



Ambedkar's Social Justice and the Indian Constitution

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ABSTRACT

"Social justice is the view that everyone deserves equal economic, political and social rights and opportunities." – NASW

Globalization has created assortment of opportunities and benefits for many, yet at the same time millions of people worldwide have had to face new challenges including the social privileges and social justice. Social justice is the equal distribution of resources and opportunities, in which outside factors that categorize people are irrelevant. Social justice is the fair and just relation between the individual and society. In Western as well as in older Asian cultures, the concept of social justice has often referred to the process of ensuring that individuals fulfill their societal roles and receive what was their due from society. In the current global grassroots movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets and economic justice.

*While the concept of social justice can be traced through the theology of Augustine of Hippo and the philosophy of Thomas Paine, the term "social justice" became used explicitly from the 1840s. A Jesuit priest named Luigi Taparelli is typically credited with coining the term, and it spread during the revolutions of 1848 with the work of Antonio Rosmini-Serbatì. In the late industrial revolution, progressive American legal scholars began to use the term more, particularly Louis Brandeis and Roscoe Pound. The first modern usage of the specific term "social justice" is typically attributed to Catholic thinkers from the 1840s, including the Jesuit Luigi Taparelli in *Civiltà Cattolica*, based on the work of St. Thomas Aquinas.*

*The different concepts of justice, as discussed in ancient Western philosophy, were typically centered upon the community. Plato wrote in *The Republic* that it would be an ideal state that, D.R. Bhandari says, "Justice is, for Plato, at once a part of human virtue and the bond, which joins man together in society. Aristotle believed rights existed only between free people, and the law should take, distributive justice was said by Aristotle to require that people were distributed goods and assets according to their merit. Socrates was attributed with developing the idea of a social contract, Thomas Aquinas continued discussion of justice in various ways, but ultimately connected being a good citizen to the purpose of serving God. After the Renaissance and Reformation, the modern concept of social justice, as developing human potential, began to emerge through the work of a series of authors. The Role of the United Nations, states that "Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth..."*

John Rawls proceeds to develop his articulation of two principles of justice more carefully. He reformulates the first one in terms of maximum equal liberty, writing that "each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others." His second principle to maintain that



"Social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage, and (b) attached to positions and offices open to all."

Social justice and equality are complementary to each other so that both should maintain their vitality. The constitution commands justice liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy. Social justice equality and dignity of person are corner stone of social democracy. The concept of social justice which the democracy of India engrafted consists of diverse principles essential for the orderly growth and development of personality of every citizen. Rule of law therefore, is a potent instrument of social justice to bring about equality in results. The concept of social justice can be studied as (a) Social justice and equality, (b) Social justice in social dynamics (c) Social justice and law and (d) Social justice and political justice.

The Constitution of India, in its preamble, reflects the resolve to secure to all its citizens 'justice, social, economic and political; liberty of thought, expression, belief, faith and worship and equality of status and of opportunity.

Key words: *Globalization; Social Justice; Industrial revolution; Human virtue; Social Contract; Renaissance and Reformation; Economic inequalities; Social Dynamics; Status.*

Introduction:

Social justice is the equal distribution of resources and opportunities, in which outside factors that categorize people are irrelevant. Social justice is the fair and just relation between the individual and society. This is measured by the explicit and tacit terms for the distribution of wealth, opportunities for personal activity and social privileges. In Western as well as in older Asian cultures, the concept of social justice has often referred to the process of ensuring that individuals fulfill their societal roles and receive what was their due from society. In the current global grassroots movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets and economic justice. While the concept of social justice can be traced through the theology of Augustine of Hippo and the philosophy of Thomas

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Definition of Social Justice:

The fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions race, religion, etc., are to be treated equally and without prejudice.

"A state or doctrine of egalitarianism (*Egalitarianism defined as 1: a belief in human equality especially with respect to social, political, and economic affairs; 2: a social philosophy advocating the removal of inequalities among people*)" – Merriam-Webster Dictionary

Ambedkar's Concept of Social Justice:

Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. Social Justice is the foundation stone of Indian Constitution. Indian Constitution makers were well known to the use and minimality of various principles of justice. They wanted to search such form of justice which could fulfill the expectations of whole revolution. Pt. Jawahar Lal Nehru put an idea before the Constituent Assembly "First work of this assembly is to make India independent by a new constitution through which starving people will get complete meal and cloths, and each Indian will get best option that he can progress himself." Social justice found useful for everyone in its kind and flexible form. Although social justice is not defined anywhere in the constitution but it is an ideal element of feeling which is a goal of constitution. Feeling of social justice is a form of relative concept which is changeable by the time, circumstances, culture and ambitions of the people. Social inequalities of India expect solution equally. Under Indian Constitution the use of social justice is accepted in wider sense which includes social and economical justice both. According to Chief Justice Gajendragadkar. "In this sense social justice holds the aims of equal opportunity to every citizen in the matter of social and economical activities and to prevent inequalities".

Distributive Justice:



Thomas Aquinas said that a just law was one that served the common good, distributed burdens fairly, promoted religion, and was within the lawmaker's authority. However, what are "the common good" and a "fair distribution of burdens" and what is the position of religious values in a secular legal system? Later philosophers have developed the concept of Distributive Justice has produced other theories of justice.

Rawls proceeds to develop his articulation of two principles of justice more carefully. He reformulates the first one in terms of maximum equal liberty, writing that "each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others." The basic liberties intended concern such civil rights as are protected in our Constitution—"Free Speech", "Freedom of Assembly", "Freedom of Conscience", "The Right to Private Property", "The Rights to Vote and 'Hold Public Office'", "Freedom from Arbitrary Arrest" and "Seizure", etc. The lexical priority of this first principle requires that it be categorical in that the only justification for limiting any basic liberties would be to enhance other basic liberties; for example, it might be just to limit Free Access of The Press to a sensational legal proceeding in order to protect the right of the accused to a fair trial. Rawls restates his second principle to maintain that

"Social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage, and (b) attached to positions and offices open to all." Thus socio-economic inequalities can be justified, but only if both conditions are met. The first condition (a) is "the difference principle"

and takes seriously the idea that every socio-economic difference separating one member of society from others must be beneficial to all, including the person ranked lowest. The second condition is one of "fair equality of opportunity," in that socio-economic advantages must be connected to positions to which all members of society could have access. For example, the office of the presidency has attached to it greater social prestige and income than is available to most of us. Is that just? It can be, assuming that all of us, as citizens, could achieve that office with its compensations and that even those of us at or near the bottom of the socio-economic scale benefit from intelligent, talented people accepting the awesome responsibilities of that office. Just as the first principle must be lexically prior to the second, Rawls also maintains that "fair opportunity is prior to the difference principle."

Thus, if we have to choose between equal opportunity for all and socio-economically benefiting "the least advantaged" members of society, the former have priority over the latter. Most of us today might be readily sympathetic to the first principle and the equal opportunity condition, while finding the difference principle to be objectionably egalitarian, to the point of threatening incentives to contribute more than is required. Rawls does consider a "Mixed Conception" of Justice that most of us would regard as more attractive "arising when the principle of average utility constrained by a certain social minimum is substituted for the difference principle, everything else remaining unchanged." But there would be a problem of fairly agreeing on that acceptable social minimum, and it would change with shifting contingent



circumstances. It is curious that his own theory of "Justice as Fairness" gets attacked by socialists such as Nielsen whom we shall consider for sacrificing equality for the sake of liberty and by libertarians such as Nozick whom we shall also consider for giving up too much liberty for the sake of equality. Rawls briefly suggests that his theory of justice as fairness might be applied to international relations, in general, and to Just War Theory's in particular.

According to Rawls, individual justice is theoretically derivative from social justice because the just individual is to be understood as someone with an effective or "regulative" desire to comply with the principles of justice. However, it is not merely social justice that Rawls understands in predominantly rationalist fashion. When he explains how individuals within a just society develop a sense and or the Virtue of Justice, he invokes the work of Piaget. Rawls lays more stress than Piaget does on the role our affective nature - sympathy and the desire for self-mastery, plays in the acquisition of moral virtue. But, like Piaget, he stresses the need for a sufficiently general appreciation and rational understanding of social relations as the grounding basis of a sense of duty or of justice and he explicitly classifies his account of moral development as falling within the 'rationalist tradition'. There are many different conceptions of the virtue of justice, and only some of them are distinctively virtue ethical. Many non-virtue ethical approaches put forward theories of virtue, and what distinguishes them from virtue ethics is that the given theory of virtue comes later in the order of explanation, rather than itself serving as the basis for understanding all of morality.

Towards Political Equality:

According to Ambedkar, political power is the key to all social progress and the backward castes can achieve their salvation if they capture this power by organizing themselves into a political party and holding the balance of power between the rival political parties. Taking a considered stance on this, he led relentless political struggles for the elimination of injustice spread all over the country. He built his theory of social and political organization around his central concept of the individual and his rights. Ambedkar says that "no government should violate the fundamental rights of people. For some rights are so fundamental that no human society can be prosperous without them." This recognition for political equality led him to take up the mantle of a political leader for the depressed classes. Dreaming to build an organization for the victims of Brahmanic ideology, he advocated, "I want to put the depressed classes on terms of equality with other communities in India. I don't want to remain servile to other communities, but I want to place the reins of Government in your hands." In the post-independence period, Ambedkar strongly emphasized that there was an urgent need to strengthen the Scheduled Castes Federation, which he founded in 1942. To share political power, the Scheduled castes had to be organized as one solid unit before fighting for their rights in the future governances of the country. He remarked: "The days of domination of one community over another were certainly over and I want to make it known that the Scheduled Castes are determined to fight for their rights and claim their due share in the administration of the country."



In fact, the political movements involving the deprived classes in India has largely relied on his concepts of social justice. He served as the law minister and as the chairman of the Constitution Drafting Committee of the Constituent Assembly. During this historic period, he did his best to accelerate the process of establishing democratic provisions and empowerment for the depressed classes in the governance of the country. Ambedkar had further realized that a mere political awakening would not ensure equal status for the untouchables in Indian society. He advocated that a political awakening must be complemented with a conversion to Buddhism, in order to safeguard the political rights.

Against The Structures of Economic Injustice:

The traditional caste-based economic structure of Indian society contained no provision for investing money to earn more value based on the means of production available. Hereditary division of labour – on which Indian castiesm rests – proved to be an impediment to economic justice for the depressed sections of society. Such a social order created a stagnant economic state devoid of any mobility, either horizontal or vertical. For Ambedkar, economic equality must be sought in tandem with social equality and this could be achieved only with constitutional safeguard. A transition from a feudal and semi-capitalist economy to an equitable economy is possible only through state socialism complemented by parliamentary democracy. In his speech at the Constituent Assembly on 25th November 1949, he expressed some of these concerns: “On the 26th of January 1950,

we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which is Assembly has to laboriously built up.”

Social Justice Embedded in Indian Constitution:

The constitution of India was adopted on November 26, 1949. Some provision of the constitution came into force on same day but the remaining provisions of the constitution came into force on January 26, 1950. This day is referred to the constitution as the “date of its commencement”, and celebrated as the Republic Day. The Indian Constitution is unique in its contents and spirit. Through borrowed from almost every constitution of the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries. Social Justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs,



and OBCs) and women. Social Justice is the foundation stone of Indian Constitution. Indian Constitution makers were well known to the use and minimality of various principles of justice. They wanted to search such form of justice which could fulfill the expectations of whole revolution. Pt. Jawahar Lal Nehru put an idea before the Constituent Assembly:

"First work of this assembly is to make India independent by a new constitution through which starving people will get complete meal and cloths, and each Indian will get best option that he can progress himself."

Social justice found useful for everyone in its kind and flexible form. Although social justice is not defined anywhere in the constitution but it is an ideal element of feeling which is a goal of constitution. Feeling of social justice is a form of relative concept which is changeable by the time, circumstances, culture and ambitions of the people. Social inequalities of India expect solution equally. Under Indian Constitution the use of social justice is accepted in wider sense which includes social and economical justice both. According to Chief Justice Gajendragadkar:

"In this sense social justice holds the aims of equal opportunity to every citizen in the matter of social & economical activities and to prevent inequalities". The Constitution of India has solemnly promised to all its citizens justices-social, economic and political; liberty of thought expression, belief, faith and worship; equality of status and of opportunity; and to promote among the all fraternity assuring the dignity of the individual and the unity of the nation.

The Constitution has attempted to attune the apparently conflicting claims of socio-economic justice and of individual liberty and fundamental rights by putting some relevant provisions.

Article 19 enshrines the fundamental rights of the citizens of this country. The seven sub-clauses of Article 19(1) guarantee the citizens seven different kinds of freedom and recognize them as their fundamental rights. Article 19 considered as a whole furnishes a very satisfactory and rational basis for adjusting the claims of individual rights of freedom and the claims of public good.

Articles 23 and 24 provide for fundamental rights against exploitation. Article 24, in particular, prohibits an employer from employing a child below the age of 14 years in any factory or mine or in any other hazardous employment. Article 31 makes a specific provision in regard to the fundamental right to property and deals with the vexed problem of compulsory acquisition of property.

Article 38 requires that the state should make an effort 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. Article 39 clause (a) says that the State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular provide free legal aid, by suitable legislation or schemes, or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.



Article 41 recognizes every citizen's right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement and in other cases of undeserved want. Article 42 stresses the importance of securing just and humane conditions of work and for maternity relief. Article 43 holds before the working population the ideal of the living wage and Article 46 emphasizes the importance of the promotion of educational and economic interests of schedule castes, schedule tribes and other weaker sections.

The social problem presented by the existence of a very large number of citizens who are treated as untouchables has received the special attention of the Constitution as Article 15 (1) prohibits discrimination on the grounds of religion, race, caste, sex, or place of birth. The state would be entitled to make special provisions for women and children, and for advancement of any social and educationally backward classes of citizens, or for the SC/STs. A similar exception is provided to the principle of equality of opportunity prescribed by Article 16 (1) in as much as Article 16(4) allows the state to make provision for the resolution of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state. Article 17 proclaims that untouchability has been abolished & forbids its practice in any form & it provides that the enforcement of untouchability shall be an offence punishable in accordance with law. This is the code of provisions dealing with the problem of achieving the ideal of socio-economic justice in this country which

has been prescribed by the Constitution of India.

The social justice scenario is to be investigated in the context of two streams of entitlements: (a) sustainable livelihood, which means access to adequate means of living, such as shelter, clothing, food, access to developmental means, employment; education, health, and resources; (b) social and political participation (enabling or empowering means), which is built on the guarantee of fundamental rights, and promotion and empowerment of the right to participation in the government, and access to all available means of justice, and on the basis of which "justice as a political programme" becomes a viable reality. We require therefore a study based on select illustrations of various issues relating to government policies on topics such as: (a) the right to food and water; (b) housing, which includes resettlement and rehabilitation; (c) access to education, (d) access to provisions of health and healthcare, (e) right to work, and (f) access to information and the right to communication. In short, one of the important ways in which the inquiry will proceed will be through taking stock of various forms that have occasioned the articulation of ideas of social justice. Governmental justice consists of various welfare schemes, law, legal literacy, administrative forms of arbitration such as tribunals, boards, courts, public interest litigation, new legal education, plus the constitutional idea of protection of weaker sections of the society and introduction of positive discrimination.

Judiciary and Social Justice:

The judiciary under our Constitution is watchdog of the Constitution. It looks into both law



making and the law implementation by the other two wings of the Constitutional democracy. The functions and role of these institutions are essential for successful operation of Constitutional democracy in our country. A democracy means and provides a government by discussion. The representatives of people voice the wishes of the electorate for smooth operation of the socio-economic development thinking and their policy making. At this stage, it will not be out of the way to examine what constitutes a Constitution. The first Written Constitution of the world, the U.S. Constitution contained only 7 Articles, as against the Indian Constitution (1950) had 395 Articles. For Americans, the Constitution was a legal document which established 'Rule of Law'. But for the Indians the Constitution was a manifesto, a confession of faith, a statement of ideals and a reflection of the culture. In the *Mc Culloah vs. Maryland* (1819) the U.S. Chief Justice Marshall observed;

"A Constitution is to contain an accurate detail of all the subdivisions of which great powers will admit, and of all the means by which they may be carried into execution, would partake of the prolixity of a legal code, and could scarcely be embraced by the human mind. It should probably never be understood by the public. Its nature, therefore, requires that only its great outlines should be marked, its important objects designated and the minor ingredients which impose those objects be deduced from the nature of the objects themselves."

Marshall thus, reiterated that the Constitution should contain the very minimum and that minimum to be the 'Rules of Law'. Modern democracies are in conceivable without judiciary. This organ is not only guardian of the Constitution

but also protector of fundamental rights of the citizens. Bryce observed;

"There is no better test of the excellence of a government than the efficiency of its judicial system, for nothing more nearly touches the welfare and security of the average citizen than his knowledge that he can rely on the certain and prompt administration of justice." Similarly Garner put it; "A society without legislative organ is conceivable and indeed, fully developed legislative organ did not make their appearance in the life of the State until modern times, but a civilised state without judicial organ is hardly conceivable".

The judiciary is the protector of civil rights, it decides cases, it is the custodian of fundamental rights, it is the guardian of the Constitution, its role in a federal system as the arbitrator is well known and the power of judicial review has reposed faith of the people in the judiciary. Both legislative anti-people law making and the executive excesses can come under judicial scanner. The importance of judiciary is more for the citizens than for the States. The judicial system is a part of the judicial process. According to Alan Ball (1978) there are two main reasons why this point, that the judicial system is part of the political process has to be emphasised. Firstly, liberal democratic theory has traditionally put a premium on the necessity of protecting the citizen from a too powerful state and therefore emphasised the impartiality of the judicial process, to increase the independence of the judiciary and to deepen the respect and confidence with which judicial decisions are received. Secondly, it has led to the emphasising of the aspects of the doctrine of separation



of powers, both to prevent too much concentration of political power in the hands of government and guard against the 'excesses of democracy' or the 'tyranny of the majority'. In Indian political system, the judiciary has carved out a very significant space for itself. The transition from a feudal to a democratic order and from colonial bondage to a free society needed an institution to protect individual's life, liberty and property. These natural rights make meaning to the living in a democratic order. Without freedom and protection an individual cannot survive despite phenomenal progress in all walks of life. These are essential ingredients of life in a state. The Indian Constitution has provided a well knit provision of civil and political as well socioeconomic rights for its citizens. The making of our Constitution had the blessings of an international climate of according respect to individual rights through proclamation of the Universal Declaration of Human Rights. Both part-III and part-IV of the Constitution were immensely benefited by the UDHR. It fine-tuned the concept of giving rights to the people. No other Constitution was benefitted in the manner the Indian Constitution was benefitted by the Declaration.

Thus unity, social revolution, and democracy, were goals, which were mutually dependent and had to be sought together and not separately. The above observation aptly describes the Indian State, as contemplated by the framers of the Constitution. In fact the Preamble to the Constitution, which is based on the objectives resolution" of Pandit Jawaharlal Nehru, asserts that 'We the people' of India, through this Constitution, aim at establishing a Sovereign, Socialist, Secular, Democratic,

Republic of India and to secure to all its citizens, justice-social, economic and political. The Constitution for this purpose has put across certain fundamental policy choices in the Constitution, in the form of Parts III and IV. In Part III, the Constitution, in no unmistakable terms, declares the great rights and freedom, which the people of India intended to secure to all citizens, and in certain instances to both citizens and non-citizens, casting an onerous duty upon "the State" not to violate these Rights.

The Supreme Court in *Minerva Mills v. Union of India*, observed, There is no doubt that though the courts have always attached very great importance to the preservation of human liberties, no less importance has been attached to some of the Directive Principles of State Policy enunciated in Part IV.... The core of the commitment to the social revolution lies in parts III and IV. These are the conscience of the Constitution. The Court said that, rights in Part III are not an end in themselves, but are the means to an end, the end is specified in Part IV. Together, the two realize the idea of justice, which the Indian State seeks to secure to all its citizens. The Supreme Court through its decisions has tried to realize this goal of constitutional justice.

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The social justice scenario is to be investigated in the context of two streams of entitlements: (a) sustainable livelihood, which means access to adequate means of living, such as shelter, clothing, food, access to developmental means, employment; education, health, and resources; (b) social and political participation (enabling or empowering means), which is built on the guarantee of fundamental rights, and promotion and empowerment of the right to participation in the government, and access to all available means of justice, and on the basis of which "justice as a political programme" becomes a viable reality. We require therefore a study based on select illustrations of various issues relating to government policies on topics such as: (a) the right to food and water; (b) housing, which includes resettlement and rehabilitation; (c) access to education, (d) access to provisions of health and healthcare, (e) right to work, and (f) access to information and the

right to communication. In short, one of the important ways in which the inquiry will proceed will be through taking stock of various forms that have occasioned the articulation of ideas of social justice. Governmental justice consists of various welfare schemes, law, legal literacy, administrative forms of arbitration such as tribunals, boards, courts, public interest litigation, new legal education, plus the constitutional idea of protection of weaker sections of the society and introduction of positive discrimination.

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The Solution to Achieve Social Justice:

The solution to social injustice lies within us only. We should be aware of the expressions the poor, the backwards, social justice which are being used to undermine standards, to flout norms and to put institutions to work. Despite the well intentioned commitment of ensuring social justice through equalization or protective discrimination policy, the governmental efforts have caused some tension in the society. In the name of social justice even such activities are performed which have nothing to do with social justice. The need of hour is to ensure the proper and balanced implementation of policies so as to make social justice an effective vehicle of social progress. While Liberalism puts freedom first it is conscious of the fact that such freedom is hollow unless it is accompanied by a sense of security and equality. A liberal social policy should aim at providing the most disadvantaged with access to opportunities and, at the same time create a social net that strengthens their ability to cope with crises. Successive governments have attempted to meet the basic needs of people by spending large sums of money on various subsidies, a variety of employment generation and poverty alleviation schemes. While these schemes have created a huge distributive bureaucracy only a small percentage of the sums sanctioned actually reach the intended recipient groups. They have bred corruption on a massive scale. A

phenomenal amount of resources are wasted, destabilising public finances, harming economic development and burdening future generations. Alongside of measures to liberalise the economy which would create new employment opportunities, there is need to encourage entrepreneurship and self-employment particularly in the light of fast developing technology. This would spur an upward movement of people and each entrepreneur can provide work for one or more persons. Jobs and self employment opportunities have to be encouraged in sectors like agriculture, plantations, and in a variety of infrastructural activities, etc. Employing techniques that involve a judicious mix of machines and manual labour, the country's enormous economic potential can be exploited to the benefit of the less fortunate sections of the population. Without administrative and political decentralisation the goals of social justice may not be accomplished. Letting people decide what their development needs are will not only generate social and political awareness among them but also instill a sense of self-respect and build strong leadership at the local and community levels.

There are several ways and means to attempt change in the social values and modes of social behaviors. Bringing about social reform through legislations is an important tool to deliver social justice to a significant extent to needy, poor and weaker sections of the society. Social Justice is considered as one of the basic needs to the human development. The above mentioned all the principles contained in Indian constitution gives way to achieve the concept of social justice and human protection at large.



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