



EDUCATION AND EFFORTS FOR SOCIAL, ECONOMIC & POLITICAL JUSTICE

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Introduction

BABA SAHEB has done marvel for the upliftment of the Dalits and other weaker sections of the society, But to avail the benefits, the section has to be strong. This is why BABA SAHEB had suggested to 'unite, educated and struggle'. All the three points are essential for the upliftment of individual and the whole class. It is essential to introspect into oneself and unite. The aim is essential. Education is the essence of all progress. It provides all outlooks for struggle and future achievement. One can learn a lesson from the Life of BABA SAHEB, i.e. he struggled all over his life, he devoted his time in education and learning, and he sacrificed his life for social services without caring about personal gain. Whatever, he drafted in the constitution, it was balanced one. He provided 'discriminatory preferences' for the deprived classes at the same time he put no ill will for the other communities. He was a true nationalist in spirit. BABA SAHEB, provided all the means which was essential for the Dalits for their upliftment. But, the Dalit are still away from the sun bath of social justice.ⁱ

Education is considered as one of the most catalysts to improve the quality of an individual. It has the capacity of capability enhancement and as a result broadens the choices of people which further leads to improved economic opportunities positive effects of education on health, social status, economic development and the standard of living have now become established facts. Therefore, there exists a linkage between education and change in population in a settlement.

According to Aristotle Justice is a "moral state a state, of Character which makes people disposed to do what is just and makes them act justly and wish for what is just " in functional legal sense Justice according to him Consists in 'some sort of 'equality'. It consists in establishing

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proportionate equality both on need and merit basis. It is not merely a particular virtue but on imperative requisite for welfare of the state.

Justice is generic term which includes both procedural and substantive Justice. The former being the basic procedure and spirit what is generally known as natural Justice, and the latter containing provisions concerning social aid, assistance, benefits, facilities, extra privileges and rights for the welfare of those who need or deserve such help described by the omnibus term 'Social Justice'.

What is justice is an imponderable problem; However, Justice is gradually equated with truthfulness, righteousness, goodness, equality, mercy, charity etc. But all these expressions are relative and vague, yet they are eulogized universally. Justice has to be measured accurately on the basis of such shared values which are common to mankind. In this term, 'Justice is' that makes man to live honestly, not to injure any one and to give everyone his due. As such justice is not a mere fantasy but a necessary and desirable goal of law and society.

For Aristotle, justice is a 'moral state', "that in virtue of which the just man is said to be a doer, by choice, of that which is just, or a state of character which makes people disposed to do what is just and makes them act justly and wish for what is just". In functional legal sense, Justice consists in 'some sort of equality'. It consists in establishing proportionate equality both on need and merit basis. It is not a particular virtue but an imperative requisite for the welfare of the state.ⁱⁱ

Aristotle divides Justice according to Law into two kinds — distributive and corrective. They are understood as social justice and criminal Justice respectively. Distributive justice deals with distribution of 'honour' and 'wealth' whereas corrective justice maintains peace and order in the society. Social justice is a new dream of liberty where no one is exploited, where every one is liberated and where every one is equal and free from hunger and poverty. This is why the basic law of country has adopted and accepted democracy & liberty with social justice as the way of life.

The essence of social justice lies in 'equality'. Where equality signifies — equality of status, equality of opportunity and developmental facilities to all. It is a concept to promote welfare. It is to bring unity and harmony in the societies which are essential for stability and growth. The 'Social



Justice' is a balancing wheel between the haves and the have-nots. It is not to pull down the advanced sections of society but only to uplift the backward sections of society without unduly and unreasonably affecting the interests of the haves.

A. Socio — Economic Status of SCs and STs before Independence.

One of the important burning problems in India since several centuries is the problem of 'in equality' from where the concept of social justice is a 'journey from injustice to justice' from 'inequality to equality' and, the concept of inequality lies in the division of Society into castes — privileged and unprivileged. The vedic period talks about varnas-Arya Varna & Dasa Varna. The society was divided into three orders.... Brahmana Kshatrya, and vis (Common people). There was no mentioning of the fourth order, i.e. Sudra. Put later part of ages, we find this segment in the society who were concerned for 'Service' to all the varnas. They had duties minus rights. As per Manu Smriti, Shudras had few privileges and many obligations. The discriminating laws against him and his social disabilities were an inheritance of the past. It carried on and in the British period of the some practices continue.ⁱⁱⁱ The fourth pillars of the community was divided into untouchables and backward. They were denied civil rights. The majority were denied equal education and other social facilities Although, British Government tried time to time, but it was in vain.

But the freedom movement took these issues related to 'equality and social justice' to the majority of the Population along with 'Swaraj'. The Idea of freedom fighters was to make up in the new Bharat' without any stint or scar of 'in equality and injustice'. This is why, our ARCHITECT of the constitution i.e. 'BABA SAHEB' put all the provisions which are essential for the safeguard development of the downtrodden people i.e., DALIT. Under various Articles of the constitution.

B. Social Justice in Indian Constitution

The Indian Constitution is based on egalitarian philosophy. In the Preamble of the Constitution. It is mentioned-

"We, the People of India have solemnly resolved to secure all citizens. Justice, social, economic and political".



The Socio-economic justice through the monetarism of political democracy and individual liberty.

Keeping the aim of securing justice, certain provisions are particularly mentioned in the Fundamental Rights, Directive Principles. Fundamental Rights are guaranteed to the citizens, to ensure their liberty and particular freedom and they are enforceable in the Courts. To achieve social justice particularly many public interest litigations have been field in the supreme Court and accordingly justice is secured.

When we read our (Indian) constitution we realize that in Fundamental Rights (article 12-35) we get those six rights as an individual, from political society. These Fundamental Rights are influence by Dr. Ambedkar's thought as the Constitution Drafting Committee.

The constitution of India abounds with natural and social Justice which is evident from preamble, Fundamental rights and Directive principles of state Policies of the Constitution. Indeed the constitution Contains protection as well as promotional measures for the social Justice to remove the Scars of injustice and in equality to SCs & STs. Yet, they are far away from the sun bath of Social Justice. Equality is the base of Social Justice. The Equality provisions are found expression in Article 14, 15, 16, 17, 38, 46 and 335 of the Indian Constitutions Yet, the SCs and STs are not getting the benefit even after sixty years of independence. When India got independence the leaders wanted to have a Just Society Where there would be no discrimination and exploitation. Therefore, the idea of 'equality' became the central theme for achieving Social Justice.^{iv}

Of course, the constitution of India fully reflects the principle of social justice in its preamble and part III and IV towards creation of just and democratic society in India. They discuss the rights of the weak, age, destitute, poor women, children under — privileged. Social justice is a protection to the unprivileged classes for their proper upliftment and growth in order to make a homogeneous society. Hence, the concept of 'Social Justice' has emerged from the heritage of social injustice and it seeks to remove social disability by birth resulting in social and economic in equality.

In spite of 'protective discriminations for 'Preferential treatment' to SCs & STs, Who constitute more than one-fifth of India's total Population the result is not enthusiastic.



C. Constituent Assembly & Social Justice

BABA SAHEB, Dr. Bhimrao Ambedkar the Architect of Indian constitution was chairman of Drafting committee. There was general consensus in the constituent Assembly that the Term 'backward classes would cover three principle components i.e. SCs, STs and the other backward classes. The constituent Assembly fought for the task of securing social justice for all the backward classes in the country under the mandate of new constitution. Therefore, it was unanimously agreed to incorporate two important chapters i.e. Fundamental Rights and Directive Principles of State policy. For the protection of the interests of backward classes including SCs and STs. Because, these sections were deprived of their civil rights from ages. They were prevented from entering into temples, Public places, restaurants educational, institutions and society they were boycotted in their villages.^v They were forced to live a secluded life. Therefore, the framers of the constitution deliberately, a provisions for the eradication of such evils. Mahatma Gandhi's views was that the untouchability must be eradicated from 'root and branch' Pandit Nehru said untouchability as a 'curse' BABA SAHEB called as "Annihilation of untouchability is my birth right. The untouchability has revived Untouchables the Hindus and ultimately the nation as a whole."

In the constituent Assembly, the framers adopted the historic objective resolution on 22nd January 1947, moved by Jawahar Lal Nehru, and declared their firm and solemn resolve to frame the constitution to secure socio-economic and political justice all and Especially the down trodden people. BABA SAHEB, in the very first reading provided that on grounds of religion, race, castes and sex, citizens would not be subjected to any disability, liability, restrictions or conditions with regards to access to shops, hotels, place of public entertainments, public restaurants, the use of wells, tanks roads and places of public resorts, maintained wholly or partially out of the state revenue, and dedicated to the use of public. In another draft Article declared the abolition of untouchability and forbade its practice in any form. Later on, the final draft was adopted on 26th November 1949 and enforced on 26th January 1950. It incorporated the initial draft of the constituent Assembly in order to abolish inhuman practices and provided the warmth of social justice to the unprivileged classes under Article 15, and 17 of the constitution. The Constitution maker deliberately included these provisions of provisions to provide equal status to the SCs and STs and to establish an egalitarian



society. This is why, the parliament has been empowered U/Art. 35 of the constitution to punish those individuals and institutions who infringe the fundamental rights guaranteed under Articles 15 and 17 of the constitution. These articles are essence of social justice.

D - Constitutional Protection for STs & STs:

The challenge for social justice is in essence the challenge for equal opportunity and equal protection of laws. The framers of the constitution promised ‘Social Justice’ in the very preamble to the constitution of India — Justice socio-economic and political, assuring equality of status and opportunity in every walks of life.^{vi} The aims and aspirations of the people have been translated into various provisions in the constitution the aim of the constitution makers is to have a welfare state and an egalitarian society to overcome from all types of discrimination, inequalities, humiliation, exploitation suffered by various sections of society.

Articles 14, 15, 16, 17, 19, 21, 23, 24, 25, 29(2), Article 30(1) are the articles which provide social justice to all in general and SCs and STs in particular. The framers of constitution have deliberately included ‘equality provisions’ in part III of the constitution to treat all people equality, particularly the depressed classes including scheduled castes and scheduled Tribes who were subjected to inequality, discrimination and degradation in the caste system prevalent in the Hindu social order. If any person is discriminated on the grounds mentioned in Articles 15, 16, 29, 325 and 350, he can challenge such discrimination in the court and enforce his fundamental rights or any other constitutional rights.

Article 14 discusses about formal equality, i.e. absence of discrimination. But with this only, it is not possible to secure social, economic and political justice to the oppressed and exploited classes, especially SCs and STs. They were aware of the fact, therefore, they evolved discriminatory scheme and included in the constitution to remove centuries old inequalities entrenched in the Indian Social fabric. This arrangement is called ‘protective discrimination’. It helped in entering into educational institutions, reservation in Jobs, in legislature, housing allotment, land allotments, scholarships, free hostel facilities and free training program in various fields. In case of STs the Position is similar, but these people live in exclusive territorial communities. Their disabilities can be



identified in their physical isolation from the society and their exploitation by non-tribals. Therefore, Besides preambular promises of 'equality of status and opportunity,' it has been clothed with flesh and blood by the provisions of Article 14,15 and 16 read with Articles 38, 46 and 335 of the Constitution Article 38 obligates the states to minimize the inequalities in status provided opportunities not only amongst individuals but also amongst classes of individuals living in the country. In this article 46 obligates the states to promote with special care the educational and economic interests of the weaker sections of the people and in particular, scheduled castes and scheduled Tribes. Articles 330 and 342 make special provisions for safeguarding. The interest of scheduled castes and scheduled Tribes. The Constitution does not define as to who are the persons who belong to SCs and STs. Article 341 & 34 however, empowers the President to draw up a list of these castes and Tribes. As per 65 Amendment of the constitution, Article 338 provides for the establishment of National Commission for SCs & STs. The duty of commission is to monitor all matter relating to the safeguards for SC's and ST's to Participate in the Planning process of Socioeconomic development to discharge such function for the protection, welfare & development and advancement of SC's and ST's.

E. Social Justice & Dr.B.R. Ambedkar:

Dr. Ambedkar was a great social revolutionary. His ideal society would be based on social justice, liberty, equality & fraternity. For achieving this special object, he took number of efforts in his entire life. There are many inequalities in India giving rise to various social problems such as castism, regionalism, untouchability, gender inequality etc, etc. India is facing these problems since long. There was galaxy of leaders and social reformers such as Dr. Ambedkar, Mahatma Gandhi. Swami Vivekananda and many more in Indian society who tried at their best to establish equality in Indian society because all of them believed in social equality. Among the number of social reformers Dr. Ambedkar who was the first one who gave a legal and political approach to the social problems in India. He fought for the political and legal rights of the untouchables and women also. As a result million of Dalits and women in India now enjoy equal rights with others in the society. Dr. Ambedkar's views on social problems like caste, untouchability and women constitute the foundation of his social problems and political ideas. Here we see Dr. Ambedkar's views on the status of women



society and his work on gender equality. Dr. Ambedkar was not only concerned about the untouchables in India but also he was equality worried about the degrading position of women in Indian society, The main objectives behind Dr. Ambedkar's movement for social change has been primarily to establish an egalitarian social order which will be the foundation of a modern Indian democratic society. He wanted to establish true integration of different section in the mainstream of national life. His egalitarian social order demanded equality not only among men but also between men and women. Total equality is not possible but equal treatment to all is possible. Dr. Ambedkar was influenced by Budha's views about women who gave respectable position to women in the society.^{vii} He blamed Manu for giving inferior place to women in the society. Dr. Ambedkar said that ,” women should have equal status with men in the society”. He had deep faith in the equal rights of women and men. For this

- (A) He asked women to be educated, to educate their children and to remove inferiority complex.
- (B) He put up thoughts about marital status of women.
- (C) He gave importance to women's organization, their progress and development

The constitution of India has abolished the untouchability and made its practice a penal offence. Today they enjoy, i.e. SC's and ST's the same legal status as the other people enjoy. They attend the same Schools, colleges dine in the same hotel, journey in the same bus or compartment. They are being recruited in every branch of public service Central and State Cabinets.

They are given full freedom to practice any profession of their choice without any restrictions. Thus, it can be said that in 60 yrs of our Constitutional journey of Indian democracy, we have been successful in removing legal disabilities, yet their social disabilities are not been removed. India got independence in 1947, STs & SCs got special legal discriminatory privileges' under constitution yet they are marginalized. They are unable to fulfill their primary needs i.e. food, clothing, shelter, education etc. Most of the Dalit brothers landless. They are illiterate. They have not any means to start their own business and profession Still, they are doing their age old profession. Since, they are not in a Position to avail the constitutional benefits, they have to remain as usual.^{viii} They look towards their leadership. But it is a harsh fact that the leadership is not doing everything for Which



they elected by their own fellow brothers. In all walks of life, the upper castes groups exploit SCs and STs. Even after 60 years of independence the Socio-economic condition of these classes is miserable. The question arises as to how to improve their lot.

F. How to provide social justice to SCs & STs:

Although, our constitution is the best in the world. It has provided all the mechanism, yet certain procedural mechanism has to be evolved. The SCs and STs are still far away from the knowledge about their welfare provisions. Therefore, regular 'meet' with them, will create awareness among them. This work should be assigned to the Gram Panchayat along with District Magistrate any District level officer. In the 'Meet' Govt. plan should be appraised and the empirical information may be collected from them. Planning can be started from Meet' level and direct funding may be done. There must be regular vigil in order to see whether they are being protected and getting benefit or not. In this way, these deprived and marginalized people will feel Confidence

Secondly, they must be provided reservation benefit till they are able to avail the facilities themselves. it is submitted that awareness programmed through monthly 'Meet' can actually provide them social justice.

Thirdly, reservation in private sector will create job Opportunities for them. It can be said that they need proper education and training and they can put their best for their Own development and the nation

Fourthly a new rehabilitation movement is needed for their housing, facilities, still they have no houses to live in.

Fifthly, Entire local area development funds (LADS) may be diverted for the education and rehabilitation programmed of the Dalits and other weaker sections.

Sixthly modern English Education must be provided to the children of this community at states cost' so that they can compete with other general categories; this will create confidence among them.

Seventhly Legal literacy and human rights awareness programmed as movement is essential. These measures can help in fast development of these people. In this way the socio-economic equality can



be achieved within 'ten years' Otherwise another century will be the subject matter of debate relating to 'social Justice': Although 'Social Justice' is unending process, yet the basic amenities, self respect, and fraternity is the dire need of today. 'More so, leadership quality like BABASAHEB is essential among the present generation for the social justice to Dalit

Economic Justice & Dr. B.R Ambedkar :

Dr. Ambedkar was a first scholar who has written and express his views on small holdings in India,. He quoted Adam Smith, Dr. H.S. Mann, Mr. G.F. Keetings & reject their views on small holdings in India are uneconomic. The evil of the small holding Dr. Ambedkar manifests that the land holdings in India is not fundamental but is derived from the parent evil of the maladjustment in her social economy. A large agriculture population with the lowest proportion of land in actual cultivation means that a large part of the agricultural population is superfluous and idle. Instead of contributing to our national tax dividend this idle labour is eating up hot little there is of it. Hence, the remedies for consolidation and enlargement under the existing social economy are bound to fail. Dr. Ambedkar therefore maintains that our effort should be primarily directed towards this idle labour and strange though it may seem, Industrialization of India is the soundest remedy for the agricultural problems of India.

Agricultural labourers in India comprise mostly of the primitive people and the untouchables. The problems warrants not only an immediate attention of the Government but also the measures to ameliorate the conditions of the agriculture labourers in the country. Dr. Ambedkar took a note of the problem and advocate all round protection to them with the enforcement of minimum standard of wages. He pointed out that a large number of agriculture population is super fluous and idle labour, earning & not consumes is order to live which results in decline of our national dividend' (1). He Suggested that, farmers come together & setup collective farm. But Indian Govt. & Farmers can not accept or applicable thoughts of Dr. B. R. Ambedkar. Due to this reason we are facing many problems in economic & advance economy also. I.e. SEZ & committing suicide of Farmers. Agriculture is a big occupation in country. Due to this reason lot of people are dependent on it Dr. Ambedkar has shown remedy on that, Additional labour should be diverted in industrialization.



He has written book” The problem of Rupee” in which he has discussed about the Gold Exchange Standard. He was totally against it. He has discussed about the internal and external value of rupees he was against the Gold reserves & he proposed the currency system. Now such type of currency system is accepted all over the world. He has critics to ken’s.

He was struggled to restructurer Indian Society with most humanitarian principles. He advocated social and economic democracy & instated that without these there would be no peace & prosperity. He waged a relentless efforts & struggle against social discrimination and economic exploitation of down trodden community.

Ambedkar in one of his speeches in the constituent Assembly referred to contradiction between the democracy enshrined in the constitution and inequalities in our society unless these contradictions were resolved he said, democracy in India would be like a place built of cow dung.^{ix} The foundation may be sacred, but it would be feeble & shaky. Dr. Ambedkar believed that the removal of social and economic inequalities would strengthen the unity and integrity of the nation.

Dr. Ambedkar’s contribution for the betterment & empowerment of women is also unique. All India Depressed classes women’s conference held at Nagpur on July 20, 1942 He stress not progress of nation without the progress of women. He spoke I am a great believer in women’s organization I know that they can do a lot to improve the condition of the society. If they are convinced. In the eradication of social evils they have rendered great services. For this reason it puts of introduced the hindu code bill in the parliament on Feb.5, 1951 as a first law minister of India.

This bill introduced important things. Right over property to women. Share to daughters from the parents property, provision for divorce and abolition of doctrine or the rights by birth Unfortunately for Indian women. This bill was never passed by parliament due to the opposition of some eminent congress Leaders. Lastly he submitted his resignation from the cabinet on sept.27, 1951.

Dr. Ambedkar made last speech on the constitution he said “On Jan 26,1950 we are going to enter into a life of contradiction. In politics we will have equality and in social and economic Life will have Inequality.



Dr. Ambedkar has expressed his views & opinions about the direct & Indirect tax. Indirect taxes should go to the federal Govt. & direct tax should go to the state Govt. He took exception to his principle as it had foundation in percent at all. Dr. Ambedkar examined the constitution of federal Govt. with much care but found no authority for such a principle. According to Dr. Ambedkar the test of adequacy should be applied to this allocation. Otherwise to provide so is to deny the federal Govt. both adequacy and elasticity in its fiscal system. He pointed out that customs, revenue in opium salt tax. Corporation tax all these sources of revenue were very bare & slender sources for the federal Govt. to depend on as far as income tax is concerned. Dr. Ambedkar proposed a scheme two income tax rates. 1- A Federal rate, fixed by the federal Government from time to time according to its needs. 2- A provincial rate, fixed by the provincial Govt. from time to time according to the financial requirements of each.^x

Dr. Ambedkar further wanted to delete the Tax schedules from our constitution & Simply divided the field of the method that is followed in other federal countries

Hence, he did not think it at all necessary to introduce the principal of residuary power of simply divided the field of taxation in our constitution. He was of the opinion that the states should make equal sacrifices in the interest of the federation to direct taxation and also abolish their internal customs by an appropriate change within given time according to Dr. Ambedkar the system of finance, whether federal or provincial should be autonomous & self sufficing. He expressed his views on different aspects of taxation in India.

G. Role of Education in Social Justice

The idea of human development is certainly not new as writings of economists like Smith the Ricardo also talked about it. These writings may not include education per se but it definitely talked about improving the living standard of people which is not possible in the absence of education. In India; the dream of educating the masses was realized much before the independence.

The successive Five Year Plan in post-independence era aimed at creating educational advancement along with other development. The focus facilities. Although large number of school



got open but the enrollment was not at par with that as the society was still bound by several social inequalities and stigma. Needless to say that with increased efforts, improvements took place.^{xi}

The 1970 also saw discouraging educational status. Even though enrolment improved, large number of students dropped out. The physical and financial efforts put in were feting wasted. The learning achievements were also not put to the mark and the failure rate was high.

Like other phenomena education has also been found to be varying in the country The importance and need for education has yet not been able to materialize practically there still exists there areas that are deprived. The overall Gross Enrolment Ratio(GER) of primary schools in India has been found to be 98.2 percent in the year 2003-04 which is an improvement over 80.5 percent in the year 1980-81. There exist differences between the social groups like, Scheduled Castes, Scheduled Tribes, girls and other disadvantage groups.

As mentioned earlier since, none of the resources and phenomena is equally distributed all over the world and varies across geographical space, economic and socio- cultural groups The initial unequal distribution gets transformed into deprivation point resulting ares of seclusion. If there is prolonged existence of such areas of seclusion. If there is prolonged existence of such areas of seclusion. Injustice takes place. The community or area gets subjected to what is called “Social Exclusion”. It is a process which restricts the access of certain social groups to valued resources and entitlements, relegating them to the status of social outsiders. A phenomenon of ‘downward spiral’ starts in these areas and instead of Going upward the society is caught in a spiral effect which takes that community or area downward in development ladder Going to the for root cause that is , unequal distribution of resources there comes the question fo ‘distributive justice’ meaning justice distribution of resources. Education being one such phenomenon is also found to vary across time, space and social groups Hitherto, there have been intense debates on its access and various efforts done in this regard there is still a long way to go in several other aspects like equality.

The historic stride by the government as the Sarva Shiksha Abhiyan (SSA) aims to achieve the goal of Universalisation of Elementary Education (UEE) by 2010. It focuses on the education of marginalized sections of the population like SCs STs minorities and girls iththeilifpfvri &



improvisions These provisions include distribution of free textbooks, special classes for such sections, back to schools camps for out of school girls, teachers' sensitization programme to promote equitable learning opportunity and recruitment of more female teachers in schools.^{xii}

Other programmes include District Primary Education Programme (DPEP), Operation Blackboard (OB), Jan Shikshan Sansthan (JSS) for vocational training, Mid-Day Meal (MDM) scheme, opening up of institutes like, Central Institute of Indian Languages (CIIL) to develop various Indian languages including tribal languages, Kendriya Vidyalayas (KVs), Navodaya Vidyalayas (NVs), National Institute of Open Learning (NIOL). National Council for Education research and training (NCERT), National Institute of Educational Planning and Administration (NIEPA) and University Grants Commission (UGC) etc.

The recent initiative of the government, the Eleventh Five Year Plan, 2007-12 targets disadvantaged sections of the population. The idea of 'inclusive education' has been adopted in the plan for social welfare and social justice. It plans to generate database for these sections at a disaggregated basis which forms the root of any planning. It also plans to include street children, children of convicts and sex workers as special focus groups in SSA. Other incentives like, financial assistance to curb the economic cost (hidden also), funds for remedial classes, enlargement of hostel facilities for students near the schools, expansion of Kasturba Gandhi Balika Vidyalayas, KVs and NVs and bringing recognized madras under the SSA. The plan also intensifies the schemes of financial assistance, scholarships, loans and hostels for higher and technical education. It plans to open more situations of higher and technical education in rural area, opening up of women study centres in every institution and day care centers in all those institutions where girls/women enrolled or employed. Similarly, plans have been chalked out for adult literacy and education for disabled population. The government of India has made several such efforts to provide equal educational opportunity to its people but, there remain some lacunae that need to be discussed.

(H) Women's Education: Gender equality and Justice-

"I measure the progress of a community by the degree of progress which women have achieved"-Dr. B.R. Ambedkar.



This sentence shows how much he is serious about women's issue in Indian society. 'Ambedkar has taken social reform approach at low level, one at the level of the Hindu family and other at the level of Hindu society. Because he endeavored to reconstruct the Hindu society from the grass root level. The problem regarding the child marriage, widow marriage, cremation of Sati and post cremation (Sati) relate to the reform of the Hindu family. The problem of the untouchability and the caste system and the modify action of the laws of adoption, marriage and succession related to the reform of the Hindu society.^{xiii}

His family reform efforts were basically for social justice to women His ideas towards women's issues were shaping at his student age. When he was young and studding in New York he wrote a father's friend, he wrote, "We by side shall see better days soon and our progress will be greatly accelerated if male education is persuaded side with female education...". He advocates the cause of women's education. 'He emphasized that the education of the young women was important as young man....'.^{xiv}

This was surely the impression of western social system. His concern towards women reflected in his first academic paper "Caste in India: Their Mechanism, Genesis and Development". In this paper he stated some basic reasons for inhuman practices came into existence like Sati system, in forced Widowhood and Child marriage. Letter he came to conclusion that inter-caste Marriage can be solution to abolition of caste and some inhuman practices. He also highlighted Women's issue in the Mooknayak and Bahishkrit Bharat.^{xv}

Dr. Ambedkar also hinted at the crucial role of women in the Hindu caste system when he said that 'women are the gateways to the caste system' and that the closed nature of the caste system is maintained through the sexual exploitation of women. This was why he said that the annihilation. Of untouchability was more an issue for women than for men. It was in this context that he defined the absence of Inter-marriage to be the one characteristic that can be called the essence of caste.

He knows that Indian women is a mental slave than physical, her thought; her lifestyle, her beliefs must be changed to change her social status. For that time to time he advised them on these issues. On 18 th July 1927, Dr. Ambedkar addressed a meeting of about three thousand women of



Depressed classes, where he said that 'I measure the progress of community by the degree of progress which women had achieved' and said to the women, "Never regard yourself as Untouchables, live a clean life. Dress yourselves as touchable ladies.. Never mind, if your dress is full of patches, but see that it is clean. None can restrict your freedom in the choice of your garments. Attend more to the cultivation of the mind and spirit of self-Help." Send your children to schools. Education is as necessary for Females as it is for males. If you know how to read and write. There would be much progress. As you are, so your Children will be".^{xvi}

He thought liberal education for girls was of no consequence. He said, "What is the use of Burke and Shakespeare to girls." Dr. Ambedkar wanted women should be particularly trained in Home science, Education and peripherally in other subjects. Men of course, are free to pursue a variety of courses and studies.(1) Dr. Ambedkar laid stress on education of women because to educate a woman is to educate a family. His slogan, to educate, agitate, and organize is not limited to young boys only; he wanted young girls also to get themselves educated and come forward and join hands with young boys in building up of an ideal society and ultimately of the Nation on the principles of liberty, equality, fraternity and justice.^{xvii}

"The welfare is impossible without bring up the status of women like a bird can not fly with one feather or wings" was said by 'swami Vivekanand, eleven decades before from an international platform. The determination of progress of society can be assessed by the status of women. The topic of equality of women in society has been main agenda of debate since establishment of U.N.O. in 1945 and constitution of commission for status of women in 1946. Even today there is disparity and uncertainty is seen for the women in society especially in the field of has come forward in the form of gender. The word sex signifies the biological sense and specifies about the physical body organs. When a child takes birth their his/her sex is determined either by his or her being male or female. But how he/she is brought up and the society, is decided after considering his or gender.

The scope of word Gender is not merely limits of the difference between the male and female on the basis of difference in their physical body organs but also to express the feelings of society about the manhood.



The provisions were firstly made in constitution to remove this mentality from the society. Each and every citizen whether he/she is a male or female is given the equal rights in these provisions for social, Economical, Political Justice, Ideas Expressions, belief, religions, and freedom of devotion. Equity of status and opportunities and respect were promised.

The development is not possible without equal contribution. Equal contributions means each and every part of society whether men or women. The development is affected by the social activities adversely, which always directs towards national income, social and economical progress (1) as for as the question of Gender equity and millennium development is concerned. It is necessary to make millennium progress, these points with the consideration to 'Gender'. The policies should be made for health, education, income, standard of living etc.

Right from the very beginning in male dominated Indian society, women have to undergo from all kinds of discriminations, exploitation, and harassment both mental and physical in the highly respectable position in comfortable position in society. They enjoyed all sorts of necessary right which were essential for human beings. Gradually in later vedic period position of women began to decline in the society. The opportunities are taken away from them. They had almost no freedom. They had treated as second class citizens. Marital system in India treated women inferiorly to men. Medieval period, the 'Purdah' system was forced on women this system does not allow the women to enjoy human rights fully. Women had no scope for her personal development. She suffered from all type of injustice.

After ages of suffering suppression and enslavement during the period of world war which is the age of human rights declaration, tremendous work was done to give social and gender justice to women by many social reformers. During the period of freedom movement in India many social reformers tried to uplift the position of women in Indian society. Such as Raja Ram Mohan Roy, Swami Vivekananda, Matma Jyotiba Phule, Dr. Ambedkar, Mahatma Gandhi, R.V. Ramaswami and many more. do to this movement women got some relaxation from customs and rules in society such as sati system, child marriage system, inhuman treatment of widow. Jyotiba Phule sacrificed his life for the education of girls. Swami Vivekananda declared that "There is no chance for the welfare of the world, unless the condition of women improves. It is not possible for a bird to fly only in one



wing. Women will work out their destinies much better than men can do for them.” Many great man have immensely contributed for upliftment of women position in society and tried to give them gender justice. Dr. Ambedkar fought for the political and legal rights of women so his work is notable in this regard. Dr. Ambedkar was the first among the galaxy of social informers in India who made a legal and political approach to the social problems in India. He also said that rights are protected not only by law but by the social and moral conscience of society.

Dr. Ambedkar fought for giving social justice to women time to time. For this he do following things.

- (A) He fought for the maternity benefit bill to establish the dignity of women.
- (B) He brought out certain reforms by preparing Hindu code Bill.
- (C) He gave social, political, economic, cultural, educational and gender justice to women by providing many provisions in the constitution.

Women got equal political, social, economic, educational and cultural right and a position equal to that of man is constitution. Dr. Ambedkar’s contribution in giving social and gender justice to women is great. He said that, “Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women” Dr. Ambedkar’s efforts for establishing egalitarian society are still remembered by the people of India. He is called the protagonist of new social order in India

To day, the problems of caste, class and gender exploitation exist in must acute forms in this country. The discourse on social justice in India had gained momentum during the debate on Mandal movements. The central question in the discourse social justice is Caste System and Untouchability. Added to this is the problem of tribal’s who’s socio-political and economic existence remains outside the boundaries of Indian civil Society.

Liberty of thought, expression, belief, faith and worship: Equality- of status and of opportunity; and to present among them all; Fraternity assuring the dignity of the individual and unity and integrity of the nation. Yet, the elitist and unequal character of Indian society can not be considered a matter of much satisfaction. In other words, the working of the Constitution towards



achieving social justice has not been satisfactory. The institutionalized plan instrument is vital for administering social justice because of its economic importance.^{xviii}

Conclusion:

We came to the conclusion that Dr. Ambedkar launched many agitation & struggle for social & economic justice to down trodden peoples as well as all Indians Included Women's also. He made efforts reduce Economic inequality through political democracy Similarly Dr. Ambedkar dealt with the problems of landless labourers small holding. Khoti system, witan,. Collective farming land revenue, currency system and uprooting of landlordism. He advocated the nationalization of industries & agriculture as the way to social & economic equality.

Lastly he wanted to establish casteless & without exploit society & Govt. should takes initiative about it.

The term 'social justice' is not a word rather a path to solve all ills of all communities. It is a mantra to find salvation from the age old evils of the society. The preamble, Fundamental Rights and directive principles of state policy altogether provide mechanism for the upliftment of the communities in general and SCs and STs in particular. It strike on 'inequality' to bring social justice. Because equality is the essence of social justice. in spite of 'discriminatory preference' provisions, many more efforts are needed to provide actual social justice to these communities. Among many things, education is the first. Still children are away from primary schools. Many are doing their traditional work. Women are still weaker in all respect. They are unable to avail the faculties provided by the constitution. In spite of provisions under SCs & STs (prevention of Atrocities) Act 1989, these communities are suffering from the atrocities mentioned under section 3 of this act, the special court and fast track courts are established but the most important thing is that they are not getting protection at grass root level. Still, they are being deprived from civil rights protection.

In spite of such an impact of education there has been lack of needed support from government, political parties, revolutionary organizations and other social -institutions in achieving UEE. It leaves one wondering why this is so? The researches have shown that the conservative school curriculum and the availability of unfavorable school environment are the causes behind such doubts.



In the similar manner, the Mid-Day Meal scheme (started in 1995 and re-started in 2001) which aims at retaining children in school has been able to achieve success but, not up to the mark. All over the country, only 82.65 percent of primary and 69.04-percent of upper primary schools had adopted the scheme during the year 2002(14) Where it has been adopted, problems related to unhygienic supply of food, discrimination in provision too much engagement in preparation of food and corruption in food supplies have reduced the effectiveness of the programme. Yet, the scheme has been proved to be a beneficial one especially for the children belonging to disadvantaged households. The potential nutritional and socialization benefits pose a greater importance to this scheme which needs greater attention. The recent changes in per child financial and calorie norms, introduction of varied menus in many and incorporation of micronutrients in the meals (15) has generated bigger hope and greater expectation from the MDM scheme.

Long back in 1986, the National Policy on Education (NPE) and its updated Programme of Action (POA) in 1992 aimed at a national system of education where, all children irrespective of caste, creed, location or sex will have access to quality education. (16) It tried to bridge the gap between the educational achievements of various social groups. In order to achieve this, several incentives were provided among which, schemes to ensure welfare for the minorities were also launched These efforts definitely had an impact on the existing conditions of the targeted social groups but not as required and expected. The fresh recommendations of the much talked about Eleventh Plan seems impressive and gives the hope of enhanced status of education in the country.

It is needless to say that an educated person is better equipped to overcome the marginalization existing in the society and have an equal standing. The best example is the life of Dr. Bhimrao Ambedkar and his efforts to educate the most deprived section of the pupation. The level of emphasis on education which he had put in order to empower these sections has left greater impact in transforming the society. Ultimately, society is a space that provides larger prospects to participate in the economic and social activities taking place around an individual. Social and economic rights help in achieving political and civil rights which in turn results in social justice and empowerment of the civil society.



Dr. Ambedkar also fought for lower class on the question of inequality and injustice. He writes. Where the social Order denies opportunity to rise, denies right to education. and denies right to use arms it is in a position to prevent rebellion against the social Order allows opportunity to rise, allows right to education and permits the use of arms if cannot prevent rebellion by those who suffer wrongs. Its only remedy to preserve the Social Order by suppressing rebellion by the use of force and violence. The Hindu Social Order adopted the first method. It has fixed the social status of the lower orders for all generations to come. Their economic status is also fixed. There being no disparity between the two there is no possibility of a grievance growing up. It has denied education to the lower orders. The result is that no one is conscious that his low condition is a ground for grievance. If there is any consciousness it is that no one is responsible for the low condition. It is the result of fate.^{xix}

A pragmatist to the care Ambedkar believed that in the absence of economic and social justice, political independence would not bring about either social solidarity or the national integration; therefore he laid emphasis on the liquidation of hierarchical structure of society on the basis of chaturvarna. He advocated the abolition of privileges on the basis of caste status and vigorously fought for the liberty and dignity of the individual. At the same time he was equally forceful in his advocacy of unity of the Nation.

After independence women have achieved a lot in every walks of life. Women have entered into all professions successfully. They plays important role in politics In this male dominated society, women have proved to be equal to men in almost all fields. But this progress and achievement could not reach the average women in India. In spite of all legal and constitutional rights and protection to women, they are still suffering severely under the social evils dowry, eve teasing, rape, gender injustice, exploitation, dependency on male, sexual harassment of working women, forced prostitution etc. Thus they are subjected to suppression by the society in general and the family members in particulars.^{xx}

Dr. Ambedkar said that, "Rights are protected not only by law but by the social and moral conscience of society. Social conscience is the only safeguard of all rights," This we must remember today also and follow it. It is therefore, necessary if we want to achieve the goals set out in constitution. Society,



women social workers and other voluntary organization took efforts for this. They have to arrange programs for legal awareness of women, and sense of independency should be project before the women. Women must have conscious about her personality development. Women should receive adequate and appropriate awareness of the laws, they have to be empowered with the capacity to agitate for their rights. We must also remember Dr. Ambedkar's slogan" to educate, unite and fight." Thus if women get educated, get united and fight for gender justice then only gender justice will prevail in the family and Indian society. Dr. Ambedkar measured the progress of a community by a degree of progress which women had achieved.

Indian education system stands on an experimental basis since independence it is the outcome of several education commissions set up by the government in higher education, Universities and colleges play an important role. In the 1980's the government has accepted a new socio economic policy.

The Indian socio-Economic scene has been witnessing numerous changes in last fifty years. These changes besides others, affected the system of education, service providers, curriculum, and approaches to ward human resources development. The expansion of knowledge has accelerated in a today's time and generating a gap between various segments of the population because of differential access. More and more people are being called upon to assimilate volume of information, acquire new skills for employment, use of leisure time, realize their potential, and develop attitude conducive to their participation in process of development.

The institution of higher education, though not being incentive to the socio-economic changes began to either strengthen their effort and resolve or initiate the process of meeting these changers by devising ways, which war necessarily not in consonance with the requirements and tradition of higher education institutions, and growing awareness, of conditions of economically and educationally disadvantages groups as well as others at the various level of growth and development.

Education is neither a quality of character, like a virtue, nor is it a particular relationship, like friendship. It is a human activity involving a large number of participants and a culture and civilization specific tradition of own. Within the core stand of the meaning of education is an



intrinsically worthy activity, also the activity or practice of education has goods that are internal to it, the pursuit of which requires the exercise of the virtues.

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