**Will Sindhis rise to seek a new Magna Carta-part II**

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Since the day I returned to my native land, I have beenkeeping myself connected with the evolving social and political trends in the Sindh society. My first observation is that we are over-possessive of what we already have in terms of culture, social compactness, economic resources and jobs, and do not try to improve upon or make  additions to all this by invention,innovation, education, skill and excellence. We do complain about what we are deprived of by innovative and swift strategic minds within the federation through policy, laws and regulations and, sometimes, by coercion but, as a conscious populace, shirk from standing up in a forceful way against injustice and exploitation. We tend to become tough with the federal regime for any lapse but remain relatively soft with the corrupt rulers and administrative paraphernalia of the province which causes us more damage and misery.

Reasons for this sense of insecurity, despair, inertia and impotence are the chronic political and ideological fragmentation, failures and disappointments;the traditional connivance of the landed class with the powers that be to remain in power; the want of a central unifying theme or figure; the selfish interests of the mainstream political parties;the myopic vision of the middle class pursuing petty gains in preference to any national cause; the growing poverty; economicdeprivation; illiteracy; the long dependency on tribal affinities or the chieftaincy  for social protection; the lack of social and political awareness; the growing fatalism and resignation to the system promoted, by design, in the general populace. How to make a breakthrough in a stagnant society like this?

Should there be a mass movement from village to village, city to city, from peasant to small landed gentry, from students to parents and teachers, from secularists and liberals toenlightened Ulema, doctors, advocates, political activists, unionists, labour leaders, writers, intellectuals, media men and opinion makers – a concerted mass social and political movement – blended with nationalism, patriotism, social and cultural traditions aiming at social and political renaissance. Who would spearhead this in the absence of a charismatic figure? A dedicated group of 100 persons from these social and political segments with their time or money may support this movement to be launched and carried with all seriousness and commitment under the banner of the collective leadership of the Social Democratic Party with the simple charter of “Conscious Sindh and Conscious Sindhis” leading to the ultimate achievement of the new Magna Carta.

***For the new Magna Carta to be realized there would have to be a concerted campaign targeting all segments of the society through written and spoken word, constant dialogue using all the sources available***

The new Magna Carta purported to create social and political consciousness should be simple and comprehensible to common men. It should have social, economic and political purposes to achieve. The social objectives should strike at the social and tribal evils that are eating into the vitals of this society diverting the angst and energy of the people to positive changes; imbuing them with awareness where they could say no to the commission of crimes such as honour killings, cruel tribal traditions towards women, loss of life in tribal feuds, abduction for ransoms, robbery, acquisition of illegal wealth, property or becoming at least conscious of the long term social and economic damages these evils slap on them, and where they realize the lasting benefits of a life free from crime, retribution and punishment. They may be educated to see the importance of education and small business to change their economic plight.

The political part of the new Magna Carta will be difficult to promote for obvious reasons. This will stir the hornet’s nest. It will be considered as an attempt to instigate rebellion against the well-entrenched political dynasties, influential landlords, tribal chiefs, political parties, national and ideological groups, and religious leaders immersed in political Islam, religiosity and sectarianism. Sincerityof the purpose and commitment – to the cause of the land, steadfast and persevering struggle is the only resort to break the straggling grip of the current oppressive and oligarchic system in the province which is very strong but still we have a rampart.

This part of the Magna Carta should prepare the people for a new social contract with the politicians and political parties seeking their votes enabling them to say no to subversion against the state; obeisance to the will of landed class and tribal chiefs; where they may be fully conscious of the damage caused to them by corruption and corrupt practices; the pillage of development funds by politicians, elected bodies, bureaucrats at all levels of governance; know their constitutional rights and duties as good citizens, inculcating in them the importance and power of their vote  to crown  good, honest, new and untried people and reduce corrupt to the burrows of disgrace.

It is always difficult, though not impossible, to take people out of a system which they have been living in since centuries. History bears testimony to the tumult changes rather revolutions which human efforts succeeded in sparking in many societiesdespite formidable odds. Unwavering commitment and organizational force is the key to success. This is where our colleagues will have the litmus test to be men of the land and people feeling the force of the Indus water streaming through their veins.

For the new Magna Carta to be realized there would have to be a concerted campaign targeting all segments of the society through written and spoken word, constant dialogue using all the sources available –national and local papers, television channels, videos and social media – covering subjects relative to good governance and alleviation of peoples’ grievances. The campaign should course like a strong stream finding its way by sidestepping stones and pebbles thrown by the enemies of the renaissance.