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Naxalites and Indian Security Issues: Approaches to Studying the Issue

G.M. Kakenova*¹ , A.A. Arsslan² , A.A. Turuntayeva¹ 

¹L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

²Research Institute of Turkology, Istanbul University, Istanbul, Turkey

(E-mail: ayazhani09@list.ru, ayna.arsslan@istanbul.edu.tr, a.turuntaeva@mail.ru)

Abstract. International terrorism is one of the most destructive non-State aggressive actors in modern international relations. The analysis of the forms of terrorist activity shows its close connection with national, religious, ethnic conflicts, separatist, and liberation movements. At the same time, the causes of the emergence and development of terrorism are inextricably linked to problems covering all spheres of human society. First of all, with unresolved issues of socio-economic and political development in national and regional formats, as well as the factor of social inequality.

In our opinion, in this context, the causes and features of the doctrinal basis of the Naxalite movement in the Republic of India, one of the major states of South Asia, are of particular interest for studying. Special emphasis is placed on the evolution of the Naxalite movement against the background of contradictions in Indian-Chinese interstate relations. Furthermore, this article considers methodological approaches to studying threats to India's internal security and provides a scientific analysis of the Naxalite movement's impact on regional stability. The results and conclusions of the research make a significant contribution to a deeper understanding of the problems of modern extremism and separatism in South Asia, as well as to assessing the role of non-state aggressive actors in the international security system.

Keywords: Republic of India, social protests, political terrorism, religious extremism, Naxalite Maoists, fight against terrorism.

Introduction

The relevance of this topic is heightened by the necessity to comprehend the essence and causes of the emergence of destructive phenomena and movements in countries and regions, as well as to develop a comprehensive strategy for prevention and a framework for counter-terrorism cooperation among global community members.

One of the main items on the agenda remains the anticipation and countering of terrorist activities. According to experts, the Republic of India is among the countries most severely

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*1corresponding author

affected by international terrorism, and consequently, the issue of combating terrorism, particularly its prevention, is extremely acute.

The history of terrorism in this country includes a range of terrorist organizations and groups. Some of the world's earliest terrorist organizations emerged on its soil. Today, India continues to live under the pressure of both domestic and external terrorism. Indian experts believe that the situation is exacerbated by illegal migration from neighboring countries, particularly Muslims from Bangladesh.

Among the lesser-studied terrorist organizations in the country is Naxalism, whose emergence and evolution are linked to a complex array of issues affecting all areas of Indian society's life, as well as certain aspects of the country's foreign policy towards neighboring countries. This aspect enhances the relevance of the topic presented in this article.

The study of the Naxalism phenomenon allows for a novel perspective on India's process of finding its place in the global order.

Research methods

This study employed a comprehensive and multi-dimensional methodology to investigate the Naxalite movement in India. The methods were designed to ensure a thorough understanding of the movement's historical, socio-economic, and political dimensions.

A *historical analysis* was undertaken to trace the origins and development of the Naxalite movement. This method involves tracing the origins and evolution of the Naxalite movement, contextualizing it within the broader historical, socio-political, and economic landscape of India. It provides a comprehensive understanding of the factors that have shaped the movement over time.

Various *socio-economic and political factors* contributing to the rise and persistence of the Naxalite movement were analyzed. This included examining economic policies, social inequality, political dynamics, and governmental responses to the movement.

Specific incidents and phases in the Naxalite movement were studied as *case studies* to provide deeper insights into the tactics, impacts, and responses associated with the movement.

The authors conducted a systematic analysis of materials related to the issue, as presented in the works of specialists. Employing comparative analysis, as well as quantitative content and event analysis methods, the article demonstrates the conceptual approaches of experts in interpreting the causes of the inception and the main stages of activities. The systematic approach facilitated the identification of scholars' positions in analyzing the characteristics of the strategy and tactics of the movement, and the attitudes of various strata of Indian society towards the issues of combating the Naxalites.

Results and discussions

Historical Roots of Terrorism in India. Turning to the early pages of India's history, it becomes evident that one of the world's first secret societies with a terrorist inclination originated within its territory. This refers to the 11th-century Bengal-Kashmiri sect of Phansigar stranglers, which was eventually eradicated with great difficulty by the British administration in the 19th century. Worshipping the goddess Kali, the Phansigars sacrificed pilgrims and merchants to her, depriving them of life using a silk cord for strangulation.

Terrorism in contemporary India also has deep historical roots, with its scope and scale having expanded over the past century. Since the second half of the 20th century, Indian society has faced an escalation in the magnitude and brutality of terrorist organizations, both pre-existing and those that emerged mid-century. The unresolved issue of Jammu and Kashmir exacerbates the situation. As is well known, this issue pertains to the relations between India and Pakistan and has significant historical underpinnings.

An analysis of the history of conflicts and the activities of destructive groups and organizations in India reveals a noteworthy fact – the absence of an ethnos representing the interests of the entire Indian society. India is characterized by ethnic separatism and religious contradictions, ultimately leading to the emergence of nationalism among major Indian ethno-autonomist groups. For instance, the Mizo, Assamese, and Naga in Northeast India strive to defend their ethnic identity, resolve economic issues, and achieve social equality through armed means.

Naxalism holds a special place in the history of left-wing radical terrorism on the territory of the Republic of India. It is predominantly spread in the eastern and southern states of Andhra, Bihar, West Bengal, Odisha, and in certain parts of Maharashtra. To understand the emergence of Naxalism, it is necessary to examine specific aspects of the socio-economic development of contemporary India.

Poverty and Socio-Economic Factors in the Rise of Naxalism. India is recognized as a country where the issue of living standards is particularly acute [1]. The nation is characterized by a high level of poverty. According to the “2023 Multidimensional Poverty Index Report,” over one-third of the world’s poor reside in South Asia, with about 389 million individuals. India accounts for nearly 70 percent of the increase in extreme poverty levels [2].

Researchers acknowledge that poverty in India is a complex and multifaceted issue, influenced by a combination of historical, economic, social, and political factors. This situation exacerbates social tension and serves as a breeding ground for the emergence of destructive organizations and movements, particularly left-wing radical terrorism. The low standard of living of ordinary Indian citizens, especially in rural areas, has been a primary cause for the birth and spread of Naxalism in the country.

It's worth recalling that issues of economic well-being have been discussed in Indian socio-political thought since ancient times. Jawaharlal Nehru, in his philosophical views on the world order, held the position that every citizen has the right to economic well-being. Mahatma Gandhi, on the contrary, believed that a person can rely solely on virtue in life, and that everything else will follow. Nehru criticized such glorification of poverty and illiteracy: “I cannot speak with authority about what happened elsewhere, but I know that in India the Communist Party is completely detached from national traditions that live in the soul of the people and does not understand them. The Communist Party believes that communism inevitably entails disregard for the past. For communism, world history began in November 1917, and everything preceding this event was a preparation leading up to it. It would be natural to assume that in a country like India, where a large number of people are on the brink of starvation and the economic system is bursting at the seams, communist ideas would enjoy great success. To some extent, it arouses attraction, but the Communist Party cannot use this attraction because it has cut itself off from the sources of national sentiment and speaks a language that does not resonate in the hearts of the people. It remains a vigorous, but small group, without real roots in the people” [3]. Nehru's words proved prophetic in the context of the issue under consideration. Historical data indicate that the problem of poverty in India is inextricably linked with the agricultural sector

of the economy. Factors contributing to the low standard of living of the rural poor include high population density in rural areas, unemployment, the seasonality of agricultural work, the degradation of the natural base for agriculture and livestock breeding, the steady reduction of communal pastures and hayfields, and, most importantly, the high concentration of land in the hands of large and medium landowners. This inequitable land distribution, which has persisted for several decades since the mid-20th century, remains the cornerstone of agrarian tensions in India.

According to experts, one of the reasons for the spread of left-wing terrorism in many regions of the country is the fact that the fruits of economic liberalization of the late 20th century have failed to reach many agricultural regions of eastern, southern, and central India. Moreover, attempts to achieve regional economic growth have largely been unsuccessful [4].

In the initial years of independence, the Indian National Congress (INC), in its various policy documents on economic development, emphasized the necessity of establishing a maximum landholding size for private individuals. However, this crucial decision by the INC remained unimplemented. Factors contributing to the failure of such land redistribution included resistance from legislative bodies of individual states, inadequacies in the laws concerning this issue, and procrastination in adopting intermediate documents, among others. The progress of agrarian reforms remained stagnant even after several peasant uprisings in the early 1950s.

Ideological Foundations and Evolution of Naxalism. It is pertinent to address the ideological foundations of Naxalism in India. As noted by the majority of researchers, the Naxalites adopted Maoism. This was influenced by the fact that through radio broadcasts from Beijing, left-wing leaders of the Naxalite movement, such as Charu Majumdar, Kanu Sanyal, and Jangal Santhal, were inspired by the ideas of Mao Zedong. They relied on the successes of revolutionary movements in the 1960s as an inspiring and motivating basis. Additionally, the Maoist expansion into India was significantly influenced by the split within the Indian communist movement.

In the first half of the 1960s, the main point of disagreement within the Communist Party of India was whether the party should support progressive government measures and oppose moves that ran counter to the interests of workers. As a result of these disagreements, the Communist Party of India split into two factions – the Communist Party of India and the Communist Party of India (Marxist). All these events took place against the backdrop of a split in the international communist movement and worsening relations between India and China.

Discussing doctrinal differences between the two parties, they touched on the future political structure of India and the social and class nature of Indian society. At the same time, both parties recognized the need for concrete socioeconomic reforms.

In the context of our article, it is pertinent to examine the state of affairs in CPI(M), whose leftward shift at the time of demarcation from CPI led to the emergence of left-wing extremism within its ranks, a danger recognized by the party by the end of the 1960s. The logical conclusion of the struggle against the leftists was their expulsion from the party. It was with these left-wing extremists from CPI(M) that the Naxalite movement in northern West Bengal originated.

The ideological inspiration for this movement was the Maoist “Cultural Revolution” in China, even adopting Mao Zedong’s initial slogan: “Political power grows out of the barrel of a gun.” The movement’s primary focus was the violent seizure of lands owned not only by wealthy landlords and planters but often also by small-scale peasants. It resembled other peasant movements previously occurring in Bengal. However, this time, the movement unfolded during the tenure of a left-democratic government, including communists, and was directed against it.

The left-wing extremists expelled from CPI(M) formed the Communist Party of India (Marxist-Leninist) – CPI(ML) in April 1969.

Supporters of Maoism, being members of the Communist Party of India (Marxist), sought to channel its activities along Maoist lines, that is, to make it a vehicle for Mao Zedong's ideas in the country. However, failing to find understanding among other party members, leftist extremists, having achieved leadership in some local party organizations, began to implement Maoist concepts in practice.

It should be emphasized that this does not imply a complete doctrinal identity between Maoism and Naxalism. Analysis shows that Naxalism and Maoism represent two distinct leftist currents within the communist movement [5].

As A.S. Mikhalev (2010) notes, the doctrinal foundation of the Naxalites is rooted in radical leftist and extremist tenets. Their primary goal is to carry out a socialist revolution by armed means. Initially, the Naxalites considered imperialism, the leaders of "semi-colonial" and "semi-feudal" India, and their supporters to be their main adversaries. Rejecting parliamentary democracy, Naxalites see parliament as a useless façade for the "imperialists" and a distraction for the working class from its legitimate struggle.

According to Naxalite ideology, the Indian working class is oppressed by the "comprador" bourgeoisie and large landowners, as well as by imperialist countries. These forces, they believe, continued to exert economic and political pressure even after India's independence. According to A.S. Mikhalev, the Naxalites primarily consider the landless and poor peasantry, agricultural wage laborers, and the proletariat to be their social base, although the latter does not actually participate in the Naxalite movement. The Naxalites consider the petty and middle bourgeoisie, and under certain circumstances, the large national bourgeoisie, to be their allies. National and religious issues, according to the Naxalites, should be resolved through the self-determination of peoples and tribal autonomy [6].

Indian scholars emphasize that Mao Zedong provided ideological leadership to the Naxalite movement, propagating the idea that India's peasants and the poorest strata should overthrow the government and the upper classes through force [7]. Thus, the Naxalite-Maoists positioned themselves as defenders of the impoverished, the landless peasants, and those leading tribal lifestyles. They "call for revolution, demanding a radical restructuring of the social, political, and economic order. The Maoists believe that the only way marginalized communities can assert their rights is by overthrowing the existing structure through violent attacks against the state" [8].

Both China and India, in the post-Cold War era, expanded their spheres of influence by structuring their own regional systems, rendering a clash of interests inevitable. Prior to this, India, while wary of China's attempts to export Maoist ideology and mindful of its defeat in the 1962 Sino-Indian War, did not perceive the People's Republic of China (PRC) as a source of existential threat. However, Indian leadership readily attributed the development of the Naxalite movement to China, thereby absolving the federal government of responsibility for socio-economic policy failures in regions affected by Naxalite activity [9].

Phases of the Naxalite Movement: Evolution, Strategies. The Naxalite movement originated in March 1967 in the small village of Naxalbari in the Darjeeling district of West Bengal, when 150 members of the Communist Party of India (Marxist-Leninist) confiscated all the grain from a local landowner's warehouse. This minor incident sparked a nationwide movement for social justice, alarming the authorities.

The movement in Naxalbari and neighboring districts, populated predominantly by tribal and lower-caste people, was driven primarily by economic oppression and became an expression of protest against social and cultural marginalization. The movement's leftist and radical slogans became an attractive motivator for urban youth, especially students, who began raiding offices and educational institutions, setting public transport on fire, and performing other similar acts.

Widely known in other states as the "Naxalite movement," it went through several phases. The ideological, political, and armed struggle waged by state authorities and political parties against the Naxalites led to their isolation and subsequent transformation from militant groups into political ones, advocating radical slogans in defense of the lower social classes. These protests were predominantly peaceful (some groups even participated in elections), but sometimes they took the form of armed action, usually in response to violence by armed gangs formed by wealthy landowners and known as "senas" (armies).

It is noteworthy that several specialists identify two phases in the development of the Naxalite movement before its resurgence in the current century. For instance, Thomas F. Lynch III (2016) distinguishes between the periods 1967-1973 and 1977-1994 [10].

The first stage, 1967-1973. It is noted that China did not provide any specific support to the Naxalites. The author identifies two dimensions of events at this stage: rural and urban. In rural areas, peasants forcefully seized land and attempted to resist landlords and police with arms, while in urban areas, insurgents attacked police stations and patrols to capture weapons and assassinated political leaders.

In 1971, more than 3,650 insurgent attacks were recorded, resulting in over 850 deaths. It's important to emphasize that counterinsurgency efforts were initially entrusted to local and regional governments in West Bengal, Bihar, Orissa, and other affected states. They were expected to take their own security measures to counter the threat. Clearly, these measures proved ineffective. This continued until the government decided to deploy the army to combat the Naxalites.

In July and August 1971, police, along with army units, carried out Operation Steeplechase, which led to the elimination of Naxalites in the Birbhum district of West Bengal, who had played a key role in the insurgency. Calcutta police arrested Naxalite leader Charu Majumdar in July 1972, but he died in custody several weeks later. By 1973, the core of the Naxalites had been destroyed [10]. Intensive measures to eradicate the movement were carried out "without regard for the socio-economic preconditions of the uprising." Despite the elimination of the rebel forces by the army and police by 1973, Naxalite supporters attempted to revive the movement, resulting in the emergence of more than 40 small groups. As Thomas F. Lynch III noted, "a new Naxalite organization called 'People's War' arose in the southeastern Indian state of Andhra Pradesh." Its leader, Kondapalli Sitaramayya, sought a more effective structure for raising morale, recruiting personnel, and funding. By 1978, Naxalite peasant uprisings had spread to Karimnagar district in Telangana and Adilabad district in Andhra Pradesh. The main problem was non-payment of wages. The second wave of Naxalite insurgents kidnapped landowners, forced them to confess to crimes, apologize to villagers, and pay bribes" [10].

In 1985, the elite special forces unit "Greyhounds" was established from the police forces of Andhra Pradesh to combat the Naxalites. This marked the second phase, characterized by a new strategy in the state's fight against the Naxalites. In addition to employing armed methods, the state created competing mass organizations to divert youth from the Naxalites, launched rehabilitation programs, and established new networks of informants. The implementation of

this new strategy contributed to a reduction in violent acts, with 9,000 Naxalites voluntarily surrendering to the authorities. In 1994, the ban on the activities of allegedly moderate Naxalite political parties was lifted, halting the second wave of the Naxalite insurgency. However, as at the end of the first phase of the Naxalite uprising, the socio-economic conditions underlying Naxalism remained largely unchanged in many regions of eastern India.

From the mid-1990s to the early 2000s, the Naxalite insurgent movement largely remained out of the public eye, but the movement itself did not disappear. The Naxalites formed a unified front: the People's War, party unity, and the Maoist Communist Centre (MCC) merged into the People's War Group (PWG).

Government Response to Naxalism. During this time, Indian governmental institutions undertook actions that exacerbated discontent among the poor and displaced persons sympathetic to left-wing violence. Firstly, economic growth and development led local authorities and state governments to allocate land for infrastructure and resource development, displacing many disenfranchised people who lacked political voice. Secondly, governments responded to Naxalite violence with severe violence, reportedly including extrajudicial killings and torture of suspected insurgents and their families.

By the beginning of the 21st century, extremist movements in certain areas of the country had become a noticeable force. Extremists operated in 115 districts out of 570 across the country, particularly active in 33 districts. Their zones of influence and activity were mainly concentrated in tribal areas and the poorest populations in the states of Bihar, Jharkhand, Chhattisgarh, Odisha, Maharashtra, and Andhra Pradesh (this tribal belt even acquired the name "Red Corridor"). The roots of this extremism lay in unresolved socio-economic issues and the poverty of the population (about 100 million people) in these regions. As later noted by L.K. Advani, the Minister of Home Affairs in the National Democratic Alliance government (1999–2004) led by the Bharatiya Janata Party (BJP's predecessor), "the factors that breed Naxalism outweigh the systematic efforts to suppress it" [11].

State governments where such groups operated primarily viewed Naxalism as a threat to law and order. At the same time, acute economic issues, especially in underdeveloped areas, remained overlooked. Poverty, unemployment, and ruthless exploitation of agricultural workers by the affluent segment of the village perpetuated a sense of despair, a breeding ground for Naxalism. Unemployed lumpen-intellectuals also became one of the sources of extremism.

By 2015, the Naxalite movement had expanded to encompass nine states in Central and Eastern India. Among the states where the Naxalites currently hold significant positions are Chhattisgarh, Maharashtra, Odisha, Andhra Pradesh, Jharkhand, Bihar, and West Bengal. The increase in the Naxalites' popularity was facilitated by their proclaimed goal of building a just society and their promise to address the land issue through an anti-landlord campaign. The reasons for the support of the Naxalites among the rural population of India, especially the Dalits and Adivasis, are diverse. These include the new state forest policy that restricted their livelihoods, humiliation in cultural and educational spheres, extremely limited access to healthcare, and social atrocities.

Additionally, the population's support for the Naxalites was also driven by the failures of the government and official agencies in the states to implement reforms. Experts identify these failures as follows: lack of programs to overcome the economic backwardness of agricultural areas and combat unemployment; insufficient funding to mitigate the effects of frequent natural disasters; shortages of drinking water and electricity; underdeveloped infrastructure and poor

connectivity between settlements; lack of hospitals, schools, and other social institutions; insufficient number of police stations, their poor staffing, equipment, and weaponry; and the passive stance of civil authorities towards the Naxalites, particularly evident in their fear of visiting certain areas [12].

The Naxalites primarily employ armed force as their main method of struggle. Particularly systematic is the use of individual terror as the initial stage of guerrilla warfare. Naxalite leaders believe that individual terror will help build a just society without a dominant class. In the most inaccessible areas for the police and government troops, bases are established for preparing armed operations. It is noteworthy that the Naxalites are armed with modern types of weapons, obtained not only during confrontations with government forces but also supplied from abroad. Close contacts have been established with terrorists from the LTTE (Liberation Tigers of Tamil Eelam) in Sri Lanka, especially in terms of training Naxalite bombers.

Concurrently, some researchers believe that the Naxalite initiatives have led to improved living and economic conditions for many tribal communities. The Naxalite agenda still includes fighting for tribal rights to land, water, forest produce, higher wages, healthcare, and education. However, rural residents also report that the methods of the Naxalites are becoming increasingly authoritarian, undemocratic, and involve human rights violations, including extrajudicial killings, beatings, and extortion. Over time, this has caused dissatisfaction among some rural residents [13].

Throughout various periods, the Naxalite movement has widely employed tactics including: the abduction of individuals for ransom purposes; assaults on police forces as a retaliatory measure to demonstrate their strength; and the destruction of state property aimed at undermining governmental authority.

In recent years, there has been an escalation in religious extremism, also referred to as Maoist lawlessness, as evidenced by certain incidents in 2008, 2009, and 2010. The Naxalite attacks on police stations in the Nayagarh district of Orissa on February 15, 2008, served as an alarming signal for Indian security forces. The death of 35 police officers (including a superintendent of police) in the Rajnandgaon district on July 12-13, 2009, and the Maoist guerrilla attack on a Central Police Force camp in the Kanker district, executed by 76-armed jawans on April 6, 2010, stand as grim reminders of the security threat. The shelling of a civilian bus resulting in the death of 44 passengers in Chhattisgarh also raises serious concerns. With each passing day, Maoist insurgents appear to be intensifying their dominance in many areas of India, claiming around 600 lives annually [14].

Therefore, the underlying causes of the Naxalite movement are structural in nature, encompassing economic, political, and cultural dimensions. Effective countermeasures against left-wing terrorism, represented by the Naxalites, can only be achieved through addressing a comprehensive range of national issues, primarily in the realm of land relations. This task is becoming increasingly urgent, as Maoism, in the form of Naxalism, poses a significant threat to the security of the Republic of India.

Conclusion

The issue of Naxalism touches upon the challenge of preserving the territorial integrity of the country and strengthening its relatively young statehood. Additionally, in a country where non-violent resistance traditionally held strong positions, it is crucial to trace the origins of violence

and assess the legitimacy of the government's response actions. History shows that the level of terrorist activity is significantly influenced by economic factors such as the standard of living and income differentiation.

The foundational principles of Maoist ideology, amidst the rising popularity of socialist and communist ideas in the eastern states of India in the second half of the 20th century, laid the ideological groundwork for the extremist Naxalite movement. Specifically, the Indian Maoists' rejection of the caste system and their proclaimed objectives of achieving a just society garnered support among various social and ethno-caste groups. In practice, the Naxalites represent a form of left-wing radical terrorism. Today, they are closely linked with the Communist Party of India and are analogous to the Maoists in Nepal.

It is speculated that the Naxalites have strong connections with Al-Qaeda. In 2003, they organized what is known as the "Red Corridor" – a term for territories under the control of the Naxalites in India and Maoists in Nepal [6].

Modern Naxalism needs to be studied primarily from a historical perspective due to its multifaceted nature. There is a scarcity of scholarly work examining the practices of organizations like "Salwa Judum."

The Indian government considers the Naxalites to be the greatest threat to the country. By conservative estimates, Naxalites are responsible for half of the terrorist acts committed on Indian territory.

Contribution of the authors:

G.M. Kakenova – collection and analysis of materials, compilation of a scientific article in accordance with the requirements, collection and analysis of theoretical materials;

A.A. Arsslan – definition of the goals and objectives of the scientific article, work with the use of research materials and methods;

A.A. Turuntayeva – work with literature, work on systematization of research materials.

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Г.М. Какенова¹, А.А. Арслан², А.А. Турунтаева¹

¹ Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

²Түріктану зерттеу институты, Ыстамбұл Университеті, Ыстамбұл, Түркия

(E-mail: ayazhani09@list.ru, ayna.arslan@istanbul.edu.tr, a.turuntaeva@mail.ru)

Наксалиттер және Үндістанның қауіпсіздік мәселелері: мәселені зерттеу тәсілдері

Аңдатпа. Қазіргі халықаралық қатынастардағы ең жойқын мемлекеттік емес агрессивті акторлардың бірі халықаралық терроризм болып табылады. Террористік іс-әрекет нысандарын талдау оның ұлттық, діни, этникалық қақтығыстармен, сепаратистік және азаттық қозғалыстармен тығыз байланысының бар екенін көрсетеді. Сонымен қатар терроризмнің пайда болу және даму себептері адамзат қоғамы өмірінің барлық салаларын қамтитын проблемалармен тығыз байланысты. Ең алдымен, ұлттық және аймақтық форматтағы әлеуметтік-экономикалық және саяси даму мәселелерінің шешілмеуі, сондай-ақ әлеуметтік теңсіздік салдарынан туындайды.

Авторлардың пайымдауынша, бұл тұрғыда Оңтүстік Азияның ірі мемлекеттерінің бірі Үндістан Республикасындағы наксалиттер қозғалысының ілімдік негіздерінің пайда болу себептері мен ерекшеліктерін зерттеу үшін ерекше қызығушылық тудырды. Үнді-Қытай мемлекетаралық қарым-қатынастарындағы қайшылықтар негізінде наксалиттер қозғалысының эволюциясына ерекше назар аударылды. Сонымен қатар мақалада Үндістанның ішкі қауіпсіздігіне төнген қатерлерді зерттеудің әдіснамалық тәсілдері қарастырылып, наксалиттер қозғалысының аймақтық тұрақтылыққа тигізетін әсеріне ғылыми талдау жасалады. Зерттеу жұмысының нәтижелері мен тұжырымдары Оңтүстік Азиядағы қазіргі заманғы экстремизм мен сепаратизм мәселелерін тереңірек түсінуге, сондай-ақ халықаралық қауіпсіздік жүйесіндегі мемлекеттік емес агрессивті актерлердің рөлін бағалауға елеулі үлес қосады.

Түйін сөздер: Үндістан Республикасы, әлеуметтік наразылықтар, саяси терроризм, діни экстремизм, наксалит-маоистер, терроризммен күрес.

Г.М. Какенова¹, А.А. Арслан², А.А. Турунтаева¹

¹*Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан*

²*Институт тюркологических исследований, Стамбульский университет, Стамбул, Турция
(E-mail: ayazhani09@list.ru, ayna.arslan@istanbul.edu.tr, a.turuntaeva@mail.ru)*

Наксалиты и вопросы безопасности Индии: подходы к изучению вопроса

Аннотация. Международный терроризм является одним из самых разрушительных негосударственных агрессивных акторов современных международных отношений. Анализ форм террористической деятельности показывает ее тесную связь с национальными, религиозными, этническими конфликтами, сепаратистскими и освободительными движениями. В то же время, причины появления и развития терроризма неразрывно связаны с проблемами, охватывающими все сферы жизнедеятельности человеческого социума. В первую очередь с нерешенными вопросами социально-экономического и политического развития в национальном и региональном форматах, а также с фактором социального неравенства.

На наш взгляд, в этом контексте особый интерес для изучения представляют причины возникновения и особенности доктринальной основы движения наксалитов в Республике Индия – одном из крупных государств Южной Азии. Особый акцент делается на вопросы эволюции движения наксалитов на фоне противоречий в индийско-китайских межгосударственных отношениях. Кроме того, в статье рассматриваются методологические подходы к изучению угроз внутренней безопасности Индии и дается научный анализ влияния наксалитского движения на региональную стабильность. Результаты и выводы исследования вносят существенный вклад в более глубокое понимание проблем современного экстремизма и сепаратизма в Южной Азии, а также в оценку роли негосударственных агрессивных акторов в системе международной безопасности.

Ключевые слова: Республика Индия, социальные протесты, политический терроризм, религиозный экстремизм, наксалиты-маоисты, борьба с терроризмом.

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Information about the authors:

Kakenova G.M. – Doctor of Historical Sciences, Professor, Department of International Relations, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Arsslan Ayna Askeroglu – PhD, Associate Professor, Research Institute of Turkology, Istanbul University, Istanbul, Turkey.

Turuntayeva A.A. – Candidate of Historical Sciences, Department of International Relations, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Какенова Г.М. – т.ғ.д., профессор, Халықаралық қатынастар кафедрасы, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Арслан Айна Аскероглу – PhD, профессор, Түркітану зерттеу институты, Ыстамбұл Университеті, Ыстамбұл, Түркия.

Турунтаева А.А. – т.ғ.к., Халықаралық қатынастар кафедрасы, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Какенова Г.М. – д.и.н., профессор, Кафедра международных отношений, Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан.

Арслан Айна Аскероглу – PhD, профессор, Институт тюркологических исследований, Стамбульский университет, Стамбул, Турция.

Турунтаева А.А. – к.и.н., Кафедра международных отношений, Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан.



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