UNIT 22 INTRODUCTION TO NATIONALISM AND SOCIAL REVOLUTION-I (SOCIALISM)

Structure
22.0 Objectives
22.1 Introduction
22.2 Types of Socialism
   22.2.1 Evolutionary Socialism
22.3 Philosophy of Socialism
   22.3.1 Utopian Socialists
   22.3.2 Influence of Utopian Socialism
   22.3.3 German Social Democracy
22.4 Objective Conditions for the Socialist Movement in India
   22.4.1 Growth of Socialist Ideas
   22.4.2 The Congress Socialist Party (CSP)
22.5 Jawaharlal Nehru and Socialism
   22.5.1 Nehru’s Criticism of Marxism
   22.5.2 Nehru on Socialists
   22.5.3 Influence of Nehru’s brand of Socialism
   22.5.4 On Reforms and Like Matters
22.6 Subhash Chandra Bose and Socialism
   22.6.1 Different Activities of Bose
   22.6.2 Bose’s Philosophy
   22.6.3 Agenda set forth by Bose
22.7 Acharya Narendra Dev and Socialism
   22.7.1 Philosophy and Activities of the Acharya
   22.7.2 Narendra Dev on Agrarian Reconstruction
   22.7.3 Acharya and the New Left Movement
22.8 Jaya Prakash Narayan on Socialism
   22.8.1 Socialism and Socio-economic Construction
22.9 Ram Manohar Lohia and Socialism
22.10 Let Us Sum Up
22.11 Some Useful Books
22.12 Answers to Check Your Progress Exercises

22.0 OBJECTIVES

After going through this unit, you should be able to:
• discuss the different types of socialism
• comment on its basic philosophy
• discuss the objective conditions of socialist movement in India and
• examine the views of different Indian socialists.

22.1 INTRODUCTION

Socialism essentially deals with the principles which envisage the establishment of a society where all individuals enjoy equality in different walks of life—economic, political, social etc. Equality in the economic walk of life means the existence of an economic system where exploitation of one class or social group by another does not exist. It envisages the control of society or state or collectivisation, socialisation or nationalisation of means of production in agriculture and industry, equitable distribution of the various goods and services and the establishment of co-operative societies. Political equality means that everybody should have equal right to participate in the political processes i.e. to vote, to contest elections, to express their views without any fear of discrimination. Social equality means the absence of discrimination on the basis of birth, caste, creed, religion etc. It should be mentioned that there exist differences of opinion on the exact meaning and ways of bringing about socialism. It is in this context that Joed said: “Socialism, in short, is like a hat that has lost its shape because everybody wears it.”
22.2 TYPES OF SOCIALISM

22.2.1 Evolutionary Socialism

There are basically two types of socialism — the Marxian or Revolutionary socialism and Evolutionary socialism.

Evolutionary socialism has got different brands — utopian socialism, democratic socialism, parliamentary socialism, revisionism, fabianism, social democracy, welfare socialism and euro-communism. Marxian socialism holds that socialism can be brought about only by a violent revolution. The new society created would be socialist; by abolishing private property, establishing dictatorship of the proletariat and by bringing about the monopoly of the Communist Party. Evolutionary socialism, as the very term suggests, believes in the evolutionary method of establishing socialism. It implies that there is no need of overthrowing the system (State) existing before. Instead, the social forces wishing to bring about socialism should do it by using the organs of the State i.e. legislature. They should help form the policies which are socialistic and should get them implemented. It is against the concepts of dictatorship of the proletariat and single party monopoly. Evolutionary socialism is, in fact, a synthesis of the Marxist and liberal views of democracy. Like Marxism it believes in the establishment of a society which is free from exploitation and inequality, and like liberal democracy, it favours multiparty system, periodic elections and free expression of views.

Check Your Progress Exercise 1

Note: i) Use the space given below for your answer.
   ii) Check your answer with that given at the end of the unit.

1) What do you understand by evolutionary socialism?

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22.3 PHILOSOPHY OF SOCIALISM

Philosophy of socialism developed in the 19th century, although the ideas regarding socialism were propounded even before. For instance, the ideas of philosophers such as Rousseau, Morelly and Babeuf propounded before the French Revolution, formed important features of socialism, as it came about later. Mention can be made of ideas such as the abolition of private property and faith in equality.

22.3.1 Utopian Socialists

After the industrial revolution (1760-1830) the condition of the workers worsened in European countries. The workers suffered from the different crises of capitalism — their living conditions were miserable, there was massive unemployment, inflation etc. Many humanist and social reformers reacted to this. The trio of Saint-Simon (1760-1825), Charles Fourier (1772-1873) and Robert Owen (1771-1858) attacked the capitalist socio-economic order. They supported the establishment of a socialist society. They emphasised the need for equal distribution of wealth and gave support to the trade union movement. They were mainly utopian socialists. They believed that if the capitalists changed their attitudes, the conditions of the workers would be improved within the given capitalist system. They did not, however, analyse the capitalist mode of production. They also failed to give a scientific theory for removing the exploitation of the capitalist society.
22.3.2 Influence of Utopian Socialism

Utopian socialism, however, influenced the French and German socialists on the one hand and Marx and Engels on the other. Blanc (1813-1882), a reformer and a scholar gave the economic principle “from each according to his ability, and to each according to his work.” He is regarded as the chief precursor of the welfare state. He influenced both the Social Democrats and the revisionists. Proudhon (1809-1865) attacked private property. He associated the economic system with political system. He pleaded for the overthrow of the capitalist system. Pre-Marxian socialism, except Proudhon, based itself upon the humanitarian hope that people will treat each other better if production increased. But they failed to analyse scientifically the functioning of the capitalist economic system and the exploitation inherent in it.

22.3.3 German Social Democracy

In the 1860s the phenomenon of German Social Democracy assumed considerable significance. Lassale (1825-1864) was one of the early German Social Democrats. He urged that the working class must have a separate party, which can represent their interests in the legislature. He was a supporter of the producers’ cooperative. The socialists and the Marxists reached a compromise in Germany and proposed the famous Gotha Programme (1875). This programme was moderate and it supported the evolutionary method of bringing about socialism. Marxists and Karl Marx himself criticised this programme and drafted another programme on Marxist lines known as Erfurt Programme. This programme emphasised the importance of the interrelationship between history and revolutionary programme. In reaction to the Erfurt Programme emerged revisionism. The main advocate of revisionism was Bernstein (1850-1932). He said that the Marxists emphasise only the economic factor but the non-economic factors are equally important. The Marxist theory of value, according to him, is not applicable always. His theory provided substantive foundation to evolutionary socialism.

Bernstein’s revisionism influenced British Parliamentary Socialism and Fabianism. To propagate these views the British Labour Party was founded in 1906. It developed the trade union movement. It said that socialism could be established by the participation of the labour parties in the government. The party believed that the state could introduce pro-working class policies and this would give birth to socialism. It sought to combine the economic principles of socialism with the principle of parliamentary democracy and welfare liberalism. Ramsay MacDonald, Harold Laski and Clement Attlee were the important leaders of the British Labour Party. The British parliamentary democracy believed in planning, reform, gradual change, progressive taxation and faith in the parliamentary methods as against the revolutionary methods of overthrowing capitalism. It did not believe in the theory of class struggle, dictatorship of the proletariat and in the capacity of the state to bring about change.

Euro-communism which developed mainly in France, Italy and Germany also believes in the principles of evolutionary socialism. On June 4, 1884, the Fabian Society was set up in England by some arm chair intellectuals. It aimed at establishing a socialist society in England through democratic, gradual and peaceful means. The society was named after a Roman General Fabius, who adopted a policy of “wait and hit hard at the right moment.” C.D.H. Cole and H.J. Laski were among its main advocates. The Fabian Society maintained that socialism and democracy are supplementary and complementary to each other. Socialism can be brought about by the gradual way through democratic means.

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.
   ii) Check your answer with that given at the end.

1) Comment on socialism’s basic philosophy.

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22.4 OBJECTIVE CONDITIONS FOR THE SOCIALIST MOVEMENT IN INDIA

The growth of socialist thought took place in India mainly in the twentieth century, unlike in the west where it had flourished in the nineteenth century. Socialism as a philosophy of social and economic reconstruction in India developed as a result of the impact of Western thought. The growth of socialist thought took place at a time when colonial exploitation had reached intolerable proportions. The land structure was marked by the presence of innumerable intermediaries, mainly landlords who were woven into a hierarchical structure. Below these intermediaries existed the hopeless tenants and poor peasants. The landlords exploited them by charging exorbitant rents, charging forced allowances, inflicting physical injuries on them and by evicting them from their land. The peasantry was heavily indebted to the money-lenders. The money-lenders, landlords and the British governments colluded with each to exploit the Indian peasantry. The working class did not form a very large section of the population in comparison to the peasantry. However, they too formed an exploited section of the society. The intelligentsia and the middle classes played a significant role in mobilising people against British India. They generated feelings of nationalism. The peasantry also revolted against landlords and colonialism generally even without the intelligentsia's leadership.

22.4.1 Growth of Socialist Ideas

The leaders of the Indian national movement were not only against the continuation of the British rule, they also wanted to reconstruct the social, political and economic structure of India after the attainment of Independence. The socialist ideas constituted a very important feature of this proposed reconstruction. Although the systematic development of socialist ideas took place in India from the 1920s, even before some leaders had strongly desired the socio-economic reconstruction of Indian society on radical lines. Thus, in 1893 Aurobindo contributed seven articles to Indu Prakash under the title “New Lamps for Old”. In these articles he criticised the middle class orientation of the Indian National Congress and pleaded for the betterment of the conditions of the “proletariat”. Tilak mentioned about the Russian Nihilists, in the articles he wrote in 'Kesari'— a Marathi paper founded by him. Lala Lajpat Rai was probably the first Indian writer to talk about socialism and Bolshevism. He presided over the first Indian Trade Union Congress in 1920. But M.N. Roy's comment on Lala Lajpat Rai was that he was “a bourgeois politician with no sympathy for socialism.” M.N. Roy criticised the bourgeois domination of the Congress during 1921-23. This was mainly because he was interested in the establishment of Communism in India.

The Russian Revolution of 1917 inspired the Socialist and Marxist thinking in India to a great extent. Although C.R. Das did not sympathise with the Russian revolution, he mentioned it in the Gaya Congress of 1917. He helped in building the trade union movement in India. Motilal Nehru visited Soviet Union in 1926. Jawaharlal Nehru, the Hindustan Socialist Republican Army (HSRA) were also impressed by the events in Soviet Union. Jawaharlal Nehru, Subhash Chandra Bose, Acharya Narendra Dev, Jayaprakash Narayan, Rammanohar Lohia, Achyut Patwardhan, Yusuf Mehrally and Ashok Mehta were some of the important thinkers of the socialist stream in India. The socialists were influenced by the Russian revolution, but they had serious differences with the Communists on the application of Marxism in its original form in India. The Communist Party of India (CPI) which was formed in 1924 believed in the theory of class struggle and the establishment of a socialist society through revolution. The socialists wanted its establishment through state initiative.

22.4.2 The Congress Socialist Party (CSP)

The formation of the CSP was preceded by the repression of the working class
organisation by the government in the 1920s. The leaders of the working class were implicated in and tried under the Peshawar Conspiracy case (1922-23), Kanpur Conspiracy case (1924) and Meerut Conspiracy case (1929).

The socialist ideas assumed organisational form in May 1934. The socialists formed the Congress Socialist Party (CSP). The failure of the Civil Disobedience movement and accompanying depression unleashed a chain of events eventually that led to the formation of the CSP within the Congress. The Congress Socialist Party formed a group of socialists within the Congress. It aimed at achieving complete Independence of India from imperialism and the establishment of a socialist society. The blueprint adopted at one of its conferences strived for “All power to the toiling masses, nationalisation of key industries, abolition of feudalism and landlordism without compensation, distribution of land and co-operative and collective farming.” The first all-India conference of the socialists was held on May 17, 1934 at Patna under the presidentship of Acharya Narendra Dev. Jayaprakash Narayan, Agyut Patwardhan, Yusuf Mehrally and Ashok Mehta assisted Acharya Narendra Dev in the formation of the CSP. Although Jawaharlal Nehru was a socialist, he did not join the CSP. The socialists played an important role in the 1942 Quit India Movement. In March 1948 at the Nasik convention the socialists decided to leave the Congress. They formed a separate party which came to be known as the Socialist Party of India. At the Patna convention in 1949, the socialist party announced its allegiance to the democratic methods and a constructive approach to the social and economic problems. The Socialist Party decided to merge with the Krishak Mazdoor Praja Party (KMPP) led by J.B. Kriplani after the 1952 general-elections. The merger took place in Bombay on September 26 and 27, 1952.

Check Your Progress Exercise 3
Note: i) Use the space given below for your answer.
    ii) Check your answer with that given at the end of the unit.

1) Discuss the various conditions for the rise of the socialist movement in India.

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22.5 JAWAHARLAL NEHRU AND SOCIALISM

Within the Congress the opinion was divided on the goal and purpose of the freedom movement and on alternative social and economic system after independence. There were differences between Nehru and Gandhi on these issues. Nehru wanted the country to accept socialism after independence. He declared himself a “socialist and republican” at the Lahore session of Congress in December 1929. This session was preceded by his visit to the Soviet Union in 1926-27. Nehru was impressed by the socialist revolution in Russia and by its economic planning. At this session Nehru said that the ideology of socialism was influencing the whole world, the only differences which existed were regarding the pace and method of achieving socialism and he added: “India will have to go that way too........though she may evolve her own method and may adopt her own ideal to the genius of her own race.” He explained his position in ‘Whither India’ that the immediate goals after independence would be the ending of the exploitation of her people, attainment of political independence free from imperialist domination and ending of all special privileges and vested interests. He favoured abolition of landlordism and giving land to the tillers without compensation to the landlords. He was the focal point of socialism ideas in the 1930s and of the youth who looked to him for guidance and inspiration.
22.5.1 Nehru’s Criticism of Marxism

Although in principle, Nehru accepted Marxism, he was critical of the methods employed by them. He criticized the communists for developing contacts with only the workers who stayed in the cities and not with those in the villages. He also chided the Indian communists for not adapting their ideology to the peculiar conditions of India. He wanted to adapt the socialist ideology to the peculiarity of Indian society.

22.5.2 Nehru on Socialists

He was not satisfied with the way the CSP functioned. Thus, “The Congress socialist group immediately came in conflict with the right groups, but in such a way that it antagonized the large middle groups and did not succeed as it might have done in carrying their large anti-imperialist group with it.” He was of the view that the socialists, like the communists had failed to adapt socialism to Indian conditions.

The socialist leaders criticised Nehru for his views on the CSP. They said that Nehru wanted to take full advantage of their ideological closeness to him in fighting the right-wing Congress leadership.

22.5.3 Influence on Nehru’s brand of Socialism

Nehru’s socialism was influenced by both Marxism and Gandhism. The Gandhian influence diluted socialism. He did not leave Congress to join the CSP, despite his ideological closeness to them because he wanted to transform Congress on socialist lines. He wanted Congress to implement policies on socialistic lines. He wanted it to do so after the country’s independence.

22.5.4 On Land Reforms and Like Matters

Land to the tiller without paying compensation to the landlords, nationalisation of industries and services formed very important tenets of Nehru’s socialistic ideas. When he became the president of the Congress in 1936, seven right-wing leaders including Rajendra Prasad resigned because of his socialistic ideas. The resignations, however, were withdrawn later. The capitalists also criticised him. Nehru introduced his type of socialism after he became the Prime Minister. He strongly emphasized industrialisation — where the public sector should be in a commanding position along with the existence of the private sector. He also emphasized productivity. He felt that such measures would remove poverty. He introduced the concept of mixed economy in India. He initiated abolition of landlordism (agrarian reforms), Community Development Programme and various other educational and welfare schemes. He introduced planning in India. But his concept of “mixed economy” encouraged capitalism in India. He did not bring about substantive changes in property relations. He did not bother much as to whom the distribution pattern would affect. He rejected the ceiling on wealth as also the idea of nationalisation of banks. He said that production was more important than distribution.

22.6 SUBHASH CHANDRA BOSE AND SOCIALISM

He was a part of left-wing opposition to the Gandhian right-wing within the Indian National Congress. He was influenced by Lenin, Kamal Pasha, Mussolini, Aurobindo and Vivekananda.

22.6.1 Different Activities of Bose

His leftism had three phases. In the late 1920s, it was marked by his opposition to the Dominion States. In the thirties he wanted the end of imperialism and after independence, he wanted the socialist phase of movement to begin. He said, “I am an extremist, all or nothing.” He began his public life as a non-cooperator in 1921. He was dissatisfied with Gandhian methods. In 1923, he joined the Swarajist Party of C.R. Das because he was not in agreement with Gandhi. From a Swarajist he became a member of the Independence League. He along with Srinivasa Iyengar formed the Congress Democratic Party at the Lahore Congress of 1929. He refused to sign a declaration of the then Viceroy Irwin. He became the president of the Congress in 1938 and 1939. As a president he wanted to give ultimatum to the government for complete independence, but he had to resign from presidentship under Gandhi's
pressure. He wanted to organise the leftist forces and so formed the Forward bloc in 1939. This was preceded by some developments. In the 1930s the peasantry and the working class were getting restive, under the leadership of Swami Sahajanand Saraswati, Prof. Ranga and Indulal Yagnik. The peasant organisations demanded abolition of landlordism, reduction in land tax and debt. The Congress leadership could not take up these issues to the satisfaction of Subhash Chandra Bose. Bose wanted complete independence and establishment of socialism in India after freedom from British rule. He could, however, not succeed in building a strong left consolidation committee, unlike the one which was formed in Bombay in June 1940 comprising the Socialists, the Radical League of M.N. Roy and the Communists.

22.6.2 Bose’s Philosophy

He favoured the establishment of a socialist society or reconstruction of the Indian society on a socialistic pattern. He started his political career as a spiritual leader but in course of time shifted to political realism. He was not in favour of combining politics with moral or ethical orientation. He was also opposed to Gandhi on this point. Bose was a pragmatic person. He said, “the secret of political beginning is to look more strong than you really are.” He was a realist in so far as struggle against the British rule was concerned. But he recognised the necessity of self-abnegation and suffering on the part of Indians. He was not satisfied with mere political independence. He understood the “internal and social struggle” between the landlords and the peasants, the capitalists and the labourers and between the rich and poor. He said that the “have” would join hands with the British Government. He said that “political struggle and social struggle will have to be conducted simultaneously.” In his presidential speech at the Haripura Congress in 1938 he said, “I have no doubt in my mind that our chief national problems relating to the eradication of poverty, illiteracy and disease and to scientific production and distribution can be effectively tackled only along the socialist lines.”

22.6.3 Agenda set forth by Bose

He pleaded for the eradication of poverty, abolition of landlordism, liquidation of the agricultural indebtedness, incorporating scientific techniques in agriculture, extension of co-operative movement, industrial, development under state ownership and state control, planning commission and socialisation on control and distribution of production in agriculture and industry. He was critical of Marxism. He criticised Marxism as he felt that it put more emphasis on economic rather than non-economic factors. He also criticised it for identifying nationalism as a bourgeois phenomenon. He emphasised that the state should take up the responsibility of introducing socialism in India. He was not in favour of achieving socialism through class struggle in India. This was because he felt that socialism through a violent revolution would fail in India. He said that it could be built in India, if some new party (not the Congress) captured the government. In fact, he formed the Forward Bloc for this purpose. While incorporating the programme dealing with reconstruction of the Indian society on socialistic lines, the Forward Bloc favoured strong centre and was silent on the principles of political freedom. Some people alleged that because of the provision for a strong centre and the absence of the principles of political freedom, the Forward Bloc contained some tenets of fascism.

Check Your Progress Exercise 4

Note: i) Use the space given below for your answer.
   ii) Check your answer with that given at the end of the unit.

1) Compare and contrast Nehru’s views of socialism with that of Subhash Bose.
ACHARYA NARENDRA DEV AND SOCIALISM

Acharya Narendra Dev was one of the founders of the socialist movement in India. He was president of the inaugural meeting of the All-India Congress Socialist Conference held at Patna in 1934. He was the founder of the All-India Kisan Sabha. He believed in the extreme nationalism propagated by Aurobindo and Bal Gangadhar Tilak.

22.7.1 Philosophy and Activities of Acharya

He began his political career as a believer in their philosophy. He was influenced by Marxism. He believed in the principles of dialectics. He was opposed to the utopian socialism or social reformism. He believed that the establishment of scientific socialism would be the solution to India's problems. He said that Marx was a humanist. He was opposed to the states bureaucratic interference. He was an exponent of democratic socialism. He considered the working class as the vanguard and the peasants and the intelligentsia as the auxiliary of an anti-imperialist struggle. He pleaded for an alliance between the lower middle classes, the working class and the peasantry. He said that the working class must have control over the management in industries. He felt that the masses could be made class conscious if they were mobilized on economic issues. During the Indian National Movement, he said, India was passing through the bourgeois democratic revolution. He advised the socialists to join the movement and not to be dogmatic or sectarian. He felt that social and economic liberation which was achieved in Europe in the 18th century by the capitalists, would be achieved by the organisation of exploited classes in India.

22.7.2 Narendra Dev on Agrarian Reconstruction

Acharya Narendra Dev favoured agrarian reconstruction in India. He emphasised the need to make the people literate and ideologically conscious. He said that the problems of the peasantry should not be reduced to mere peasantism; they should be placed in the context of the entire economy. Acharya Narendra Dev pleaded for the abolition of landlordism and giving the land to the tiller, cancellation of debt, availability of cheap credit facilities to the people, and establishment of the village government known as the ‘Co-operative Commonwealth’.

22.7.3 Acharya and the New Left Movement

He advocated some kind of a “New left movement” in the villages. He said that Marx was a humanist. He emphasised the humanist foundations of socialism. Acharya Narendra Dev combined ethics or spiritualism with Marxism. He had faith in the primacy of moral values. But he rejected the Gandhian concept of truth. Although he had come in close contact with Gandhi, he refused to give up the concept of class struggle.

22.8 JAYA PRAKASH NARAYAN ON SOCIALISM

Jaya Prakash Narayan (1902-1979) was the main force behind the formation of the Congress Socialist Party in 1934. He began his political career as a participant in the non-cooperation movement. He was influenced by Marxism as a student in the USA when he came in contact with the East European intellectuals. He was also influenced by M.N. Roy. But he did not support Russian Socialism. He favoured a popular Front with the Communist in the thirties. But he denounced this in 1940, and became a critic of the Soviet Union. He opposed the Cabinet Mission Plan in 1946. As a member of the Congress Socialist Party, he thought in terms of a mass revolution. He said that if the British government did not accept the constitution prepared by the Constituent Assembly, there would be a mass revolution in India. After Gandhi's death there was transformation in Jaya Prakash Narayan's personality. He became sceptical of any structural and institutional change in India. He committed himself to the inner metamorphosis suggested by Gandhi. He resigned from the national executive of the Praja Socialist Party and ceased to be a member of any political party.

22.8.1 Socialism and Socio-economic Construction

Jaya Prakash Narayan regarded socialism as a complete theory of socio-economic
construction. He did not agree with the theory that men are biologically unequal. He said that the inequality in society exists due to the disproportionate control of the means of production. He advocated reduction in revenue, limitation of expenditure and the nationalisation of industries. In the Ramgarh session of the Congress in 1940 he advocated collective ownership and control of large-scale production, and nationalisation of the heavy industries, heavy transport, shipping and mining. He made Gandhism the base of his socialism. He said that grass-root level democracy should be introduced in India. The village should be made a self-governing and self-sufficient unit. He favoured the distribution of land to the tiller, co-operative farming, and cancellation of agriculture debt.

22.9 RAMMANOHAR LOHIA AND SOCIALISM

Rammanohar Lohia became the most prominent socialist leader in the post-independence period. He was active in bringing about the Asian Socialist Conference of 1953. He stood for combining the principles of socialism with those of Gandhism. He laid emphasis on adapting socialism to the specifics of the Indian society. In 1952, he pleaded for greater incorporation of Gandhian ideas in socialist thought. He advocated decentralisation of the economy based on the revival of the cottage industries. He preferred small machines to big machines in the economy of the country. He was opposed to any kind of co-operation with the Congress. He laid foundation of anti-Congressism in India. He was equally opposed to the communists. He supported the principle of "equidistance" vis-a-vis the Congress and the Communists. He broke from the Praja Socialist Party in 1955 on the issue of supporting the Congress. Lohia, in fact, gave a theory of mobilisation of the backward classes. He said that the socialists could capture power by mobilising the backward classes. He held caste to be one of the most powerful exploiting institutions in India. The backward classes, according to him, should form the government to introduce the policies based on the principles of socialism. He accepted the Marxian principle of dialectical materialism, but believed that consciousness played a more determining role than the economy. He believed that in history there was constant clash between the well-organised castes and the loosely organised classes. Caste represented conservative forces in the society, according to him.

Check Your Progress Exercise 5

Note:  
  i) Use the space given below for your answer.
  ii) Check your answer with that given at the end.

1) Compare Acharya Narendra Dev and Jaya Prakash Narayan's views of socialism.

2) Briefly comment on Rammanohar Lohia's contribution to socialism in India.
22.10 LET US SUM UP

Among the Indian socialists, Acharya Narendra Dev was influenced by Marxism, Jaya Prakash Narayan by Marxism and Gandhian ideology; while Ram Manohar Lohia was more influenced by the Gandhian ideology.

The Socialists in India did not make a significant original theoretical contribution. However, significance of the socialist thinking in India lies in placing the principles of socialism in a different context. This was that of a transitional society marked by rigidity of the caste system and domination of the agrarian economy. While the German socialists accorded more significance to the working class, the Indian socialists gave priority to the villages, agriculture, caste and peasantry. Their emphasis on decentralisation shows the impact of Gandhian legacy on the socialist thought in India.

22.11 SOME USEFUL BOOKS

Lohia, Rammanohar, Aspects of Socialist Policy, Bombay, Tulloch Road, 1952.
Mehta, Ashok, Democratic Socialism and Studies in Asian Socialism.

22.12 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1
See section 22.2 and subsection 22.2.1

Check Your Progress Exercise 2
See section 22.3

Check Your Progress Exercise 3
See section 22.4

Check Your Progress Exercise 4
See section 22.5 and 22.6

Check Your Progress Exercise 5
1) See section 22.7 and 22.8
2) See section 22.9