

Communal Riots and their Remedy

(This article was published in the 'Kirti' of June, 1927 in which revolutionaries put forth their views on the communal riots and their prevention.)

Presently India is in a very pitiable condition. The followers of one religion are sworn enemies of the other one. Now being a follower of one religion is to be the enemy of the other only, if one doesn't agree to that then the latest riots of Lahore could be viewed. How Muslims murdered the innocent Sikhs and Hindus and how Sikhs and Hindus also did not leave any stone unturned to murder them revengefully. This was not done because the other was guilty but it was done because the other was a Hindu, a Sikh or a Muslim. Being a Sikh or Hindu was a sufficient reason for the Muslims to kill him. Similarly it was the best reason for a Hindu or a Sikh to kill a Muslim for his being a Muslim alone. When the situation would have been such, only God was to have been there to have saved India.

Under such circumstances the future of India looked very dark. These religions have left the country in a lurch. And it can not be said even when these religious riots would let the country remain free from them. These riots have hurled notoriety upon the clean image of India, and we have seen that every blind faithed person starts drifting with the flow. There is hardly any Hindu, Sikh or Muslim who keeps his mind cool. Otherwise all these people having blind faith in one or the other religion pick up batons, swords and daggers to smash the head of the others. And after doing it some kiss the noose and some are lodged in the jails. And with the blood-shed of these religious people the English also starts suppressing them mercilessly and their minds are then got set.

On the face of it communal leaders and the newspapers are behind all these riots. Today the leaders in India have come to that blind end that it is better to keep quiet. The same leaders who had wielded the responsibility of liberating the country and those who were crying common nationality and Swaraj-Swaraj, the same remained hidden with their heads between their legs or they were drifting with the same flow. There is no dearth of the leaders hiding their heads. But those leaders who had gone into the communal wave are also too many. Look at any corner and hundreds would come out from under it. At that time those leaders who wanted a common welfare were very small in numbers, and the wave of religion was so strong that they felt unable to prevent that bloodshed. It seemed that the leaders in India had become politically bankrupt.

The second factor added fuel to the fire were the newspapers.

The profession of journalism which was once regarded a very noble one; now it had become very evil. These people arouse the public emotions by

writing bold headlines in the newspaper against one or the other and make them start fighting with one another. Not only one or two places but the riots started at many places just because of the fact that local newspapers had written very instigating articles. Those writers were also very few in numbers who had kept cool in such situations.

The actual duty of the newspapers is to educate, to liberate people from the narrow mindedness, eradicate fundamentalism, to help creating fraternity among the people and build a common nationalism in India but these papers behaved totally opposite to their duties. They had made their sole motive to spread hysteria, preach narrow-mindedness, fundamentalism, instigate clashes and destroying the common heritage of India. That is why one is pained very much to see the present condition of the country and the question arises in the mind as to what would happen to our country?

The people who know about the enthusiasm of the period of non-cooperation they feel like crying on this condition of the country. Those were the days when the freedom seemed to be very near but now Swaraj has become just a dream. And this was the third advantage that has been achieved by the party partisanship. The same bureaucracy which saw a great danger to its existence and seemed it would perish in days, has strengthened its roots so much that it is not a simple task now to shake it off.

If we wish to find out the basic reason of these riots, we would see that this reason is an economic one. During the period of non-cooperation leaders and journalists had sacrificed a lot. Their economic condition had become worst. After the non-cooperation movement became weak the leaders also became irrelevant. So the business of many such communal leaders came to an end. Any activity that starts in the world has had the question of livelihood underneath it. It is the foremost principle among the three basic principles of Marx. Because of this principle *Tableeqe*, *Takzeem* and reformist organizations developed and because of that only the present bad state of ours started.

If there could be any improvement in the matter of these riots then it could be with the improvement of the economic conditions of India. Because the economic condition of Indians is so bad that anybody could be got insulted merely against a payment of four annas. When suffering from hunger and strife everybody gets ready to shun all principles. One gets ready to do anything when a question of life or death emerges before him.

But it is very difficult to have economic improvement in such a state of affairs as the present. Because the government is an alien one and it doesn't let the conditions of the Indians improve, so we should change it at any cost and till it is changed we should not rest.

We need to inculcate class consciousness to prevent people from fighting. The poor workers and peasants should be clearly told that their basic enemies are these capitalists and they should keep aloof from their maneuverings, and

you should not do anything with their instigation. The people all over the world have similar rights, may be they belong to any race, caste or creed. Your welfare lies in it that you should become united and try to snatch the power from the government and take it in your hands. You wouldn't be at loss by doing so and one day you would be definitely liberated from the shackles and would get economic freedom.

The people who know the Russian history, they know also that in the days of Czar the condition of Russia was even worse than India's present condition; there were so many communities and all of them were fighting among themselves. And when the worker's rule got established there the position changed altogether. Now no riots occur there and everybody is considered a human being first not a religious entity. During the period of Czar financial condition of people was very bad. This was the main reason of the riots. But now economic condition of the Russians has improved and the class consciousness has prevailed so we don't experience any riots now.

The riots are always replete with disheartening news but in the riots of Calcutta a good thing also happened. And that is that the workers didn't take any part in the riots and the trade unions even tried to pacify the violent people. It was because those people had become class conscious and knew to watch their class interests. The class consciousness is the main tool which could help in preventing the riots.

This happy news has come to us that the Indian youth is shunning fanaticism, which preaches to fight with one another and now they have learnt to consider a person first a human being and Indian and then anything else. It shows that the future of India is very bright and people should not dread these riots now, rather they should create such an atmosphere in which there should be no possibility of occurrence of riots.

The martyrs of 1914-15 had separated the religion from the politics. They considered that the religious people had their own obligations and none could interfere in that. It should not intrude into the politics because it hardly allows the people to work jointly for the common cause. That is why they could stick together in the Ghadr movement and Sikhs, Hindus and Muslims all sacrificed their everything in that movement.

Now some Indian leaders have also come in the forefront who wish to separate religion from the politics. It is a very apt solution to avert all the clashes and we also approve of it.

If the religion is separated from the politics then all of us can jointly initiate political activities, and in religion we may be having so many other differences.

We feel that true sympathizers of India would follow these principles and save India from its present suicidal path.
