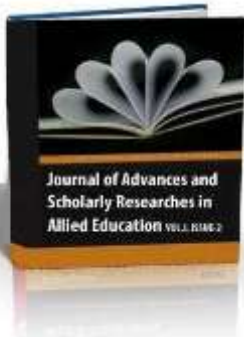


## Consequences of Strands of Democratic Socialism in India

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### ABSTRACT

*We also addressed the reflection of Liberalism in the Constitution of India. In this section, we are going to study the reflection of Socialism in the Constitution. "It is mainly to review Dr. B. R. Ambedkar's" State Socialism "and Pandit Jawaharlal Nehru's" Democratic Socialism, "and its expression in the Indian Constitution. The word "socialist" was initially not in the preamble. It was annexed to the Preamble by the 42nd Constitution Amendment in 1976. The definition of "Socialism" was then made explicit. And India's commitment to this ideal has been underlined and echoed.' "Nehru omitted the term" socialism from the Objective Resolution." The word "Socialist" has not been stated in the Constitution. The Constitutional Assembly could not obtain a general majority, a concise principle of socialism. To conclude that 'socialism' is everyday politics for social regeneration, and that democratic constitutions are inseparably linked to the struggle for economic growth, Fabian and Laski-ite were required. The Constituent Assembly noticed that the Constitution must be dedicated to some form of socialism and the social reconstruction of India in the Priorities Resolution and the discussion on it. 2 The Mixed Economy in India was initially adopted. A mixed economy policy is funded by the government in which the public and private sectors coexist side by side. However, so far, commercial companies have been rigorously governed by the government. In reality, however, government policies are heading towards disinvestment and rising privatisation. And the measures tend to be that there is a rising wealth inequality. Economic inequality, it is obvious, is not the intent and spirit of India's Constitution. So, the segment 'Socialism in the Indian Constitution: Reflection of Dr. B.R. Ambedkar and Reflection of Pandit Jawaharlal Nehru' fulfills the need of the scholar to understand the nature of socialism reflected in the Constitution.*

### INTRODUCTION

In a number of decisions, the Supreme Court applied to the theory of socialism and, combined with the Directive Principles of State Policy, utilized this theory to evaluate and examine economic law. The Court has extracted the principle of social justice and of a racially equal society from the idea of socialism. According to the Supreme Court, "the primary purpose of socialism is to eliminate inequalities of wealth and education and economic circumstances, and to provide a decent standard of life for working people." Democratic socialism is aimed at ending poverty, ignorance, illness, and prejudice toward resources. The communist concept of culture should be adopted, in the true context of the Constitution. In defining socialism, the Supreme Court said in *Samatha v. State of Andhra Pradesh*: "The basic structure of the Constitution is the protection by the rule of law of the egalitarian constitutional order." The Court emphasized social fairness in order to attain a substantial degree of social, economic and political equality. It is mutually complementary to social fairness and equality. Absolute justice is what is provided to any person by the Indian

Constitution: legal, economic and political. Such a promise does not condone policies that turn a blind eye to the systemic infliction of misery, even at its worst nature and content, on large parts of our community. Another proposed idea by the Court is that society assumes distributive justice in order to divide the material resources of the group in order to subserve the public good. In the Preamble of Individual Rights, used in the Arts, the term 'socialist' is interpreted. 14 and 16, the fundamental privileges to just pay for equal jobs and humanitarian appointment is deducted by the Supreme Court. 3 Before going into detail, the concept of socialism needs to be easily grasped.

## **PRINCIPLE OF SOCIALISM**

Socialism is a social system as opposed to capitalism. Socialism usually applies to an economic notion. "For instance, Utopian Socialism, Marxian Socialism, Christian Socialism, revisionist Socialism, Fabian Socialism, Guild Socialism and Syndicalism, and others, so many various visions and too many different styles have been defined by the term" socialism. Socialism is a form of collective (or social) ownership established to allow (or maintain) the distribution as nearly equal as possible of labor , capital, opportunity and economic power. 4 The Third Latest International Dictionary of Webster defines "socialism as all of the different economic and political ideologies that support collective or legislative theory." From the definition described above, the idea of socialism means:

- (a) Socialism is a structure for society;
- (b) The owner of resources or of collective or legislative property shall be the organization.
- (c) Distribution of wages, wealth, prospects and economic power in the Socialist System to an almost equal level;
- (d) Ownership by the society or government of the means of production and sales.

The concept of Democratic Socialism is very important to understanding the reflection of Nehru 's notion of democratic socialism in the Constitution of India. Then, it is necessary to research the principle of democratic socialism as follows.

## **MEANING IN DEMOCRATIC SOCIALISM**

In general, socialism "applies to an economic concept." Democratic Socialism' relates to an ideology that relies on both political and economic assumptions. In his 'Ideologies and Current Politics,' David Fellman stated the characteristics of Democratic Socialism as follows:

Democratic Socialism is unambiguously dedicated to the democratic political system. Human rights to freedom of speech , freedom of the press, freedom of choice, freedom of faith, freedom of culture and the justice of the law are strongly supported. It denies the legitimacy, both in theory and in fact, of a violent claim of power by a minority. If the phrase "democracy" is known in the West, it is a brief, full-bodied religion in democracy.

Democratic socialism does not think about the state as a transitional evil, unlike communism, but as an invaluable weapon with which citizens will accomplish and maintain socialist objectives. There is no illusion that private property loss can exorcise the root causes of human evil and render organized coercion pointless.

Democratic Socialism has not called (at least in recent decades) for commercial practice to be completely nationalized.

The notion of class struggle does not grow as widely as in communist theory where it is present, while it does not neglect democratic socialist ideology, it is usually transmuted into a less extreme and intractable form required by strict Marxist theories.

Democratic socialists are not we'd to the idea of economic determinism, unlike the "scientific socialism" of communism arising from historical needs from the will and efforts of men.

In liberalism, socialism implies:

- (a) Committed himself to the political democratic system;
- (b) It is entirely tolerant of human rights;
- (c) Due Process of Law;

- (d) Rejects the influence of each minority;
- (e) Democratic means of confidence, not aggressive;
- (f) There is inadequate revolutionary bad in the state;
- (g) The State is an important tool for the achievement and maintenance of socialist goals;
- (h) Absolute nationalization of economic operation is not requested;
- (i) Not an overwhelming internal struggle such as Communism;
- (j) Establish as much equality, independence, and equity as possible.

After briefly examining the definition, meaning and features of democratic socialism, it is important to study the concept of 'State Socialism'. The idea of State Socialism is very relevant for studying Dr. B. R. Ambedkar's reflection of the notion of socialism.

### **STATE SOCIALISM PRINCIPLE**

State socialism is a very important concept in order to grasp the reflection of socialism in the Constitution of India. In his 'Bismarck and State Socialism,' William Harbutt Dawson made a distinction between socialism and state socialism. Individualism forbids the State to work as often as practicable, however socialism strengthens it. Individualists strive to do as many as they can without the military. The Socialists are seeking to do something about the country. The extreme ends of these are being avoided by State Socialism. In such an order, it aims to create manhood and human rights. Socialism would abolish the present political structure entirely, whereas State Socialism would use the State to pursue great economic and social aims, in particular to restore the obligation ... of "holding the balance" between groups and parties to be the State's main mission. "7 The State Socialists do not propose to reduce humanity to a dead degree, like the Socialists." The presence of individual variations is understood by them. In short, State Socialism is a meager course between unrestricted human rights and intense social coercion. State Socialism does not intend to abolish the state, but stands for the elimination of capitalism's horrors of discrimination and oppression. State Socialism reflects the concept of a welfare state. The Socialists of the State say that exploitation would be eradicated and good welfare supported by the state alone. The means of production should be nationalized. The worker should be adequately paid for equal employment. The staff or the depressed classes would encounter freedom and dignity in both political and economic life. The Socialists in Culture are against the abolition in culture. This is a straightforward interpretation of the concept of 'State Socialism.' Then, in this paper, the Constituent Assembly debate on the creation of "socialism" in India is important.

### **CONSTITUENT ASSEMBLY: VIEW OF SOCIALISM**

In the Constituent Assembly, Dr. Rajendra Prasad, "Speech of a classless culture for India." 8 Dr. B. R. Ambedkar wanted potential governments to accept liberalism and break from their responsibility to the citizens of India. So, he agreed to limit the entire country to socialism's course. In the Constituent Assembly, much further controversy has emerged. Yet it is not necessary to draw up a succinct definition of socialism on the basis of a common opinion. The discourse has given rise to some primary concepts or facets of socialism, which may be very useful in creating their plans for the potential government.

In the Constitution, some members of the Constituent Assembly should introduce the concept of socialism without differences of social and economic life. On 25 November 1949, Dr. Babasaheb B. R. Ambedkar warned the Assembly of disparities in social and economic existence. "He spoke," on January 26 , 1950, we would enter a life with contradictions. In governance and inequalities in political and economic life, we will get justice. We'd recall the idea of one person, one vote and one vote, one sense in politics. We would strive to resist the one-man interpretation of a popular value in our social and economic lives, independent of our social and economic structure. How long are we going to proceed in contradiction to live this life? How long in our social and economic lives will dignity continue to be withheld? If, for a long time, we continue to disregard it, we can only do so by putting our political democracy at danger. We must eliminate this contradiction at the earliest possible moment, or else those experiencing inequality would blow up the system of representative government that the Assembly had to laboriously put in place. 9 Dr. Ambedkar claimed that there should be no inequality of social and economic life. Equity should prevail in the political , social and economic life of India.

## **THE POSITIVE STATE AND MUTUAL SERVICE STATE**

Mr. G. L. Mehta claimed in the Constituent Assembly that the future would have to be a Positive Society and a Social Welfare State, "The society of the future would have to be a 'positive' state, it will have to be a social support state." This will entail considerable funding and it would be important to sustain more or less homogeneous economic environments in order to meet these objectives. 12 A socialist and welfare society implies 'Positive State and State of Social Service'.

On 28 July 1947, Mr. R. K. Sidhwa proposed the following new clause (12-A) to be added to the Socialist System in the debate on the review of the Union Constitution Committee.

- (1) the Communist framework for the nationalization of high-industrial markets, the mutual control of private enterprises;
- (2) equalisation of income by private owners;
- (3) avoiding abuse;
- (4) reduction of unemployment and guarantee of the right of any person to work;
- (5) for all classes of staff, activities, yearly holidays, parental leave, babysitting, rest rooms, clubs and lavish residences;
- (6) Entitlement to old age maintenance, family provision for sickness or absence of ability to work, medical aid free of charge...

"In Section III, he agreed to introduce Human Rights. This was the socialist agenda of Sidwa for India, which was proposed in the Constituent Assembly. 13 He stressed the creation of a " Inter-State Commission "in the Constituent Assembly," Economic Commission "and" National Building Projects, "on July 30, 1947, he stated," ... Such an Inter-State Commission also includes the economic council to be examined. In our Aims Resolution itself, we have made it perfectly evident that we stand for the capitalist framework ... "14 The whole policy of Mr. R. K. Sidhwa stands for the socialist system."

## **DEMOCRACY IN ECONOMICS**

No scientific word remains, but formulas are the substance of things for the communist society. There will be discussion as to which forms of socialism could be adopted. Thus, it is just the word 'socialism' that is avoided. "Pandit Jawaharlal Nehru said," We have given the democracy content in this resolution ... Of the democracy and economics. On the grounds that we didn't say it was a communist state, some could object to this resolution. Well, I stand for democracy, and I hope that India will stand for democracy, and that India will move toward the creation of a socialist system, and I believe that the whole world will have to go that direction. Pt seventeen. Nehru said I given the formula for economic democracy that is needed for the development of the socialist state.

Equal Opportunity to Create Mr. Masani agreed in the Indian Constitution to pave the framework for equal opportunity to grow. He said, "... equal opportunity simply implies that every kid in this country, every boy and woman, has an equal opportunity to maximize the talents that he or she has to contribute to the greater good."

Mr. Masani said no one could take advantage by exploiting the bulk of the Civil Community and Human Rights. In his words, "we all talk for the rights of the man and for a democratic society ... this desire to distribute power to our general citizens, to distribute political and economic power so openly that one person or group of people could not exploit or dominate the rest ..." 22 His desire was to spread political and economic power among the common people, to talk for individual independence and de de de independence. In the same address, he then proclaimed that people were not going to be slaves to capitalism.

Again, Masani stated that there is no need to compromise human rights and freedom to establish a socialist society. The processes of liberal freedom and human freedoms may render social changes possible for social equity. It was the growth of democratic socialism in India that he was talking about.

The Directive Principles of State Policy include Articles 36 to 51 of the Indian Constitution. The Irish Constitution has been rumored to have imported this definition from it. But B. N. Rao referred to this notion as the 'Arthashatra' of



Kauteelya. The Directives of State Policy Principles in the Indian Constitution follow all socio-economic goals. The Constitutionists rightly perceived that basic parliamentary representation would be futile in a nation with millions of poor people without economic justice. As a caring state, these goals are individual prosperity and well-being. In India, different regimes aim to do this. It was hoped that the government would achieve social and economic democracy. It is for the welfare state to seek the State Policy's Directive Principles. Dr. B. R. Ambedkar claimed that no court of law would be able to follow these laws, yet the next referendum would be lost by a party that failed to impose them. The duty to maintain these principles was therefore left to the political realm, will, and need of the citizens. The object of this study is to follow socialism in the Constitution, particularly in the Directive Principles.

**Equality as central to the Constitution** The Supreme Court emphasized equality as important to India's Constitution. It would not be broken by any legislature in India. Even a Constitution amendment that violates a key constitutional framework is ultra-vires. In India, every mechanism of equalisation and defensive segregation is permissible. 31 Freedom is central to socialism, which is the basic structure of the Constitution. A core trait of socialism is fairness. The Indian Constitution allows every process of equalisation and preventive discrimination. Thus, in the Constitution of India, dignity as a basic element is articulated. According to Article 21, every individual has a right to existence that includes "not just the physical value of life, but the integrity of life" and "entry to the path for the inhabitants of the hilly areas is entry to life itself." 32 One of the features of "equality before the law" is that no favored individual or class exists and that everybody is above the law. Again, Article 21 guarantees 'equality of life,' and 'equality of life' is the underlying ideal for the social state. Socialism, therefore, is reflected in the Constitution of India. 'Liberty' took first place than freedom in the Preamble to the Constitution, but 'democracy' took first place in the Fundamental Right than 'liberty.' Article 14 guarantees 'justice before the law.' Article 15 provides the prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. And Article 16 guarantees, in the field of public service, equal rights. In Article 17, the untouchability of every kind found in India shall be abolished. Names are repealed by the terms of Article 18. Therefore, the Constitution completely guarantees 'equality of life,' which is the fundamental principle or characteristic of the socialist society.

**The Supreme Court's definition of socialism** The Supreme Court has defined the term 'socialism' in various cases and is very relevant for exploring the reflection of socialism in the Constitution of India. In 1976, the 42nd Constitutional Amendment introduced the word "socialist" to India's Constitution. It's plain that India is "Sovereign, Socialist, Liberal, Republic, Democracy." The Supreme Court highlighted numerous decisions to identify democracy in order to build an equitable social system by the rule of law.

**Easy Socialism System** The Supreme Court established the framework of socialism in the Constitution of India. In *Minerva Mills Ltd. v. Union of India*, the Supreme Court found the principle of "socialism" to crystallize a socialist state that, by the interplay of Fundamental Rights and Directive Principles, ensures socio-economic justice for its people. In *Nakara*, the Supreme Court argued that democratic socialism is achieving a socio-economic transformation to end poverty, ignorance, disease and inequality of opportunity. In a number of its pronouncements, the Supreme Court reiterated this idea. The basic framework of socialism provides a decent standard of life for working citizens.

**Goal of Socialism** The aim of socialism in the Indian Constitution is to distribute material resources among the people in a manner that subserves the common good. In *Ranganath Reddy*, the Supreme Court argued that the object of socialism is the redistribution of the material resources of the society in a way that subserves the common good.

## **IN POLITICS, FUNDAMENTALS SUCH AS NATIONAL SOCIALISM**

The Directive Values of Public Policy are a straightforward direction for the legislature and governments in India. They're the pillars of government. It gives guidelines about how the executive and the legislature should exert their power, and for what purpose. Thus, the state has to establish laws contradictory to these principles. And the state should utilise the administrative machinery to fulfill these values. Thus, the burden of the state for social care is increasing.

## **PREFERENCE TO SOCIAL THEORY OF THE RULES OF THE DIRECTIVE**

**Laws** The Supreme Court first agreed that a civil right was not circumvented by the principle of the Directive. In the case of a conflict between the two, the constitutional right will prevail over the theory of the Directive.<sup>38</sup> From the point of view of the judiciary, the Supreme Court has continued to assign tremendous priority to the Directive Rules and has continued to argue for the harmonisation of the two fundamental rights and the concept of the Directive. Then, if two judicial opinions are available, consideration is granted to building in conjunction with the social philosophy of the principles of the Directive. The democratic philosophy of The Directive Theory is the communist economy.

No Disagreement Between Fundamental Rights and the Directive Originally, fundamental rights were assigned more literal meaning than the Directive 's principles. In order to respond to society's changing desires, the Court began to consider these two to be co-equal. The Supreme Court began, to the degree possible, to implement the principles underlying those definitions without protecting the Directive Definitions. The Court goes on to conclude that 'no contradiction as a whole' existed between the principles of human rights and the principles of the Directive. "They are equally compatible and compatible. And both fundamental rights and the values of the Directive have come to be called co-equal, with the result that in the light of the concepts underlying the Directive Principles and in order to promote them, there is a judicial tendency to interpret fundamental rights. 39 The Supreme Court stressed in *Golak Nath v.* "40 In their decision, *Shelat and Grover, JJ*, observed:" It is important to maintain all Sections III (Fundamental Rights) and IV (Directive Principles).

The Supreme Court emphasized in *Pathumma v. State of Kerala* that the object of the Directive Concepts is to set certain socio-economic targets for immediate accomplishment by bringing about a non-violent democratic reform. The Constitution aims to bring about a fusion of the Directive 's fundamental rights and values. The foundation of a non-violent civil movement was laid by the Constitution

Recently, in *Ashoka Kumar Thakur v. Union of India*, *Balakrishnan, C J.*, Directive Principles Represent Social and Economic Freedoms It claimed that no differentiation can be created between two sets of rights. Civil and political rights are human values and social and economic equality are expressed in the Directive 's values. The very fact that the Directive 's definitions are unjusticiable in the lega

Socialism Expressed in Social Solidarity The Constitution envisages the cornerstone of social justice and social order. Article 38(1) enables the State to strive at 'promoting people's well-being through safeguarding and maintaining, as effectively as possible, the social order under which justice, social, economic and political are aware by all institutions by national existence.

## **MEANS OF MINIMIZING INEQUALITY**

The Supreme Court found that not only is the tax instrument a means to raise revenue, but also a way to mitigate inequalities. Democracy, expressed in the Ideals of Strategy to be followed by States, related to in Article 39 of the State Policy Directive Principles, enables the State, in turn, to steer its policy towards:

- (1) That all individuals, irrespective of sex, are equally entitled to sufficient means of subsistence;
- (2) That the ownership and maintenance of the material resources of the society is so separated as to serve the common welfare better;
- (3) That, to the general detriment, the operation of the economic system does not result in the accumulation of capital and of means of production;
- (4) So there is equal job for both males and females;
- (5) That there is no infringement of the health and power of employers, men and women, and of the tender age of children, and that, through economic need, individuals are not required to enter careers which are unfit for their age or ability;
- (6) In order to safeguard children and adolescents from violence and moral and material abandonment, services and programs are given for children and adolescents to study in a healthy manner and under terms of freedom and dignity.

Via affirmative action, the state would not be required to have adequate means of existence or work for persons. Yet the state is under a negative duty; means not to deprive a citizen of this privilege without equal and reasonable process.

Via Article 39(a), (b) , ( c ), (d), ( e ) and ( f ), some of the main elements of socialism are articulated in the Constitution of India as socialism implies distributive fairness, nationalization implies redistribution, not capital accumulation, fair wages for equal job for both men and women, equal pay for equal work as a fundamental mandate of equity, Least the Minimum PayScales, Childre Next poi poi poi

Dr. Bhimrao Ramji Ambedkar (1891 -1956) is known as a knowledgeable professor, lawyer, philosopher, sociologist,

archaeologist, and social activist. It is known as the Architecture of India's Constitution. He was a member of the drafting committee for the Constituent Assembly of India. He was the Minister of Law and Minister of Labor for India. He was among the greatest minds in the country. He received a medal for Barat Ratna. He is one of the main contributors to the structure of the Constitution of India. His notion of State Socialism in India is very important in order to grasp the numerous ideologies reflected in the Indian Constitution. State Socialism was regarded as a reaction to the individualism of the progressive 19th century. Any elements of state socialism are found in the works of Eduard Bernstein (Germany), Jean Juarez (France), Karl Branting (Sweden), Eduard (Belgium) and Dr. B. R. Ambedkar (India). State Socialism does not intend to abolish the state, but stands for the elimination of capitalism's horrors of discrimination and oppression. State Socialism reflects the concept of a welfare state. The Socialists of the State say that exploitation would be eradicated and good welfare supported by the state alone. The means of production should be nationalised. The worker should be adequately paid for equal employment. The staff or the depressed classes would encounter freedom and dignity in both political and economic life. The Socialists in Culture are against the abolition in culture. This is a straightforward interpretation of the concept of 'State Socialism.'

According to him, the government should be the owner of the property. The basic sectors ought to be regulated by the state. He wanted the zamindari regime abolished. For him, the main industries should be nationalised. He wanted equality, independence, solidarity and social justice to be established by the state of India. He wanted India to have a society which was classless and casteless. He advocated for the basic civil rights of all citizens. He practiced socialism extensively. He linked Buddhism to Marxian communism. He disregarded the bloody road to a national revolt. In *Pathumma v. State of Kerala*, the Supreme Court has emphasized that the purpose of the Directive Concepts is to establish certain socio-economic goals for immediate accomplishment through bringing about non-violent social reform. Dr Babasaheb Ambedkar 's social mission is to establish equality, independence, fraternity and social justice by non-violent methods. He stated that Article 32 of constitutional remedies is the "heart of the Constitution." Any signs of dictatorship was rejected by his emphasis on parliamentary democracy and his promise of basic human rights. He binds the state to radical social and economic changes. He longed for a free individual from the unjust bondage of civilization. His State Socialism is to eradicate from society the system of extreme inequalities and negative castes. State laws will direct both public and private companies. Fraternity is one of the fundamental keys of social justice. For Dr. Babasaheb Ambedkar, by a legislative structure, the aim of socialism must be done in a democratic manner. Dr. Babasaheb, like Marxism, did not want to abolish the empire. He rejected Hinduism's Varnashrama. The Scheduled Castes, in his view, must first achieve political power. He believed in Buddhism founded upon rationality and morals. Dr. Ambedkar believed in the state as an instrument of democratic change and social justice. His concept of State Socialism required the nationalisation of agricultural land and collective cultivation. Both Pandit Jawaharlal Nehru and Dr. Ambedkar required State Socialism to be established through the Legislative structure, not by bloody rebellion. He won't like capitalism. Because it is the theory of the ideology of Karl Marx that emphasizes on economic exploitation, Dr. Babasaheb did not understand it. He felt that the eradication of economic exploitation alone could not free people from Indian society's oppression. He suggested that socialism, as well as state ownership over land and other means of development, on a democratic basis, could free people from the tyranny of India 's culture. According to him, political stability is not going to occur until and until there is social democracy and economic equality. He wanted the scrapping of the Zamindari system.

This analysis is important for testing the research theory of the concept of Democratic Socialism and its representation in the Constitution of India by Pandit Jawaharlal Nehru. Jawaharlal Nehru (1889-1964) was born in Uttar Pradesh, the Prime Minister of the Provisional Government, the head of lawyers and Congress, the champion of socialism, democracy and anti-imperialism. He became India's first Prime Minister since becoming independent. He was also a Liberal and a Republican. He said our economic policy must be based on a human point of view and must not sacrifice man's wealth. "In 1933, Nehru wrote to his daughter Indira, the prospective prime minister of India," Socialism is of many kinds, I have told you. There is general agreement, though, that it is targeted at the 'government supervision' of the means of production, i.e. land and mines and factories and the like, as well as the means of transport, such as trains, etc., as well as banks and associated organisations. The idea is that, for their own personal gain, any of these methods or groups, or the contributions of others, should not be enabled to be exploited. He was, according to him, an individualist, and scientifically a socialist, both temperamentally and by training. He believed that socialism would not kill individuality or eliminate it, but that economic and cultural slavery would liberate countless people. His hypothesis, therefore, is the difference between individualism and socialism, confidence in democracy, social and environmental justice. He subsequently followed a non-doctrinaire path to socialism in adopting the "Objective Motion" in the Constituent Assembly and as Prime Minister of India.

Democratic Socialism, opposed to violent transformation, aims to put socialism into existence through peaceful democratic means and represents socialism's reformist background. In Democratic Socialism, the ideology of peaceful

socio-economic revolution is tacit. The ideals of Nehru were liberalism, secularism, socialism, non-alignment and the development of science.

## **OBJECTIVES OF THE STUDY**

1. To research the meaning of the Constitution of India's separate values and definitions.
2. To research the aspirations of the Constitution-maker's ideas about the current social , political , economic order in India 's culture.

## **CONCLUSION**

The Preamble of the Indian Constitution, Universal Justice, and the Directive Principles of Public Policy are full of Liberalism and Independence. The two philosophies which are prevalent in the Indian Constitution are State Socialism and Democratic Socialism. A) Fundamental justice and an atmosphere that is morally equal. The right to social and economic fairness has already been held to have basic rights. (b) Socialism 's main aim is to eliminate income, prestige and quality of life inequalities and to provide employees with a decent standard of living and protection from exploitation. (c) The basic structure of the Constitution is the establishment by the rule of law of an equal social order; (d) the right to sufficient livelihoods; democracy means distributive justice in order to distribute the financial resources of society for the gain of the common good; the operation of the economic system does not lead to the accumulation of wealth; (e) 'the will of democracy' State to "win the balance" among groups and parties in particular. Thus, the Indian Constitution explicitly expresses the principle of State Socialism. Men would not be slaves of capitalism, of a party or of the state. The men will be healthy. The Supreme Court ruled that the great ideal of equality is implicit in every Directive Definition. The law should be designed to facilitate greater egalitarian social aspirations in order to ensure equal justice for all. Together, the ideals and human rights of the Directive represent a central contribution to the social transition demanded by democratic socialism, state socialism, social democracy, economic democracy and democratic liberalism. The main theme of the Court's declaration was that the Constitution centered on the "bedrock of equilibrium" between the principles of the Directive and constitutional privileges, and that equilibrium would be compromised by the awarding of total primacy to each other. They'll all co-exist harmoniously. The goals laid out in the Directive Requirements must be met without abrogating human rights. Both would grow peacefully together. It can be referred to as 'Balanced Socialism' or 'Moderate Liberalism' in the Constitution of India. Article 38(2) orders the State to strive at reducing income disparities and to remove differences in terms of status, resources and opportunities, not only among individuals, but also within groups of people residing in various regions or engaged in various professions. Unlike paragraphs (b ) and ( c ) of Article 39, the possession of vast blocks of land owned by a few individuals is inconsistent. Therefore, in order to accomplish the objectives set out in Articles 39(b) and (c), the legislation on agrarian reform and abolition of zamindari complies with Articles 38 and 39. The imposition of a landholding cap. In the Preamble, the word 'socialist' means at least 'fair compensation for fair labor.' Article 39 also clarifies that the carrying on of a trade and business is a state's legitimate operation. The Court emphasized that law should be used as an instrument of distributive justice in order to ensure a equal distribution of income among members of society on the basis of the theory that the Constitution does not recognize anywhere the coalition of socialism with the means of bloody revolution is founded. The conclusion of Dr. Rajendra Prasad refers to the Indian Constitution, "It attempts to put into practice the glorious vision of a socialist society-a mixture of ballot paper and economic democracy." This contains the most comprehensive declaration of human rights framed thus far by any state. The Special Document of the Planet is the Indian constitution. It laid down the foundation for Socialism in the Constitution, consistent with the Indian context. The biggest problem around the globe is how, by implementing socialism, the balance between personal rights or individual dignity and societal order is drawn. Individual freedom and social regulation A balance between individual freedom and social regulation has been maintained between these two principles, reflected respectively in the Fundamental Rights of the Constitution and in the Directive Requirements of Public Policy. In other words, a compromise between Fundamental Rights and the Principle of the State Policy Directive. Not only are the Directive Requirements enforceable in the Court, but they are treated as civil rights in a related manner. Fundamental rights are being interpreted and set up in the general sense of the Directive Definition. The Supreme Court of India has ruled that Directive Requirements are obligatory under the Constitution. The ideals enshrined in the Directive Standards are, thus, as fundamental as constitutional rights. And the purpose of achieving the society is the welfare state and the Socialist State. Democratic Socialism is reflected in India's Constitution. The constitution reflects the values of socialism: the principle of social justice and an economically egalitarian society, the establishment under the rule of law of the democratic social order is the central structure of the Constitution, social justice is the elimination of inequality of income and status and quality of life, and the provision to working people of a decent standard of living. The fundamental framework of socialism is to provide a decent standard of life for working people and, in particular, to provide protection from cradle to grave..



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