

15. COSMOPOLITANISM

Our readers would do well to study this philosophy of cosmopolitanism for, more than anything else, it has been the cause of India's degradation in the past decade. In essence, cosmopolitanism, is the doctrine of superficial or premature universalism, of need to imitate not out of devotion but of wish for vain elegance, of reconstruction without revolution. The doctrine of cosmopolitanism has taken several forms according to the epoch or the land. In the international sphere it is tying up very well with two prevalent doctrines of anti-communism, both of which have been impregnated with cosmopolitan thinking.

The anti-communist attitude has revealed itself fully on the problem of Congo. As soon as it became clear that Russia was the only white land which stood four square with the black Congolese against the white Belgian and their neighbours, anti-communism spread the miasma of superficial universalism or cosmopolitanism around the entire question. Every anti-communist tended to become anti-Congo or anti-Lumumba. This is a most dangerous situation. All capacity for thought is destroyed. Under the sails of a cosmopolitan anti-communism, battle is declared on all that is new and healthy. It is most heart-rending to see the vast majority of socialists succumb to this virus of anti-communist cosmopolitanism.

We have not been unaware of the childish pranks and contradictions of the Lumumba government. Against white savagery, black clowning is probably the only answer, for the clown Patrice Lumumba has done better than the elegant Nasser or Nehru. He has done more than anyone else on earth to bring to the fore the question of colour inequality. The serious man should not concern himself overmuch with

questions of detail, such as elegant behaviour or clowning, and should rather ask himself the question as to what force or principal the clown or the elegant man is serving.

The doctrine of communism would then appear to be the doctrine of freedom and equality on earth. In respect of colour, it is so or at least so more than any other. Is there some deep underlying kinship between the clowning of Khrushchev and of Lumumba? Perhaps, that is the only way they can cock a snook at the wicked world without having to go to war. Reality changes, as soon as other questions are brought into focus. Against Congo, there are Hungary and Tibet. To forget Hungary while considering Congo or vice versa would be height of folly. It would also be high folly to consider both Tibet and Congo at the same time so actively as to lose capacity for action. Everything should be treated at its own proper time and its own sphere, of course, with a mind that is rich with the knowledge of all, that is precisely what the communist does not possess. Ever since the Russian revolution and more so since the Chinese revolution, the Communist has tended to become, a cosmopolitan, or such a universalist as tries to escape the revolution or agonising thought by accepting models for imitation.

To India since the attainment of independence and the death of Mahatma Gandhi, cosmopolitanism came in the shape of European industrialisation, which it accepted as a model for imitation. Not much discernment is needed to detect that the ruling party and with it all major political parties of the land possesses no policy whatever on any matter except in the sphere of industrialisation.

A modern Indian is above all an industrial cosmopolite. He thinks that all solutions lie automatically within this great solution of industrialisation. The problem of Hindu-Muslim hostility, of caste, of language and script, of character, of adulteration, of property have all been left untreated in the vain hope that with successful industrialisation they would solve themselves. Such vain hopes are the daily bread of

cosmopolites. The result is foregone. These problems have been driven underground and there they are gathering explosives. Each one is capable of disintegrating the country and some have already started doing so. In fact, industrialisation would itself disintegrate or at least stay incomplete. Without simultaneous attendance on the problems of property and levels of income, industrialisation of a backward and over-populating country is not possible.

The Indian cosmopolite has also left unattended the problems of language and script. In fact, he has added another evil dimension to it. Mahatma Gandhi had adopted the policy of regional languages in the provinces and Hindustani at the centre, with the Devnagri script common to all and there is no other convincing policy, if India is to remain one and to prosper. Indian cosmopolitanism has accepted one half of this policy and rejected the other. The consequence is foregone. The cementing factor is left out. Stresses and strains grow at the sides, with each growth in the provinces and the centre is unable to balance them or coordinate them for it has to operate with a language that is not of the people and has no roots in their history or sentiment. If Bengali and Assamia had been united to each other through Hindi and not through English, these riots could never have occurred. A different mentality would have developed. There never could have been the division of the Indian people into the two categories of sons of the soil and sons of the skys, for Hindi would have seen to it that the Bengali is as much son of the soil in Assam as he is in Bengal.

We do not know how far Mr. Nehru, the leader of Indian cosmopolitanism and all major politicians of the country are conscious cosmopolites. Whether they are or not, they are its most obedient instruments. In their desire for a superficial universalism they are hanging out to most precarious precipice of the English language, which is so fast corroding under the blows and pressure of the Russian language. All cosmopolites at all times and in all lands have mistaken a

contemporaneously dominant language for the world language, and their fate and work has been that of spies, traitors and lackeys.

Enquiries have been set or proposed into the Assam riots. What is there to enquire? The facts and the disease are very well known. The immediate instigators of Assam riots and enemies of Indian nationality were the dissident Congressmen, the Praja Socialists and Assami-speaking communists. These thought that a wholehearted espousal of the concept of sons of the soil would obtain for them peoples esteem and vote. But the concept had been there long before them. The main body of Congressmen had been using this concept ever since the dawn of independence. In Assam, Bengal, Bihar, Orissa and also in Tamilnad, this concept had been one of the chief basis of their being. They thought they could obtain peoples vote and esteem out of it. It would therefore be ridiculous to catch the thief without at the same time catching the trader who is continually uttering the stolen goods.

The leader of Indian cosmopolitanism had never once during the past thirteen years tried to scotch this evil concept of sons of the soil. He is probably far too good a politician to attempt it. A politician is nothing, if he does not hold people's esteem. But he is evil, if he tries to hold it at the cost of his nation. This the cosmopolites neither know nor understand. It is also possible that their cosmopolitan love of the world language, English, inclines them to impregnate their own languages such as Hindi or Bengali or Assamiya or Tamil, with English rather than with each other.

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