

“Ram Manohar Lohia's Political-Economy Thought and Sustainable Development”

Mr. Deshmukh Appasaheb M

C. B. Khedgi's College, Akkalkot
Email- deshmukh.appasaheb@gmail.com
Mob. 9403028251

This paper about Rammanhor lohia's political economy thought and sustainable development. Rammanhor lohia's thought very useful for sustainable development. e.g. Theory of small unit machine of Rammanhor lohia. This theory is related to sustainable development theory. This principle is complementary to sustainable development.

First of all, what is sustainable development? It remains to be seen. It is defined as follows in Wikipedia.” Sustainable development is the principle that organizes the fulfillment of human development goals, while at the same time sustaining the natural system's ability to provide natural resources and environmental services that depend on the economy and society. The desired result is a state of society where living conditions and resources are used to complement human life without compromising the integrity and stability of the natural system. Sustainable development can be defined as a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. (Wikipedia) The concept of sustainable development is derived mostly from the 1987 Brundtland Report, As the concept developed, it has shifted its focus more towards the economic development, social development and environmental protection for future generations. It has been suggested that "the term 'sustainability' should be viewed as humanity's target goal of human-ecosystem equilibrium, while 'sustainable development' refers to the holistic approach and temporal processes that lead us to the end point of sustainability". (Shaker, 2015) In short, sustainable development means achieving economic development without harming the environment.

After looking at the concept of sustainable development, let's move on to Lohia's political-economic ideology. As a leading leader of the Indian socialist movement and a great socialist thinker, Dr. Rammanohar Lohia's contribution to Indian politics seems significant. In Indian politics, economics and sociology, Lohia's ideas are unique and far-reaching. Lohia formulated a socialist blueprint that would apply to an underdeveloped country like India. He

testified to the merits and demerits of both capitalism and communism and introduced the concept of an alternative civilization. Lohia proposes a third option as an alternative to capitalism and communism. While the socialist principles of communism, the abolition of private property, and the prohibition of man-made exploitation are acceptable to the masses, capitalism seeks individual freedom, democracy, human rights, constitutional order, and world peace. He is fascinated by the Gandhian ideology of decentralized economy and state system and non-violent practices. But the common denominator of these three ideologies is that they focus on remote instruments. Therefore, the current actions of individuals, leaders or governments do not match their far-reaching goals. They say that the golden age will come sometime in the future. They never actually come, however, because their current actions are inconsistent with their ultimate values. Therefore, in order to bring about a new system, the "principle of indirectness" must first be implemented. According to him, the link between the present and the future is indirect. According to Lohia, the "principle of package efficiency" is essential for creating a new system. (Prasad, 1989) Both communism and capitalism have only emphasized maximum efficiency. According to him, this theory will not only achieve the perfect development of the individual, but will also make this opportunity available to the entire human race. A small amount of device will be accepted. It will be enjoyable and stress free. Man's physical and spiritual needs will be met because the new system will accept the spiritual principles from the past and the heavy ones from the present. The confluence of the heavy and the conscious will give man a new life and a new society. In it man can enjoy the invention of his complex personality. Both capitalist and communist ideologies favor greater mechanization, and the Lohis accept the lesser-known mechanism on which product ownership tends to be centralized. Lohia does not oppose big machines like Gandhi. He did not want to add to the huge unemployment in the country. (Kelkar 2009)

Both capitalist and communist ideologies emphasize greater mechanization. This raises the question of huge unemployment. Prabhat Patnaik, a renowned Marxist economist affiliated with the Communist Party of India (Marxist), recently expressed the extent to which Lohian views were presented in this regard. Against the backdrop of the controversy over the incidents at Singur and Nandigram, he admitted that testing based on large industries in India or China (corporate or public sector) was problematic and did not resolve it. The employment problem as well as its devastating effect on the people around it, including farmers. But he later clarified that

this does not mean industrialization should not happen. The reason for this is that large industries provide you with a whole set of "use values" that are part and parcel of everyday life now. He suggested industrialization through public sector or farmers' co-operative societies. (Sunil 2010)

Industrialization requires huge capital, which can only be created by colonial, neo-colonial or internal colonial exploitation (including agriculture). It requires cheap labor, which is supplied by the destitution, destruction and disposal of farmers, rural artisans and other such classes. The extraction and destruction of large quantities of natural resources by such industries also creates an environmental crisis. What's more, the lifestyle or "use-values" provided by this industry can only be made available to one part of the world's population. All of this has now been fully accepted and is now recognized. (Sunil 2010)

In this way Lohia was opposed to the huge mechanical system of capitalism. It is dangerous to human and environment as a whole. It has been proven. So if we want to think about sustainable development, we have to accept the small-scale mechanism mentioned by Lohia.

Until 1990, there were two major economies in the world, capitalism and communism. After the collapse of Russia in 1991, capitalism remained the only economy after the era of globalization. How does capitalism exploit the Third World? Lohia has shed light on this. It has also pointed out the flaws of the communist economy. Developing and underdeveloped nations, including India, will have to rethink sustainable economic development without compromising their natural resources - a short-sighted theory suggested by Lohia. Also, by studying this further, a sustainable economy that is conducive to strong natural resources can be designed as an alternative to capitalism.

Reference

1. Shaker, Richard Ross (2015). "The spatial distribution of development in Europe and its underlying sustainability correlations". *Applied Geography*. 63. p. 35.
2. Kelkar Indumati (2009): *Dr. Rammanohar Lohia- Jivan aur Darshan*, (New Delhi, Anamika publications)

3. Sunil. (2010). *Understanding Capitalism through Lohia*, Economic and Politically Weekly, Vol. xlv.no.40, Oct. 2, 2010.