

Distorted Resistance: A Re-Read of *Red Blooms in the Forest* as Naxal and Leftist Frankensteins

Narendiran, S. and Bhuvaneshwari, R.*

SAS, Division of Social Sciences and languages, VIT Chennai , Vandalur – Kelambakkam Road, Chennai-600127, Tamilnadu, India

ABSTRACT

Young Adult Literature is still an emerging term in India, yet it has broken the stereotype that it deals only with superficial issues and is a less serious literary genre. Nilima Sinha's first Young Adult Novel *Red Blooms in the Forest* effectively brings out the victimisation of people and the reasons for young adults' deliberate involvement and participation in the Naxal movement. Naxalism, which is considered to be the greatest threat to internal security of India, started with the objective to liberate the rural masses from the clutches of the feudal class. The current economic policies of liberalisation, privatisation and globalisation have significantly affected the livelihood of the rural masses and puts social welfare and employment in jeopardy. The economic reforms induced by corruption and poverty have triggered social crisis on people from every stratum of society. The study analyses the young adult novel *Red Blooms in the Forest* and brings out the view that the Naxal movement, which was started to liberate the rural masses, has now turned into a trap. The distorted resistance has proved to be a Frankenstein monster that threatens the capitalists, the downtrodden/the oppressor and the oppressed alike.

Keywords: Binary walls, corruption, Naxal, resistance, young adult

INTRODUCTION

Jonathan Stephens is of the view that the label "Young Adult" refers to a story that tackles the difficult, and often adult, issues that arise during an adolescent's journey towards identity. This is a journey told through a distinctly teenaged voice that holds the same potential for literary value as its "grownup peers." (Stephens, 2007) Literature that expresses and

ARTICLE INFO

Article history:

Received: 01 September 2017

Accepted: 02 August 2018

Published: 24 December 2018

E-mail addresses:

narendiran10@gmail.com (Narendiran, S.)

bhuvanadoss@yahoo.co.in (Bhuvaneshwari, R.)

* Corresponding author

explores life around us has an increasing responsibility towards the representation of adolescents. This resulted in a new body of literature called 'Young Adult Literature'. Nevertheless, there is a disparity among literary critics in recognising Young Adult Literature. The popularisation of Young Adult Literature is considered to be the marketing strategy of publishing houses and that the substance of Young Adult Literature is superficial in dealing with the issues of young adults. Therefore, the genre is not considered to be a serious literary genre. The entire credit of young adult literature gaining momentum cannot be bestowed on the publishing houses because of these works, apart from highlighting the issues concerned with teenagers, also "speak to the greater human conditions..." (Garcia, 2013)

METHOD

The study is conceptual and partly explanatory in nature and the paper discloses the distress undergone by the people who have been victimised by both the Government and the Left Wing Extremist. The incidents that led to the distress of the victims had been analysed from a YA aspect of initiation; their involvement and experiences gained were part of initiation into adulthood. Literature is a tertiary record of the social happenings with emotional interpretation; the emotion and feeling of the characters in the novel are used as an instrument to bring out the impact of these distorted moments. The act of corruption, comprador bureaucrats and poverty experienced by the characters in

the novel reflects the real-time issues in the society. The real context study is made through the action taken by the government, the misgovernance of bureaucrats and comments of the officials to delineate the issue of Naxalism.

RESULTS AND DISCUSSION

Young adult literature has its roots in the American Literary context and made its accretion into the regular literary circle. Though the recurring themes in Young Adult Literature search for identity and identity crises, it also deals with sexuality, teenage tensions, friendship, family relationships and psychological complexities. In India, the growth of Young Adult Literature is quite distinct; there is a flair for the subject and theme handled in Young Adult Literature. Nilima Sinha's *Red Blooms in the Forest* deals with the long-standing issue of Naxalism in India. At the Jaipur Literary Festival, Nilima Sinha explained why she wrote this book and her decision to step into the dangerous world of Leftism. The lush green forest that enchanted her has now shed its vibrant greenness, and the forest that was the home for birds and exotic animals has turned out to be a place of danger, suspense, shooting and violence. This drastic change has made her set the novel in the jungles where the red flowers bloom. The entire story of *Red Blooms in the Forest* is in-between Champa's disillusioned entry into the Naxal group and her exit from the group. This novel bears the characteristics of young adults such as love, sexual harassment, negative parenting, and a

strong urge to establish identity. *Red Blooms in the Forest* also deals with some disturbing occurrences like death, separation and loss. Despite the serious plot we also find soothing love between Champa and Vijay, Sudhir and Munia, and between Commander Bhaskar and Commander Rekha. The death of loved ones and the effect of death on the individuals are also portrayed well in the novel. At first Munia witnesses the death of Sudhir in an operation. This makes the enthusiastic girl crumble. Even shrewd Bhaskar is found dumbstruck on the death of Rekha. The novel epitomises the life of youth and the non-elite society of Indian villages and towns. Every character is introduced with a swindled story of their own, which flings them towards Naxalism. If one talks about Naxals, then the narrative is mostly characterized by the binary conflict between the haves and have-nots; the leading cause of it is that many people in the elitist category, instead of bridging the gap between the binary opposites have started building a wall out of it. The Naxals strive towards a world where there is no class distinction and corruption. "They wanted the world to be a better, more just and equal place..." (Sinha, 2013) There is a strong history of rural revolt against colonial rule and the indigenous beneficiaries of the colonial rule. The emergence of the Naxalite movement in the late 1960's demonstrated that the poor and the landless could be every bit as assertive and political as the wealthier classes. The Naxalite movement led to a revival of interest in the history of peasant insurgency in India. But only a few

historians claim that the peasant militancy seen in the Naxalite movement had a long tradition. The government has started to strengthen the state's security network against Naxalism through the modernization of state police and the full deployment of a centralized paramilitary force. Such activities of the government have curtailed the Naxal activity in 180 districts (2009) of Red Corridor states to 72 districts (presently). This repressive state apparatus employed by the Indian government has made the Indian Left Wing Extremists resort to the politics of survival. The novel is set in between two situations; one is where severe anti-Naxal operations and transgressions against the poor abound and the second is where there is both allegiance and detraction of Naxal ideology.

The Naxalbari struggle has inspired the filmmakers and novelists during its initial period of 1970's but later it has become the focus of scholarship in the fields of history, political science, sociology and anthropology. In the recent years Naxalism has captured the imagination of the internationally acclaimed authors and activist like Arundhati Roy. The Booker prize shortlist novels of 2013 and 2014 has included two novels, Lahiri's (2013) *Lowlands* (2013) and Mukherjee's (2014) *Lives of Others*, with protagonists from 1970's Naxal movement. Books like *Red Jihad: Battle for South Asia* by Khan (2012), Sinha's (2013) *Red Blooms in the Forest* and Sengupta's (2013) *Guns on My Red Earth* also deals with Naxalism. Incidentally the books published in the year 2013 are

categorised under young adult literature with Naxalism as its theme. In all the novels Naxalites form a foil for peasantry and middle-class families. The crises experienced by the peasantry and middle-class families are represented with greater sensitivity by Sinha with insights to political motivations. One of the reasons for the surge in publications on Naxal issues in the year 2013 may be the sensational Jheeram Ghati attack which wiped out almost the entire Congress leadership in Chhattisgarh, the Maoist insurgents killed 27 people including top Chhattisgarh Congress leaders and policemen. This ambush was targeted on a Congress leader who was the brain behind Salwa Judum - an anti-naxal movement by vigilante militia that started in 2006. Salwa Judum has been declared as illegal and unconstitutional by Supreme Court in 2011. The plan of the state government was to shrink the mass base of the Maoist by using the Salwa Judum and Special Police Officers; which forced the village people to migrate out of their homelands into the Salwa Judum camps or to join the IDPs (Internally Displaced Person) in Khammam, Telangana or go deeper into the forest area and join the Maoists or stay in the village and die of hunger. The movement which liberated the landless labour and the working class has turned out to be a Frankenstein phenomenon putting their mere existence at stake.

Scholarly articles on young adult literature dealing with terrorism are widely seen in the Western studies. But most of the articles are based on classroom conversation.

Hayn and Jeffrey (2012) in *Teaching Young Adult Literature Today* pointed out the contemporary realistic fiction of young adult literature that dealt with the modern problems of terrorism. Kaplan mentioned few novels including crossover novels to suggest that they were “strong books for young adults that deal with life in the world where unsuspecting victims fall prey to harsh and unrelenting terror” Ames (2013) in, “Engaging “Apolitical” Adolescents: Analyzing the Popularity and Educational Potential of Dystopian Literature Post-9/11”, disproved the common complaint that the young adult age group was uninterested in global politics and explores the potential educational use of selected popular young adult dystopian novels to engage the students in the direction of social justice issues and overt political issues. Hauschildt (2006) in “Worlds of Terrorism: Learning through Young Adult Literature” said that unpleasant terms like terrorism, kidnapping, hijacking, bombings and bioterrorism are brought into American consciousness through 9/11 attack. She suggested that young adult novels could be used as a tool to initiate a healthier conversation in the classroom. Further, the paper highlights the discussions, investigations and analyses of terrorism that can be utilised to rethink all of its ramifications, from acts of teasing and bullying to national and international realms of terrorism. The paper “Grief, Thought, & Appreciation: Re-examining Our Values Amid Terrorism Through *The Giver*” by Johnson, Kleismit, and Williams (2002) had recorded the response of the students and

bring out how reading *The Giver* and the reflection on its issue has helped the class make sense of the loss of innocence and the costs and benefits of free societies.

In India the first book published with young adult tag was Anand's (2005) *No Guns at My Son's Funeral*, a book which brings out the terrorism and the miseries of people residing in Kashmir. Muse India, the literary e journal in September 2011 issue featured young adult literature with eight articles. Out of eight articles most of them explored the growth of young adult literature and traced the young adult characterised works in early Indian writings with prominence to its literariness. Manjushree (2014) in her "Making a Mark: An Exploration of Young Adult fiction in *No Guns at my Son's Funeral*" had also explored the nuances and cadences of the phenomenal rise of young adult fiction and brought out issues grappled by Indian young adult literature through the analysis of Paro Anand's young adult novel *No Guns at my Son's Funeral*. Ramaswamy (2015) came out with "Fiction for Children and Young Adults in India: Critical Essays" a collection of nine research papers of her which served as a worthy contribution to the field of young adult literature in India. The paper "Baited Youth In Paro Anand's *No Guns at my Son's Funeral: A Study on Terrorism*" by Narendiran and Bhuvaneshwari (2015) analysed how the innocent youth were lured towards terror outfits, the aftermath of terrorist activities on the people involved in it and also others who were not directly involved in it.

Red Blooms in the Forest – An Overview

The novel begins on a typically beautiful evening where Champa goes about to her daily chores. The Naxals drop in at their house and force them to cook meals. As a result of feeding them, her father is taken into police custody on the ground of having given asylum to the Naxals. Champa goes to meet her father at the police station but the ill-treatment there and her mother's attitude to obtain her father through any means forces Champa to seek help from Vijay, a member of the Naxal group, and he takes her to the Naxal camp. She is made to stay there, and she joins them as she likes the people there, and moreover, she is very much fascinated by the classes taken in the camp and the ideology of the Naxals. While she is being indoctrinated, she joins a mission with Vijay to kidnap Manas, the grandson of the local landlord, for ransom. The kidnap of Manas provokes the police to search for them, and the camp had to be relocated. The team is disappointed for not getting the ransom and furious because Manas' family approached the police, and hence they plan to kill Manas. There is an air strike on the camp; amidst the chaos, Champa facilitates Manas' escape. The mass death of her colleagues drives Champa to leave the Naxal group and her beloved Vijay and turn back to her family.

The author has beautifully woven every character in the novel to be a victim of the binary conflict of all sorts. Champa witnessed the humiliation of her father in the hands of the police; Vijay was deprived of his father's properties by his uncle, who

bribed the officer to transfer the assets to his name. Sudhir turned cynical towards society due to his father's deeds and was the only one who was not a victim. Baskar Reddy, a former professor, wanted to join Naxalites because of his inability to get justice for his sister's death, against the powerful politician and his son. In the same way, every character in the novel has faced oppression.

The novel conceived with a rudimentary narrative material creates diverse perception on characterisation. Ignorance about the society is the tragic flaw (Hamartia) of the characters. The characters harsh experience of corruptions serves as anagnorisis and reveals them about their own situation in the society. In the novel there are instances of anagnorisis. Champa denouncing Kamala from the state of mother to just a woman whom her father brought home is unworthy to be a mother as she is "ready to sell her husband's daughter to any man who wished to maul her." (Sinha 47) This incident reveals Champa's plight and it is artistically followed by peripeteia; Champa seeking asylum from the jungle people. Every character has their own revelation of their situation which puts them in the track of Naxalism.

The denouement of the novel has another great instance of anagnorisis which holds significance, Champa's realisation that the methods and violence of her leaders are actually hazardous. This realisation leads her to quit Naxalism and return to civilization. The peripeteia, reversal of fortune for good does not happen for Champa alone but for the government too, as it regains its citizen.

On the other hand Manas, after his escape, realizes that the Naxals are not criminals but misguided young men and women and decides to help them through education. This shows that Baskar's attempt to make Manas their supporter has been achieved partially, Manas too wants to educate them and create a new social order where there is no exploitation and no inequality but strongly disagrees violence. The incident is a clear indication of Naxal ideologists gaining intellectuals support. An inference through this approach emphasis that the movement should become non-violent and it should be an intellectual movement with the support of more intellectuals. Even the Kerala High Court verdict 2015 on Maoist ideology has announced that being a Maoist is not a crime further in the significant ruling, it stated "though the political ideology of Maoists would not synchronise with our (Indian) constitutional polity. It is a basic human right to think in terms of human aspiration" (Sudhi, 2015).

Corruption as a Social Challenge

Corruption is the key problem faced by everyone in the society. In the beginning, bribe was used to be paid for nefarious deeds, but now people demand a bribe to perform one's own duty on time—paying bribes has become ubiquitous and quotidian. In the novel, there are instances where Sudhir explains that everyone is corrupt in the government and says how businessmen make money illegally and the authorities' turn a blind eye towards their misdeeds.

The last Deputy Commissioner allowed corruption to flourish. Every time government schemes were allotted to contractors he took hefty sums to pass the projects... After all, he himself has paid a neat sum to be appointed boss here... to get a posting of your choice you must bribe the minister... after all, he needs the money too, for elections! (Sinha, 2013)

These corrupt practices are worse when it comes to the people in the lower strata of society. Sudhir narrated an incident in the block office where two hundred rupees were demanded from an old widow, just to accept the application form.

There was this old woman. I found her weeping near the Block Office. I felt sorry and asked her why. She burst into sobs. With her husband dead, she was entitled to 'Vidhwa Pension' from the government. Her papers were perfect. Yet they made her run from office to office. Finally, she was told to hand in two hundred rupees for the paper to be received. (Sinha, 2013)

While the old lady was affected directly by the corruption, Vijay was indirectly affected. His greedy uncle bribed the officers to transfer the properties to his name when originally they were to be shared with Vijay's father. Though the height of corruption differs in both cases, the intensity remains the same. Only after he was affected

directly did Vijay give up his desire to join the civil services.

...they are all the same. Corrupt, from head to toe. And you want to join them...! No, I don't! Not any longer! ... What is the point of joining those who make rules, only to break them the next moment? ... I will not join their rank... to become as corrupt as they are (Sinha, 2013).

Poverty: A Question on Social Welfare

In the name of privatisation and development, the lands are acquired from the people along with their livelihood. Privatisation in a transition economy like India has its own contradiction about social welfare and employment. Champa's father owned a small amount of land, but it had been taken over to set up a cement factory. In fact, they had paid a paltry compensation and a job as a daily wager. His entire livelihood changed. Champa's father had to labour the whole day for the meagre wages he got: "early every morning, he left for the cement factory where he laboured hard all day, returning only after it was dark." (Sinha, 2013) In the same way, liberalisation in the agrarian sector has an impact not just on the economy but also on the loss of livelihood and rural income. These economic impacts have triggered a social crisis. The rising production costs and the declining prices of agro products have left the farmer with no money. In the novel, we find Gouri narrating how they were helped by the jungle people

during the planting season. This shows us how farmers are often left without any seeds or money for the next season.

...they did come to our help when we were in trouble... during the sowing season, we needed money to buy seed. There was nothing left from last year and no money to buy more. In desperation, he approached... one of the jungle folks... Their Captain spoke to all his people to help, and they passed around a cap to collect money. They were generous and we got enough to buy the seeds... the captain said we need not return the money. (Sinha, 2013).

Poverty is another social evil that has induced many to revolt against the system. Sita and Uma, sisters in the Naxal camp, had to part from their parents just because the parents could not feed them. "Their parents had nine daughters whom they found difficult to feed and clothe. They succumbed to pressure from the jungle people and parted with the girls in return for a few hundred rupees" (Sinha, 2013). But the girls were quite happy in the camp for at least they got something to eat every day.

Victims and Victimisers

The objectives of the Naxals' resistance are anti-landlord; anti-moneylender; anti-land tax bureaucracy; anti-forest officials and motivated to liberate the rural people from the clutches of the feudal class. They

operated with a Maoist ideology and through peasant revolt. But now the stringent actions of the government and the police have turned into a crisis, not just to the people involved but also to the innocent people around the place from where the Naxals operate. The movement which was started to liberate the rural masses has now turned into a trap for them. Police, in pursuit of Naxals, resort to violence against the people. The Naxals also kill people who are alleged police informers. Naxals conduct directives of 'Kangaroo Courts' or 'Jan Adalats' to deal with police informers or for those who do not believe in their Maoist ideology.

A Home Ministry official said to The Hindu:

To create terror among civilians in the LWE affected areas, the Maoist cadres, in their 'Kangaroo Courts', also called 'Jan Adalat', or 'Praja Courts', execute sentences against the civilians who do not subscribe to their ideology in the areas under their domain or labelling them as police informers ("53 executed by naxal 'kangaroo courts' in 3 years", 2016).

Women Doubly Victimised

In both the cases, women become the worst victims. The violence against them may be associated with increasing incidences of rape, female foeticide, and the growth in trafficking of women. With their livelihood lost and their men being taken away, the women must face another burden to

look after their households without any income. We find Kamala, Champa's mother, complaining with disappointment about the helplessness of her girl child to bring back her father.

If only I had an elderly son instead of a daughter, he would have helped... What good is it to have a girl? She can only sit at home. Oh, what kind of kismet do I have... to keep, feed and care for a girl who is of no use? (Sinha, 2013)

Desperate at the words of her mother, Champa went to the police station to meet her father. There she was sexually assaulted by two policemen, and she escaped their clutches and rushed back home, but her mother's response to the incident shocked her to the core,

In slow, halting words, the girl tried to explain what had taken place at the police station... She remembered the tightening pressure of the hands... the horror of whispering voices coaxing her to be calm. Bravely she went on... how the strong arms had tried to force her down... and finally how she had kicked them and escaped."

Her mother shocked and bruised her by calling her ungrateful,

"If you had not resisted, your babuji would have been here just now, right beside us. Ungrateful girl... Instead of

helping your father come back, you fled from there! (Sinha, 2013).

The atrocity committed on Champa is the worst form of exploitation and cruelty. The policemen approached her mother, and she readily accepted to sexually bribe them through Champa to get her husband back.

The story of Ganga, a comrade of Champa in the Naxal camp, also brought out the sexual abuse she faced from an old and fat landlord.

Ganga... the eldest of seven siblings... had never been to school for her labourer parents needed someone to care for the little ones. She stayed home... until the fat and old landlord cast his evil eyes on her. 'I think he bribed my parents. They just shut their eyes and closed their ears whenever I complained... one day ... that bloated beast stole in... I just picked up the chakoo and stabbed him. And then I ran... I mean to kill that animal... someday!' (Sinha, 2013).

Such an exploitation of the poor and the vulnerable has made them flee and join the Naxals.

Realisation of Social Inequality

Manas Gupta, who was kidnapped for ransom stands in favour of law and democracy. The Naxals are mainly against parliamentary democracy. They want to establish people's democratic dictatorship through a protracted people's war. Manas argues that their stand on resistance against the imperialism,

feudalism and comprador bureaucratic capitalism has become distorted. Bhaskar says that “Violence is only a means to achieve your goals... if the ultimate goal is to help the helpless and downtrodden, any means is justified” (Sinha, 2013). After all the days he spent in the camp, and after reading the books on Maoism, Manas agreed that society was not fair towards the poor.

Yes, the world is not fair towards the weak... The capitalists consume everything, leaving nothing for the poor... I also agree that a new world order must be created where there is no exploitation and no inequality. You are very right about it all (Sinha, 2013).

Even then he advocated non-violence and democracy. Manas, after his escape, realised that those dreadful ‘criminals’ who kidnapped him were not cruel and merciless villains but misguided boys and girls who were fighting for the cause they believed in. So, he set up a new mission in his life - to benefit such youth by providing them with a good education free of cost.

CONCLUSION

Resistance that is not governed by legal norms is distorted in the eyes of the law. The ideology that has been the focus of the leftist movement has been distorted. This distorted resistance has turned out to be a Frankenstein monster which is threatening the capitalists and the downtrodden/the

oppressor and oppressed alike. Naxals should take up non-violence and intellectual supporters to make the movement into an intellectual movement, the “Naxalites’ cause is not a motive born out of hatred of the state, but their love of the nation” (Jayathilake, 2016). Naxals operate where there is an administrative vacuum. In fact, they grow where there is an administrative weakness. They take advantage of this feeling of neglect and proclaim that the state is a mere instrument in the hands of the rich that needs to be overthrown through a guerrilla war. The government is concerned because “the violence is primarily directed against security forces, and those in power, rather than against the poor, who are already daily objects of violence in India” (Sundar, 2011) Former Army General V.K. Singh’s stand against the use of military against Naxals explains that they are not a secessionist movement and this issue has to be dealt politically, socially and in terms of the type of development we bring to impoverished areas. The stringent action against the Naxals made them resort to survival politics, which leads to a negative possibility in the uplifting and the developing of the marginalised. Their failure, in this case, should not be taken as a testimony to the discourse itself. The government has allowed the problem to escalate. Now the government should take an honest stance to level the walls of binary separation of the rich and the poor built in the society and make the society fair and just for everyone. Just flooding the Maoist-affected

areas with funds and bringing basic social infrastructure alone is not enough to win the hearts and minds of the people. The basic structure of exploitation must be eliminated, more robust and stringent laws with speedy justice are needed and there should be a decentralisation of power to local bodies where a fair representation of all people is also maintained. The heart and mind of the people must be won by providing them with unbiased education which turns them into competent intellectuals.

REFERENCES

- Ames, M. (2013). Engaging 'apolitical' adolescents: Analyzing the popularity and educational potential of dystopian literature post-9/11. *The High School Journal*, 97(1), 3–20. doi: 10.1353/hsj.2013.0023.
- Anand, P. (2005). *No Guns at my Son's Funeral*. New Delhi: India Ink.
- Garcia, A. (2013). *Critical foundations in young adult literature: Challenging genres*. Rotterdam, Netherlands: Sense Publishers.
- Hauschildt, P. M. (2006) Worlds of terrorism: Learning through young adult literature. *The ALAN Review*, 33(3), 18-25.
- Hayn, J. A. & Jeffrey S. K. (2012). *Teaching Young Adult Literature Today: Insights, Considerations, and Perspectives for the Classroom Teacher*. Lanham: Rowman & Littlefield.
- Jayathilake, C. (2016). Rebels and biopolitics: Mahasweta Devi's mother of 1084. *Studies in Literature and Language*, 12(5), 3-77. doi: 10.3968/8404
- Johnson, A. B., Kleismit, J. W., & Williams, A. J. (2002). Grief, thought, & appreciation: Re-examining our values amid terrorism through "The Giver". *ALAN Review*, 29(3), 15-19.
- Khan, S. A. (2012) *Red jihad: Battle for South Asia*. New Delhi, India: Rupa Publications.
- Lahiri, J. (2013). *The lowland*. London, England: Bloomsbury.
- Manjushree, M. (2014). Making a mark: an exploration of young adult fiction in No Guns at my Son's Funeral. *The Criterion: An International Journal in English*, 5(III), 148-156.
- Mukherjee, N. (2014). *The lives of others*. London, England: Vintage.
- Narendiran, S & Bhuwaneswari, R. (2016). Baited youth in Paro Anand's *No Guns at My Son's Funeral: A Study on Terrorism*. *Man in India*, no. 96, 2867-2871.
- Ramaswamy, S. (2015). Fiction for children and young adults in India: Critical essays. *Language in India*. Retrieved September 1, 2017, from <http://www.languageinindia.com/jan2015/shobhafictionforchildren1.pdf>
- Sengupta, S. (2013) *Guns on my red earth*. New Delhi, India: Red Turtle.
- Sinha, N. (2013). *Red blooms in the forest*. New Delhi, India: Niyogi.
- Sudhi, K. S. (2015, May 22). Being Maoist is not a crime: HC. *The Hindu*. Retrieved September 1, 2017, from <https://www.thehindu.com/news/national/Being-Maoist-is-not-a-crime-HC/article10849710.ece>
- Sundar, N. (2011) At war with oneself: Constructing Naxalism as India's biggest security threat. In M. Kugelman (Ed.), *India's contemporary security challenges*. Washington, USA: Woodrow Wilson International Center for Scholars. Retrieved September 1, 2017, from <https://www.scribd.com/document/52895132/At-War-With-Oneself>
- Stephens, J. (2007). Young adult: A Book by Any Other Name ...: Defining the Genre. *The ALAN Review*, 34-42. Retrieved September 1, 2017, from <https://scholar.lib.vt.edu/ejournals/ALAN/v35n1/stephens.html>

The Hindu (2016, March 13). 53 Executed by Naxal 'kangaroo Courts' in 3 Years. *The Hindu*. Retrieved September 1, 2017, from <http://www.thehindu.com/news/national/53-executed-by-naxal-kangaroo-courts-in-3-years/article8348721.ece>