

Prepare for the Coming Revolutionary Storms !



This is a dharm-yudh of workers and peasants against the adharmi state

**Statement of the Central Committee of Communist Ghadar
Party of India, 10 January, 2021**



**Communist Ghadar Party of India
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Peasant leaders assemble before holding talks with the government

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Mitti Nu Salaam Dosto

Mitti Nu Salaam Dosto, paida jis ne Bhagat Singh kittey
Badle Dair ton, ja ke London Udham Singh littey
Mitti Nu Salaam Dosto

Var ke juaniyan nu, rah desh nu ajadi da dikha gaye
Gulami nalon maut changi, hus phansiyan ghallan de vich
pa gaye
Sah bhaven jind chhad gaye, chhadey vade na jo hind naal
kitey
Mitti Nu Salaam Dosto

Paani Sutlej de vichon, vajan bhijian lahoon de naal aundhiyan
Desh layee jo marre jujhde, geet paunna vi thallan de vich
gaundhiyan
Kinna chir hor rehenge, fatt desh de jo paye annsitey
Mitti Nu Salaam Dosto

Na bhulne ghaddar desh de, aagoo bann jinnah zulum
kamaye
Rakhey bann samraj de, lakhan mavan de putt marvaiye
Katra nahi ek chhadna, deekan la key jinnah ne khoon pitey
Mitti Nu Salaam Dosto

Desh deyan lokan uthh ke, ajj bhambarh bannauniyan lattan
Pandh nahi lammere sathiyo, mukk janniyan naheyerian
rattan
Auo ajj sabhey rall ke lottu dhhanney de udaiye phitey phitey
Mitti Nu Salaam Dosto

Raste pe tumhare chal kar hum

Raste pe tumhare chal kar hum,
azad ab desh karayenge,
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...

Jallian ka tha vo baagh jo kal,
usmen the khilaye khoon ke gul,
us khoon ki mehndi haath liye ... (2)
jaabir hai mussalat dilli mein (2)
un khoon farosh haivaano ka (2)
har namonishan bhi mitayenge!
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...

darbaan firangi ke the jo,
azadi ke saudebaaj hain jo,
khud apna khajana bharne ko ... (2)
insaan ke saudagar hain jo (2)
in khooni nijamon haakimon ka (2)
takhta to palat kar chhorhenge!
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...

Awaz tumhari deti sadaa,
kahti hai ye hind ke jawanon se,
azadi ki vedi maangti sar ... (2),
jhukne ko nahin, par uthane ko (2),
majboot himalay jaisa dil (2),
har julm se hum takraayenge!
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...

Satlaj ka kinara aaj talak.
baichen tumhari baatho se,
azadi ki kasma jo tumne leen ... (2),
sunata hai ye baagi raaton mein (2)
har julm sitam se le takkar (2),
insaan tab ham kehalange!
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...

Maujon mein Kaveri, Krishna ki,
doharaten hain aashik aaj yahi,
faansi ka jo fanda Satlaj par ... (2)
toofan kahan kab rok saka (2)
aandhi hain bane ...
aandhi hain bane mazdoor kisan,
gurbat ko khatam kar daalenge!
ik baar nahin kayi sekando baar,
is daar pe hum charh jaayenge
raste pe tumhare chal kar hum ...



Pakoda Chowk, Bahadurgarh, Haryana



Shahjahanpur, Rajasthan-Haryana Border

This is a dharm-yudh of workers and peasants against the adharmi state

Statement of the Central Committee of Communist
Ghadar Party of India, 10 January, 2021

Our country and the whole world is witnessing the spectacle of an irreconcilable conflict between the Government of India and the vast majority of Indian people who belong to peasant and worker families. An unprecedented demonstration of mass protest has been going on at the borders of Delhi since November 26. The immediate demands of the protest include the repeal of the three laws passed by Parliament to assist monopoly capitalist corporations to dominate agriculture. Every day, jathas of peasants, workers, women and youth from different parts of the country are coming to join the protests. Those at the protest sites are determined not to leave until the Government concedes their demands. India has never ever seen such a situation in the past 73 years since independence.



Township of agitating peasants at the Singhu Border

People have established temporary townships at Delhi's borders with Haryana and Uttar Pradesh, including Singhu, Tikri, Ghazipur, Chilla, Dhansa, Auchandi, Piau Manyari, Saboli and Mangesh; and at the Rajasthan-Haryana border at Shahjahanpur. Tens of thousands of people spend night and day here. In many places such as Badhaut, Dhasna, Palwal, Bawal, etc. peasants are demonstrating on the highways. The peasant unions which are leading the struggle have organised food and shelter for all the participants of this struggle.

People have come together to organise numerous langars on the basis of their own resources where men and women jointly cook the food and feed everyone. No questions are asked about anyone's religion, caste or language. People from nearby villages come daily to donate food grains and vegetables from their fields.

Doctors and nurses from all across the country have established free medical camps. Students have set up libraries distributing literature. They are also organising classes for children missing school.

While many of the protesters are spending the nights in their trolleys, those who do not have any shelter of their own do not have to worry. In the face of bitter cold and rain, the organisers have erected shelters for all who wish to stay. They are providing blankets to the needy. They have established makeshift toilets and arranged for hot water supply. They are working day and night to ensure cleanliness.

The organisers of the Kisan Andolan are maintaining a high degree of discipline and high level of social responsibility at the protest sites. They have ensured that no agent provocateurs are able to disrupt the peace. Those who have come to express their support



Langar service



Women participating in *langar* preparation



Representatives of peasant leaders



Lessons for children



A health centre at a *dharna* site



Dharna at Ghazipur Border

are warmly welcomed. An atmosphere of freedom and friendship prevails. Everyone freely expresses his or her opinion, with no fear or pressure of any kind. Anyone who wishes to express views in front of thousands of people can submit his or her name and wait for the turn to speak.

Women and girls feel completely safe at the protest sites. It presents a stark contrast to the terrible insecurity that women and girls face in the rest of the country.

The organisers of the protest have established their own communication network through social media. They have decisively rejected the mainstream TV media which spread lies about their struggle and mouth government propaganda.

The struggles of workers and peasants in defence of their rights and against pro-capitalist laws have converged into one mighty force. With the Delhi borders as the epicentre, the struggle is spreading to cities and rural districts in all the states of the country. The slogan “Long live Worker-Peasant Unity!” is reverberating throughout the country. Indians living abroad in the US, Canada, Britain, Australia and other countries are organising protest actions in support of the struggle raging in India. They are supporting this struggle in various ways.

The Kisan Andolan is demanding the repeal of the pro-capitalist laws and the enactment of a new law that will guarantee public procurement of all their crops at Minimum Support Prices of at least 50 percent above the cost of production. The fact that



Dharna at the Dhansa Border



Women's kabaddi at the Singhu Border



Peasants enjoying wrestling at the Ghazipur Border



Dharna in Palwal, Haryana



Dharna in Bawal in Haryana



Dharna at highway in Palwal, Haryana

the Central Government is refusing to accept these demands is leading to further spread of anger among the people. Thousands more are deciding every day to leave their homes and join the protest camps at the Delhi borders.

After eight rounds of talks, the Central Government continues to arrogantly declare that none of the three laws will be repealed. It is trying to demoralise us workers and peasants. It is hoping that the biting cold and pouring rain will force us to give up our struggle. The agencies of the state are trying their time tested method of trying to divide the Kisan Andolan. In the face of these attempts, the peasant organisations have resolutely safeguarded their unity and continued the struggle. The martyrdom of over seventy peasants in the course of this struggle has further steeled the resolve of the people. They have

declared in one voice: “Till the laws are repealed, the struggle will continue!”

We, the working people, perform our duty by toiling hard to produce the material needs of society. The existing State is not performing its duty of guaranteeing a secure livelihood for those who work. On the contrary, it is committed to fulfil monopoly capitalist greed, at the expense of our livelihood. Laws are enacted to satisfy the greed of a few super-rich families and their foreign collaborators. We are fighting to end this Adharmi State. We are fighting for Dharm, that is, to establish a State that would ensure prosperity and protection for all.

Shaheed Bhagat Singh said

“Our struggle will continue as long as a handful of men, be they foreign or native, or both in collaboration with



Demonstration by family members of peasants who have committed suicide

Tractor Rally of peasants



Tractor Rally of peasants





Dharna in Barhot in Uttar Pradesh

each other, continue to exploit the labour and resources of our people. Nothing shall deter us from this path”.

During the freedom struggle, our patriots and revolutionary martyrs fought to establish worker-peasant rule in place of the colonial rule of the British bourgeoisie. They rejected the idea of adopting the political institutions and laws established by the British. They firmly believed that the entire system has to be uprooted; and the foundation for a new system has to be laid. Based on this belief, they rejected the path advocated by the representatives of the Indian bourgeoisie, the path of begging the British rulers to create some positions for a few Indians within the colonial state.

After the end of the Second World War, the British rulers were faced with the prospect of a revolution

in India. To prevent this, they struck a deal with the traitorous Indian bourgeoisie and transferred political power into its hands in 1947. The aim and aspiration of the workers and peasants for an end to the exploitative system was betrayed.

For the past 73 years, it is the traitorous bourgeois class which has been setting the agenda, in collaboration and competition with foreign capitalists. We workers and peasants, who constitute the vast majority of the population, have had no say in deciding the course of development of our society.

The economy is not oriented to fulfil our needs. Instead, it is oriented to fulfil the insatiable greed of about 150 capitalist monopoly houses, who head the bourgeois class. In addition to what they own as



**Peasants in discussion at Pakora Chowk
in Bahadurgarh**



Presidium of Peasant Rally in Thanjavur, Tamilnadu



Peasants taking part in Rally in Thanjavur, Tamilnadu



Massive rally in Kolkata in support of peasant agitation



Peasants demonstrating in Bengaluru, Karnataka



Demonstration by Kerala Samyukt Krushak Samiti

their private property, the monopoly capitalists also collectively control the state-owned enterprises. They used public funds to create the public sector when they needed it to expand their private empires; now they are pursuing the privatisation of these public assets to reap maximum profits.

The Indian bourgeoisie has preserved and further refined the political system left behind by the British, an imitation of the Westminster model of parliamentary democracy. The vast majority of people are excluded from political power in this system. Their only role is to cast a vote once in five years, to choose among candidates selected mostly by parties of the bourgeoisie. Once elected, the “people’s representatives” are not at all accountable to those who elected them. Decision-making power is concentrated in the Parliament, and within the

Parliament it is concentrated in the hands of a Cabinet headed by the Prime Minister.

The bourgeois class in power is relying on the BJP at this time to implement the anti-people agenda of liberalisation and privatisation. Once BJP is discredited, they will use some other party to continue on the same course. Elections in the existing system serve only to legitimise the dictatorship of the bourgeoisie. Whichever party forms the government implements the agenda which has already been set by the monopoly houses. We must therefore wage our struggle with the aim of not just dislodging BJP but with the aim of dislodging the bourgeoisie from power.

The development of capitalism has already converted crores of people into wage workers, with no means of production of their own. Now, Indian and foreign



Discussion with peasants at a *dharna* site



Heavy rains fail to dampen the fighting spirit of peasants



Literature stall at Singhu Border



Group from Maler Kotla providing *langar* service



Peasant volunteers cleaning *dharna* site



Advocates of Karnal Bar Association supporting the peasant agitation

monopoly companies are greedily eyeing the produce and land of the peasantry. They want to bring the production, trade and storage of agricultural products under their control, so as to reap maximum profits from this huge market.

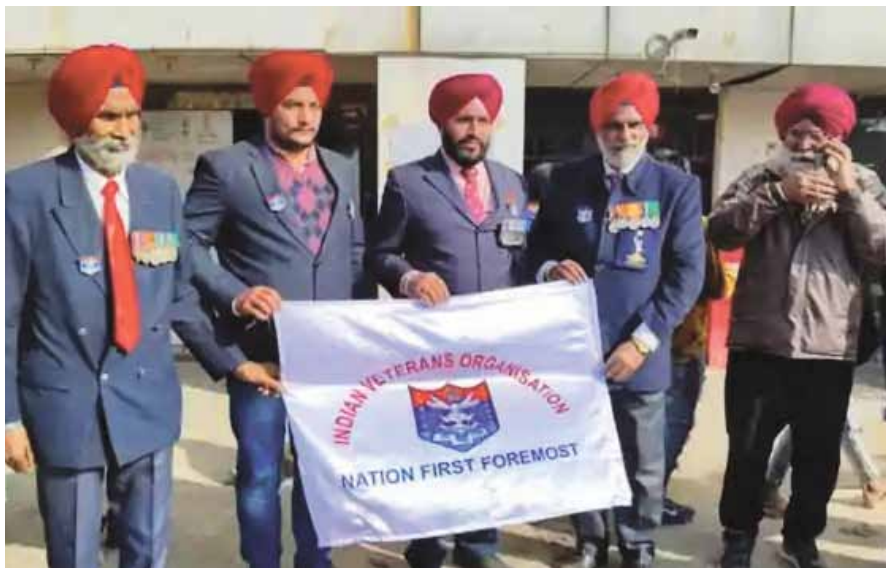
We, the people of India, need to settle scores with those who have usurped power and are looting all of us. We workers and peasants must organise to ensure that the bourgeoisie headed by the capitalist monopolies are deprived of the power to exploit and plunder our land and labour. We need to lay the foundation for a new system of society – that is, for the Navnirman of our society.

The jhalak of the new India can be seen at the Delhi borders. What is happening at the protest sites is an example of how people can govern themselves, far

better than how the capitalist class and its politicians are governing the country today.

Bourgeois economists and other ideologues of imperialism promote the thinking that people must fend for themselves in the capitalist market. They present private profit maximisation, cut-throat competition and extremely selfish behaviour as being “human nature”. Workers and peasants are displaying a superior nature. They are exhibiting the spirit of selfless service, based on cooperation, to fulfil the needs of all.

Workers and peasants are showing that they are fit to rule the country. On the other hand, the bourgeois class has shown itself unfit to rule. The forward motion of Indian society is demanding that the bourgeois class



**Former armed forces personnel in support of the
peasant agitation**



Book stall



Laundry service



Demonstration in Mumbai in support of peasant agitation



Peasants from Maharashtra arriving at Shahjahanpur



Peasants demonstrating in Odisha

be dislodged from power, and workers' and peasants' rule is established in its place.

We workers and peasants must organise to take over the principal means of production and exchange from the hands of the bourgeoisie. We must bring them under social ownership and control, that is, under our collective control.

We need to establish a new State of workers' and peasants' rule in place of the existing state of bourgeois rule. We need to replace the present system of democracy with a modern system in which the toiling majority of people exercise political power. We must be able to enact laws that forbid the exploitation and plunder of our resources by any private interest, Indian or foreign. Only then will prosperity and protection be guaranteed for all.

Workers' and peasants' organisations have announced their decision to escalate the struggle all over the country in the coming weeks, and to organise a tractor march through the streets of Delhi on 26th January, Republic Day. The Communist Ghadar Party calls upon people all over the country to work vigorously for the success of the struggle.

We, the toiling majority of people, are fighting a Dharm Yudh. It is a struggle against the existing Adharmi Republic which guarantees prosperity only for a tiny minority. It is a struggle to establish a Republic that upholds Dharm and guarantees prosperity and protection for all members of society.

Repeal the three anti-peasant laws!

Long live worker peasant unity!

**Onward with the struggle to establish
worker-peasant rule!**

Inquilab Zindabad!



Peasants demonstrating in front of Raj Bhawan in Patna



Nihang Guru Avatar Singh addressing peasant rally



Peasant *dharna* in Ramgarh, Rajasthan



Peasants demonstrating at the Bhiwani-Dadri toll plaza



Youth group from Sangroor at the Tikri Border



**Paying homage to the martyrs of the agitation
at Jallianwala Bagh**



Hunger strike



Paying homage to the martyrs of the agitation
at the Singhu Border



Nihang Singh ji taking part in the peasant agitation



Dharna in Baghpat

Selected Publications of the CGPI

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Call of the Ghadaris – Revolution (2017)

Available in Hindi, Punjabi and English.

Documents of the 5th Congress of Communist Ghadar Party (2017)

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Workers, Peasants, Women and Youth – We constitute India, We are her Masters (1998)

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