

# Dr. Ram Manohar Lohia's Prognosis towards Integrated Development of Indian Society

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## ABSTRACT:

After independence it was felt that there should adopt a strategy of economic development there was dispute whether the western model of economy was suited for our conditions or not. and at last government decided to adopt useful strategies from both socialist and capitalist economy but, 60 years of experience with this policy some changes have been seen but we could not give reliable solutions two major problems of our society (ie. Poverty, due to inequality, caste and class system, unemployment etc) After the intervention of liberalization privatization globalization, situation become more complicated. There are arising new problems and challenges before us every day we discuss about new strategies to face the challenges. There is need of time to rethink on thoughts of Dr. Ram Manohar Lohia to face the challenges ahead. This paper is an effort to take review the revolutionary thoughts of Dr. R. M. Lohia for the better future of India.

**Key words:** Socialism, Capitalism, Revolution, Discrimination etc.

## I. INTRODUCTION:

India has a large number of distinguished Marxist Scholars of political economy, no one has thought it to discuss Dr. Ram Manohar Lohia's prognosis. Dr. Lohia who was born on March 23<sup>rd</sup> 1910 in Uttar Pradesh. He was a great freedom fighter, a veteran socialist and visionary thinker, founder of Indian socialist movement. His political followers along with academicians intellectuals, creative writers, artist, journalists influenced by his ideas and actions. They celebrated his birth centenary in 2010 in India and abroad. There is need of time to revisit his personality, ideology and valuable thoughts. He had logical and progressive approach for the social economic and political questions of the day. He constantly pressed in his time to bring new doctrinaire political thinking in

favour of pragmatic and empirical analysis of India's problems.

## Against injustice and exploitation:

Dr. Lohia was in favour of struggle for social economical justice like marx, but he don't want violence. He thought that the Gandhian ideas had a great relevance to India though he rejected Gandhi's belief on God and his attempts to reconcile religion to politics. He hailed as the great invention of the 20th century as a powerful weapon he promotes Satyagraha and non violence, but adding to it the mass besed disobedience against injustice and exploitation. He explains Satyagraha is superior to post constitutional and revolutionary methods. Constitutional methods are tardy. He also rejected the revolutionary methods because, the result is never permanent.

## Against discrimination:

Lohia was one of the few socialist who pondered over the caste system. He says caste restricts opportunity, restricted opportunity constricts ability, constricted ability further restricts opportunity. Where cast prevails opportunity and ability are restricted to ever narrowing circle of the people. He felt that once the class system was abolished, the caste system would be abolished as a consequences of it. He wants approximate equality that's why he was in favour of in having 60% of the speeds in the legislature reserved for minorities, lower castes and women.

## Constructive work:

Lohia said 'Satyagraha' without constructive work is like a sentence without a verb. He felt that public work would bring unity and sense of awareness in the community. He pressed people to build canals, wells and dams, voluntarily

Indian neighborhood. Farmers should adopt appropriate technology, they should take initiative in land reforms. His programs and actions were addressed to eradicate inequality and poverty diseases, such as his concept of the 'Seven Revolutions' was a ideal super model of constructive work.

#### **Lohia's 'Seven Revolutions':**

Dr. Lohia was socialist thinker as well as activists. He observed that there are 5 kinds of inequalities in Indian society that need to eliminate strategically. Which are: 1) Inequality between man and woman, 2) Inequality based on skin colour, 3) Caste-based inequality, 4) Colonial rule of some countries over others, and 5) economic inequality. Fought against these 5 inequalities he considered as 5 revolutions. He added to these five more two revolutions which are 6) Revolution for civil liberty and 7) Revolution for non-violence, for renunciation of weapons in favour of Satyagraha. These were the seven revolutions or Saptakranti which for Lohia was the ideal of socialism.

#### **First socio economic reconstruction:**

Lohia's real moving force is in his framework of socio-economic and political transformation. He evolved the theory of third camp in world affairs. He was socialist but disagreed with some thoughts of Marx. He wants Indian society must develop on its own, which would be free from weaknesses of socialism in Europe. It has become clear that the structural constraints play a very important role and therefore, he was convinced that character of socialism, he could not be the same as in Europe. He explains specific and peculiar problems of the third world are more different than Europe. She wants to use small machine technology, importance of small machines which would utilize the maximum labour power with small capital investment. He wants to abolish inequality generated by private capital and growth of capital through planning. He wanted public ownership of large industries, land reforms with land to tiller were part of his reconstruction of the Indian

economy. Lohia expects that politics should be as a practice of ethics and values. He was acutely aware of the aesthetics of politics and the politics of aesthetics. He had a deep sense of the sacred and thought in civilization categories. He edited the magazine named 'Mankind'. He would speak about not only our country but the need for a world government and world citizen.

#### **II. CONCLUSION:**

Thus Dr. Lohia explained powerful framework of socio economic transformation through his new socialism. Today Lohia's 'Seven Revolutions' are taking place everywhere in the world. India need not only think about but also act on it seriously and attainment of his new socialism in India depends upon the success of 'Seven Revolutions'. During his last years besides politics, he spent hours taking to thousands of young adults on topics ranging from Indian literature, politics and art. He died on October 12th 1967 in New Delhi. He left behind no property or bank balance but prudent contemplations.

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