



1196, Sadashiv Peth, Limayewadi Road, pune - 411030.
contact- 020-29526979/ 9699644930 E-Mail- ssf@ssfoffice.co.in

Lohia's views for social equality and Caste eradication

Both dwija and shudra nouns should be eliminated. By erasing both rites, a new, simple, and intuitive nature has to be created for every Indian.

Reference- samata aur sampannata From Small Politics to Revolution - pp. 14-1956.

Ram Manohar Lohia, a prominent freedom fighter and a follower of Gandhi, emphasized the need to tackle caste-based discrimination and mobilized people through his Socialist Party. He believed that caste divisions hindered India's progress. Lohia argued that setbacks had marred India's history due to the prevailing mindset of identifying oneself solely with their caste rather than considering themselves as a citizen of the nation.



Ram Manohar Lohia advocated affirmative action and urged the upper castes to support the growth and development of the lower castes willingly. He believed that by doing so, the country could benefit from a diverse range of talents and perspectives. Within his political party, the Samyukta (United) Socialist Party, Lohia emphasized promoting candidates from lower castes by providing them with electoral tickets and appointing them to key party positions.

He rejected Marxism and Capitalism, often presented as the only alternatives for third-world nations. In addition to promoting non-violent civil disobedience to bring about change, Ram Manohar Lohia emphasized the need to address various forms of inequality. These included bridging the economic gap between the rich and poor, eradicating caste-based discrimination,

and challenging the intrusion of large corporations. He also recognized the importance of tackling gender inequality, eliminating discrimination based on skin color, and protecting individual privacy from infringement by collective entities.

Lohia had his ideas about revolution. Seven revolutions are supposed to take place simultaneously in the modern world system, and it was presented as the most outstanding feature of the twentieth century.

- (1) for equality between men and women;
- (2) against political, economic, and other inequalities based on skin colour;
- (3) against the inequalities between higher and backward castes and for preferential opportunities for the backward sections;
- (4) against foreign rules and for freedom and democratic world government;
- (5) for economic equality and planned production and against the lust for and system of private property;
- (6) against unjust interference in private life and for democratic methods;
- (7) against arms and weapons and for Satyagraha.

Nearly half a century after this thesis of Lohia, the world has moved closer to these noble aims in different parts of the world.

Ram Manohar Lohia's proposal for caste-based preferential opportunities has gained immense traction among backward castes and communities in India. He began conceptualizing his ideas for dismantling the caste system (jati pratha) and promoting equal opportunities (jati toro) between 1952 and 1967. His party adopted the official plan for preferential opportunities during the Third Conference of the Socialist Party in 1959. In 1960, Lohia established a manifesto for the Forum for Studying and Destroying Caste, and by 1962, he had formulated a comprehensive seventeen-point program against the caste system. In a notable essay titled "Samta aur Sampannata," published in 1966, he presented an eleven-point program that expanded his vision for social equality. The Lohia line was initially outlined during his renowned lectures in Hyderabad in 1952. These ideas were an integral part of his worldview, which he later published in his book, "Wheel of History."

The Lohia line was one aspect of Ram Manohar Lohia's broader vision for seven revolutions, in which he aimed to unite the forces of class and caste conflict. The Mandal Commission's recommendations partially realized his aspirations in later years.

Prajvalant kavathekar Prajvalant.k@gmail.com

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