

毛泽东是甘地，中国会怎么样？
Imagine China, If Mao was Gandhi

Translated by Prashant Kaushik

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Summary: Someone once asked: “If Gandhi, and not Mao Zedong, was born in China, what would it be like?” In fact, the answer is simple – look at India today! That is, the lower class lacks the spirit of resistance, so they have all along remained oppressed, forming a strong class division in society, and resulting in extremely low degree of class mobility. Therefore, if Gandhi instead of Mao Zedong was born in China, no doubt today’s China would be worse off than India at present. Moreover, China did not have the infrastructure left behind by the colonial British-India rulers.

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Article source: <http://www.kunlunce.com/llyj/fl111111111111/2016-09-19/108020.html>
<https://finance.sina.cn/2020-11-29/detail-iiznctke3900162.d.html?>

Author: 冷哲

Non-violence and non-cooperation are Gandhi's two major legacies

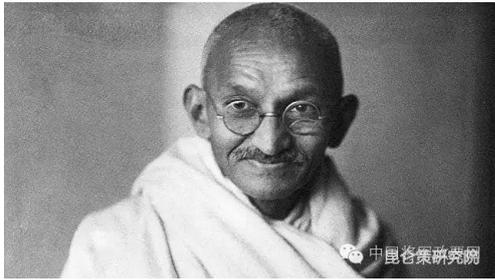


Image: M K GANDHI (1869-1948)
Source: kunlunce.com

Non-violent non-cooperation is something that best suits the appetite of the ruling classes. While ruling India, the British ruthlessly suppressed the armed revolutionaries on one hand and supported Gandhi's non-violent faction on the other. The British trumpeted Gandhi because non-violent non-cooperation was very easy to suppress. It was rather smooth and trouble-free to deal with non-violent non-cooperation on its own. Gandhi's movement would have been suppressed long ago if there had not been armed revolutionaries in India at that time. Given the presence of armed revolutionaries, the British, in order to ease the contradictions chose to win over one faction while attacking the other.



Image: Mao and Little Red Book
Source: thestatesman.com

Besides, Gandhi's thinking ideally suited the appetite of the middle classes, because any social unrest affects them the most (because the rich can run away, and the poor have nothing to lose, anyway). Therefore, Gandhi's ideas found a willing and receptive audience in the West, just like a certain exiled religious person from China is widely popular in the West.



Image: Dandi March by Walter Bosshard
Source: creativeyatra.com

By clearly seeing the interests of the class that admires this kind of thinking will also help you understand how valuable this kind of thinking is.

There are some social contradictions that cannot be resolved without violence. This is not to say at all that the resolution of these contradictions must rely on violence. Rather, violence can be used as the last resort in a contest. Abandoning violence by oneself voluntarily is actually abandoning an important tool in a contest, after which you can only wait for the opponent to overwhelm you. If it is the lower classes opposing the ruling class, or the oppressed against the invaders, then this approach is almost like putting your neck under the butcher knife, assigning yourself the status of a slave,

and then hoping that the master will show mercy and provide you a good meal.



Image: Mao's Long March 1934
Source: nicolehistory12.weebly.com

Gandhi advocated collective suicide by Jews during World War II to arouse Germans and people in other parts of the world against Nazi atrocities. He also suggested that the Chinese should not resist and allow the Japanese to kill casually, after slaughtering 200 million Chinese, there would still be 200 million, and if at last the Japanese faltered, they will naturally “become slave to the Chinese.” Listening to this argument and feeling proud instead of feeling ashamed, you know who would like this kind of thinking. Then you will also know who is preaching Gandhi's ideas in the world today.

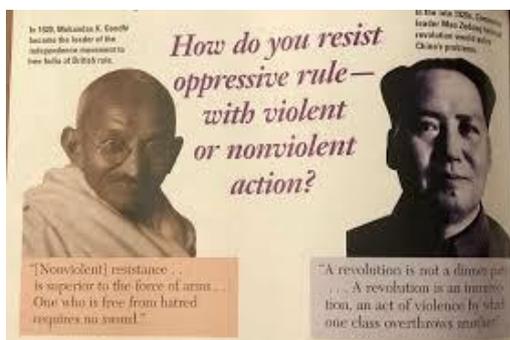


Image: Gandhi vs Mao
Source: butkevich.weebly.com

To put it bluntly, this idea is the same as the Confucius' shackles of “cardinal guides and eternal virtues”. It sounds beautiful but is used by the strong side as an instrument to rule. Therefore, no matter how noble Gandhi himself was, his entire legacy is essentially about helping the ruling class perpetuate its rule.

Some people ask, “If there had been a Gandhi in China instead of a Mao Zedong, how would have things been today?” You will find the answer the moment you look at India. The lower classes in India lack the will to resist, so they have remained oppressed, forming a strong class division, resulting in extremely low class mobility. If the lower classes do not resist, naturally not many people care about their interests. Hence, science, education, culture and sanitation among the lower ranks in society are terribly poor.

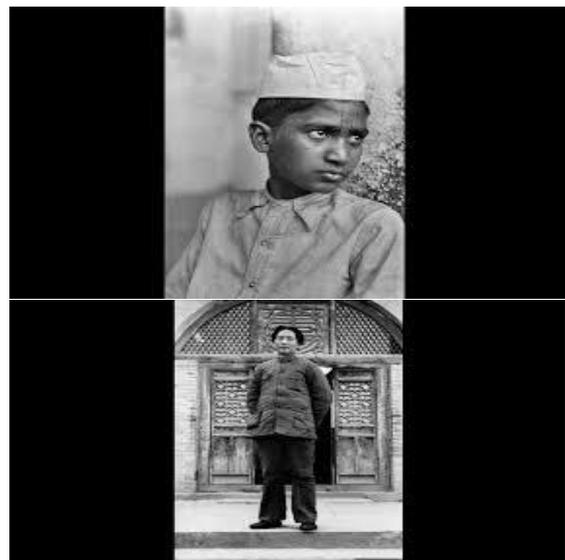


Image (s): Mahatma Gandhi (above) and Mao Zedong (Below)
Source: firstpost.com

Even qualified industrial workers cannot be trained, as a corollary the manufacturing industry cannot develop.

Therefore, if a Gandhi instead of a Mao Zedong had appeared in China in those days, then China might have been worse off than what is India today. Anyways, the British had left behind some infrastructure in India, whereas China was far more backward in that respect.



Image: Book Cover of *A comparative Study of Political Concepts of MK Gandhi and Mao Zedong 1919-1949*

Source: amazon.in



Image: Mao Zedong Thought and Gandhian Thought
Source: slideplayer.com



Image: Revolutionary Movements in India and China
Source: slideplayer.com

Of course, it is impossible for a person's existence alone to bring about profound change in the course of history. Of course, these are my own answers to the question asked in the beginning of the article.

Series Editor: Hemant Adlakha

Editor's note -

Further Readings:

Mira Sinha-Bhattacharjea (1930-2009) was a founding member of the China Study Group, former Director of the ICS, Editor of the journal, China Report, Co-Chairperson, ICS, and Emeritus Fellow, ICS. She joined the Indian Foreign Service in 1955, before leaving four years later and subsequently joining the Department of Chinese and Japanese Studies (now the Department of East Asian Studies) at the University of Delhi where she taught Chinese Foreign Policy for over a quarter of a century



Image: Mira Sinha-Bhattacharjea

Source: icsin.org

Mira Sinha-Bhattacharjea's writings on Gandhi and Mao

MAO ZEDONG'S VISION CHINA, THE WORLD AND INDIA

<http://ignca.gov.in/mao-zedongs-vision-china-the-world-and-india-mira-sinha-bhattacharjea/>

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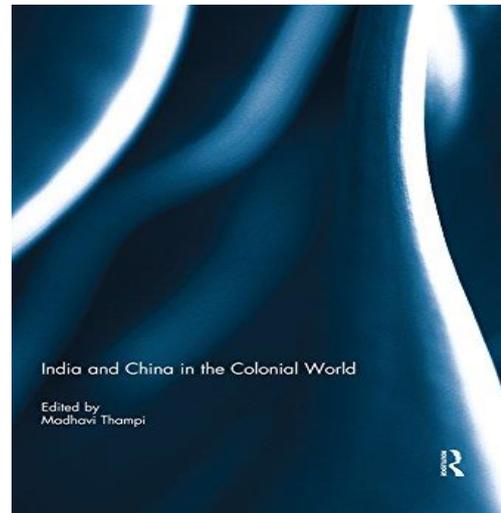


Image: Book Cover

Author: Madhavi Thampi (2017)

Soumendra Banerjee

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Donald James Johnson and Jean Elliott Johnson
MAO AND GANDHI: Alternate Paths to National Independence and Social Change

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GANDHI'S OUTSTANDING LEADERSHIP

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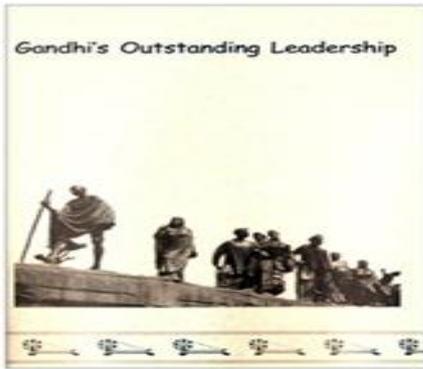


Image: Book Cover

Author: Pascal Alan Nazareth (2013)

The book has been translated into Chinese by professor and historian Shang Quanyu, South China Normal University.

Ethan Hunt

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Vol.31, No. 3 (1985), pp. 265-282

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Rare Photos of Mahatma Gandhi and Mao Zedong Capture the Rise of Legendary Leaders
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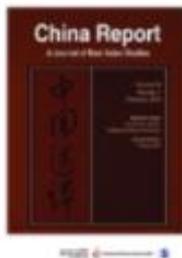


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