



An analysis on Inclusive model initiatives in Constitution

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Abstract: *Socio- economic and Political Justice in India and socio-cultural, reformers and liberators put their blood and sweat for making new India i.e. the preamble of the Indian constitution in which justice, social, economic and political. Inclusion on fair and equal terms can be approached in two different ways. The narrow approach conceives equality in purely distributional terms and takes material resources as the unit of distributive equality. Freedom is conceived here as the absence of constraints on equal access to these resources or as the ability of individuals to use these resources to achieve their very own preferred projects*

Key words: *Socio justice, - economic justice, Political Justice*

The Best brains of the world in the field of sociology, law and jurisprudence have tried to define social justice in their own way. The result is that the term has come to assume varied interpretations. To Plato justice in society was to be attained by 'a division of labour according to natural attitudes' He held that three qualities are found in individual in society. Viz., wisdom, courage and temperance, and every individual in society should perform his duties; according to his innate quality. Thus platonic justice consists in "the will to concentrate on one's own sphere of duty, and not to meddle with the sphere of others, and its habitation."

The ancient Hindus also tried to solve the problem of social justice by dividing the society into four varnas Brahamins, Kshtriyas, Vaishya and Sudras based on division of duties and occupations and like Plate, Manu said, in general, it is better to discharge one's own dharma incompletely or imperfectly

(Vigunah) than completely that another later on Varna came to be determined by birth and heredity, and the result was the caste system.

The Platonic concept of justice and Hindu caste system might have create social justice in society where population was thin and life was simple. It is unsuited to the present day problems. The concept of justice is dynamic, as society itself is dynamic what our forefathers considered just. We might consider unjust. For offenses for which people were changed in the past, we impose lenient fine today." ¹ Americans fought a war to do away with it. Social Justice is relative, its standards are highly variable with time and place but life without some principles of justice has never been lived and is not livable

In modern times, man a the measure of all things has come to occupy the most important position in any concept of social justice in modern democracies, In democracy, the individual



is treated as an end in himself and any concept of social justice must be based on this basic principle. Social Justice means that every individual is given full opportunities to develop his capacities and thus opportunity is given to maximum number of persons in society. The creation of social justice means the creation of an environment in which every individual has got unreserved and unhindered opportunity of physical and intellectual development. In removing disabilities arising from caste, sex, race, colour, creed, religion or nationality and providing opportunities in a positive way with a view to developing individual faculties lies the essence of social justice. Socio- economic and Political Justice in India and socio-cultural, reformers and liberators put their blood and sweat for making new India i.e. the preamble of the Indian constitution in which justice, social, economic and political.

Socio and cultural exclusion Vs Inclusiveness

All citizens in India every individual or citizen in society must feel that an important member has equal opportunities to improve their socio-cultural condition irrespective of their disabilities pertaining to birth, colour, caste, creed, region and no discrimination on the basis of sex or gender unfortunately in India there are divergent sections of society which have been derived socio-religious and cultural justice on the basis of caste, profession and birth of religion. Scheduled caste, Moolvasis and Scheduled Tribes (Adivasi, Vanavasis) who have been suffering a lot of social injustice and disabilities by birth to death. Since then who are condemned to a position of inferiority inhuman and subordination to the higher castes. The great socio – cultural heritage is totally

responsible for unfortunate phenomenon till such a faults have not been changed with the changing times. The caste and class system continues to be oppressively hierarchical in as many parts of the country despite free India laws and constitutional safeguards which against it.

The socio important section of Indian society which has suffered a great deal of social injustice to women particularly dalit and Adivasis women due to the our socio cultural and traditional and their resistance to change the conscience of India has already aware and awakened.

An another great hindrance in the way of targeting the vulnerable sections in the Indian society for achieving social justice due to the Karma theory and its interpolators of fate or birth. The people think that their position in society is pre-determined by their action and deeds up course they are poor or treated badly by society, such people blame it on their past sins and bad actions rather than fighting and protesting injustice and making efforts to improve their lot. This way of thinking and attitude inevitable to transformed for the sake of conducive environment for achieving socio-cultural justice.

Economic empowerment perspective

“Inclusion on fair and equal terms can be approached in two different ways. The narrow approach conceives equality in purely distributional terms and takes material resources as the unit of distributive equality. Freedom is conceived here as the absence of constraints on equal access to these resources or as the ability of individuals



to use these resources to achieve their very own preferred projects.”² In the constitution the basic objectives of justice were set forth as “the directive principles of state policy.” Which stated that “the state shall strive to promote the welfare of the people by securing and protecting, as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of national life.”

“The constitution classified the fundamental rights in the US constitution the Bill of rights- Right to equality (Art -14 to Art 18) and Right to exploitation (Art 23 – to Art -24)

Prior to 1978, there was one more right (Right to property) which was mentioned in Art.31. But by constitutional 44th Amendment Act this right has been removed from the status of Fundamental Right. Now this right has been mentioned in Article 300 A. Article 300 A says that “No person shall be deprived of his property save by the authority of law. The significance of this change is that now citizens right to property is dependent on the will of the legislature or parliament.”

Right to equality to includes equality before law, equal protection of the law, prohibition of discrimination on ground of religion, race, caste, sex, or place of birth, equal opportunity in matter of public employment, abolishing untouchability (Art -17) and Abolition of Titles.(Art -18)

“The state shall, in particular, direct its policy towards securing that the citizens, men and women equally, have the right to an adequate means of livelihood.”

The ownership and control of the material resources of the community are so distributed as best to serve the common good.

The operation of the economic system does not result in the concentration of wealth and means of production to the woman detriment.

Thus the concept of social justice on the economic side demands a guarantee of (i) work to every able bodied citizen (ii) Satisfaction of basic needs of every individual and (iii) provision of equal opportunity to ever citizen to develop his potential. The disparities in income should not be such as to create an unbridgeable gulf between the rich and the poor leading to conflicts and unrest. To achieve economic justice, the government in India has adopted a socialist pattern of society as its goal, and it is practicing planned development of the economy of the country. The basic promise in India's five year plans is that, through democracy and widespread public participation, development along socialist lines will secure rapid economic growth and expansion of employment, reduction of disparities in income and wealth, prevention of concentration of economic power and creation of the values and attitudes of a free and equal society.”³

However, in spite of years of planning, even the minimum economic requirements of social justice have not been achieved in India. Millions of able bodied citizens are employed, millions are living in miserable conditions suffering hunger and semi – starvation of marginalized communities, the gulf between the rich and the poor is widening prices are rising higher and higher and a large percentage of the



population finds it difficult to make ends meet even after @ sixty five years of the independence and republican form of the rule in India.

Political and Administration view point

The constitution "commenced" on 26th January, 1950. The preamble of Indian constitution neatly summarizes the vision of the founding fathers for future Indian polity Earnest Barker, the great political theorist, who has reproduced this preamble at the opening of his book "Principles of social and political theory" observes that the preamble to the constitution of India, states – " in a brief and pithy form the argument of much of the book, and it may accordingly serve as a key-note". It is very necessary for the people or citizens particularly exclusive communities whose rights and privileges are prescribed and described in detail. It is a Bible to depressed and suppressed people's Dharma in India.

"The preamble can be referred to in order to explain and elucidate it as it is a key to open the mind of the makers of the act and the mischiefs they intended to redress." The Supreme Court of India is substantially in agreement with this position.⁴

The preamble of the constitution of India read as follow "We the people of India, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic republic and to secure to all its citizens;

Justice, social, economic, and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and opportunity and to promote among them all.

Fraternity assuring the dignity of the individual and the unity and integrity of the nation; do hereby adopt, enact and give to ourselves this constitution." ⁵

1. In politics, justice denotes equality before law, enjoyment of civil liberties and equality of opportunity. The state should not give any preferential treatment on the basis of region, sex, creed, colour, and caste.
2. Rule of law with independent and impartial judiciary as a protector of fundamental rights should be guaranteed.

Freedom is the corner stone of any concept of justice closed societies, class-caste system, in Asian mode of production which is feudal or semi feudal economies, deny socio economic freedom to individuals also deny social justice to women. The concept of social justice prevails only in real democracies, republican in which a man treat as an end and provide him freedom to develop his personality definitely we have all the ingredients of social justice in its political aspect.

"The main levers of change in the position of Dalits and Adivasis in the post independence period have been policies of protective discrimination (PD), capitalist development and competitive policies. Protective Discrimination enshrined in the constitution aimed at inclusion of Scheduled Castes (SCs) and Scheduled Tribes(STs) into society and polity promoting participation and providing protection against discrimination a Marc-Galanter has argued, without Protective Discrimination, especially in the early years of independence



Scheduled Castes(SCs) and women would have renamed outside the system and not been able to achieve any social mobility.”⁶

In an inclusive point of view if we want to guarantee social justice in the country in its totality, which on the economic political cultural and social fields. To achieve all these by and large work together the society and the government through the democratic means such as planning, decentralization of powers at the gross root level, industrialization, urbanization, equitable distribution of wealth, reserves goods and services proper implementation land reforms, laws and rules which way for the solve the problems of social injustice and that the social transformation must begin within education and awareness might create a spirit of quest and enquiry in the minds of the people which should create a power of questioning the validity of social customs and traditions. The rational and scientific education must be encourage inquisitiveness to question and challenge the social inequalities, injustice, exclusion and why marginalized in the society then the socio-cultural, economic and political transformation take place gradually in the society especially marginalized women in the Indian Society.

References

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5. The preamble as originally adopted 1949 did not contain the terms. “Socialist”, “Secular” and integrity. These were added by the 42 Amendment of the constitution in 1976.
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