

## **Comparative Study of Social Justice Mahatma Gandhi And Dr. Bhimrao Ambedkar**

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### **Abstract**

*In the 21<sup>st</sup> century, the contribution of great men like Mahatma Gandhi and Dr. Bhimrao Ambedkar to Indian public is unforgettable and in Indian politics and social philosophy. Justices the First Condition of human values in every area and Social environment of life. if it is said that the first staircase of development is social justice, then there will be no exaggeration in the current democratic system of on social justice, it is not possible to development any society, state and country. Social justice establishes. equality society.*

*Where another Mahatma Gandhi's human consciousness associated with the human consciousness, the national liberation movement of the whole of India was created not only for national independence but also peace of the World, on the other Land Dr. Bhimrao Ambedkar's life became a torch of struggle and various conservative structures of the traditional Indian society continued to be a major stream of costliest works and history. Both great men strongly advocated breaking the chains of slavery and laid down a concept of independent India in front of the country, which led of the relevance of both of them even after almost several years of independence. Slaves in India, Mahatma Gandhi and Dr. Bhimrao Ambedkar but equal ideas on many issues but in the context of this historic pair, history questions are also asked why Ambedkar and Gandhi's ideas were different. The theory and philosophy of both great men has been the difference since the time of independence struggle of social Justice. There is different concept of Mahatma Gandhi and Dr. Ambedkar's social Justice but the truth is that the personality of both Gandhi and Dr. Ambedkar was devoted to the formation of Indian masses and equality society on the criteria of humanistic society and democratic values.*

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## **Introduction**

### **The purpose of the Proposed research**

1. Conscious about social justice in the Indian mind.
2. In secular and democratic nations like India, where peace and harmony with social justice in different castes and religions, languages, regional states.
3. To ensure the right direction and democratic condition of social justice in today's democratic era.
4. Changing the mindset of people today for social justice and will come tomorrow's good results.
5. To reach Mahatma Gandhi and Dr. Bhimrao Ambedkar's social justice philosophy to the common people.
6. In developing countries like India, the concept of social justice of Mahatma Gandhi and Dr. Ambedkar constitutes the criterion of democratic value.
7. The rules and regulation of different sections of the social justice described in the Indian constitution are presented and implemented among the people.
8. To convey the concept of social justice of Mahatma Gandhi and Dr. Ambedkar to the world community

### **Fact Analysis**

The concept of social justice emerged out a process of evolution of social norms, order, law and morality. it laid emphasis upon the just action and creates intervention in the society by enforcing the rules and regulations based on the principles of social equality

The term 'social justice' consist by two word; one is social and second is justice. The term 'social' is concern with all human beings who lives in society and term 'justice' is related with liberty. Equality and rights. Thus, social justice is concerned with, to ensure liberty. Provide equality and maintain individual rights to every human being of society. In other, to securing the highest possible development of the capabilities of all members of the society may be called social justice.

But, the terms 'social justice' is very much elusive cannot capture empirically. Krishna lyre<sup>1</sup> in his book 'justice and beyond has rightly proclaims "social justice is not an exact static or absolute concept measurable with precision or getting into fixed world. It is flexible. Dynamic and relative." In fact, The emergence of just man. Just action and just state of affairs in society seems to be a manifestation of social justice. McCormick regard. "equal well-being of individuals as basis to social justice."<sup>2</sup> Rousseau argued that men are equal by nature but the institution of private property has made them unequal and further perpetuated inequalities. Therefore, The perfection of man lies in the improvement of society that can be done by remarking

man cultivating natural feelings and sentiments which guarantee equality and social-justice.<sup>3</sup>The aim of social justice of reordering of the society so as to eliminate the source of injustice in social relation, such as discrimination on the basis of caste, sex, religion, race, Region etc. On other hand, social justice may require protective discrimination in favor of the downtrodden, underprivileged, weaker section of society. There so many definitions given by the various theorist of social justice. So it becomes problematic to define it in common manner or common way. But. Each conceptualization is concerned with the distributive character for imparting justice. Frankenia<sup>4</sup>has defined social justice as any system of distribution and redistribution which is governed by valid moral principle. For Frankenia, the concept of just society should emphasize on the principle and practical aspect of social justice, Thus, He conceives social justice as part of political justice that emphasizes to create just society.<sup>5</sup> In the view former chief of indiaGajendragadkar. The concept of social justice has dual objective of removing all inequality and affording equal opportunities and 'economic activities of all the citizens.<sup>6</sup>John Rawls and Robert Nozick also emphasize on distributive character of justice. For Nozick historical entitlement is an important element of distributive justice where the society is aware of its wrongs and has an increased interest in compensation. Therefore. For him. Back ward looking concepts are important that address the distribution of goods in society as social justice. John Rawls conceptualizes justice fairness where there is desirability of advantage for the marginalized groups in some respect. In the border perspective. Social justice deals with the regulation of wage. Profits. Protection of individual rights through the legal system of allocation of goods and resources. In different words social justice means availability of equal social opportunities for the development of personality to all the people in the society, without any discrimination on the basis of caste. Sex or race. No one should be deprived. Basis on these differences. Because these are those condition which essential for social development. Therefore, the issue of justice is associated with social equality and individual rights. Social justice can be made available only in social system where the exploitation of man by man is absent. And where privileges of the few are not built upon the miseries of the many.<sup>7</sup> The core element of social justice is equal social worth which required that citizens be guaranteed certain social rights as well as the civil and political rights.

The idea of social justice demands freedom. Equality and other human rights to secure to greatest happiness and common good of human beings but. Frankenia says, the notion of social justice goes beyond the principle of equality to the principle of agreements in society where is non-injury. Non-interference and non-impooverishment. For him. Social justice is giving special attention to people though it may entail any sense of inequality of treatment.<sup>8</sup>Finally. The core concept of social

justice is. Men are equal in their lives'; they should enjoy equal freedom and rights in society. Thus, the social justice is an intrinsic virtue of society. Justice.

### **Mahatma Gndhi's View Social Justice**

Gandhi did not address the question of justice such as other thinkers and phosphors done. There is no discussion in his writings on the concept or the theory of social justice independently. Even then the justice is the parameters of all his ideas. Gandhi was pioneer of the movement for social justice in India. Before to Gandhi. Poets saints and social reformers had pay attention on the social injustice resulting from caste discrimination and from the practice of untouchability.

Social justice is a multidimensional concept. Which is looking in Gandhi's various thought; Such as in the concept of truth and non- violence. Concept of Ram raja, swaraj, Sarvodaya, satyagraha and Trusteeship theory. The philosophical notion of these theories of Gandhi provide the premise of the just social, economic and political order in these contexts we can be seen Gandhi's conception of social justice.

Gandhi's idea for decentralization of power and authority is one safeguard for individual freedom. Gandhi wrote in Harrigan date 26 July. 1942," My idea of village swarajis that it is complete republic, Independent of its neighbors for its own vital wants, And yet interdependent for many other in which dependence is a necessity".<sup>9</sup>Panchayat Raj was for Gandhi the arrangement for investing the people with legitimate political authority to manage their affairs, it was also designed to free villages of the economic exploitation and political domination of the cities. Gandhi's Panchayat Raj safeguards the liberty of the individual and of the village community as a whole for their full moral development.

Gandhi laid emphasis upon human equality. He was aware political institution are relevant only to the extent economic wellbeing of the people and secure social justice to them. To quote Gandhi, "Economic equality of my conception does not mean that everyone would literally have the same amount. In simply means that everybody should have enough for or her needs..."<sup>10</sup>For economic justice Gandhi provides five alternatives; they are followings:

1. Decentralization of money and power,
2. Cottage and small-scale industries,
3. Opposition of consumerism,
4. Equal distribution and
5. Trusteeship.

Gandhi suggested that. "It also means that the cruel in inequality that obtains today will be removed by purely non- violent means."<sup>11</sup> Gandhi's passion for economic justice can be seen in his ideas of bread labor. Trusteeship and decentralized economy.

Gandhi had implicit faith in ashram dharma. He had believed the way to achieve complete social equality and justice was that everyone observed his or her varmadharma strictly in a spirit of duty and service. For Gandhi the ancient Vedic doctrine of four-fold social division of labor as 'Varma-dharma' is based on principle of "justice as fairness rather than equality"<sup>12</sup> According to Gandhi the Varma-dharma and caste are not one and the same.<sup>13</sup>

Gandhi tried to fight out social injustice on four fronts, Social moral, Political, Economic and educational. On social plane, Gandhi started a crusade against untouchability and caste system by attacking the very system, Much against the will of Hindu orthodoxy and conservatism. He strongly criticizes untouchability. In his word, "For the general persecution of the lower orders of Hinduism. Especially the so-called untouchable, I am as a Hindu doing penance every movement of my life."<sup>14</sup> Another he wrote. "I have been saying that if untouchability stays Hinduism goes."<sup>15</sup> For Gandhi. Removal of untouchability means love and service for the whole world, And it thus merges into animas.

Thus, there are no a specific theory of justice in Gandhian thought, yet his theories of panchayat raj, trusteeship, varnish, Sarvodaya and Ram Rajya are strong evidence of his concern with the problem of social justice.

B.R. Ambedkar is one of the major spokesmen of the depressed classes in India. It is a fact that Babasaheb Ambedkar did not propound any specific definition or theory of 'social-justice' per se. However, In the light of principles enshrined in the theory of social justice as propounded by Plato and Rawls one can infer basic cultural and structural principles of social justice embodied in the thoughts of Babasaheb Ambedkar.<sup>16</sup> Ambedkar had a liberal concept of justice. Like Gandhi for Ambedkar justice is simply another name of liberty, Equality and fraternity.<sup>17</sup> in the sense the core value of Ambedkar concept of justice is human equality. Equal distribution of welfare materials and discrimination less society. Thus, the spent of social justice. According to Ambedkar gives a significant place to mutual sympathy and respect.

Ambedkar was influenced by the writings of the world's great master of human equality and sympathy, Lord Buddha, He was also influenced by John Dewy, Carlyle, Karl Marris, Kabir, Mahatma Phule and other rationalists. Sympathy. Equality and liberty are main constituents for the uplift of an individual. Hinduism is destitute of these, so Ambedkar converted to Buddhism. Because Buddhism comprises equality. Love. Sympathy and fraternity.

Ambedkar not only conceptualize the principles of social justice. But also operationalized them for the uplift of the most marginalized section of India society-

the Dalits for Ambedkar. Equality is the soul of a nation. Soul of democracy. He proclaimed. "Equality may be fiction but nonetheless one must accept it as the governing principle"<sup>18</sup>After India's political freedom. For dispensing social justice in the wake of emerging democracy in a hierarchically arranged social. Ambedkar discussed the operationalization of principles of equality. Liberty and fraternity, which were considered to be the cardinal principles of any democracy. He argued that, "we must... not... be content with more political democracy. We must make sure our political democracy a social democracy as well."<sup>19</sup>In his own words. "what does social democracy mean? It means a way life which recognizes liberty. Equality and fraternity as the principles of life. These principles of liberty. Equality and fraternity are not be treated as separate items of trinity."<sup>20</sup>Ambedkar played most significant role for most marginalized community of Indian society. It is difficult to conceptualize the social justice in Indian society to untouchables without acknowledging the role of Ambedkar. He was also a victim of Hindu tradition. He was the first who saw the problems of Dalits as citizen with specific social. Economic and political rights. It is results of his effort that the completely new type of consciousness emerged among the marginalized community. Ambedkar proved that the problems of Dalits were essentially political. Ambedkar opined. "it is wrong to say that problem of untouchables is social problem. For it is quite unlike the problems of dowry, window remarriage, age of consent, etc., which are illustrations of what are properly called social problems. Essentially it is a problem of quite a different nature in as much as it is a problem of securing to a minority, liberty and equality of opportunity at the hands of a hostile majority which believes in the denial of liberty and equal opportunity of the majority and conspires to enforce it policy on the minority, viewed in this light. The problem of the untouchables in fundamentally a political problem."<sup>21</sup>Ambedkar emphasized on acquiring political for untouchables. He wanted to be assured that the untouchables (Dalits) would also have a share in self-government. As with it the 'self-government' would means a government to rule over the already depressed class.

### **Conclusion**

Conclusion based on the above facts and analysis, it can be said that Nehru also had as much disagreement as to Gandhi's dissatisfaction over Dr. Ambedkar's question on the concept of Indian life and national thought Dr. Ambedkar was indevoured of social revolution and social justice. Except Dr. Ambedkar, Gandhi ji, there was strong determination to strengthen Dalit structures of Indian society and to strengthen Dalit salvation. However, Mahatma Gandhi and Dr. Bhimrao Ambedkar have been an important contribution of the father of the nation to the realization of social justice.

There two great men brought social justice to the real world, not only from theoretical perspective but also from the practical perspective Dr. Ambedkar and Mahatma Gandhi have done commendable work to overcome the ritualism and inequality prevailing the society, racism and communalism prevailing in society. The truth is that for the sake of social justice, Dr. Ambedkar and Mahatma Gandhi were different, but both the great men gave a new direction to the society and the nation which will remember generations to come for centuries.

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