

# Ambedkar and R. M. Lohia: A Comparative Study of Social Justice and its Relevance

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## Abstract

State has a fundamental role to establish a just society which is based on equality, fraternity, and freedom to all, without any discrimination. India has been implementing socio economic welfare and social justice program through its plan and policy. Since ancient times, the Hindu social order based on caste system based on social stratification and occupations which contributed to the evil practice untouchability. Certain section society whom we call Dalits were derived access to the natural resources and derived to right to livelihood, right to equality, right to justice, also right to political participation as well as they are restriction from mainstream of society. Social justice is essential to provide equal opportunities for the development of the individual. Because social justice will establish equality among the citizens without any discrimination. In real field, social justice implies all sections of the society on equal basis. As a result, governmental and non-governmental treatment is intended to bring social equality. To work in this direction many social reformers were took birth in the earth. Among them, in the pre-independence period of India, there was people such as Raja Ram Mohan Ray, Swami Vivekananda, Joytiba Phule, Bhimrao Ramji Ambedkar, Vinoba Bhave, Ram Mohan Lohia and so on, who fought against the injustice and evil practices of the society. They were devoted all their lives for the betterment of the society and for the upliftment and empowerment of the deprived of the society. This article is an attempt to focus on Ambedkar and Lohia's social and political ideas which would like to make attempts and draw their attentions of their notions of social justice.

**Keywords:** Social Justice, Discrimination, freedom, Political Participation, Development

## INTRODUCTION

In present era social justice is the back bone of democracy. It is a hercules task for all countries to establish social justice in the society. Social justice is an implementation of the idea of distributive justice in the field of wealth, assets, privileges and advantages. The main objective of justice is to attain the common goods. It is a revolutionary ideal which includes the economic and social justice by which just and fair social order will be established.

After 75 years of independence of India social justice is a day dream for millions of toils in our country. The Scheduled Castes, Scheduled Tribes and women are now also treated as vulnerable section in the society. They

are unable to get appropriate education and opportunities for advancement in their life. If opportunities are not given to them a real democracy will not be established in our country.

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**Ambedkar's Idea of Social Justice:**

Ambedkar's concept of social justice is trying to its best to improve the conditions of the depressed, underprivileged and untouchables because they are the victim of the Varna system of the Hindu social order. During pre-independence era there were people like Dr. B.R Ambedkar, Acharya Narendra Dev, Ashok Meheta, Jay Prakash Narayan and Ram Monohar Lohia. They were the believers of social movement. Ambedkar had the opportunity to frame the constitution of India. His experience in socialist resolution reflected in the constitution. National liberation and economic issue influence the then government for consideration. Therefore it was felt that political freedom cannot be separated from economic freedom.

Particularly, B. R. Ambedkar very famously knew as the Architect of Indian constitution and he also a great educationist, lawyer, economist, anthropologist, sociologist, author, orator, politician, trade union leader and above all social revolutionary. Ambedkar worked for the Dalit's rights, women rights, backward castes, minorities and working class people and struggled all his life for the minimum dignity of all human beings irrespective of caste or class.

The whole philosophy of Babasaheb Ambedkar trace the creation of an egalitarian social order, where in there would be no place of inequality, injustice, and oppressive social hierarchies of low and high, pure, and impure, and Savarnas and Avarnas. He was believed in the equality cherished and valuable principles of equality and liberty. He was of the view that "political freedom without social and economic parties is shallow that can't help create an egalitarian social setup".

For Ambedkar political democracy should be based on social democracy. Social democracy in turn is dependent on equal opportunity available to all in the society, where there should be no hierarchies and hereditary claims and special rights. He had the experienced that without acquiring political power the aim of egalitarian social order is next to impossible. Therefore, he founded two political parties (Labor party of India and Scheduled castes federation of India) and prepared a blueprint for the third (Republican Party of India).

**Lohia's Vision of Neo-Socialism:**

Ram Monohar Lohia was one of the many philosophers and thinkers who tried to amend and reconstruct the Marxian theory. Lohia is one of the thinkers of Modern

idea who recognized, the difficulties and complexities involved in transferring the concept of socialism from Europe to non-European countries. Lohia knew very well that socialism, as an ideology and a movement that origin to Europe. Lohia was in favor of decentralization of political and economic powers. It was based on four pillar of state. These were price policy, economic disparity, prosperity and analysis of caste. These were the crusader against all kinds of injustices.

Lohia being one of the founders of organized socialist movement in India. He was associated with numbers of socialist parties' like- Congress Socialist Party (1934), Praja Socialist Party (1954), and Samyukta Socialist Party (1956). During the National Movement, he was much influenced by Mahatma Gandhi and his philosophy like Satyagraha, Non-violence and Struggle for the independence of the country. Also he greatly influenced by leaders like Bal Gangadhar Tilak, Subash Bose. Lohia wanted to make a synthesis between Marxian and Gandhian ideas. He further developed rationality and was able to critically examine the issues of society. His socialistic ideology developed in the company of Acharya Narendra Dev, Achyut Patwardhan, B.R Ambedkar, Jay Prakash Narayan, Ashok Mehta and others. Lohia emphasized the ideas of his socialism in two big words i.e. "Equality and Prosperity".

So, in course of time, Lohia propounded a new concept, of socialism, it popularly known as the "New Socialism". He contributed in recommending a twin approach to the creation of new society, where economic development coupled with a systematic effort to change those social organizations.

**Idea of Sapta Kranti:**

Ram Monohar Lohia recommended 'SAPTA KRANTI' or seven fold revolutions to fight against inequality and social injustice. There are-

- Revolting for equality between Man and Women.
- The abolition of inequalities based on color.
- Elimination of inequalities of birth and caste.
- National freedom or ending of foreign influence.
- Economic equality through increase in production.
- Protecting the privacy of individual life from all collective encroachment.
- Limitation on armaments.

He also analyses the “four pillar state”, which was framed on the basis of the, village, the district, the province and the centre. The four pillar of state was both legislative and executive arrangement.

Like Ambedkar, in Lohia’s assessment, caste and notions are contradictory to each other. Both the two leaders, firm in their ideals, had carved out certain principles of social justice. So, in the context Yogendra Yadav has rightly suggested that Lohia be seen as the ideological successor of Ambedkar.

## CONCLUSION

The social justice political forces that followed have kept the idea of Ambedkar and Lohia as separated legacies. While Ambedkar has mostly concern a Champion of Dalits, followers of Lohia have called him as a staunch leader of the backwards classes. However, both had desired a common struggle for social justice and empowerment of deprived classes of the society. In the contemporary time Lohia and Ambedkar had taken an important position for their incomparable and outstanding contributions towards the socio-economic welfare of society and reform of existing social order. Both of them are the valiant fighters for human freedom and dignity. Now it is essential to remove such contradiction as early as possible because if we do not remove the contradiction the political democracy will be in trouble. Ambedkar’s life and his work will be definitely work as a pole star for the people of all over the world for ever.

We can rightly says that their legacies call for a longer alliance not only for the purpose of winning elections, or vote bank politics but also preserving their ideals for strengthening the modern democratic system and upliftment of the disadvantages groups of society.

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