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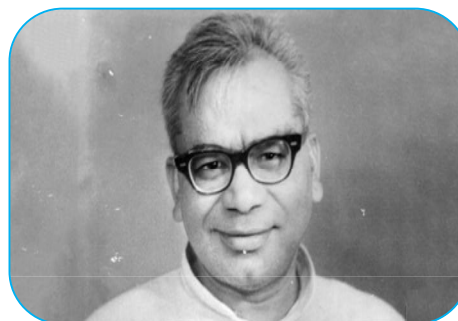
RAM MANOHAR LOHIA'S CONTRIBUTIONS ON CIVIL LIBERTY

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ABSTRACT

Ram Manohar Lohia was an Indian freedom fighter, a sharp thinker and a socialist politician. Ram Manohar Lohia is seen in India as an invincible warrior and a great thinker. The father of non-Congressism in India was Dr. Ram Manohar Lohia. During the independence movement in the country's politics and after independence, there were many leaders who changed the course of governance on their own strength, one of which was Ram Manohar Lohia. Due to his strong patriotism and brilliant socialist ideas, Dr. Lohia along with his supporters did not get immense respect even among his opponents. Dr. Lohia was a simple yet fearless politician. Dr. Lohia was a socialist in favour of the establishment of human. He was not in favour of philosophical practice. In his view the public should be made aware of reality and truth.



KEYWORDS : *Lohia's ideology; Indian culture; Revolutions; Civil liberty.*

INTRODUCTION:

Ram Manohar Lohia was born on 23 March 1910 in Akbarpur, Uttar Pradesh. His mother was a teacher. His mother passed away when he was very young. From his father who was a patriot, he got inspiration to participate in India's independence movements through various rallies and protest meetings at a young age. The turning point in his life came when once his father, who was a close follower of Mahatma Gandhi, took Ram Manohar with him to meet Gandhi. Ram Manohar was greatly inspired by Gandhi's personality and thinking and supported Gandhiji's ideals throughout his life.

In the year 1921, he met Pandit Jawaharlal Nehru for the first time and continued to work under his supervision for some years. But later they clashed over various issues and political principles. In the year 1928 at the age of 18, young Lohia organized a demonstration to oppose the 'Simon Commission' set up by the British Government. After passing his matriculation examination in first class, he got admission in Intermediate in Banaras Hindu University. After that he completed his graduation from Calcutta University in the year 1929 and Ph.D. He went to the University of Berlin, Germany, from where he completed it in the year 1932. There he quickly learned German and received financial support for his excellent academic performance.

CONTRIBUTION TO INDIAN INDEPENDENCE MOVEMENT

Ram Manohar Lohia had a strong desire to participate in the freedom movement since childhood, which did not end even after growing up. When he was in Europe, he formed a club there named 'Association of European Indians'. The purpose of which was to create awareness of Indian

nationalism among European Indians. He also attended the meeting of the League of Nations in Geneva, although India was represented as an ally of the British state by the Maharaja of Bikaner, but Lohia was an exception. He started the protest from the audience gallery and later wrote several letters to the editors of newspapers and magazines to explain the reasons for his protest. This whole incident made Ram Manohar Lohia a superstar in India overnight. On his return to India, he joined the Indian National Congress Party and in the year 1934 laid the foundation stone of the Congress Socialist Party. In the year 1936, Pandit Jawaharlal Nehru appointed him as the first secretary of the All India Congress Committee.

On 24 May 1939, Lohia was arrested for the first time for making provocative statements and boycotting government institutions from the countrymen, but he was released the very next day for fear of revolt by the youth. However, in June 1940, he was again arrested for writing an article titled "Satyagraha Now" and sent to two years' imprisonment. He was later freed in December 1941. He was also imprisoned along with many top leaders like Mahatma Gandhi, Nehru, Maulana Azad and Vallabhbhai Patel in the year 1942 during the Quit India Movement.

Even after this, he went to jail twice, once he was arrested in Mumbai and sent to Lahore jail and the second time in Goa for speech and meeting against the Portuguese government. When India was nearing independence, he strongly opposed the partition of the country through his articles and speeches. He was against partitioning the country with violence. On the day of independence, when all the leaders had gathered in Delhi on August 15, 1947, they were out of Delhi with their guru (Mahatma Gandhi) to mourn the effects of the unwanted partition of India.

POST-INDEPENDENCE ACTIVITIES

Even after independence, he continued to contribute as a freedom fighter for the reconstruction of the nation. He appealed to the general public and private stakeholders to participate in the contribution towards the reconstruction of the nation by building wells, canals and roads. Ram Manohar Lohia raised his voice against the amount of expenditure on Prime Minister Jawahar Lal Nehru "Rs 25000 a day" through 'Teen Aana, Pundh Aana' which is still popular today. At that time, the income of the majority of the people of India was only 3 annas a day, whereas according to the data of the Planning Commission of India, the average per capita income was 15 annas. Lohia raised the issues which were hindering the success of the nation for a long time. Were. Through his speech and writing, he tried to create awareness, remove the rich-poor gap, caste inequalities and gender inequalities. He formed 'Hind Kisan Panchayat' for mutual settlement of problems related to agriculture. He was in favour of giving more power by giving the centralized plans of the government in the hands of the people. During his last few years he discussed topics like politics, Indian literature and art with the younger generation of the country.

RAM MANOHAR LOHIA'S IDEOLOGY

Lohia's thought-stream has never been a prisoner of the country-time boundary. He had a unique and unique vision about the creation and development of the world. That's why he always dreamed of world-citizenship. He considered human beings not only of any country but of the world. His wish was that there should be no legal barrier for moving from one country to another and that anyone should be completely free to move anywhere, taking any part of the whole earth as his own.

Lohia always preferred Hindi over English as the official language of India. He believed that English created a distance between the educated and the uneducated masses. He used to say that the use of Hindi would promote the spirit of unity and ideas related to the creation of a new nation. He was vehemently opposed to the caste system. He suggested in opposition to the caste system that it could be abolished through "roti aur beti". He used to say that people of all castes should eat together and upper class people should marry their children to girls of lower castes, similarly he used to have election tickets for high posts in his 'United Socialist Party'. Gave to caste candidates and also encouraged them. He also wanted that better government schools should be established, which could provide equal opportunities of education to all.

MARXISM AND GANDHISM

Lohia understood Marxism and Gandhism at its core and found both incomplete, as the pace of history has abandoned both. The importance of both is only epoch-making. In Lohia's view, Marx is a symbol of the West and Gandhi of the East and Lohia wanted to bridge the gap between West-East. From the point of view of humanity, they wanted to bridge the gap between East-West, Black-White, Rich-Poor, Small and Big Nation Male and Female.

LOVE INDIAN CULTURE

Lohia not only had a great love for Indian culture but also the soul of the country would not find another example of him touching the heart. He developed a world-view by breaking the European boundaries of socialism and the national boundaries of spirituality. He believed that a real and true fusion of Western science and Indian spirituality could take place only when both were modified in such a way that they would be able to complement each other. Lohia's demand from Mother India was - "O Mother of India! Form us with the mind of Shiva and the free heart as well as the limits of life." Indeed, this is a demand for a universal personality at once. Only by this can their mind and heart be groped.

REVOLUTIONS

Lohia is the father of many theories, programs and revolutions. They were in favor of speaking jihad together against all injustices. He called for seven revolutions simultaneously. Those were the seven revolutions.

- 1 For equality of men and women.
- 2 Against political, economic and mental inequality based on the colour of the skin.
- 3 Against the cultured, innate caste system and for the special occasion to the backward.
- 4 Against foreign slavery and for freedom and world rule.
- 5 Against the inequalities of private capital and for economic equality and to increase production through planning.
- 6 Against unjust interference in private life and for democratic system.
- 7 Against weapons and for Satyagraha.

In relation to these seven revolutions, Lohia said – Broadly speaking, these are seven revolutions. Seven revolutions are going on simultaneously in the world. Try to run them together in your country also. All the people who have caught the revolution should follow it and increase it. Increasingly, it may be such a coincidence that today's man, fighting against all the injustices, can create such a society and such a world in which inner peace and outer or material society can be formed.

CIVIL LIBERTY

Lohia Yuga was a man and the thinking of such people is relevant not for any one time and place, but for every era and for the whole of humanity. Their interpretation should also not be literal but with meaning. So if he had called for non-Congressism to end the monopoly of the Congress party of that time and the evils spreading due to it, then today if he was, he would have called for non-BJPism. The unfortunate thing is that all his disciples or followers give a solid interpretation of his ideas or else they are not able to muster the courage to follow his path.

The message of Dr. Ram Manohar Lohia's entire political life is that of judicious struggle and creation for the freedom and progress of the individual and the society. When he made a splash by reaching the Lok Sabha in the 1963 by-election, he did not have the numbers with him. There were two more MPs of the party to support him. Kishan Patnaik and Maniram Bagri. But the one who has moral strength is not worried about numbers. Lohia had countered a powerful and learned prime minister like Pandit Jawaharlal Nehru through the three annas versus fifteen annas debate and many economists, including the Deputy Chairman of the Planning Commission Mahalanobis, had to be engaged to answer his point.

Dr. Lohia was not ready to take back his claim that how the common man of this country earns money every three days. While three annas are spent on the Prime Minister's dog and twenty five

thousand rupees are spent on the Prime Minister every day. The government was claiming that the expenditure of the common man is fifteen annas and not three annas. Dr. Lohia said that if the government proves my figures wrong, then I will leave the house. During this, he had a lot of arguments with Nehru and Pandit Nehru said that Dr. Lohia's mind has rotted. On this he appealed to them to apologize. Here the question is not about challenging the Congress or Pandit Jawaharlal Nehru, the question is about challenging the system and Lohia had indomitable courage. This was also because he lived like an ordinary person and had no personal property.

Once, when someone asked Dr. Lohia why he had such anger towards Jawaharlal Nehru, he said that he had no personal rage against him. They still respect him as much as they did before. He also admitted that he had been his disciple as well. But they are protesting all this for the sake of principle and to create a dead opposition in the country. He knew that under Nehru's leadership the Congress was like a rock, so it would have to collide only then it would crack. This courage of Dr. Lohia is visible throughout his life. Whether it is a matter of protest during the speech of Raja Ganga Singh of Bikaner princely state by becoming the representative of India in the League of Nations while studying in Germany or the question of underground life during the Quit India Movement and suffering hard torture in the jail of Lahore Fort or As for the hardships he had to endure in the jail there for the liberation of Goa, Lohia's boldness had the potential to generate courage like lightning in any hopeless and desperate community.

He not only organized armed camps in Nepal with Jayaprakash Narayan in the Quit India Movement of forty-two, but also escaped from the police station when caught. Dr. Lohia operated underground radio in Bombay and after the arrest of all the leaders of the All India Congress Committee, on behalf of the Congress, he used to instruct the public how to conduct the movement and what programs should be taken. After his arrest, he was kept in the same cell in the jail of Lahore Fort in which Sardar Bhagat Singh was kept. Jaiprakash Narayan, who was lodged in the same fort, was being tortured and on the other hand, Lohia. They were laid naked on ingots of ice and kept awake for days at night. Due to this his eyes got damaged and teeth etc. were also damaged. Dr. Lohia tells that he endured this torture like death with the help of yoga and self-confidence. A noteworthy fact here is that Dr. Lohia had extraordinary respect for Bhagat Singh despite accepting Gandhi's leadership. Incidentally, Dr. Lohia's birthday used to fall on 23rd March on which Bhagat Singh was hanged. That is why Dr. Lohia did not celebrate his birthday. But after his release from Lahore jail, he did not sit silent. He engaged in the struggle for Goa Liberation and surprisingly, neither Nehru nor Patel was with him in the struggle for Goa Liberation. Only Gandhiji was with him. He suffered the tyranny of the Portuguese rule of Goa but raised the public for the liberation movement.

Lohia constantly struggled to change the society and create a society based on equality and prosperity and if the British arrested him a dozen times in slave India, then the government of independent India gave him more than that. Whether it was in Germany, America or Nepal, their blood did not have the inclination to bear it. They used to retaliate with full courage, no matter what the price had to be paid. They did not care about the cost and used to clash with the biggest forces alone. But his struggle was not only to clash but to create a new creation and his lectures were to create a new discourse. That is why he gave symbols like jail, shovel and vote to his colleagues for politics. In this, the prison was a symbol of struggle, then the shovel composition and vote for democratic change of power.

Dr. Lohia used to love farmers and laborers but he had special affection for the youth. In the early 1960s (possibly 1964), he wrote a letter to the leader of the Samajwadi Yuvjan Sabha, Brij Bhushan Tiwari, addressed to the youth of the country. In this letter, he used the term 'pernicious indiscipline' and through this principle he wanted to call upon the youth to refuse to obey the laws of the government wherever necessary. The same resistance to unjust laws and government orders is visible in Gandhi's Champaran Satyagraha and Jayaprakash Narayan's call for total revolution.

Today, while discussing the decline of all Lohia's disciples and casteist politics, either Lohia's theory is rejected or he is described as a supporter of fascism due to non-Congress politics. Some people even accuse Dr. Lohia of going to the Nazis' conference during his stay in Germany. But it is done by those who are neither well aware of Lohia's views nor his political restlessness. Lohia clearly states that

he is neither a Marxist nor an anti-Marxist. He finds many things to be inspired by Marx and has differences with him. Similarly, despite being a supporter of Gandhi, he does not call himself a Gandhian at all. He agrees with Gandhi's principle of Satyagraha and is in favor of non-violence. But they are not in favor of fasting. Although they do not consider Mahatma Gandhi to be a socialist, but are supportive of adopting his path to bring socialism. Dr. Lohia's statement about Mahatma Gandhi is very relevant that the great discoveries of the twentieth century are one Mahatma Gandhi and the other atom bomb. At the end of the century only one will win. He is in favour of making politics free from violence and immorality, so he is not against grooming politics with the values of religion.

That is why he was an advocate of keeping religion and politics separate. But those who do not understand his point say that his cultural policy was close to that of the Jana Sangh. The way Dr. Lohia interprets Ram, Krishna and Shiva, it is possible that Jana Sangh may find it favourable. But the way Dr. Lohia interprets Draupadi vs Savitri, Jana Sangh and fanatical Hindus will not like it at all. He was an exclusive worshiper of women's freedom and that is why he was very fond of that line of Ramcharit Manas in which it was said that 'Kat vidhi sriji naari jag mahi, paradhin sapnehun sukh nahi'.

That is why for him Draupadi, the wife of five husbands and the questioner and the biggest debater, was the ideal woman and not Savitri or Sita, who obeyed every order of her husband. In his eyes, India became a slave only because the society here was trapped in the dock of caste and sex. This is the reason why Dr. Lohia talks of breaking the caste system and emancipating women. For them there is no welfare of this country without resolving the questions of caste, woman, property and tolerance. In his famous lecture on Hindu vs Hindu, he also says that this fight has been going on for five thousand years and is not over yet. They see that this fight ended with bloodshed in other countries of the world but in India there were many opinions and absolutely nothing ended. But they consider bigotry to be the biggest danger and say that if bigotry increases, it will not only pose a threat to women and Shudras and untouchables and tribals, but it will also worsen relations with minorities. This is the reason why he was an advocate of breaking the caste system of India at all costs. He was joining hands with Dr. Ambedkar for this but unfortunately Babasaheb died in 1956. He went south to meet Ramaswamy Naiker when he was under arrest and in hospital during the agitation. In order to destroy the caste system of India, he strongly criticized the Brahmin Bania politics and also criticized those Shudra castes who after moving ahead start copying the upper castes only.

Those criticizing Dr. Lohia for promoting Shudra politics should understand that he had warned long ago of all the shortcomings that can come under the rule of Shudra castes. In today's era the shadow of his warning can be seen in the casteist and communal politicians who have come out of Mandal politics. One thing should not be forgotten in the context of Dr. Lohia that he neither supported the politics of jealousy to break caste nor did the politics of flattery to get power. They describe the politics of Ambedkar as the politics of jealousy and the politics of Jagjivan Ram as the politics of power bending. But in the caste discourse, Dr. Lohia is not ready to believe that British slavery was good and castes have been weakened by it. Unlike Ambedkar and Phule, they blame the British slavery for the communal and caste division of India and call upon them to fight it.

CONCLUSION

In a way, Dr. Lohia is a bridge between Gandhi and Ambedkar. They consider the freedom struggle as important as the struggle against the caste system. He is not only a patriot but also a strong supporter of social justice. It should also not be forgotten here that Dr. Lohia, after calling for breaking the castes, also talks about class struggle and wants that in the end a classless society should be created. They also want that man should be free from the cycle of rise and fall of history and by forming a world government, democracy should be established in the world by eradicating the inequalities of race, gender, nation.

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