideology of the revolution.

Researcher: What is the major argument on the way to clarify the Prachandapath the similar as a theory of fusion?

Comrade Prachanda: Particularly, we tried to synthesize all the positive and negative lessons of the Russian revolution and Chinese revolution. And we came to a new understanding that we should have to form a fusion between the strategy of armed people's insurrection and between the strategies of protracted People's War. Therefore, it came as a fusion theory and we are now applying this fusion theory in our particular process of political revolution and social transformation.

Researcher: What is the significance of Prachandapath in Nepalese peace process? How do it relate en route for the UN role?

Comrade Prachanda: I think that, Prachandapath has created the very conducive positive atmosphere for peace process and peace negotiation and all this process of twelve-point understanding and the People's War and general mass-movement side by side and create an atmosphere for the empowerment the oppressed community, here in Nepal. Therefore, it has its own significance, own importance in the overall political transformation and peace process with the dominant role of United Nations.

Chapter Two

Theoretical Approach: Marxism

I. Primary Semblance of Identification

Karl Heinrich Marx, shortly known as Karl Marx or else 'Marx' is the exponent of Marxism. He was born in 5 May 1818 and passed away in 14 March 1883. His theoretical recognition is greatly renowned as greatly as a prominent German philosopher, political economist and socialist revolutionary. He logically dealt with much social issue, for this case alienation and exploitation of working class of people, the capitalist mode of production and historical materialism are substantial. He is prominent for considering history in terms of class struggle, summarized in the initial line introducing the Communist Manifesto (1848) and it was very shortly guided by a famous dictum, "The history of all the hitherto existing society is the history of class struggle"(32).

His ideas were ding in his time, and it was very much stretched out by the flourishing Bolshevik October Revolution of 1917 in regal Russia. Likewise, Friedrich Engels, co-founder of Marxism was born in 28 November, 1820 and run out in 5 August, 1895. He was a nineteenth century German opinionated truth-seeker and Marx's co-developer of communalist supposition. Marx and Engels assembled in September 1844 and they carved up their inspections of material viewpoint and communalism. At the present instant together them acted as a team and inscribed a volume *The Holy Family*. Later than the French expatriated Marx from France in January 1845, Marx and Engels enthused to Belgium, which they continued more independence of expression than other European countries; later in January 1846 they returned to Brussels to found the Communist Correspondence Committee.

Followed by in 1846, mutually they made the first move to write *The Communist Manifesto* (1848). Their formation was footed upon Engels *the Principle of Communism*. Six weeks afterward they made public the declaration in February 1848. In March, Belgium

excluded them and they motivated to Cologne where they printed a politically drastic news-tabloid. For a second time by 1849, they had to leave suddenly Cologne for London. The Prussian command stressed out the British administration to drive out Marx and Engels although Prime Minister Lord John Russell denied. Later than Karl Marx's bereavement in 1883, Friedrich Engels turned into the editor and translator of Marx's lettering. By means of his *Origins of the Family, Private Property and the State* (1884) scrutinizing monogamy wedding as undertaking male public authority of women, a conception corresponding, in communalist premise to the consumerist class's economic supremacy of the operational group of pupils.

II. Marxist Fundamental Conduit and Premises

Eventually, Marxism is heading for the communism which is essentially public-based associations in which modules are put an end and possessions is normally proscribed, over and above a political viewpoint and communal group that advocates and aspires to generate such the general public. Karl Marx declared that communism would be the ultimate juncture in the social order, which would be attained all the way through a proletarian insurgency and no more than achievable subsequent to an intermediary step built up the dynamic services, foremost to a brilliant excess of possessions and services. In due course, the wholesome communism in the Marxian intelligence passes on to a egalitarian, stateless and oppression-liberated society where resolutions on what to bring into being and what strategies to track are ended democratically, allowing all associates of society to take part in the administrative procedure in cooperation the political and cost-effective specialties of existence.

In up-to-the-minute practice, communism is frequently worn to pass on to the policies of the assortment of collective circumstances, which were dictatorial administrations that had fundamentally planned financial systems and rights of all the revenues of manufacturing.

The majority of the communist commands supported their thought on Marxism, Leninism and Maoism. At the same time as a political creed, communism is habitually measured to be a subdivision of socialism, an extensive grouping of financial and political viewpoints that sketch on an assortment of political and logical activities by means of origin in the labor of theorists of the industrial insurrection and the French Revolution. Communalism endeavors to put forward a substitute to the troubles through the consumerist market financial scheme as well as the birthright of imperialism and independent characteristics of a nation.

Marx affirms that the simply mode to resolve these troubles is on behalf of the functioning course group of proletariats, who consistent with Marx are the most important manufacturer of prosperity in the social order and are subjugated by the capitalist group of pupils, bourgeoisie, to put back the bourgeoisie as the decision group with the aim of ascertain, a liberated the general public, not including division or national splitting up.

The leading outlines of communism, for instance Leninism, Stalinism, Maoism and Prachandapath are founded on Marxism; in addition to other structures of communism, for example Luxemburgish communism and council communism but non-Marxist accounts of communism such as Christian communism and nihilist communism also are present. Karl Marx by no means made available a comprehensive depiction as to how communism would mean as an cost-effective organism excluding it is implicit that a communist financial system would consist of universal rights of the means of manufacture, terminating in the cancellation of the perception of clandestine rights of resources, which submitted to the resources of craft up in Marxian expressions.

Marxism is painstakingly politico-doctrinal code of belief, socio-economic idea and sociological orb-analysis stood upon a materialist elucidation of multiple-history, a Marxist investigation of entrepreneurship, an assumption of social change and transformation and an

atheist consideration of human freedom resulted from the effort of Karl Marx and Friedrich Engels. The three most important characteristics of Marxist principle are the dialectical and materialistic concept of history, a critic of capitalism and advocacy of proletarian revolution.

The dialectic feature of Marxist viewpoint observes the human race and civilization of multiple sides of history as elementary results of the class struggle involving social divisions. The industrious capability of the general public is the underpinning of society and as this competence amplifies in excess of time with the social associations of productive founding, class relationships, go forward all the way through this thrash about of the classes and leave behind throughout translucent junctures, primeval communism, slavery phase, feudalist phase, and capitalist phase. The officially authorized, political, ideological and supplementary characteristics of society are resulting as of these building relations as is the strong kind of awareness of the individuals of which the public is self-possessed. With the dialectic quality whole thing is moving through struggling existence.

The subsequent quality of Marxist approach is the critical review of capitalism. Marx opposes that in industrial culture as financial minorities; the bourgeoisie dictates and suppresses plainly the operational group of pupils or working class's ordinary grouping. Marx states that capitalism is abusive exclusively the technique in which non-paid hard working, surplus charge is pulled out from the operational group of pupils, the manual labor theory of charge, broadening and critiquing occupation of previous political economist's assessment. He falls out that despite the fact that the production course of action is socialized, possession leftovers in the hands of the bourgeoisie class. This configuration is the elementary opposition of commercial and upper-class society. Not including the abolition of the chain of the clandestine possession of the revenue of construction, human being's society is not capable to accomplish supplementary progress. With this question Marx scrutinizes the

social class division of human history and its apprehension. Actually this setting is the deeper understanding and grave assessment of objective concern.

An additional issue is the proletarian revolution of contradictory society of the contemporary society. This is merely on the behalf of the back-up of proletarian rebellion. In order to triumph over the restraints of clandestine belongings the operational class is obliged to grab political authority internationally all the way through a societal revolution and appropriate the capitalist classes approximately the world and all places the creative aptitudes of society into cooperative possession. Upon this, material underpinning classes would be eliminated and the material foundation intended for all forms of dissimilarity between civilizations would disband. Exactingly, Karl Marx's ground-breaking investigative schemes predominantly the dialectical assumptions of chronological materialism, materialist dialectics, the manual labor hypothesis of surplus values etc. are operating in diverse grounds. For instance, civilizing studies, sociology, archeology, anthropology, philosophy, literature, psychology, criticism, aesthetics, theater, history, education, politics, environment, and ecosystem and as accordingly on scores of advance grounds are principal disquiets. For the most part, these exceeding concerns are the central part of attention in Marxist supposition and its relevant appliance.

III. Marxist Leninism from Innate Marxism

Marxism-Leninism firmly communicates and submits to the account of Marxism confirmed by the employ of Vladimir Lenin and then approved as Leninism. On the other hand, in different backgrounds, poles apart as well as sometimes contrasting opinionated groups have applied the term "Marxism-Leninism" on the way to express the principles that they declared to exist continuation. The nucleus ideological characteristics of Marxism-Leninism are those of Marxism and Leninism, than is to declare, confidence in the requirement of a brutal cause the downfall of capitalism all the way through communist

rebellion, to live tracked through a authoritarian of the working class as the original juncture of touching towards communalism in addition to the require on behalf of a forerunner gathering to direct the proletariat in this endeavor. Individuals, who analysis themselves as Marxist-Leninist, nonetheless, contrast among stares to the leaders and thinkers that they desire to defend as progressive as well as to what quantity. Marxists have a tendency to downplay the consequence of each and every one further thinker in positive discrimination of Mao Zedong, while Hoxhaists reject Mao.

Leninism holds that capitalism can only be overthrown by revolutionary means; that is any attempts to reform capitalism from within, such as Fabianism and non-revolutionary forms of democratic socialism are doomed to fail. The first goal of a Leninist party is to educate the proletariat, so as to remove the various modes of false consciousness the bourgeois have instilled in then instilled in order to make them more docile and easier to exploit economically such as religion and nationalism. Once the proletariat has gained class consciousness the party will coordinate the proletariat's total might to overthrow the existing government, thus the proletariat will seize all political and economic power.

Lastly the proletariat will implement a dictatorship of the proletariat which would bring upon them socialism, the lower phase of communism. After this, the party would essentially dissolve as the entire proletariat is elevated to the level of revolutionaries. The dictatorship of the proletariat refers to the absolute power of the working class. It is governed by a system of proletarian direct democracy in which workers hold political power through local councils known as soviets.

IV. Class Struggle as a Creative Induce

Marxism have discussed more on class struggle, it may massive than other every issues. The universal theory of historical materialism, in Marxist philosophy, class struggle is taken as a creative force. Without struggle, a society can't move forward. So, the

indispensability of struggle is properly raised in the specific written manuscript of communist property, primarily in *Communist Manifesto* and other in some resources material. Marxism focused on the issue of social contradiction and gave the grave and creative way to resolve it. Every society has been facing some kind of struggle and social contradiction. It caused to lead the society into further leap and moving. Therefore, it is the resourceful and inventive induce of the human society. Marx and Engels have discussed in the manifesto of communist party as the following:

Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. (Manifesto 1)

In each and every historical lesson, there are some oppositional forces to fight each other. They are divided into two classes as 'have's' and 'have's' not or freeman and slave, working class and order class, noble and nothing owner etc. They are carved up into two categories, oppressor and oppressed. With these two groups, a society is going on the progress of the progress. It is also the creative product of theoretical foundation in the whole history of all human kind. Standing always in constant opposition to one another they carried on a never-ending fight which is ended either in a revolutionary reconstruction of a society or in the wreck of the opposing groups. The whole history of all human being is run by the struggle of different classes; it is the universal Marxist truth of each occurrences.

Altogether, collisions between the classes of the old society further in many ways the course of development of the proletariat. The bourgeoisie finds itself involved in a constant battle. At first with the aristocracy; later on, with those portions of the bourgeoisie itself, whose interests have become antagonistic to the progress of industry; at all time with the

bourgeoisie of foreign countries. In all these battles, it sees itself compelled to appeal to the proletariat, to ask for help, and thus to drag it into the political arena. The bourgeoisie itself, therefore, supplies the proletariat with its own elements of political and general education, in other words, it furnishes the proletariat with weapons for fighting the bourgeoisie. (39)

The analysis of all class separation and struggles is significant in mounting in addition to realize the natural history of entrepreneurship. For Marx, lessons are definite and well thought-out through the relations regarding employment and toil, possession or control of possessions and means of construction. These monetary factors decide the social association in private enterprise. For Marx, consciousness is the starting place of disagreement furthermore thrashes about in the social order which leads ultimately to the insurgency. The most important idea concerning class realization is ideology. This idea commences the faction of proletariats moreover invalidated the bourgeois monetary, opinionated and social organization ascertaining the own viewpoint of proletariats. Marx focused on the valueless disposition of wealth without labor. He did not rate the financial properties seized by bourgeois other than goes in opposition to them.

This kind of Marxist theory wished to obliterate the capitalist superlative contemplation as well as to institute civilization without charge from group splitting up and censorship, which confronts the aged position of proletarian viewpoint. The real state of enterprise, diminutive upper-class inhabitants of property-owner, industrial unit's owners have the propensity to ruling over preponderance of working class of people. They decide the salary of the employees and influence the magistrates of the homeland, impede in the strategy of the administration, government and all the social institutions moreover assemble in the influenced state of affairs. These classes at all times deliberate their all get-up-and-go to restrain the proletariats possession and ultimately it caused the struggle in the society. Marx has uttered concerning continuation of three classes: bourgeoisie, proletariats and middle

class. Among them there is a huge confrontation into the controlling rights. With the way of this kind of struggle, a society is going on the further more contradiction to resolve the social problems of the new product. Consequently, the creative stimulate is the major counting issue of the process of the synthesis along with analysis of Marxist elementary instruments and principles.

V. Structural Ideology in Marxism

According to the notion of structural ideology, society is categorized into two classes, proletarian and bourgeois. These are divided into two thoughts primarily based on economic status of the people in general. According to the great political philosophers, Marx and Engels, there are two configurations in the society, base and superstructure. The renowned volume of Marx and Engels, *Communist Manifesto* have discussed about the structures. The base structure is primary and superstructure is secondary. The base structure resolves the superstructure. This more means the society's financial alterations and transformation transmits renovate in beliefs.

Each financial as well as dogmatic understanding, communism, entrepreneurship as well as feudalism afford origin to its nature of approaches of construction and social association that constructs its individual indication in writing mores, faith and political affairs. All the Marxists analyze that achievement and malfunction of effort on fine art and writer have to be evaluated along with the degree of relative functioning and description of economic life of the people in general of the existing background. The proper application of dialectical technique in ordinary human olden times, Marx and Engels did not think about the use of dialectical materialism in to the past which would deserve the detach direction. Although Engels initially exercises of this expression in a particular foreword to *socialism: utopian and scientific* reviewed its substance. Regarding these issues the textual matter configures the following remarks:

I use [...] the term. "historical materialism, to designate that view of the course of history which seeks the ultimate cause and the great moving power of all important historic events in the economic development of society, in the changes in the modes of production and exchange, in the consequent division of society into distinct classes, and in the struggles of these classes against one another". (Marx and Engels 3:103)

The viewpoint of chronological acquisitiveness does not situate in the least strange. Accumulation in addition to prohibit some cooperates of unsolved forces or exceptional in addition to it believes the history as the stable course strong-minded through the steady socio-natural participation of employment. It receives form on the submission of primary laws of dialectics to the past in the structure of acquisitiveness. Consequently, materialism is the strength which alters the civilization into dissimilar remains stood on division. Indeed, the historical materialist assumption of the past is the identical to the financial understanding of the history. It appears for the reasons of societal growth and alteration in the collective ways of human's exercise, just to create the means for livelihood. The communal features of a society, social lessons, political configurations, principles obtain from financial actions of foundation and upper kinds of structure as base and superstructure is the allegorical ordinary expression unfolding this momentous circumstance.

The base and superstructure figure of speech explains that the entirety of social affairs concerning "the communal construction of their continuation" for instance, public community outlines a society's monetary base from which grows a superstructure of political and officially authorized organizations for example socio-political community. The pedestal matches to the social consciousness, of political affairs, faith, attitude, culture, etc., as well as it conditions the superstructure and the social awareness. A disagreement amid the growth of material and creative forces and the relations of production inflames social insurrections,

consequently, the ensuing transforms to the economic base will guide to the alteration of the superstructure. This connection is spontaneous; the base decides the superstructure, in the first illustration, and remains the underpinning of a shape of social association which then can proceed again leading equally, parts of the foundation or base and superstructure, whose affiliation is dialectical other than not factual. Marxism wants to establish the proletarian ruling in the socio-economic life through the innovative system of revolutionary politics. Proletarian are subjugated through the higher rank supremacy in socio-economic situation so lower should uplift the economic status with the collective uprising of the proletariats. It stresses writer to depict socio-economic situation of an age in addition to cut truth with consideration centered to group separation and mistreatment of the inferior class of people as a result of the so-called superior.

Here, Marxist writer should be aware to understanding of the lower class of human being rather than the subjective presentation in artistic configuration. Structural ideology urges to uncover the reality of economic condition of the proletariats in society where the real objective essence of Marxist genre could be concretized. Marx and Engels remarks, "It is riot the consciousness of man that determines their being, but on the contrary their social being that determines their consciousness" (*German Ideology* 31).

Regarding this concern of *German Ideology*, the social consciousness of a human kind is based on the material things. When a man depends on the social existence, his existence subsists automatically on those social happenings. A man is a social being because of the dependency in social happenings. Everything in society impacts upon the thought of each man. Structural principles analyze the facets of consideration through materialism and its objective application. Politics, economy, cultural identity, civilization, innovative discovery etc. are the primary features of structural ideology.

VI. Literary Marxism and Society

For Marxist, literature is a social product. It can't detach from society. How it represents the society in the objective application of creative notion is most significant to the literary Marxist in the general public. Marxists situate writing on the acquisitive underpinning of social perform and make clear it on the row of dialectical avarice. The assessment of writing is umpired how distant it is capable to reproduce the dialectical entirety of existential and the public. Literature should be the mirror of the society and its creative product. And it demands the inventive notion of the optimistic message.

Marxism aspires at effectiveness of writing as well as condemns contemporary fashion of script which ponders on microscopic prejudiced depiction of the humankind and at the similar time it gives emphasis to the social as well as political proposition of literature. If it not able to make the grade to do this, it is not significant at every single one. Consequently writing must be dedicated to the development of society and it cannot be separated from the general public along with political affairs. It is closely related to the society and its further prospects. With this creative notion *Communist Manifesto* speaks as the subsequent tip-off:

Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French Revolution of July 1830, and in the English reform agitation, these aristocracies again succumbed to the hateful upstart. Thenceforth, a serious political struggle was altogether out of the question. A literary battle alone remained possible. But even in the domain of literature, the old cries of the restoration period had become impossible. In order to arouse sympathy, the aristocracy was obliged to lose sight, apparently, of its own interests, and to formulate its indictment against the bourgeoisie in the interest of the

exploited working class alone. Thus, the aristocracy took their revenge by singing lampoons on their new masters and whispering in his ears sinister prophecies of coming catastrophe. (41)

Although constant in the sphere of writing, the elderly howls of the re-establishment epoch of last many centuries it had turn into impractical. To facilitate stimulated compassion; the aristocracy was indebted to misplace prospect, actually, of its possess benefit, as well as to invent its condemnation alongside the bourgeoisie in the concentration of the subjugated operational group only. Accordingly, the aristocracy receives their payback through the playing ridicules on their original masters in addition to under toning in his ears threatening prefigure of approaching misfortune in the society.

The remarks remaining to their chronological arrangement, literature had become the profession of the aristocracies of France and England to inscribe leaflets in opposition to current bourgeois humanity. In the French uprising of July 1830, as well as in the English transformation confrontation, these aristocracies another time had surrendered to the detestable unknown. At that time, a grave opinionated thrash about was in total absent of the inquiry. A bookish encounters unaccompanied waiting become potential. For the literary creation and its social product, historical consciousness is necessary. It is not submissive receiver of socio-historical processes except it is the vigorous occurrence that can put forth the give-and-take pressure to the socio-historical procedures, taking part in the ground-breaking communal changes and transformation. Chronological realization on the additional dispense is the creation of sensible doings.

Marxist literature seeks dialectical materialism to explain the society as organized experience to the human realization shaped in the socio-historical actions, by means of understandable supposition of its prejudiced demonstration. Its organizers did not capture the Marxist clarification of literature methodically however they promoted their

observations on writing as well as enlightens the connection of public being and communal perception. The conversation of Marxist aesthetics here might be connected to its originators, looking for the entire man in their painstaking and unsympathetic and scientific clarification of society and civilization. Communalist aesthetics and literature, stresses the straightforward account of existing reality with recital and material induces and thrash about along with demands a concentration of socialistic principle, the underpinning of liberation of whole human society.

In Lukacs' words, "The self containment of work of art is therefore the reflection of the process of life in motion and in concrete dynamic context" ("Art" 796). The literature is the ideological marvelous arrangement of the general public with accordingly amalgamated with other theoretical superstructures and socio economic groundwork of civilization not as the simple reaction other than as active contributor in social expansion, according to the social realism and its objective beliefs. The communal environment of literature is inseparably connected in the company of the proposition of the public, with its opposition along with divisional thrash about.

The literature and art can be understood from beginning to end the investigation of the social development. That assumes the association among the base and superstructure of society which is devised through Marx in which financially viable relations in the collective progressions circumstances of the superstructures together with aesthetic, fine art as well as literary writing, along with these superstructures besides pressure the essential for mutual alteration and social enlargement. Consequently, literature arises since the necessity ashore on economic dealings of society in addition to turn exercises the give-and-take authority on additional ideological superstructures over and above the commercial foundation. This pressure is marked in divergent categories. Intended for this reason, Marxist literature probe into the social truths to come across the liberation not all the way through simple utter other than during inclusion in the unforgiving judicial war established

in the general public and current historical contemporarily. Marx assumed that labor as a resourceful action. Not as close-ended occurrence to ending on product. For that reason, labor is the inspired bustle in addition to this originality humankind expands the responsiveness for the literary aesthetics. The social separation of labor provides a new-fangled impulsion to times gone by and revolutionized the current culture. The most important transform in socio-economic underpinning to the highest degree prejudiced to the aesthetic and literature additionally in the society.

Labour adaptation to ever new operations, the inheritance of muscles, ligaments, and, over longer periods of time, bones that had underground special development, and even renewed employment of this inherited finesse in new, more and more complicated operations, have given the human hand the high degree of perfection required to conjure into being the pictures of all Rachael, the statues of a Thorvaldsen. (Nature 172)

The fundamental conduits of labor are focal point for the literary impression of Marxist genre. The aforementioned clue of the labor by the Marxist literary figure is the creative motives for all the society in addition to material variety of the literature. Marxist opinions of literature believe that the beginning of aesthetic and literary emotional response goes reverse to the labor commotion, the genuine originator of communal human competition. In the development of social civilization, the labor gets its distinguishing temperament, in cooperation to one-sided and intent position of creature progress.

VII. New Virgin of Marxism

Each performs are directed by some assumption. Accordingly, the ground-breaking performance is directed with an innovative assumption. The theory of Marxism-Leninism-Maoism is the existing illustration to this apprehension. Submit an application extends from easy to compound, therefore the universality of MLM and its development is certified from classical Marxism to the present notion of new virgin of Marxism as Prachandapath. With the expansion of innovative perform; the radical hypothesis develops which in twist helps to

enlarge the application to a superior height. This kind of happening appears on the twisting technique. This was how Marxism developed to Marxism-Leninism and Marxism-Leninism to Marxism-Leninism-Maoism. It is not anything additional than the dialectical association amid theory and practice which enlarges in an exchanging way. In this intelligence, PP is the new product of Marxist development.

Enlargement of uprising is connected with how appropriately and innovatively the revolutionary assumption, the MLM, has been put into practice. Anyone revolutionary association pertain theory creatively merely when it is clasped scientifically and systematically. On the other hand, when we are concerned in revolutionary perform it comes with different kinds of newer troubles, which cannot be determined with the supposition we previously have articulate. Innovative occurrences come up in the itinerary of applying MLM to determine latest harms. It does not connote that social apply mechanically as well as impulsively develops to theory. There is a necessity to develop new theory all the way through an approved procedure of fusion. In this perceptive, the expansion of any insurrection is directly connected with right grasp, original submission and growth of principles, the MLM. Not including advance, it cannot continue its existing disposition as a discipline of insurgency. So, Marxism, Leninism and Maoism to Prachandapath have some appropriate application of theory and its objective product is calculated within the originality of the general development.

In Nepalese People's War, the submission in perform of the ideological and political line on the one dispense vindicated its accuracy by building genuine leaps one after further as well as on the other side started generating newer thoughts to proceed uprising advance. Within the five years of instigation of people's war, Nepalese revolution re-examined the whole experiences of class struggle, inside the party and outside the party under the strong leadership of proletarian communist party, UCPN-Maoist, the occurrences of the twenty first

century revolutions in addition to those of existing International communist movement correspondingly.

In this demanding development, revolutionary process attained at a termination that a set of new ideas have emerged while creatively apply MLM in the distinctiveness of Nepal. UCPN-Maoist synthesized those set of ideas in second national conference as the newer thought, Prachanda path, which the party consider that it has improved the theoretical deposit of MLM in the Nepalese original way of applying. Important to talk about here is that subsequent this synthesis, the rapidity of people's war urbanized qualitatively to furthermore quantitatively intend for it helped to determine the ideological and political tribulations that the uprising in Nepal was after that tackling.

Contained by a very short duration of time, this insurrection became a worldwide concern giving ascend to immense prospects and severe confrontations. The most recent appearance of the potency of Prachandapath that was concluded in the stature of April revolution of two thousands six, is not unknown on or after everywhere. Indeed this revolution, by no means observed in the ancient times, was a consequence of acceptable seizes and original submission of the connection connecting people's war and mass movement, in the Nepalese revolution, it means war and peace. Here, to this matter central committee declares that, "...it is indispensable to have a proper coordination and balance of armed people's war, powerful mass movement, negotiations and diplomatic maneuverings for the success of Nepalese people's revolution (SID 36).

It has developed new kinds of political line, strategy and tactics for Nepalese revolution in superior height. Revolutionary activist believe this amalgamation of historical necessity can bestow to developing people's war in additional countries as well in the current world's counter-revolutionary era and its objective state of affairs. Likewise, the ideological synthesis, the party have put forward, has commenced ideological contest and condemnation

inside the national and international communist movement. It is taken as a giant leap forward to the future prospects of revolution. On the other hand, the way how a number of the parties in the International Communist Movement are hoisting influence to disapprove of PP does not focus on the core of the concern excluding counter in dissimilar approach. We discover two contrasting tendencies in this reverence.

The first tendency argues that what we have to do at the present is to principally relate MLM in perform, not to connect in increasing assumption. It articulates we are far behind in performing from what Mao did in his existential life. Disapprove of Prachanda Path, some extremist says that it is not our production, other than the future one, if finds it was an enlargement in MLM, will synthesis consequently. It is definitely a wrong way to deal with the theoretical concern. If there is an ideological conscience in revolutionary route, it is a proper time to appoint in synthesizing ideology. It must not be the main drive of the inquiry. Excluding the correct way to center on discuss is whether or not the procession, when applied in perform, has developed an original set of ideas to go forward uprising in Nepal.

The technique how comrades are disagreeing things is in fact not just an antagonism to Prachanda Path other than is so to the query of ideological production itself. In true sense, this tendency on one side does not seize the dialectical connection connecting theory and practice as well as on the other side turn down the position of ideology in the enlargement of ground-breaking perform. This way of thinking can't accept the true sense of practice and new product. For the assumption advanced in one context cannot determine the troubles appeared in a further circumstance. Consequently, it is completely erroneous idea as well as it can't corresponds to scientific knowledge and practicality. With the new side of opinion, the subsequent drift argues that the universal science of revolution, the MLM, which we previously contain, is not lifeless dogma sufficient to deal with the newer oppositions in the current day of the national and international arena. Therefore, to facilitate it and able to

address them the MLM should be developed in advance not including so, no insurgency can advance in demanded height. As a consequence, this dispute crafts enlargement of MLM, the first mission with innovative thrash about the charge to be taken up afterward with the intention that, the supposition is ample to decide the newer contradictions and confrontation of upheaval in the era of counter revolution.

Charging performs away parties, this trend instructs other revolutionaries as well to appoint in intellectual work out and play dogmatically with terminologies to build up the universality of advancement of MLM. If truth be told, it exits in opposition to the theory of scientific knowledge of revolution that Mao has placed further. He comments, “The dialectical-materialist theory of knowledge places practice in the primary position, holding that human knowledge can in no way be separated from practice... (Peking76)”.

Consequently, this very dogmatic and sectarian trend represents only the metaphysical facts. At this point, through this research, Prachandapath assert to the historical necessity of synthesis presently on behalf of the development of universal theory of revolution, MLM which is dispassionately applied in Nepalese New democratic People’s War and propounded a universal originality in the revolutionary theory of synthesis.

Chapter Three

Critical Examination of Textual Genre

At this juncture, 'Prachandapath', succeeding the same as a 'science of balanced revolution' will theoretically scrutinize on the foundation of historical documents of people's war and other interrelated material will also be incorporated in this critical discussion. From the perspective of sovereign Marxist theoretical bases and premises, this dissertation will drive the major representative parts of Prachandapath such as; political, economic, aesthetic and military viewpoint of Prachandapath. With its chronological possibility and contemporary confront, it will anticipate the wide-ranging Prachandapath from primary to onward activities which was sturdily worked out by the synthetic consideration of Marxism, Leninism, and Maoism in Nepalese historical context of people's war. And applying strongly the regulative norms and values of this kind of Nepalese English research, the executive vision and understanding of Prachandapath by authoritative personnel will get account in interview column within this delve into study.

I. Prachandapath: A Science of Balanced Revolution

Prachanda Path is a new set of doctrinal guidelines of Nepalese people's war. It is strongly based on Marxism, Leninism and Maoism. Here, Prachanda Path is critically discussed as a science of balanced revolution. In this defining phrase, it is very much well again to define these provisions, 'science' and 'balanced' with proper next of kin to the revolution. Defining, a 'science' is a proved hypothesis or knowledge based on facts with the essential experiments in specific episode of time. According to ALD, "Science means, a branch of knowledge about the structure and behavior of the natural and physical world, based on facts that you can prove" (1357). Or with reference to political context, it is a system for organizing the knowledge about a particular subject, especially one concern with aspects of human society or behavior. Likewise, 'balanced' refers to the different parts of

something which stay alive in equal or correct quantity. In balanced state of affairs different parts of something exist in uniformly correct position in qualitative and quantitative amounts. Posturing in intellect these designation, the term 'science' and 'balanced' in relation to the uprising is fruitful to say, Prachanda Path is a science of balanced and reasonable revolution because it is fundamentally exist on materialistic facts of sovereign Marxism, Leninism and Maoism theory and tried to value every essential fractions of doctrinal and behavioral features. To balance those different parts, it adopted some originality in native context; settled in the Nepalese national and international transformation of global context of the twenty first century. Its originality serves to the uprising of Nepalese people's war and ultimately the world-revolution.

According to its doctrinal belief, it acquired a new elevation in Nepalese people's war based on MLM sovereign thought and behavior. It is possible to develop the MLM doctrine on new context of Nepalese revolution? Yes. In the executive political response, Prachanda Path claims its potential development with the new accountable submission of people's War. In the new and most important primary context, Prachanda Path, a new set of guidelines in the second national conference of the CPN-Maoist held in 2001, a position or post for chairman was formed for the Maoist person in command, Prachanda. Until then, the head of the organization had been its general secretary. A statement titled "The great leap forward: An inevitable need of history" was presented by the then general secretary, Prachanda. This testimony was in stern dialogue in the central committee and the crown and influential leaders of the party. Supported on this testimony, the CPN-Maoist approved Prachanda Path as its ideological philosophy. Subsequent to five years of fortified thrash about, the party apprehended that none of the grass rooted proletarian rebellions of the earlier period could be conceded out on Nepalese background.

So, having investigated the serious tackle and going on the increasing alteration in the international showground, and heartrending additional further on than Marxism, Leninism and Maoism, the party dogged its own ideological principle, Prachanda Path. Prachanda Path in quintessence is a dissimilar kind of revolution, which can be expressed as the synthesized of a protracted people's war approach which was taken on by Mao in China and the Russian mock-up of armed revolution. University Professor Lok Raj Baral, in his inscription about Prachanda Path says that 'this set of guidelines doesn't apparently make an ideological rupture with Marxism and Leninism but locates that these doctrines' approaches aren't capable to be replicated in Nepal as it was made in the past'. For the most piece of the Maoist influential leaders think that the taking on of Prachanda Path after the second national symposium is what shoved the party into touching in front with a clear revelation in front after five years of 'people's war'.

A senior rank of Maoist leader Mohan Vaidya, nom de plume Kiran or chaitanya enunciates, 'Just as Marxism was born in Germany, Leninism in Russia and Maoism in China and Prachandapath is Nepal's identity of revolution. Just as Marxism has three facets- philosophy, political economy and scientific socialism, Prachanda Path is a combination of all three totally in Nepal's political context.' It is taken as an adoption of the acceptance of Prachanda Path which was motivated strictly from the Shining Path. In fact, the bringing up of new set of guidelines served out with the conception ofopenhanded an original characteristic to Nepal's upheaval. Discussing about the party's viewpoint, Maoist chairman Prachanda says, 'The party deems Prachandapath as a development of Marxism, Leninism and Maoism.' Subsequent to the party brought onward its new set of guidelines; the government was annoying to grapple the new deliberation of thought, Prachandapath. In the intervening time CPN- Maoist strengthened their fortified action in opposition to the security

armed military. About the inevitable possibility of doctrinal development, the great political philosopher V.I. Lenin says:

We do not regard Marx's theory as something completed and inevitable; 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. (322)

Regarding this apprehension of Lenin, it is trouble-free to assert, each one doctrine is potential to revolutionize and formulate upgrading into the original underpinning. In this sense, nothing is absolute, predetermined and consistent in any society. Marxism is also potential to develop in the route of insurgency. We have observed numerous innovative alteration and conversion in England in a different technique than in France, in France an additional method than in Germany, and in Germany in original manner than in Russia. Nepal is not impervious to this apprehension. In the itinerary of Nepalese revolution, there are quite a lot of dissimilar resourceful inventions of ground-breaking features in the application of material doctrine and creative theoretical genus. In the original foundation and location Prachanda Path is developed. And as a discipline of reasonable insurrection it built up its own outline throughout the difficult direction of Nepalese proletarian revolution. As a science of balanced revolution, Prachandapath strongly regards and focuses at some major important topics which are the principle area under this critical discussion. In this approach, primarily representative concern will merely thrash out to complete this research which carries out the

compassionate responsibility to proclaim publicly the Prachandapath is a science of balanced revolution. The principle questions and issues are as the subsequent genus.

II. An Invention of New Paradigm in Nepalese Marxism

During the sixty years of political revolution of communist party of Nepal, there are lots of lots different socio-political upheavals. But people's prospects were not addressed throughout the route of political uprising. So, there was assured understanding of stipulation of people's war in the midpoint of revolutionary people. After that a new episode was activated in the Nepalese past history of February 13, 1996 with the notable beginning of people's war in the leadership of the same line of MLM and with the great aspire and strength of mind aiming to communalism all the way through the New democratic, Cultural and communalist rebellion. As an indissoluble component of the worldwide working class people, the then CPN-Maoist settled on the line of the Nepalese revolution in the middle of class struggle and two-line struggle, founded in the sovereign principle of Marxism, Leninism and Maoism. It is taken as the original and significant attainment in the course of development of ideas of the Nepalese uprising.

Under the guidance of the communist party of Nepal-Maoist, this remarkable endeavor in itself was a further immense qualitative jump in the bearing of maintenance and application of Marxism-Leninism-Maoism and the exposure of definite laws of the Nepalese insurrection. According to the executive understanding and expression of the second national conference at this moment, the synthesis of understanding of turbulent years of people's war has developed into a set of thoughts conducting the Nepalese uprising on the foundation of Marxism-Leninism-Maoism and it is an immense getting of five years of the people's Revolution. To this concern the historical documents of second national conference of the then CPN-Maoist remarks the following:

This great achievement stands on the great foundation of the historical records of untold grief, pain, dedication, bravery, courage and sacrifice of millions of masses and the revolutionary fighters. This achievement [. . .] so, the party names the set of ideas that have developed in the form of centralized expression in collective leadership, as 'Prachandapath'. MLM is the science of social revolution of the proletariats. Being a . . . The synthesis of experience of the party as 'Prachandapath', finally expresses the specificities of the application of the universal principles of MLM in the practice of Nepalese revolution. This synthesis of Nepalese experiences, based upon the indivisible dialectical relationship between international essence and national form, universality and particularity, whole and part, general and specific, objectively serves the world proletarian revolution and proletarian internationalism. (Leap Forward 23)

It is believed that the synthetic incorporation of put into practice has been obtained all the way through the procedure of "put into practice-knowledge-again put into practice- again knowledge" founded on the presumption of awareness of dialectical materialism.

MLM has trained that this is an unlimited series. In the course of carry out of class struggle and ideological thrash about, the then CPN-Maoist built up the party line as original comprehension, and be appropriating that knowledge for a second time in perform to revolutionize the world achieved at hand and product as a new knowledge. It is a leap to set on to develop the entire manner, all the way through the course of again practice and again knowledge. The communist revolutionaries should constantly attempt to be specialist in applying the general ideology of MLM to appropriately grip and be valid the regulation of this dialectical proposition of progress. As a new convention of Nepalese revolution, MLM is practiced into different manner of political consideration.

So, the new synthetic thought of Prachandapath is established as an original doctrine of Nepalese people's war. There are a number of explicit up-to-the-minute suppositions of Prachandapath which differently identifies its own doctrine than the MLM theory of universal potentiality. For illustration, the synthetic fusions between two materialistic theories are the principal issues of MLM doctrine which are typically ensuing with some sub-titles. To concentrate on this creative groundwork of Prachandapath, initial and most essential, 'the fusion' and 'regard and focus' theory are noteworthy with the underpinning of some originality in contemporary political milieu and ground-breaking relativity.

III. Strategic Principle of Fusion Theory

Fusion theory simply refers to the synthetic work of different ideology. Although, there are various peculiarities to focus on the route of Nepalese uprising but to be professed for each one is impossible. Sometime one subject matter becomes the primarily significant and sometimes another. Primary and secondary area of discussion converses in each other according to its circle and circumstances. In any historical period of time every thing's social existence are changing from primary to secondary and vice versa. So, the concept of regard and focus theory was propounded. Here Prachandapath focuses on the specificities of regard and focus. The theories of regarded and focused are jointly approaching subject theme in each revolutionary circumstance. And both are necessary to apply in the route of usual revolution. It is primarily utilized to balance the revolution only to exist at the rare of normalcy.

Specificities of Nepalese people's warfare discern the theory of regard and focus which have a preference to the application in equilibrium approach. In these two parts primary and secondary need of existence to the both issues adopts new kinds of theoretical genus. Between these two parts 'focus' is the major but 'regard' should not leave to be inactivated. Prachandapath prefers to these issues. In these parts secondary is also

compulsory to meet the goal of focused. Here is useful to include the historical foundation of this theory. Regard and focus exist or found with some revolutionary bases. If these theories regard and focus is the prime concern of people's warfare. It is important deed to reply for, how it was founded or what was the circumstantial bases of these issues? The proper response at the rate of revolutionary spirit of Prachandapath contains the some historical background to establish the theory.

After the passing away of Mao in china the regular of Nepalese rebellion was elevated. Different historical flourish of counter revolution were in continuation. Such as slow down in Peruvian revolution, depression in national liberation movement and the containment of nominative new worlds order with the uni-polar monetary and armed dominion. That day, with the strengthening of inter imperialist estimation all in excess of the world, rough treatment of imperialist repression, dominion and mistreatment and in antagonism to it, the up-and-coming flashes of revolution on the measurement of the humankind grassroots and subjugated masses, have formed a reasonably approving state of affairs. In the middle of this intent and biased situation, the Nepalese insurgency and increasing of poster of revolution by the Nepalese community in relation to the whole eight years. The Nepalese uprising with its specificity, inventiveness, and magnificence and international manipulate is face to face with imperialism. Without doubt, some creativity and skill is functioning from at the back of Nepalese revolution that has facilitated it to appear politically and militarily at the juncture of balance amidst near to the ground flow away in world people's insurrection and independent supremacy and pre-eminence of imperialism.

By theoretical notion, Nepalese upheaval has grossed a long thrash about in opposition to ill change and transformation and it has succeeded to grasp revolutionary dialectics, which understand the universal theory of Marxism not as a dead object but as a dynamic and developmental living guideline. In addition to this party has gone through a long

struggle against dogma to- revisionism, which is extensively extended countrywide and worldwide. It has been able to develop a view on the particularities of today's world imperialism, forms of revolution and new strategies and tactics. These are the main factors of the development and success of Nepalese people's war.

A opinionated logician, Mao says, "Correctness and incorrectness of ideological and political line decides everything'. If the line is correct everything will come in its way if it is wrong everything will be lost which one had before". This quote of Mao has become very true for the Nepalese people's war. Analysis of the Nepalese society, building of the line of revolution, historical initiation of the people's war, correct handing of contradiction in the class struggle and two line struggle, centralization of works in the basic masses and rural areas based on the specificity of the protracted people's war, the men form of organization as army, the main form of struggle of war, small guerilla action and centralized attacks, country wide guerilla struggle and the centralization of work in certain strategic areas, countrywide struggle, centralized shock attacks and work among urban workers, students, and intellectuals, propaganda work and nation extensive general wallops on the starting position of the stratagem of revolution, preparation of rebellion all the way through power cut, etc. were conceded out concurrently.

These alongside an innovative radical perform, has escorted to fusion of Prachandapath, which has developed the MLM. Prachandapath has enhanced and built-up all the three mechanism of MLM, the philosophy, political economy and scientific socialism. Mounting in the ground of military discipline and in the policy and diplomacy of proletarian and self-governing uprising in general, the assumption of synthesis of rebellion and long-drawn-out people's war with one another has been a new input to MLM and is move forwarded at the forefront in course of purchasing widespread disposition. The strategic ideology of fusion has remarkably articulated this supposition of Prachandapath. By means of

the acquisitive revelation of past requisite and original conception the historical credentials remarks:

Give higher preference to the work in village but don't leave work in cities as well. Give higher preference to the illegal thrash about but don't leave the legal thrash about as well. Give higher preference to certain strategic areas but don't leave other regions as well. Give higher preference to the work of war but don't leave works of the mass movement as well. Give higher preference to the underground work but don't leave open works as well. Give higher preference to the rural class struggle but don't leave country wide struggle as well. Give higher preference to the guerilla actions but don't leave political exposition and propaganda works as well. Give higher preference to the work surrounded by the country but don't leave worldwide propaganda works as well. Give higher preference to the military organization but don't leave the work of building front organization as well. Give higher preference to depending upon own organization and strength but don't leave strategic accord and the question of intriguing help out and support from international judgment as well. (My trans. HD 192)

The MLM theory has received a new doctrinal conception in the revolutionary route of Nepalese new democratic revolution. So, the synthetic and theoretical revelation of people's warfare is the originality of Nepalese people's war. Specificity of insurrection signifies the inner spirit of Prachandapath which evaluates the resourceful application of MLM in Nepalese people's war conscientiously. The first tip eminence in building approved line up on the foundation of the conception of accuracy of 'the opinionated line decides the whole thing and all the way through that to instruct, systematize and make thousands of the reawaken'. Giving main apprehension to the rural community effort it should not put out

mind the cities' work too. As well, the subsequent speckle accepts the MLM as a guiding deliberation and being unyielding in the preparatory point of masses are the initiator of the past to be geared up for backside and into the open and particular and deficient.

Similarly, an additional third tip outlooks to commence the historical beginning of people's hostilities with its possession of inventiveness and nationwide astonish and in an uprising-like resources. To concentrate revolution on the inquiry of political authority since the exceedingly inauguration signifies the fourth kind of planned assumption. Fifth is also significant issue of this sort of tactical. To give attention to the central attacks upon feudal lord and dictator, comprador and traditional bourgeois course group as the opponent category and its sentinel. Sixth is to integrate and grip all the possessions with the consideration that foremost outward appearance of association is defense force and major figure of thrash about is warfare. Seventh angle tempting into attention to detail is the restrained authority and the query of foundation region as the inherent question, to go on with in regular practice of mass campaigning and central opinionated involvement. For paradigm, two times cease conflagration and reciprocal talk. Eighth point advocates situating main beliefs and man in principal understanding and armaments in less important point, and holding then in the approved manner in a dialectical technique. Ninth reception of the to be expected position of employ of power in olden times and make use of collective line for the seize of state authority all the way through revolutionary aggression under which stress upon structuring a armed ocean of masses by increasing people's armed force from thousands of inhabitants.

Tenth, strategic principle advocates achieving, methodological supremacy of low down expertise over towering expertise all the way through amount to feature, human being's courageousness and people's inventiveness. The second last concluding tip prefers to be appropriate of waywardness and attack, offense and protection and evolution and revolution with some scientific technique of centralization and decentralization. In the similar way the

approved applications of entire confrontation all the way through principles, bravery and warfare of the masses for the duration of the people's warfare of eight year long uprising regulation has acquired comparative supremacy and triumph in excess of the imperialist hostilities of weapon and expertise which is the fundamental original inventiveness of the Nepalese revolution. This strategic judgment was persuaded to make available a definite temperament to the procedure of improvement of the Nepalese people's war and the occurrences have established its objectivity in the process of political change and transformation.

IV. Synthesis of Theoretical Prachandapath

With some original doctrinal premises Prachandapath developed a quantity of new theoretical guineas in the revolutionary route of Nepalese people's warfare. From the primary phase of revolution to onward its materialistic application of MLM theory germinates original some politico-doctrinal foundation which are widely discussed even up to now but its theoretical grounds are virtually operating in Nepalese class struggle. This fusion theory advocates for the proper application of historical foundation in the bases of synthetic and combinational way of implementation. Russian, Chinese, Classical Marxist and other some conventional theories are fused in this process. The armed insurrection and protracted people's war theory are primarily synthesized. Because of the changing scenario of global context, only the armed uprising is not useful to conduct successfully the people's thrash about in Nepal. This manner of communal and executive revelation of the then CPN-Maoist put forward the new deliberation of fusion theory. These subsequent issues are operative to convey the fundamental nature of theoretical synthesis or fusion as;

-) Armed People's Insurrection and Protracted People's War
-) Proletarian Revolutionary Movement and National Liberation Movement

-) Politico-Military ploy (People's War, Strong Mass Movement, Negotiations and Diplomatic maneuvering)
-) People's Liberation Army and Nepal Army
-) Necessity and Freedom
-) Synthesis and Analysis
-) Red and Expert

V. Armed People's Insurrection and Protracted People's War

Fusion theory offered an appropriate synthesis involving each other into two varieties. Russian model of armed people's insurrection and its approving theoretical set of guidelines, protracted people's warfare of China was responsibly utilized and provided a new foundation of theoretical genes, according to its historical and acquisitive-communalist, socialist and ultimately Maoist assumption. Prachandapath developed an original fortified forces approach and tactics during the direction of Nepalese people's battle. As a science it tried to be appropriate the sovereign Marxist dialectics in conditions of people's war martial strategy. In this itinerary the former military science was not imitated as it was in the outward appearance of classical approach of historical millenarianism to a certain extent there are some different foundations of military strategy. With some original specificity it manifest the strategic proclamation for the duration of the turbulent course of people's war especially from the second national conference of CPN-Maoist, it formed a new military strategy and tactics. It has proved that eight years of the people's war has contributed to leap forward greatly and enriched in the field of military science of MLM. The objective study of twenty first century's imperialism and the latest condition of proletarian revolution are the primary bases of people's warfare and its military science. The MLM doctrine and historical dialectical materialism are the necessary resource of its originality.

The Russian reproduction of fortified mutiny and long-drawn-out people's war of Chinese representation be supposed to be synthesized with some originality of Nepalese socio-political surroundings which is visualized by the apparition of Prachandapath and its martial tactics and stratagem. To apply these two strategies altogether, Prachandapath prefers to its necessity of balanced scheme. It is believed that without one another cannot function perfectly. It is the strategic principle of people's war which comments the subsequent issues of synthesized thought of military science. Military visualization of Prachandapath appeals and directs to all the revolutionaries of proletarian warfare to synthesize these in cooperation strategies in the midst of the CPN-Maoist original strength of mind with a number of up to date revelation. To this point, historical documents present:

There should be no confusion at all that basically the developed imperialist countries must pursue the path of armed insurrection and the oppressed countries of the third world that of protracted people's war even today. But the change occurred in the world situation as mentioned above created a situation that necessarily link the characteristics of armed insurrection and protracted people's war with one another, and moreover, there is a need to do so.

Because of this situation of development, it has been almost impossible to successfully advance the strategy of protracted people's warfare of encircling the city from the countryside and building base area in any third world country, without pursuing several characteristic of armed insurrection from the beginning. (SID 105)

Here, the arrangement between armed rising and protracted people's warfare has offered as an inescapable legal document. By the imperial domination in provisions of miscellaneous make believe as factual, the global scenario has changed so, to counterpart the revolution or to perform productively the war, it is capable and permissible document to

synthesize within each one and further. In the turf of military strategy of twenty first century Prachandapath has been developed a new specificity from the unity-conference to Second National Conference-onward. According to this meeting with some closing remarks armed people's war is compulsory to balance and synthesize the strong people's movement, peace talk, negotiation, and diplomatic maneuvering. Without this kind of balance among every other people's war approach can't comprehensive with purposeful achieve. This law is useful to the international context of people's war furthermore. It has been alleging by the UCPN-Maoist that the originality of Nepalese revolution is the development of theoretical annex in MLM deduction.

Taking some inscription from historical documents of new democratic people's war and its Nepalese trend or originality, it is possible to deal with the innovative doctrine of Prachandapath is a fusion theory. In the route of uprising there must be some original creativity. To this concern Maoist president, com. Prachanda declares, "the duplication of revolution is not possible but we ought to not overlook the today's arrival position of the party all the way through the recognition of prospect of development in revolution" (111).

By way of some fundamental creative configuration of MLM theory the original forwardness of Prachandapath is trying to be in motion at the forefront. While, Nepalese new democratic revolution is in the period in-between provision of grave challenges to set reverse and great prospect to grand victory. In this sense, the new theory of fused military synthesis is dominant part of Nepalese people's war. It gives the consciousness to the progressive consideration of this conduit started from the historical context of second national conference to forward as well as its ingenious relevance. Subsequent to that chronological occurrence of revolutionary communist party of Nepal-Maoist has tried severely to generate this supposition in progressive and speculative frontage, further with other some inventiveness the party be present in an original plunk of Nepalese political ground.

Both this theory is material sphere of influence of people's struggle. In all-purpose, it is not easier that assumed than finished to produce an extensive politico-military line up in a nation state exploited by imperialism and feudalism. A political philosopher, Mao has on the whole answered this difficulty; presently for paradigm, new egalitarian rebellion, prolonged people's warfare, cuddle of cities by rural area, etc. on the other hand, there are quite a lot of exacting factors in the specified nation state, specificity of the countrywide and global state of affairs, and breathing space and point in time that one cannot come across in Mao's capacity but are compulsory to highlight on and center of attention into whereas one desires to increase a wide-ranging ideological and supporting line up. That is the significant remark by 'material study of the material provision' to say differently Lenin. If not one does accordingly, no one can build up class struggle to the height of grasping influence constant if one commences and brings it on. Together their application and development is in need of revolution. Here, to talk about on its material conception inflames the bona fide quintessence of novel originality of Nepalese theoretical discovery.

Mao prefers to the political power of proletarian movement that 'Political influence produces out of the barrel of a gun'. It is taken as a broad-spectrum genuineness for any upheaval and a radical party. In the course of proletarian revolution gun is influential to formulate a uprising successful. Other than it is promising simply when the social gathering of the proletariat struggle ideologically and politically in all faces and defeats all the strategies that the imperialism and household response make required to put off revolution in the specified nation state. In the period of imperialism and grassroots insurgency, the opponent approach has been to make use of different procedures that can put a stop to the progress of innovative awareness in the midst of the sufficient.

To stop in progress rebellion in its origin, the procedures that the imperialist structure has been building utilize of are emotional war, cultural warfare, opponent access to take out

vicious activities in the party of the working class, financially viable and political modifications to puzzle the revolutionary sufficient, network of non-government office and international non-government office to capture insignificant bourgeois sphere in the reformist illusion, unfamiliar employ, spiritual false notion and so forth. Fortified repression and genocide is its ultimate option subsequent to the uprising is born. In undersized, the rival fights a overall combat. if not one can upraise masses by pay ideological confrontation to compress such procedures, no people's war, even if made the first move, can accomplish its objective. By means of this in intelligence, the party rewarded adequate concentration to expand a counteract policy; stand on tit for tat, the entire warfare.

VI. Proletarian Revolutionary Movement and National Liberation Movement

Both these exceeding noteworthy issues are interrelated with each other. Other than as for that reason, to its necessity of combination, many other chronological movements could not synthesize these two parts of rebellion away from the people's warfare. So, CPN-Maoist sternly tried to investigate with the deeper materialistic emerge of erudition and its encouraging construction. The proletarian revolutionary movement is related to the international emancipation movement of all workers of the world. But nation all liberation movement prospects to the emancipation voice of all suppressed and oppressed class of people, such as; Tribal, regional, religious, cultural ,gender and so on.

Without uniting these two movements in synthetic proportion, the people's war cannot meet the goal of new democratic revolution. This is the synthetic understanding of people's war. Prachanda presented the fusion theory of these two important issues of peoples uprising during the process of second national conference. Then conference approved this theory with united voice of administrative vision. It is the new doctrinal portion of MLM's application and fundamental nature of Prachandapath.

Likewise, extending this grave learning of the progressive development of the historical traditions of Nepalese society and formulation of nation and provincial guiding principles on the underpinning of the systematic assumption of Marxism-Leninism-Maoism and their accomplishment is an additional significant division of the party mass line and group demonstration. The assurance of advancement and setting free of a large mainstream of total populace ill-treated by mistreatment, repression, and favoritism of Hindu feudal' towering caste narrow-mindedness of century-old backward-looking state of affairs and underprivileged of economic, political, spiritual and civilizing rights is the purpose of countrywide and provincial strategy of the party. The reputation and identification of the exact of subjugated nationalities to independence and the agenda of the founding of national sovereignty clarifies the proletarian course of action of the party on the query. For this apprehension the historical document of great national conference speaks as the following:

[. . .] This policy expresses the characteristics of the era of imperialism and proletarian revolution about the fusion of proletarian revolutionary movement and national liberation movement into each other in the peculiarity of Nepalese society. The policy which aims at developing fronts and organization of the oppressed nationalities and regions and guaranteeing their participation in the local and central New Democratic state has been playing a role of historic importance and will do so in making the huge part of the Nepalese society jump interested in the political course of action. (HD 112)

The synthetic notion of these above lines anticipates the crucial fusion of the MLM doctrine which is adopted from the historical application of the route of revolutionary international movement and especially in the course of Nepalese people's warfare. This guideline represents the only systematic manner to construct subjugated nationalities including Limbu, Newar, Rai, Magar, Gurung, Tharu, Tamang, Bhote, Lapcha Chepang etc.

and thousands of people from Karnali province contribute in the immense expedition of insurgency. Recognizing the financial and political magnitude of the Terai regions, the party is putting down stress on the course of regional self-determination for the Madheshee grouping of people as in opposition to the objection and dominance of the aged position. The party provides far above the ground core concern to concerning Madheshee group of people in upheaval. Its extraordinary weight lies in the progress of Nepalese general accord in opposition to Indian lobby free enterprise. The party was pressuring on the course of action to put in order and transfigure the Dalits, i. e discouraged group of people, who are the masters of fundamental struggle and figure additional than twenty percentage of through and large general population, but are nearly all covered up by the cruel violence of aged status, for a clash of impartiality and independence. The distinctiveness of party strategy correlated to the Dalits is to craft in no doubt their discharge and participation in emphasize with exacting public constitutional rights. Later than the commencement of people's warfare this fraction of the stacks has also been speedily moving to the fore in the procedure of revolution. The party wishes to put down advance highlighting on the stipulation to place into perform further successfully the approved guidelines on the amassing line up, which it has built-up in the Nepalese distinctiveness.

By means of this approach, the concern of Prachandapath of proletarian people's revolution in Nepal has approached on one occurrence once more into the representation for dialogue ensuing to the CPN-Maoist anticipated its fusion theory in 2001. The subject had understood significance for the innovatory activists far and wide not merely in the background of the people's war in Nepal but also for the reason that the CPN-Maoist had tried to bequeath its fusion theory as a wide-ranging disposition. It put further as:

Today, the fusion of the strategies of armed insurrection and protracted

People's War into one another has been essential. Without doing so, a genuine

revolution seems impossible in any country...The theory developed by fusion of protracted People's War and insurrection has special significance and it has become universal...it is indispensable to have a proper coordination and balance of armed people's war, powerful mass movement, negotiations and diplomatic maneuvering for the hit of Nepalese people's revolution. (SID 20)

For both of these theory, protracted people's war and people's insurrection are applicable to the 21st century Nepalese context. PP argues for the simultaneous application of every facets of people's war such as; the armed rebellion, peaceful movement, peace talk etc. It is inventive thought of Nepalese people's revolution. To make the sense of balanced revolution, PP is supplementary and useful in Nepalese people's remonstrance in opposition to all kinds of suppression as well as oppression through state.

VII. Politico-Military Ploy (People's War, Strong Mass Movement, Negotiations and Diplomatic maneuvering)

This approach refers to the synthetic apprehension and implementation of revolutionary theory. To this concern, Nepalese revolution is moving at the forefront with some creative position. Here in Nepalese environment of MLM set of guidelines is running as a science of rebellion. Its trained authority is in proper application as impartially positive throughout the itinerary of hectic years of people's thrash about. This materialistic assumption is an ideological key of functioning class people's revolution. But it has to be purposeful practically in straight forward way with the distinctiveness of the specified concrete circumstances. It impacts countrywide and worldwide further.

In conformity with existing purposeful state of affairs of Nepal, CPN-Maoist in view of the fact that earlier than the commencement of people's warfare has been innovatively submitted an application with some explicit approach to move forward rebellion. A struggle carrying weapons is an expected resource to take the supporting aspiration of the working

class to achievement. For this reason the primary is subsidiary to the subsequent, while their fundamental situation revolutionizes at the definite phase. On the other hand, there have until the end of time been dilemma in sensitive the interrelation between these two in the worldwide Marxist association. We hit upon chiefly two styles in this look up to.

The first leaning that does not regard as the armed rebellion as an inescapable part of political move violently for authority but showing favoritism call attention to on the political strategy in a variety of assumed reason is absolute reformism and right revisionism. At the same time, as the next one that gives emphasis to further on martial provoking but pays no attention to the opinionated one or contrasts confrontation by means of political affairs corresponds to military authoritativeness. Accurate revisionism and opportunism is the primordial jeopardy but militarism as well has not ill-treated a lesser amount of in the political thrash about for command in the existing communalist pressure group. No more than the truthful conduct of the relation between warfare and politics can drive the rebellion onward ahead.

Constantly in view of the fact that the basic preparation of people's war to at this point, people's war group have been demanding to preserve a polite progression involving political and military tact that is political affairs and warfare. Previous to the beginning of people's war revolutionaries passed out political offensive strategy since the avenues abandoned on miscellaneous in support of people's compacts out and in conclusion with forty points insist on, a common sketch of new novel self-governing agenda. The party did not fail to spot vision yet for a concise interval to bring out political offensive in opposition to the uselessness of the parliamentary organism appropriate from the platform of the assembly itself. As a matter of fact, the party geared up people's war from all featured that is to say the class resist in country districts, mass struggle in the metropolis area in cooperation with the

first city capital and parliamentary thrash about too. Obviously, the party's intention was on the first priority.

Such political strategy for people's emancipation existed as a branch of people's struggle to generate a positive circumstance in which the party's after that aggressive, that is armed forces offensive might be justified among the wider section of oppressed masses. At a context when the armed forces by starting 'Romeo operation' formed a barrier to exit further on politically the party made the first move people's warfare. The opening participates an influential responsibility to create a center of attention extra people towards the movement the party for the reason that it was politically reasonable. It is supposed that if the party had not been in the midst of the ample masses and provoked their requirements in the structure of supporting stress to enhance their innovatory realization no wider prop up towards people's fighting could have been gathered.

Actually, the political move that voted for previous to the beginning of people's hostilities aided an intentional foundation as of which it could make a carrying weapons offensive. It was also grossed group thrash about in the harmonious time only. Other than, a correct headway caught jammed amidst politically opinionated and military offensive has been the inventiveness of Nepalese people's insurrection. It was continually from starting instant when its ground. In this covering, each political offensive has been approved out to produce such a socio-political circumstance wherein the later military offensive is warranted.

Likewise, all military offensives has been agreed out to get rid of the blockage on its method consequently with the intention of additional strengthened people's influence in the freethinking vicinities, build up combating competence expertly and get involved in the innermost political affairs commencing a newer creative altitude in political scenario. The suitable conduct of the interrelated linking of war and politics has been one of the main concerns at the back the immediate improvement of people's upheaval in Nepal.

VIII. Synthesis of Red and Expert

The principal function of social revolution is a conscientious endeavor. To complete such uprising the appropriate fusion between red and expert is compulsory. If there is not proper functioning of synthetic development between red and expert, the stronger power for social uprising won't be founded to tackle. According to its fusion's spirit of Nepalese revolution red and expert are not contradictory in itself rather it should be complementary. Likewise, uneducated history never served the people's social and revolutionary existence. This remark should be properly understood. But in the lessons of turbulent years of people's war there was an enthusiastic understanding for some undersupplied in of classical schoolwork of ancient theory. So it is synthesized that in the direction of people's war, without correct acknowledgement of historical experiences and the exposed knowledge of human being, nobody can show the way of great social revolution and it is also impossible to defend against the counter revolution of twenty first century.

Red stand for experienced and expert is an acknowledged in the foundation of theoretical genus. According to comrade Prachanda, 'a red is not a red who doesn't know the rules and laws of class struggle and its proper implementation and an expert is not a really an expert who is unable to apply his knowledge or skill in behavior with his direct participation'. So, the dialectical relation cannot separate from each other. Here understanding the both side of revolutionary revenues the balanced application of red and expert can serve the people's politico-military upheaval in the real spirit of Prachandapath. And it severely tried to apply those means during the course of synthesizing process of revolutionary thought in Nepalese people's insurrection.

IX. Synthesis of Necessity and Freedom

Mutually, both issues are interconnected area under discussion in the innovative background of Nepalese people's struggle. Basically, necessity refers to the progressive

approach of revolution and freedom or self-determination refers to the civil liberties of insurgence in the way of chaotic mutiny of Nepal. This connotation wit from only positive angle and with the downbeat side freedom refers to the non restricted desire's fulfillment which always leads to the unreasonable emancipation. And necessity stresses the breakthrough of social occurrence for progressive transform and social renovation. If there is not any score of both terms amalgamation, the progressive way of liberation cannot stair up in any communal uprising. To move about from the world of necessity to world of liberation means to resolve the contradiction of all the social separation of consideration. And synthesis of consideration means to go to the world of freedom from the world of requirement as well.

Freedom is determined by the natural restriction and necessity is the resourceful strength of requirements. It also determines by the natural influence or rulings. These both are in this good judgment, closely associated and strong-minded by nature. Signifying these provisions a political theorist Mao states, "Freedom means recognition of necessity and the real transformation of objective world. From the foundation of necessity's recognition men is free to punish freely. That is the dialectics of necessity and freedom. . And freedom originates only all the way through the appropriate transformation (26).

These above remarks signify the rebellious nature of freedom and natural limitation under its cognition proposition the prime focus of Mao is transformation of this ugly world. The objective feeling of social change and transformation is preferred to include in the revolutionary change through power of radical upheaval. Necessity is always tends to the human civilization and freedom to nature. In this sense, freedom is limited because of natural domination over its application. In the reference of Nepalese people's warfare and its original theoretical identity, Prachandapath directs for people's voice of emancipation. These terms are concerned for the proper synthesis.

The far-reaching synthesis or reasonable fusion stuck between these two propositions is revolutionary pressure by Prachandapath, the creative discovery of doctrinal of fundamental nature and innovative strength of mind of MLM representation. Prachandapath stress to sense of balance this most important component of cognitive consideration in class struggle innovatively. It asserts, if individual one preferred and supplementary another leaved, temporary and permanent intention of people's revolution possibly determination not accomplish.

X. Aesthetics of Fusion in Prachandapath

Aesthetic of Prachandapath studies the principle of beauty especially in art. Depending on MLM theory, it appeared as a new synthetic form of aesthetics in Nepalese originality. Principally, trending on the ten years of Nepalese revolution Prachandapath propounded a new base of culture, art and literature. This kind of arrival of aesthetics, PP adopted with great challenges against all kinds of feudal cultureless. Cultural change and transformation is not an easier task to complete. But cultural transformation or new democratic people' cultural process of formation, application and development took a great leap in the revolutionary mode.

The definition of aesthetics is divided into two categories, Bourgeois and proletarian. Bourgeois aesthetics represents the aristocratic, traditional and showy culture. What is beautiful for proletariats is always different than bourgeois. In this sense, aesthetic understanding and consciousness exist in the class-based cognizance. Hate and admiration are also dissimilar for both opponent classes. Beautiful and ugly, hate and admiration, right and wrong, progressive and regressive, novel and traditional or old all are acknowledged differently by their class-based conscience. Prachandapath focuses for the dialectical understanding and adaptation as according to the people's revolutionary spirit. It prefers to analyze with the material thought of aesthetics and appeals to visualize in synthetic vision for

all facets of cultural riddle such as; nature and art, positive and negative, criticism and conclusion, construction and application, analysis and synthesis etc. In this process, generalization, sensitivity, purpose, intention, effects, language, hypothesis, aesthetic consciousness, form and content are highly contacts to all the classes. It means to form an art, music and literature of a class-based culture those components perform the dominant role as according to its contemporary and relative understanding of aesthetics.

In aesthetics arena creation is primary and theory is secondary. Methods, rules and theory exist after the completion of creation. Before literary creation of art, theory does not formulate. After the creation of any genre of art, formulation goes around and the real construction of art becomes formularized. This process of making art, music and literature is also useful in other fields. Creation after theory and vice versa regulates constantly. Prachandapath here, stress on the rotation of creation with its inherent material quality and quality respectively. The regular process of making theory and art are correlative genre of aesthetics. Indispensability of inversion in each other is inevitable which is always guided through the existed aesthetic of society and its governance culturalism.

The aesthetics of Nepalese society is developing with some originality. In this procedure Prachandapath took a shape in materialistic foundation of Marxist aesthetic. A book “literature, art and aesthetic thought” written by a political leader Prachanda is a fundamental source of revolutionary aesthetics which evaluates the arts contemporarily, beauty and its present understanding, class-based thought, consciousness of sacrifice and brave adventure, consciousness of national independent, aesthetic vision of continuous revolution, people’s aesthetics vision of 21st century and aesthetic of fusion with its revolutionary conscience. Mainly the revolutionary aesthetic of Prachandapath focuses on the aesthetic of fusion. Here, the fusion theory Prachandapath which is preferably raised by the

credential materials in the chronological process of Nepalese resurrection will theoretically deal with to discuss.

Aesthetic visualization of Prachandapath primarily submits to the aesthetic of fusion. At this juncture, aesthetic denotes the attitude of beauty above all in art. The disquiet of beauty and art and understanding of beautiful belongings is the crucial arena under discussion of aesthetic philosophy of PP set of guidelines which put across the people's new revolutionary aesthetic of class struggle. Politics and literature are interrelated theme in each another. Thought and art be supposed to be appropriately amalgamated. In the people's aesthetic background Prachandapath focuses on the suitable blending stuck between two, the ideological consideration of people in general and its form and content. Gun, pen and tom-tom should be fused appropriately through the lace of MLM way of cultural guts with some creative genuine. According to its illustrated asserts, the route of people's Cultural Revolution is clearly guided by the synthetic vision of fusion theory. To this alarm, aesthetic revolution of Prachandapath announces its cultural edification emphasize as;

From the very beginning the party is stressing on advancing the cultural front as it's another important organ of mass line. ... The party stresses on the question of revolutionary transformation of the leadership the fronts by learning lesson from the experience of history and the teachings of Marxism, Leninism and Maoism. With regard to the need of rapid development of people's war, the party gives primary importance to the production of novels, video or audio cassettes based on organizational consolidation, experience of the war etc the experience has proved that if we manage the task of the cultural front properly by ascending to another new height, qualitative progress shall be made in the preparation of future general armed insurrection and the party will focus its attention in this direction. (SDI 144)

With this remark, the historical need of cultural front was taken as an inevitable foundation for people's revolution. During the historical movement of CPN-Maoist cultural faction of revolutionaries performed the responsibility of unification among all, the party and the people in general. That was the most important underpinning of PP representation of aesthetic insurgency. By the heart-rending songs, music, arts, dramatic performance or film, dance and other, cultural fronts dedicated their being for emancipation from all kinds of chronological injustices. With the effective performance of different kinds of cultural fronts the party has synthesized the cultural doctrine of Prachandapath as an inevitable need of historical commitment, judgment and devotion.

Prachandapath centers of attention on the proper unification between political or ideological purity and its artistic expression of literary genus. Comrade Prachanda says, "The political transformation can't permanently exist without cultural transformation". Aesthetic of Prachandapath here prefers to the cultural transformation to exist the product of people's revolution. Cultural transformation demands contemporary correctness of traditional norms and values. Behavior and thought should be properly unified in the context of cultural transformation. Prachandapath stress on the traditional people's cultural transformation just to emancipate from all kinds of traditional cultural backwardness, regressive thought, superstition and finally all the rotten custom and coup cultural values. Laugh and tear, bright and darkness, destruction and construction, revolutionary characters and skilled of its application, word and action, literature and literary norms and values, party, people's army and people's cultural front are major revolutionary cultural tools to synthesize in the transformational reference of aesthetic Prachandapath.

According to spirit of cultural change and transformation, the dialectics of Prachandapath should be applied. It is the cultural norms of MLM cultural philosophy which is applied in the course of people's warfare. Only through the aesthetic vision of

Prachandapath, a dialectics of people's cultural MLM surfs to the cultural revolution of this century. Actually, 21st century is the century of cultural change and transformation. Like our semi-feudal and semi-colonial country, it should be concerned rigorously. It also prospected during the itinerary of cultural arena of Nepalese people's new democratic insurrection.

Secularism or religious liberation is the most important pedestal of people's cultural transformation. Prachandapath adopted its quintessence in the company of the course of people's Cultural Revolution. Nationalities are bounded by definite innovative cultural medians and values. It should be calculated for the appropriate defense, application and development with its central fortitude and contemporary social demand. In the direction of people's war there were countless socio-cultural illustrations of new democratic cultural renovation. People's literature, art and music support it clarify the demanded instance. By the aesthetic revolution, old and rotten traditional norms and values are in the inversing process of revolutionary transformation which is the actual product of aesthetic and revolutionary vision of Prachandapath. Within the Cultural Revolution, there should be the routed- class ideological representation which ultimately serves to reform the ugly traditional cultural structure of Nepalese society.

XI. Indispensability of Prachandapath

All the revolutionaries had thoughtful ground-breaking will-power and compact confidence on MLM. Other than, revolutionary will-power unaccompanied could by no means be sufficient to formulate rebellion nor could genuineness single-handedly to MLM exist. Each one could grip the MLM appropriately in addition to craft an important split since the reformist heritage of the history. A Maoist offensive revolutionary thought on the expansion of an entity reserves his diverse accepting for the most part on the payment of Mao. It is fairly not possible for activist to guide a ground-breaking course of action.

It was not a simple mission other than a demanding one to change the complete position and heading of the celebration, accomplished to lead insurgency. Require of the day was converted into a factual Marxist-Leninist-Maoist rebellion, proficient to pertain chronological materialist dialectics in dissimilar steps of revolutionary follow up. That had to go throughout a powerful method of pointed ideological great effort in opposition to different tinted lenses of revisionism as well as the assorted and metaphysical inheritance surrounded by activist to revolutionize the whole way of thinking. Here, the party paid attention ideological move violently principally winning the offensive evolutionary impression on the expansion of an entity as well as the diverse shelf of Mao's deliberation.

Primarily, the main confront previous to the party in addition to Nepalese insurgency was to wholly overturn the evolutionary way of philosophy contained by them. To this matter, comrade Prachanda, besieging in opposition to this perception on the enlargement of a purpose, participated an input responsibility in the alteration of the complete grade and folder of the party furthermore world-shattering sufficient too. Focusing to this historical occurrence he expresses through the following:

The dialectics of development of the process of each entity and event that, being related with each other, are in a dynamic flow of incessant change is such that as Lenin said is not in a straight line, but spiral. That development does not take place gradually and unknowingly in a spontaneous way. But it takes place in the form of a rupture from continuity, in the form of a leap, catastrophe and revolution and in the form of transformation of quantity into quality. It is the scientific essence of Marxist dialectics on development. (47)

Regarding this fact, this approved seize of materialist dialectics on the division of headship as well as its submission in two-line struggle surrounded by party facilitated to bring the full rank and file into a world-shattering boardwalk. Subsequently, resembling in the existing

worldwide communist movement, there was a unreliable quantity of seize of Mao's assistance contained by the Nepalese communist movement as well. A variety of shades of entrepreneur and revisionists were paying brim examination to Mao Tse Tung deliberation to accomplish their inner desire in addition to the extra activist besides were demanding to seize this as a worldwide theory.

In this state of affairs, with no scientific and appropriate terms to articulate its influence and with no exact grab of it, neither ideological resist in opposition to a range of shades of revisionism could be alert on in the approved manner nor could the revolutionaries be unified beneath a exact ideological and opinionated stripe to build up group thrash about. illuminating this, the manuscript on Maoism engraves, "currently, the vocabulary of 'Mao Tse-tung principle' has been worked, one side through the reformists in the intelligence of a proposition according to the definite influence of the utterance 'thought' as well as on the further side, through the communalist revolutionaries in the common sense of a worldwide standard. In this background, to carry on with the practice of confusing expressions "thought" in spite of having the logical vocabulary of "ism" with the influence of expressing a widespread theory is not anything other than to supply dodge intended for right revisionism. For this reason, it is indispensable for communist revolutionaries who have previously been grasping Mao Tse-tung viewpoint the same as today's Marxism-Leninism to develop the expression 'Maoism' enthusiastically and confidently.

In the light of rightist harass on Mao's donations subsequent to the oppose rebellion in China a lot of previous revolutionaries, as well, have been challenging to utilize the terms 'thought' in the intelligence of reduction Mao's contributions, with not long-suffering it as the third stage of defense, application and development of Marxism-Leninism and as a worldwide theory. At this point, there is a core of the acceptance of the universal theory of MLM and its inevitable process of development. In the past of Nepalese communist

movement, the age primarily amid the 50s and 60s B.S .and remains such a central age during UCPN-Maoist had to thrash about, hard to seize materialist dialectics in the approved manner. Indeed, it grossed dynamic ideological theory and political struggle aligned with right revisionism, all over the country as well as globally.

Right liquidationist tendencies principally inside and outside the party, the alliance of dogmato-sectarianism, heritage of the history, and additional diverse sunglasses of revisionism as well as opportunism presented inside the intact MLM-movement, counting the whole Party and its creative theory. This is a grave instance of route of synthesis of Prachandapath ideologically to formulate an originator of the New Democratic Revolution in Nepalese context in the most recent global state of political affairs as well as regarding to contribute the International Communist Movement and ultimately to be responsible for the principal division of the World Revolution.

Democratic Centralism on Prachandapath

Democratic centralism is the major concern to be in applying better care of Prachandapath. With an innovative category of social gathering, it is a stuff of appropriate management of the party and its functional structure. It is initially an imperative to be obvious on the delusions concerning the meaning and interrelations of the two terms of ‘democracy’ and ‘centralism’ publicized through diverse pioneer accommodation. Be deficient in clearness in the technical certainty that, these two aspects are the two opposite sides of the same coin as well as one cannot stay active at the other’s lack, which has directed to lots of lots uncertainty and difficulty in the worldwide communalist campaigning.

The issue to influence of grass levels is obviously democratic and eventually, preferable association to them with the higher ranges and files means centralism. For this reason, the proletariat that wishes to merge the entire general public and civilization with the authoritative command ultimately senses of communism, for that cause it should not yet

destabilize with the importance of centralism. The single matter in disagreement is how to accomplish that centralism and what should be the inner quality in the process of insurrection such as management, regulation of strategy and tactics etc. Consequently, the theory put forward through Lenin by means of better stress on centralism at the sensitive hour of revolution when the party was divided and was confused and it obtain a nationwide political nature until now is fairly methodical as well as exact in the prearranged milieu. Moreover his designation of democratic centralism as ‘freedom of discussion and unity in action’ was central feature of successful insurgency. To this issue of impartial submission of democracy and centralism, Dr. Baburam Bhattarai writes including the Mao’s concern of democratic centralism as the following:

On Lenin’s death, in view of the necessity of the war and socialist construction at a primary stage of constitution of socialism, Stalin laid more emphasis on centralism which was not very unnatural. But the problem started to crop up when the immediate necessity became a universal principle and metaphysics prevailed in the understanding of dialectical relations between democracy and centralism. Certain misconception and deviations did certainly arise of the weakness in the practice of democratic centralism or the increasing practice of bureaucratic centralism during the period of Comintern and the later phase of Stalin which is still continuing in different forms. (248)

Here, regarding this concern, centralism on the basis of democracy and democracy under the direction of democratic centralism is preferable issue of Nepalese People’s Warfare which PP adopts to the synthetic application of planning and implementation in the functional ground of political affairs especially in the people’s participation in New Democratic Revolution in Nepal. Adjoining, primarily the Mao’s designation of democratic centralism at the same time as a coordination of, from the masses to the masses is creative accommodation

to the development of MLM doctrine. Both these terms, democracy and centralism are interrelated elements in the course of propagating the theory of PP. Without higher quantity of democracy, it is almost impossible to achieve the goal of centralism and vice versa.

Clarifying on the relative involvement of democracy with centralism Dr. Bhattarai further articulates:

Without democracy there cannot be any correct centralism because people's ideas defer and if their understanding of things lacks unity then centralism cannot be established. What is centralism? First of all it is a centralization of correct ideas on the basis of which unity of understanding, policy, planning, command and action are achieved. This is the unification.” (163-64)

Therefore, admitting the dominance of centralism and keeping the basic position of democracy in its understanding which was reduced in the later stage of Stalin and was required to generate centralism additional from side to side managerial, it means, Mao prepared original input to craft right stability centralism with democracy and make a fresh nature of people based party. It is appropriately grappled and employed through the pp's revolutionary conduct. Inadequate practice of democratic centralism gives blunders where dedicated principal to separation of the headship from the cadres and separation of the entire party form the general public which intuitively contributes towards directly to the counter-revolution. If there is not a proper balance between democracy and centralism, while building a new type of party, it becomes a severe challenge to the strategic management of the party. So, the proper combination between them is the inevitable question of pp model of Nepalese revolution. Ultimate awareness, in the balanced application of democracy and centralism should be used in the foundation of forming a new type of party which is observed in the course of Nepalese People's War under the impressive leadership which is expressed through the theoretical guidance of Prachandapath.

Closing Remarks

The very title of this first dissertation, “Prachandapath: A Science of Balanced Revolution” represents the Nepalese People’s War as an original and historical political occurrence in itself because it is strappingly applied in its own specificity on the basis of universal theory of Marxism, Leninism and Maoism and ultimately acknowledged as the inventive guideline of Nepalese People’s Warfare. Usually it is alleged that, this deposit of new thoughts will be sited as fundamentally as bases and motives on behalf of the supportive performance in the world revolution. During the revolutionary itinerary of primary phase, Prachandapath is established as the creative induce of theoretical indispensability in specific-revolutionary context of twenty-first century. To this concern, Prachandapath is branded as a crucial doctrine of balanced revolution where negative and positive lessons of history are synthesized in the process of the discovery of Prachandapath.

Incessantly, since the grounding of people’s war to the present political scenario, this kind of conjectural approach of revolution how UCPN-Maoist has been applying MLM in the particularity of the Nepalese society does not subscribe to reproduction of any theoretical blind fetch. We find this in the short periodical history of Nepalese communist revolution. It is decisively infer that no revolution can be a facsimile of the history, nor can the ideology of any party be developed on the foundation of someone’s subjective yearning or experimental artifact submission of any model but it demands creative application of Marxist theory in agreement with the objective specification. This is the original submission of MLM that has prepared people’s war enlarge in leaps one after another. In addition to, the progress of insurrection in Nepal is a noticeable consequence of progress in ideology.

In the point, a new outline of proletarian revolution as well as the supposition of Nepalese People’s insurrection, it leads its getting developed of doctrinal belief from Nepal in the commencement of the twenty-first century and its worldwide impression. This objective

essence of theoretical enlargement can attest the creative application of MLM in Nepalese revolution and hold up eventually the legitimacy of Prachandapath. According to original fusion of Nepalese Maoist, Prachanda Path is a deposit of original thoughts developed in all the specialties of thought, political affairs, opinionated financial system, civilization, culture and military science while relating MLM in our context. If truth be told, MLM and Prachanda Path has been a convincing steer of Nepalese New Democratic uprising, in the current background of the global circumstances.

Furthermore, it is judicious to believe that, it has potency to serve up world proletarian insurrection, but it is not possible to declare that it has achieved worldwide recognition by now. It is all the way through the strong incessant struggles surrounded by the worldwide communist movement in opposition to wrong tendencies and inventive application of MLM in one's exacting circumstance that can move forward revolution along with buildup revolutionary assumption leading it accurately for the reason that no uprising can be simulated but developed.

In this intelligence, Prachandapath is an inventive thought in the course of MLM theory's application in the due course of history Nepalese revolution. As Lenin has said, "Marxism is not a lifeless dogma, but a living guide to action." Moreover, the center of Marxism is the 'revolutionary dialectics' as well as its 'crucial and critical spirit'. Likewise, the structure of dialectical and historical materialism is the fundamental essence of universal MLM. For this reason, as we observe all the substances and procedures in the world in their steady activity and changingness, consequently a Marxist must inspect in addition to comprehend in historical shift of the proletarian party and its involvement group as well as its scheme in the light of experience of the history's one hundred and fifty years of the international communist movement, along with abundant insurrection and counter-insurrection.

In due course of making history, the most significant inquiry of insurrection is whether the communist party, the cognizant vanguard of history's most superior proletarian rank that 'has not anything to lose except its handcuffs,' can conserve its factual proletarian quality or not, in addition to, whether it can make available leadership or not for creating a situation for its possess sarcastic for all time in classes and stateless communism during a series of proletarian cultural rebellion subsequent to the new democratic and socialist insurgency.

In consequence, we must challenge to place the underpinning of a new type of ideology after making innovative dialectical and critical assessment of the problems of the communist party hence distant. In this background we should be cautious of each and every one form of right-revisionist and traditionalist as well as rebel departures. Mainly we have to center our concentration on the theory of party organization propounded through the creative thought of Lenin. After that, we must determinedly seize the innovative development made by Mao on them chiefly through the course of proletarian revolution and have the courage to inlet in front according to the original needs to construct an original brand of party. This is the quintessence of the newest deposit of thoughts of MLM and Prachandapath fused as a result of the remarkable Second National Conference of UCPN-Maoist and the novel accountability donated upon revolutionary activists via the concrete lessons of history.

Likewise, what Prachandapath contributed in the literary field of aesthetics is too innovative. It is the objective synthesis of cultural tools of People's War. The aesthetic contemplation of Prachandapath is not absolute in this account and it won't subsist as well. By means of innumerable relative proceed of pondering the total thoughts can ascertain. In this process, it is applied with some inventiveness. Every objective realities are constantly varying because of some expected progress so, aesthetics of this set of guidelines is in the identical process. Every thought's resource is the objective genuineness. Aesthetics'

sensitiveness, subsistence of living and code of belief, objective world are the reflected disposition of the human civilization of progress so, it never remains mysterious and baffling. New consideration, dexterity, intelligence, experience or as a whole human artifact of novel theoretical doctrine are the product of long-run experimentation. Among this material reality in aesthetic contemplation of this sort of research about Prachandapath is only a fundamental outline of objective deliberation.

The aesthetic of Prachandapath is the behavioral credence of cultural development chiefly directed all in all through the sovereign materialistic and artistic foundation of MLM doctrine so; arty originality of Nepal is in the identical proposition. It is existed surely as an original newness with some new product of Nepalese features. This kind of Nepalese product of fine art of Prachandapath is a wonderful example of class based values, struggle of thought; class struggle, class based artifact etc. are primarily based on socio-cultural understanding. These all are counted by the directive features of thought, red-struggle or revolutionary struggle and methods of revolutionary aesthetics and its art of civilization along with practical change and transformation of the socio-civilization.

With the regular process of Cultural Revolution, limitation of class struggle and regularity of contradiction, the aesthetic of Prachandapath is an alive-synthesis of aesthetic thought and experienced conscience of emancipation. It uplifted the red flag of revolutionary thought of creative aesthetic concretizing the class based consciousness and raising the aesthetic voice of working class proletariats. This is an aesthetic art of expect and respect for labor and the objective conscience of labor liberty. Likewise, it is based and determined basically on the dedication of class struggle, sacrifice, bravery, regularity of righteousness and great and wonderful creative aesthetic. Indeed, aesthetic Prachandapath is a Marxist aesthetics of revolutionary spirit which is strongly stood against injustice by men over men and all ugly reality of social contradiction like as; suppression injustice, bias, inequality, ill-

treat, ill-thought over opponent and so on others. It is further moving ahead to arrive at emancipated world of human kind, propounded through the communalist way of communism. It prospects for the unlimited peace, happiness, providence of aesthetic, class-redemption, state with self-governing status and eradication of all kinds of oppression and suppression. Consequently, aesthetic of Prachandapath is acknowledged as a new democratic and revolutionary aesthetic of rebellious people. Within this, there is a wonderful dream of aesthetic emancipation, objective truth of today and its necessity and ultimately the great possibility of victory over all kinds of old traditional and ugly aesthetics of all feudal. Exactly, there is a purposive hypothesis and practical reality of affluent and egalitarian world of existence within this kind of original and intent soul of aesthetic Prachandapath.

Similarly, national as well as international revolutionary communist movement is synthesized in the course of revolutionary Prachandapath. The chief concern is excessively footing upon the subjective situation that is being created once more and is moving on the rebellion amidst the goal-directed condition of universal domination, and inquisitive nature of world imperialism, predominantly the United States imperialism. Nepalese proletarian revolution has learned great lessons of history which finally amalgamated as a new doctrine of grassroots consideration. It has opened new dreams in support of the advancement of democracy in the global arena of twenty first century.

The global change and transformation is totally altered in several fields. Thousand times additional improvement has taken place at this time in many disciplines as; science and expertise as well as in the general public. Massive construction twigs, transportation and communication along with principally the electronic skill have altered the humankind and the entire world into a tiny community. This is the requirements for accomplishing communalism. It is simply an issue of transferring their handful of billionaire representatives to the hands of several sufficient. Beyond reservation the grassroots group in

the abovementioned unstable state of affairs of opposition desires a technical philosophy, ground-breaking association as well as truthful guidance. Nepalese People's War and Prachanda Path, although diminutive, has placed its walk onward towards that historical reality and socio-political revolution. At this global context, the world community is looking at Nepalese insurrection as a shaft of expectation and Nepalese revolution is crashing in a straight line with imperialism. Armed rebellion is unquestionably a difficult task. In this apprehension, People's Liberation Army could precede genuine People's War based on the military strategy of being qualified from the initiative of democracy in twenty first century, uniting with masses.

Here, in the matter of revolutionary grounding, conquest is inevitable but it will determine with the new application of new thought of Nepalese revolution. In this century, Nepalese People's Liberation Army that is fortified with the new thought of Prachanda Path will not merely become an apparatus of rebellion in the novel century but moreover a sturdy sentinel for stopping the counter-insurgency. This is the optimistic and fundamental essence of Nepalese revolution and its original doctrine of Prachandapath. So, this kind of optimistic and revolutionary ground-breaking notion of P-path is too the product of Prachandapath.

Concluding these aforementioned remarks, the research claims to the indispensability of Prachandapath to conduct the People's War in balanced approach of insurrection. Without its application, a revolution can't accomplish its objective in the global arena of counter-revolutionary era of twenty first century. But its defense, application and development determine its future prospects. And it focused on the bases of MLM in new specificity of People's revolution.

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