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## Social Justice – Gandhi Philosophy

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**Kumud Rani**

Assistant Professor, B.Ed. Department, D.N. (P.G.) College, Meerut

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**Abstract:** Mahatma Gandhi emphasized on the fact that, "Justice Will come when it is deserved by our being feeling strong," social justice is a multidimensional concept in which many aspect and money questionnaire involved. From a broad point of view, social justice holds the concepts of justice towards every section of the society, every community, everyman and woman. Equal right, equal duties and general fulfillment of the essential needs of life are considered social justice. Equal right should be given in the concept of ideal state. Gandhiji support this concept of justice in his ideal of Ram Rajya.

### **Introduction:**

Mahatma Gandhi Emphasized on the fact that "Justice will come when it is deserved by our being and feeling strong. Gandhiji did not accept himself a philosopher nor a replacement of any later, but even then Gandhi's ideas are accepted as the basis is various perspectives today.

While raising the question of Gandhiji's relevance, we fix ourselves on two points.

1. Unity of theory and practice.
2. The views are limited to the limits of India only.

Gandhiji accepted truth as the end and non-violence as the means. In the present context, when all around, issues like terrorism, casteism, nationalism, sectionism, regionalism are trying to harm the human race. When the war is being fought not only with small arms but with chemical weapons and air warfare, then the question of Gandhi's irrelevance does not arise. In fact, violence for whatever reason and at whatever level in unjustified and avoidable. Gandhi's principle of non-violence itself become relevant.

Social justice is a multidimensional concept in which many aspects and many questions are involved. From a broad point of view, social justice holds the concept of justice towards every section of the society, every community, every man and woman. Equal rights, equal duties and general fulfillment of the essential needs of life are considered social justice. Under social justice, protection should be given to uneducated, helpless, homeless broken families, poor unemployed, physically and mentally weak persons. In social justice, the rights of any member of the society should not be violated, these laws a broad perspective. It is also related to the traditions, customs, habits which are in any way related to the society. Do injustice to the members or violate the moral values.

Gandhiji supports this concept of justice in his ideal of Ram Rajya. In this stage all the members work voluntarily considering each other's interest. No distinction should be made between physical and mental labor. The minimum requirements of life should be fulfilled by simple means.

In this form, the author has specially accepted the concept of justice towards those rights which can generally be considered essential for the life of every human being. In today's era, a person is aware of his rights. He demands his rights and also struggles if they are not fulfilled.

Supporting this, Gandhiji talks about the right of human equality. "In the eyes of God, who is the creator of all, his creatures are all equal. Had he made any distinction of high and low, between man and man, they would have been visible as are the distinction between, say an elephant and an ant. But has he endowed all human beings impartially with the same shape and the same natural wants." He is of the view that equal right should be given in the concept of ideal state.

The second right can be considered of economic equality. In fact, the difference between justice – injustice, exploiter – exploited, worker and owner arises due to this

inequality. "Economic equality of my conception does not mean that everyone would literally have the same amount. It simply means that everybody should have enough for his or her needs..." Gandhiji suggested several options to solve this problem. The vision were decentralization of money and power, cottage and small scale Industries, opposition of consumerism, equal distribution, trusteeship. "It also means that the cruel 'inequality that obtains today will be removed by purely non violent means."

On the question of social equality, points such as class discrimination, caste discrimination, prevention of untouchability are raised in the Indian society today Gandhiji did not attack the ancient Vedic varna system anywhere, but he used it practically in the system of his ashram. Clarified, "Varna Dharma means that one should follow the hereditary occupation of his forefather as a duty of religion as long as it does not go following the same business. He will not collect excessive money and will dedicate the extra money for public welfare untouchability is not only a part of Hindu religion but it is a very big disease which is the prime duty of a Hindu to get rid of it.

It is neither useful nor necessary for the subject to consider the current politics and politicians, but Gandhiji had clear views on politics and political system. "I admit that there are some things which cannot be done without political power but there are many things which do not depend at all on political power. That is why a thinker like Thor had said the government is the best which rules the least. This means that when political power is held by the people, then the interference in the freedom of the people is minimum. In other words, the nation which can run its affairs smoothly and successfully without much interference of the state is truly democratic, "In this way, Gandhiji fully supported the point of political equality.

Gandhi who considered the importance of education and the right to educational equality to be important. Gandhi is one of the founders of modern India who not only considered the education of men and children important but also gave equal importance to

women's education. Today the University grants commission is accepting the business education as a course. Gandhi had accepted such an educational system years ago. "Education to be universal must, therefore, be free. It follows, therefore, that our children must be made to pay to work. Partly or wholly for all education, I can imagine a school entirely self supporting .....if vocational training in keeping with their surroundings was given to children. They would not repay the expenses increased in the schools but would turn the training to use in after life.

Today the question of equality of language is raised not only in our country but also on the international stage. While considering the question of national unity. Gandhi established the idea of 'one language', a common language which is comprehensible, legible and understandable to all. This formula of his solves all the conflicts in the name of language.

The most egoistic, but most sensitive question is that of religious equality and tolerance. It is clear, India has a mixed society from many religions, many castes, where dividing them into cadres, teaching them religious bigotry, bloodshed in the name of religion is unfair. Although it would not be wrong to say that Gandhi himself was a victim of this religious bigotry. Even today there is fear everywhere in the society due to this in the country.

If Gandhi's religion tolerance, sarvadharmā sambhava equal respect for all religions is learned, then all questions will end and the question of relevance of 21<sup>st</sup> century will be solved automatically.

All these questions are essentials of any social structure. Gandhi's idea of Swaraj as its solution is a fully matured idea. Although it seems to be theoretical and empty imagination, but Gandhi's full faith in truth and acceptance of non-violence as a means, his idea of sarvodaya is an acceptance of non-violence as a means, his idea of sarvodaya is a proper solution to all these questions. In the words of Gandhi himself.

My idea of society is while we are born equal ...all have not the same capacity. It is in the nature of things impossible. For instance all cannot have the same height or colour or

degree of intelligence etc. Yet what he aspired is "equalization of status' of all individuals in the society: sarvodaya is equally the vision of a just society free from exploitation, inequality and human miseries.

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