

Education and Social Justice: Approaches, Contradictions and Possibilities

S.N. Chaudhary*

Abstract: *The paper is divided into six sections. Section-I deals with cultural practices which denied and legitimized negation of social justice to the lower segments of population in India uptill British invasion. Section II explains continuation of the same negative trend during the British period. Section III examines process and consequences of British led modernizational model of educational development, other experiments and its implications after independence from social justice point of view. Section IV makes a critical note on the plight of primary education in the Indian state of MP and identified some of its causes. It also examines relationship between globalization, education and social justice today. Section V suggests ways and means for social and economic development of rural masses in general and poor dalits and tribals in particular, especially from educational development point of view, under the given socio-political context. In section VI, the concluding observations have been made.*

Key Words: *primary education, social justice, contradictions, Varnas, middle class, scheduled castes and scheduled tribes.*

Formal education is perceived as a necessary condition to provide social justice to historically marginalized groups like scheduled castes and scheduled tribes in different walks of life. Field based data and statistics reveal that neither education of all types are available to the marginalized to a meaningful extent in comparison to others nor it is effective enough to translate spirit of social justice into action. The top-

* Currently Rajiv Gandhi Chair Professor, Department of Sociology, Barkatullah University, Bhopal, Email: rajivchairbpl@rediffmail.com

down approach of education significantly ruined the indigenous management system, particularly among tribes over the time. State initiatives contributed to number of contradictions in different walks of life including education. Hence, in spite of number of institutional initiatives, even after more than 60 years of independence tribal and dalits are the victim of relative deprivation. Their presence in education and education based fields are limited in spite of creation of new opportunities during last twenty years. The paper suggests that even without putting a question mark on the negative forces, social justice can be extended to them provided some innovative initiatives are made in a holistic manner at the micro level. The paper is an attempt to suggest some of these initiatives.

Section-I

Both the concept of education and the concept of social justice is time specific and therefore dynamic. Its attributes and objectives, which are inter-woven, have experienced change over the time. For instance, if we examine the concept of social justice during ancient India it was totally different than the concept and meaning of social justice as perceived today. Today social justice refers to equality of opportunity, freedom from discrimination and marginalization and actualization of protective and preventive measures initiated by different change agents particularly by the constitution and the state. But during ancient days social justice was only linked with birth based division of labour. During pre-British days education was linked with *Varna* system and its hierarchical arrangement. Indian society was a *Varna* based society in which few *Varnas* were placed at the top of the pyramidal type structure and majority were placed at the bottom. Individual mobility was discouraged and therefore it was rare and group mobility for status enhancement was strictly prohibited and therefore it was impossible. Life was totally governed by the dictates of *Varna* system. Ultimate goal of life was to achieve salvation, reward in the next birth and also to get rid of the cycle of re-birth. As per the existing normative structure all the social groups falling under *Varna* system including untouchables which were outside the purview of

Varna order, were supposed to perform their duty already assigned to them by the prescriptions of *Varna* system in an honest manner. Those who conformed to the prescriptions were rewarded and those who violated were ridiculed, punished or not rewarded. It was said that those who will perform as per the prescription of the *Varna* system with honesty and sincerity, they will get freedom from multiple miseries. There are many examples of punishment awarded to those who violated such codes during the pre-historic days. As *Mahabharata* depicts Eklavya had to lose his thumb while learning the use of bow and arrow because he was prohibited to learn it by the *Varna* principle due to his lower positioning. Similarly Sambukh was killed by lord Rama while worshipping which he was not supposed to do because of his shudra social position. In other words, one's station was duties (*dharma*), which was held to be perfectly suited to one's nature, and the discharge of those duties, whatever they may be given, had a place in society and a certain personal dignity. Both the *Bhagavadgita* and the *Laws of Manu* emphasized that it is better to perform one's own duties poorly, even to die doing so, than to perform another's well. And the proper discharge of the duties of one's station will be rewarded in the next life. This principle and practice was accepted and encouraged by the existing value system and the dominant public opinion which was necessarily created and legitimized by the upper social order in their own interest.

Like other indices of high social status, education was also not only monopolized and manipulated by those who were assigned responsibility to read and write but also it was consciously or social structurally denied to majority of the population who were not assigned the responsibility of learning. This arrangement in turn immediately contributed to inequality in the field of knowledge and wisdom but it also legitimized unequal relations. It is said that village was a self sufficient republic and collective consciousness was the main force to unite and sustain self sufficiency. But this statement seems only partially correct. There are examples from both ancient and pre-ancient Indian society to support the thesis that education was inequaliser and

those who achieved and possessed it, they had higher social status and those who did not had lower social status. Hence, if we critically examine the slogan of *Vasudhaiva Kutumbkam* it was simply a slogan for majority of population. The philosophy presented one sided picture of Indian society. Those sections of population including women who were denied education, if they individually dared they had to pay heavy cost and they were also perceived as violator of normative structure. The *Tantric* tradition which emerged as an anti-thesis of the Vedic tradition to rectify the state of affairs in different realms, including education, subsequently assimilated with the Vedic tradition and lost its charm (for detail information see Sharma, 1966 and Chattopadhyaya, 1959).

Hence, it can be said that *Varna* system, denied equal worth of all human beings. It drew sharp, qualitative moral distinctions between human beings in different *Varna*, and it did not sharply distinguished human beings from other parts of creation. The human soul was not qualitatively different from that of beasts and even plants; it was only a somewhat more evolved incarnation. In many ways the distance between high castes and low castes was greater than distance between lower castes and animals. For example, the *Law of Manu* prescribes the same penance whether a Brahman kills a cat, a mongoose, a blue jay, a frog, dog, iguana, owl, crow, or *Shudra* and considerably more attention is devoted to the crime of killing a cow than to killing a *Shudra*. “Lying without the expectation of a reward, for the sake of Brahmans and of cows” will secure beatitude for *Chandalas*. In a following life, “the slayer of a Brahman enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a chandala.” Hence, the concept of social justice was highly localized. It was attached with duties and it had nothing to do with cohesiveness in Indian society in the true sense of the term. In practical life it revolved around prescription of *Varna* system. Its sole aim was to maintain order. It had nothing to do with issues like human rights, development, inclusion and empowerment.

Education during ancient and pre-British India was largely informal and by

and large privately managed. It was also directed to promote isolation and exclusion for vast majority of Indian population especially women, poor and all those who are today termed as marginalized population. Purpose of education was neither to contribute to social change nor social development in the wider sense. It was directed mainly to self realization or self-actualization and maintenance of social order, the order which had nothing to do with human rights of bulk of population in modern sense of the term.

Section II

During British period there was diffusion of western ideas like rationality and scientific spirit, culture of human rights, bureaucracy, new technology etc. Due to British impact the nature of education gradually became methodical but from the point of view of modern definition of social justice i.e. freedom, equality of opportunity and fraternity, during this period also education as a value system, could not include the century old excluded population under its umbrella. It was neither pro-*shudra* nor pro-poor. Though Britishers had no experience of working with caste-ridden society but they easily realized the importance of caste based power structure operating in Indian society. They consciously made efforts not to antagonize upper segments of Indian population merely on the basis of caste, class and lineage. By and large they were indifferent with problems of the marginalized. Continuation of various types of crime and exploitation with reference to the marginalized, practice of untouchability and denial of their access to and control over sources of power are examples of indifference on the part of British administration. Of course, number of schools, students and teachers increased and the aim of education became more instrumental because the basic objective behind introduction of English education was to prepare and make available cheap clerks to the East Indian Company and subsequently British administration in India, but issue of social justice could not become the state agenda. If we see content of education, in many ways it was universal but it could not reach to the door step of historically excluded communities due to number of social, economic and physical reasons. This analysis may be supported by the field based remarks of Adam.

He (1838) conducted fieldwork in two districts of Bihar to know the social profile of students and teachers at the primary level schools. About profile of students and teachers associated with Sanskrit education he said:

“Sanskrit learning is to certain extent, open to all classes of native society whom inclination, leisure, and the possession of adequate means may attract to its-study and beyond that limit it is confined to Brahmans. The inferior castes may study grammar and lexicology, poetical and dramatic literature, rhetoric astrology, and medicine but law, the writings of the six schools of philosophy, and the sacred mythological poems, are the peculiar inheritance of the Brahman caste. This is the distinction recognized in the legal and religious economy of Hinduism but practically Brahmans monopolize not only a part, but nearly the whole of Sanskrit learning. In the two Bihar districts both teachers and students without a single exception belonged to that caste” (PP.273-74).

More or less similar situation was reported with reference to Hindi, Persian, Arabic and English schools.

On this basis one may say that British education created and contributed to the formation of India within *Bharat*. Majority of the excluded remained part and parcel of *Bharat*. Their entry within the domain of India was difficult. This process increased inequality and subsequently divisions among different groups in the country. It had its negative impact on freedom struggle, the process of nation building and national integration during pre and post-British *Raj*. Under the given situation the philosophy of equality, fraternity and freedom remained a distant dream. Education could not contribute to social justice. It could not enter in the life of dalit and tribal masses (Chaudhary, 2012).

Section- III

During the post-British *Raj* there was substantial expansion of all types and varieties of education at all levels till late 80's. Literature is full of data and statistics of expansion of primary, secondary and higher education. This process was contributed by both State through its provisions, policies and schemes and society through NGOs, Caste and Sectarian Organizations, Philanthropic Bodies and individual efforts. During this period education maintained balance between old conventional education and newly

emerged technical education, although during this period also maximum number of illiterate, dropouts, out of school children etc; were from the marginalized sections. The reason is very simple. India won only political freedom. Social and economic freedom remains a distant dream. Seed of inequality sown by *Varna* system and its doctrine and nurtured by British Raj gradually became a big tree. It inhibited all those factors and conditions which may contribute to overall development of masses. It was because of this reason that in spite of number of protective and promotional measures taken by Indian Constitution, agenda of social justice succeeded only notionally. Socio-cultural and even the political environment, especially in villages where majority of the marginalized reside, could not become democratic and therefore egalitarian. There was a situation of new paradox i.e. conflict between prescriptions of Indian Constitution which is universalistic and the local level caste based principles which are particularistic in nature. There was both division and cohesion between these two set of values in day-to-day life. Both opposed and compromised with each other. Cohesiveness between caste and politics is an example.

Education was gradually supposed to replace caste and birth based particularistic value system by the worth and social justice based universalistic and democratic value system by diffusing scientific culture and universal value system among the masses. But it could not do so.

Rather in many cases education in terms of its content and functioning was influenced by social undercurrents. Practice of casteism, corruption, manipulation and gender, communal and caste bias on campus is an example. Refusal of mid-day meal served in rural schools by non-dalit students, prepared by dalit cook in schools may be taken as another example.

Here it is worthwhile to explain relationship between three issues i.e. modernization, education and social justice. Modernization is initially a western project in Indian society. This process was introduced in India by British Raj for furthering their own interests. At the time of its introduction core features and

contradictions of Indian society was totally ignored by the Britishers. This model of development remained a dominant model even after independence. Perception of industry as the temple of modern India is an example of the legacy given by the Raj. India consciously ignored alternative model of development suggested by Gandhi. The net result of top-down approach is lop-sided development in different walks of life. The socialistic goal of social justice could not be achieved with the help of British led capitalistic model of development. Disparity between India and Bharat further increased. Education system was highly influenced by modernization process but it also could not contribute in a meaningful manner for the cause of social justice. It was highly conditioned by the ongoing undemocratic socio-political order which was largely against the interest and concerns of the marginalized groups.

According to Singh (1976) there are four dimensions of modernization, and if society during the course of its change under the prime dictation of modernization does not maintain balance between all these four dimensions i.e. (a) **psychological** (b) **normative** (c) **structural**, and (d) **technological**, the situation of imbalance in different walks of life is further bound to occur during the course of development; in spite of the presence of protective measures. If one organ of society will go upward and the other in the opposite direction the result will be chaos and the situation of what Ogburn called “Cultural Lag”. Perception of upper caste respondents about lower caste co-villagers presented by Beteille (1965: 25) from Shripuram village reveal that Brahmins (among whom modern education reached first) did not even include other castes in their count of the village’s population, and non-Brahman caste Hindu’s likewise do not count untouchables. This is an example of lop sided process of modernization and development.

As a result of modernization led process of development, a number of processes emerged during post-independence which are uncalled for from the point of view of social justice to and empowerment of marginalized groups. Few examples may be cited.

a. Erosion of Tribal Educational Arrangement

Among many tribes Youth Organization was an effective instrument of socialization. Content of stories and other narratives were full of local features. It was a type of practical education without separation of collective consciousness and cohesion. After going through socialization process under its umbrella both boys and girls used to learn mechanisms to deal with day-to-day problems. The content of education was practical, secular and democratic. It's doors were open for all unmarried boys and girls of a particular tribe. Making comments on the importance of youth organization among Munda (known as *Gitiora*) Elwin (reprint 1991: 296-97) said:

“These *Gitiora* are in their own humble way seminaries for moral and intellectual training. When young bachelors and young maidens are assembled in their respective *gitiora* after their evening meals, riddles are propounded and solved, folk-tales, traditions and fables are narrated and memorized and songs sung and learnt until bed time”.

But today youth organizations are a thing of the past. Under the new education system tribal children are taught in non-tribal languages in order to associate them with so-called mainstream process and content of education is hardly local. As a result of this process, they know about Mahatma Gandhi for example, but they do not know much about social reformers from their own community and locality. They know about modern cough syrup but they do not know about herbs and medicinal plants meant for the removal of cough. They interact with family and community members in their mother tongue but in school they are taught in the recognized languages. And except Santali no other tribal language is recognized. Hence, the so-called modern education system, which is not available to all of them, eroded their indigenous education and knowledge system without making them fit to openly compete for education based new occupations. Hence, they are neither local nor global. This is an example of exclusion under the banner of inclusion. In the course of our field study among some of the tribes of M.P. it has been observed that educated and well placed tribal youths have replaced bride price by bridegroom price. Needless to mention that this development which

lacks local level socio-economic and ecological support has contributed to both landlessness and indebtedness among many of them. Similarly many boys and girls of school going age groups are the victims of drop out and non-enrolment. Quality of teaching and learning is a far cry in these schools. These problems were out of imagination during the days of youth organization.

b. Erosion of Collective Consciousness

Indian society is historically a collective society although divisiveness, factionalism and process of further marginalization of already marginalized existed within it but by and large it was not an individualistic society. There were many issues on which villagers cooperated with each other and maintained village/community identity on secular basis. The new education system and its different types, directly or indirectly eroded the feeling of collective consciousness and created heterogeneity within homogeneity, educated within illiterate, rich within poor etc; which on the one hand assimilated all those who availed benefits and isolated all those who could not avail. But in no way integration became popular among these two opposite groups. Such a process of development has contributed to different types of violence at individual and collective level. Needless to mention that erosion of collective spirit is dysfunctional for all those who are dependent and deprived. They are incapable of availing services rendered by modern crisis management institutions and mechanisms partly due to absence of modern requirements among them and partly because of apathy on the part of change agents.

c. Unholy Alliance between Change Agents

Bureaucrats and politicians are the two important agents of change. They are custodian of institutions and processes in a democratic set up. Bureaucrats are the product of modern higher education. Their roles have drastically changed from status quo to social change and development over the time. And most of the state and country level politicians are now educated. There are many more examples to prove that they have

jointly frustrated government projects directed to social justice upto a significant level. One can take instance of land reforms from several states of the country. In BIMARU states like Bihar for example, *Zamindari* was abolished sincerely and timely. This development largely benefited affluent from among the backward castes. But there was unholy alliance among the new-middle class from among backward castes with a section of traditional landowners and the state representatives. The result was gross violation of land ceiling acts and laws which were exclusively meant for landless and marginal farmers, most of whom were from deprived castes (Chaudhary: 1999). Many more examples of similar nature may be cited from across the country to substantiate the argument and bureaucrats and politicians have jointly frustrated welfare and social justice oriented schemes.

d. Established v/s Emerging Leadership: Two sides of the same coin

Most of the established political leaders at all the tiers were historically from upper castes or middle class. By and large they have failed or have been only partially successful in translating constitution set agenda of social justice into action. Existence of poverty, illiteracy, hunger deaths, crime against women, poor quality education in rural schools, casteism and regionalism, crime against SCs and STs, corruption etc; are few among many examples which are largely due to their partial and apathetical attitude.

Today there are a large number of leaders at all the levels right from Panchayat who are from backward, scheduled castes and scheduled tribes. Many more of them have rural base. But, in spite of that, it is amazing to note that the historical problems, cited above, are still in existence and most of its victims are from rural areas and also from lower castes and class. The history of reservation provisions at Parliament and state assembly level is quite old. Today there is also reservation at all the three levels of Panchayat. Most of the seats at all these levels meant for SCs and STs are filled. Reservation was provided to them not simply for individual development and mobility but also for being effective agents of change and development for their

community/caste fellows. But why it is so that inspite of their huge and significant presence, even after more than 60 years of independence, maximum number of poor are for SCs and STs? This is also because of sense of de-responsibility and increasing individualism and self-interest among Dalit and tribal elites, alongwith the presence of many inhibiting factors. Earlier this trait was attributed to the traditional elites, most of who were from upper castes. Today the emerging elites have adopted the culture and management traits of established elites. This development has put a question mark on credentials of leadership coming from the marginalized groups in relation to the empowerment and development of dalits and tribal masses. On the basis of our field experience with reference to rural Madhya Pradesh it is difficult to say that legitimate rights and interests of poor dalit and tribal masses are protected and promoted at the implementation level under the newly emerged dalit and tribal leadership in Panchayat (Chaudhary, 2004). There are thousands of women representatives at all the three levels of Panchayats in M.P. but maximum of them have not taken serious note of even women related issues. This statement may be validated with the findings of various studies (Buch, Jain and Chaudhary, 1999 and Chaudhary, 2004).

e. Increasing Social and Economic Disparity

The net result of macro and micro level socio-economic undercurrents, cited above, is ever increasing disparity in social and economic life between different segments of population and regions. This disparity is also a byproduct of education of a specific variety which is valueless interms of humanity and the spirit of social justice and instrumental in terms creating job opportunity. Instrumental education is more valued than the conventional education since the formal introduction of globalization in 1991. And as we move from conventional to technical education, the number of dalit and tribal students decreases due to variety of reasons. Modernization in India contributed to economic development without social change and social transformation. It may be said that modern education is an effective instrument of occupational and social mobility in an individual's life. But it is not an instrument of social change and social

transformation in Indian society. Positive co-relation between education and dowry, bureaucracy and corruption and caste and politics may be cited as few among many examples.

Section -IV

If we see relationship between globalization, education and social justice since 90's it is clear that education has become global. IT is a catch word and promotion of technical education is top priority of the country. This education is job oriented. Today, there is direct relationship between technical education and job opportunity. Philosophy and world view of education is now a thing of the past. Technical education has emerged and expanded at the cost of conventional education. Technical education is global minus local. It has increased the size of Indian middle class by creating new job opportunities and in turn it has strengthened the national economy. Middle class has become the custodian of values generated by globalization and market forces. This values is synonymous to consumer culture. Of course, a number of new experiments have been made to popularize primary education in the isolated rural and tribal areas. Introduction of Education Guarantee Scheme (EGS) and *Sarva Shiksha Abhiyan* may be taken as an example. Today there is provision of Mid Day Meal (MDM) at the primary level education, dress is freely distributed to poor girl students, cycles are also distributed. Teachers in most of these schools are more qualified than the teachers in the past, most of them are local, infrastructure wise there is some improvement in primary schools and as a result in many villages number of dropouts and out of school children have drastically decreased and enrollment rates have massively increased. This narrates success story. But this is one side of the picture. The other side is frustrating. There is no quality education. Products of such schools are bound to remain unemployable.

Following three citations from Madhya Pradesh studies uncover the magnitude of poor quality primary education.

Leclercq (2003) conducted study on EGS schools in Betul and Dewas districts

of M.P. He observed the following about the quality of teaching delivered and received by students in Betul schools,

Achievement was measured through simple tests aimed at checking whether class-5 children – about to complete the primary curriculum – master basic literacy and numeracy. Children were asked to read a few sentences of Hindi text taken from story books or the *Khushi-Khushi* class- 5 textbooks, published by Eklavya. Few children could not read at all, and hardly any could read fluently with few mistakes and correct intonation, understanding the text. Most would either decipher each syllable separately, or read words in one go but pause between them. They would try to read as fast as possible without respecting sentence construction (e.g. pausing at full stops). In fact, children are taught to decipher characters rather than understand sentences and texts. A fraction of the children mastered enough to be able to use literacy for basic activities, but full access to the Hindi written world is still far from sight. Children were asked to write answers to a few questions on their family. The answer sheets show that many children are unable to write the questions – which were written on the blackboard and read aloud- without making mistakes. Many are unable to write correct and meaningful sentences. Besides spelling mistakes, sentence construction is often absurd, and the basic sentence structure of the Hindi language (subject/complement/verb) has not been mastered. Answers are often not understandable. These children are not able to answer simple questions even when they know the answers.

NCERT (quoted in MP HDR, 2007: 122) carried out a learning achievement test throughout the country in 2004-05. The test was carried out in classes III, V, VII and VIII. Madhya Pradesh was not included for class VII but results are available for rest of the classes. In class III the state's performance had been the worst among all states. The mean score in this class were 36.94 per cent in Maths, and 42.21 per cent in languages compared to all India figures of 58.25 and 63.12 per cent respectively. In class V mean scores in EVS, Math and Languages were 54.09, 49.03 and 58.25 per cent respectively. In this case also MP lagged far behind the national scenario. In short,

as per NCERT report quality of education provided by Government run primary schools in rural M.P. is poor.

Chaudhary and Chaudhary (2007) in the course of field study in the district of Sehore also observed that students of class 5th and 6th do not know most of the basics of GK, Maths, English, Physics and Chemistry. Only 44 and 48 per cent could correctly name the capital of India and the capital of Madhya Pradesh. Not even a single student know the name of a neighbouring district (Hosangabad) where national poet Makhan Lal Chaturvedi was born.

Why this state of affairs? This is, besides the processes operating at macro level, primarily because of two local level reasons viz, (a) in earlier days (around 50's and 60's) most of the village schools were community managed. School teachers were accountable to village elders or village informal or formal Panchayats. During those days' children of both rich and some of the poors used to study in the same school. The trend of outmigration of villagers was by and large low and in some cases it was male dominated seasonal outmigration. So-called privately managed English medium schools were not in existence in the locality. The rate of interaction between school and community was high. Most of the parents and students were personally known to teachers. Most of the teachers and students were from higher or backward castes. There was day-to-day and face-to-face relationship between teachers, students and guardians. This situation forced teachers to ensure quality education although infrastructure in schools was not upto the mark and level of qualification of teachers was also low. Public opinion forced teachers to remain present in schools on all working days. Today the situation is different. Government has taken over these schools. Teachers are accountable directly to school inspectors. They are no more accountable to local influential. They are well paid. Children from the so-called affluent families are now no more enrolled in these schools. They have searched alternatives either at the local level or at outside the locality. Local level influentials do not exercise their command on schools for its effective functioning primarily because

their children are not studying in these schools. These schools are now full of lower class students. They all are first generation learners. Their parents are voiceless. They are neither aware nor serious in favour of quality education to their wards. Hence, fates of enrolled children are now totally dependent on the mercy of school teachers who are most often engaged in non-academic activities. (b) For many purposes village schools have been associated with local Panchayats, Parents-Teachers Association (PTA), Self Help Groups (SHGs) etc. It has been reported from across the country that for petty interests there is an unholy alliance between Headmasters and representatives of these organizations. Such bodies/ organizations have hardly anything to do with quality education and proper and effective functioning of these schools. How products of these schools will reap benefits of globalization led opportunities and process of development which is knowledge and cut throat competition based enterprise, is a question which needs to be properly understood. It is here not out of context to mention that at first the state nationalized primary schools and in the due course of time for management purpose it handed over these schools to local level people's bodies and local bureaucracy. This experiment has totally damaged such schools by injecting formality in the informal culture at least in terms of quality education. It has in turn; undermined the issue of social justice to the marginalized.

As far as higher education is concerned, in terms of its types, content, quality and market value, it is now more diverse and heterogeneous in comparison to pre-globalization days scenario. In spite of huge number of protective discrimination measures like reservation in admission, scholarships and fellowships and many other interventions, presence of SC/ST students in higher education is limited. For instance, as per the Annual Report of Ministry of HRD, GOI (2010-11: 1198) during 2007-08 the number of non-Dalit and non-tribal students in higher education was 137.77 lakh but only 23.24 and 9.46 lakh students were from SC and ST categories respectively (ibid.198). The number of SC and ST students further decreases as we move from general education to technical and more technical education in spite of the fact that

there is a process of elite and middle class or what may be called “creamy layer” formation among both SCs and STs, although in the case of latter the process is extremely slow in non-north-east areas. In the field of general education the degree of frustration in the life of students from marginalized group is limited but its amount increases as they move from technical to more technical education. Such students feel isolated. Most of the SC/ST students are first generation entrant in colleges and universities. Even if they are second generation entrants, they suffer from psychological shock due to culture conflict. Many have the problem of acceptance and adjustment. Psychological shock experienced by SC and ST students in IIT and other high ranking technical institutions is expressed in tragic manner. For instance, Anil Kumar Meena was a bright young Dalit from a village in Rajasthan, who stood second in the all India Medical entrance examination in the reserve category. After a year in All India Institute of Medical Sciences (AIIMS) he killed himself over poor academic scores, largely due to his inability to cope with English. He had often complained to his classmates that he could not understand the lectures. Another dalit student at AIIMS, Bal Mukund Bharti from M.P. had committed suicide two years ago after failing in his exams (*Times of India*, dated March 16, 2012).

Globalization is partly an extension of the ongoing process of modernization. It has greatly harmed the spirit of social justice in comparison to the earlier model of modernization and its agenda for development. In the past there were two main players i.e. the State and the society. But today there are three players. These are globalization, both as a process and as an ideology, the State and the society. The prime mover of globalization is the market forces. It is dictating the course of action in different walks of life as per its choice. And the choice is not at all social justice centric. It is creating a new culture which is highly consumerist with limited intervention from State and local culture. As a result of the introduction of globalization, the gap between State and society has further accelerated. In the past, there was both, horizontal and vertical level collective voice of protest against State led oppression but increasing individualism

coupled with lust in favour of consumer culture and modern life style has damaged the voice of collective protest. Many movements are highly localized. TATA NANO becomes talk of the town and catch word of Indian middle class but not the polyethene free town which damages environment causing thereby health hazard to many, most of whom are the poor.

Under the given situation no matter who are spokespersons of marginalized groups, they are helpless to address the issue of social justice in a meaningful manner. The dream of social justice is forced to remain dream in the life of the marginalized for many more years. Under the globalization regime the state is helpless to address social justice related issues in a successful manner. Poor functioning of primary schools, Panchayati Raj institutions, PDS, health services, MNREGA, Forests Rights Act etc; which are directly addressed to the poor may be taken as an example of near failure of the state to deliver and ensure social justice.

Section-V

Under the given social, economic and political context which is capitalistic, which is ideologically displaced from priorities of democracy, which is manipulative and so on it is difficult to store human rights of dalit and tribal masses. And among them also requirements of tenable development such as social capital formation, protest from below etc, are missing. Another challenge is related to prioritization of area of development and method of development i.e. social development (health, education, and livelihood) first or infrastructural development (road, communication, industries) or vice-versa. Protagonists of globalization believe that infrastructural development of the area will lead to development in social sector at individual and community level. But others have an opposite view. To them in the absence of social development access to and control over benefits of infrastructural development will be partial, ad-hoc and unsustainable. It cannot be inclusive. It will widen disparity and will make beneficiaries dependent prone. In many cases benefits of infra-structural development may not be retained in the absence of social development. It will not bring

improvement in quality of life of poor and marginalized. Perhaps, it was because of this reason that for Dalit's empowerment Ambedkar suggested the formula to educate them in the functional sense which in turn will promote unity among them and they may agitate against exploitation and marginalization. But how this state of affairs may be realized? Who will ensure that this formula will operate in the desired direction with desired objectives? These issues are unanswered till date.

However, below are some of the suggestions to empower dalit and tribal masses. These suggestions are state-centric and do not put question mark on the negative historical forces. It neither challenges the capitalistic model of development nor the vested interests. These suggestions are inter-connected in the absence of which development is possible neither in the field of education nor in the realm of social justice.

a. Primary Education

Improvement in the quality of teaching and learning at the primary level is the need of the hour. For this purpose following steps may be taken. At the very outset, through training and orientation, parents may be made aware about the long term importance of education in the life of their children and the entire family. They have to be convinced that tomorrow the nature of society will be what may be call "Knowledge based." Hence, knowledge is likely to become prime mover in the society.

We strongly believe that without enhancing consciousness among parents of other supportive interventions like Mid Day Meal (MDM), free bicycle, free dress and quality-ridden teaching and learning materials to the students will have only limited success. The responsibility of awareness generation may be entrusted upon local NGOs. Secondly, each year all the teachers should be asked to attend 15 days training and orientation programme during summer vacation. Training Modules should also be area and target group specific. Student should be taught about both global and local issues. Annual increment of teachers should be based on attendance of students and

teachers as well as their performance in the annual examination. The system of automatic promotion in the higher classes upto sixth standard examination as practiced in schools in Madhya Pradesh today must be discontinued at the earliest in the interest of quality education and capacity building. Also, a new experiment may be attempted. 10 per cent students from each of the schools belonging to one *Gram Panchayat* or neighboring villages may be selected. One coaching centre with having 10 villages as catchment area may be identified. 3 or 4 local level educated and unemployed youths may be identified. They should be properly trained every now and then at the district level. Today except summer, in each season schools begin at 10:30 AM. The 10 per cent selected students may be intensively taught and trained between 7:30 AM to 9:30 AM at the village level by the trained youths mentioned above. The coaching work may be organized at the private residence/Panchayat Bhavan etc. Attempt should be made to teach students the lesson/chapters in advance, which are to be taught at school during the same day. It is presumed that if students are already familiar with the content they will be relatively more attentive and easy in the classroom resulting thereby qualitative improvement in teaching and learning. Each year monitoring and evaluation of this experiment may be made to seek feedback for needful modification. If the result is positive the entire students of the experimental schools may be covered in a phased manner under this scheme. And subsequently this experiment may be replicated elsewhere. We must remember that if we want quality students at college and university level experiments like this must be made from school level onwards. Also, there are hundreds of private schools/coaching centers etc; working in the villages. A large number of retired school teachers are residing in the villages. It is not harmful to seek support of this resource even on contract basis. They may be contracted to ensure enrollment of all children, discourage drop out, strengthen quality education etc; within a specific time frame. Private school and coaching centres enrolling poor SC/ST students must be economically and technically compensated. There are hundreds of temples with *Pujari* facility in the villages. These *Pujaris* are

culturally accepted and command due social respect in the community. There is no harm if these *Pujaris* are registered and occasionally trained to teach children and also to increase level of knowledge of villagers regarding importance of literacy, value education, health management, environmental preservation and up-gradation and education in the life of their children.

b. Basic Health

Sound and healthy soul resides in a sound body. And both sound soul and bodies are necessary conditions for development in the field of knowledge and education. But the state of sound health and ensured nutrition is not possible in isolation. It requires initiatives which are only possible in a congenial environment. But there is near absence of such initiatives and environment particularly with reference to the marginalized. Needless to mention that most of the diseases found among poor are initially simple in nature. These are either water based, air based or both. People at large depend on *Jhola Chap* (meaning quacks) doctors in the villages to be cured of such diseases. Such doctors are found in large number in villages. They are not formally trained. They have learnt their trade through trial and error and experience. Critically speaking they are not skilled enough to treat properly but since long they are extending services. People have faith in them and therefore their presence is culturally and socially accepted. There is face-to-face relationship between these doctors and patients. Both are usually local. Many times they treat on credit. Even medicine is provided on credit. Such doctors are available every time. People totally depend and trust on them. Looking to the grassroots level situation a recommendation may be made. Why not to capacitate these doctors? All such doctors should be registered. They should be provided training at least 4 times in each year. Training consisting of 100 doctors should be imparted at the district level free of cost. Each training period should be of not less than one week. They should be taught basics of health and diseases by the subject experts. They should also be advised that in case of failure where they should refer the patient. Since they are already culturally accepted in the

locality, their advice will be followed by the villagers without hesitation. This experiment is also required because today there is shortage of trained MBBS doctors in the villages. Even if they are posted they perceive rural posting as a punishment and accordingly they try their best to get transferred resulting thereby on continued dependence of villagers on *Jhola Chap* doctors. The Primary Health Centres (PHC) were started with great hope but they remained invisible and ineffective at the functional level. Hence, it is suggested that instead of thinking to abolish this traditional institution or to keep away from it, it would be better to capacitate these doctors and integrate them with the new health saving practices looking to the carrying capacity of cross section of villagers. After functioning of this experiment for two years evaluation should be made for feedback and subsequently the success story may be replicated elsewhere.

There are other traditional health and disease management institutions and practices which need promotion after needful value addition. Medicinal importance of herbs, leaves, plants, trees should be popularized. Importance of environmental cleanliness should be popularized. *Yoga* needs to be popularized. Also, in each of the schools playground/ game facility should be made available. Cricket is very popular today. But other traditional games should also be promoted. Such initiatives, besides ensuring sound health will also create an environment in favour of education.

c. Economic Development

Another factor which is directly related to popularization of education among marginalized groups is their sustainable economic development. So far as economic development is concerned distinct action agenda is needed for cross section of population including the marginalized. Broadly the population may be categorized under two categories viz; population below the poverty line, most of whom are landless and population which fall under the middle class category and whose economy is mainly based on farming in the villages.

Below poverty line population, especially those who are landless and mainly depend on wage work for their unsecured livelihood, may be categorized under two categories, one who most often seasonally out migrate and engage themselves in non-agricultural activities for their income and livelihood, and two, those who stay in the village and mainly do farm wage work. Persons under category one take the help of village and kinship network in out migration, searching work and accommodation at the place of destination. Increasing number of trains to distant places even from the small places, decreasing regular employment opportunity at the local level and increasing lust in favor of consumer culture and urban ways of life encourage them to out migrate. Most of these out migrants are from the lower castes. It is youth and male dominated migration. Frequently they send money through money order, bank draft and by hand. This money has different impact in poverty eradication depending on multiple factors including location of the family in areas like flood prone, drought prone, violence prone and normal areas. This section of the population needs specific treatment for their better income and saving. Before moving out they should be provided training and orientation for at least one week at the Block level for their capacity building as well as techniques to save more and more income. Suppose a man goes to Delhi for carpentry work with having minimum training of carpentry definitely his bargaining power will increase and subsequently the income will also increase. Also, a proper guidance should be provided to the would-be migrants about the place where they wish to go or they should go? What they should do? How they should lead life? How to cope with the anticipated or unanticipated challenges? They should also be trained to manage and spend income at their native places in a proper way.

Those who do not migrate and do wage work at the native place, need different treatment. Suppose they are field wage earner or *rickshaw* puller, this work does not provide work in all the seasons or on all days in a season. Here attempt shall be made to associate them with two or three sources of income. All these sources of income may be primary and unorganized. All these sources may not become uneconomical and

redundant at one point of time. Hence, the income will flow continuously and regularly. And income from one work will strengthen income possibility from other sources. For instance, suppose one is working as a field wage earner and at the same time he is also rickshaw puller, in this situation he has two sources of income. Income from wage work will help to modernize rickshaw and income from rickshaw will help to improve quality of life. The net result will be overall development. Similarly rickshaw work and such other works will also widen social network with customers which will contribute to social capital formation.

Another category of population which is very large in size is of small and middle rank farmers. It needs different attention. They produce partly for consumption and partly for market. However, for many cases farmers do not get proper price of their farm produce. Most of the benefits are cornered by the middlemen and traders. There is neither storage nor proper marketing facility. In Bihar society for example, production, marketing and consumption of milk succeeded like anything but the marketing of green vegetables and fruits introduced by the then Railway minister Laloo Yadav several years ago could not succeed. There is a need to search the roots responsible for failure of this experiment and make frontal attack on the inhibiting forces. The state must provide proper storage and marketing facilities for vegetables and fruits. Also, with sound market mechanism, farmers at large should be engaged with value-added manufacturing of milk, vegetable, mango, banana, wheat, maize and such other things. Public Private Partnership Scheme (PPP) may be experimented for this purpose. We strongly believe that today unemployed youth from farming background are highly frustrated. They do not like farming work. Insufficient return from farming work also increases frustration and decreases their social status. Many times their frustration is expressed in different forms which are otherwise uncommon and unsocial. To arrest this development there is need to reduce dependence of rural youths on agriculture. Involvement in value-added manufacturing is an alternative provided proper market facility is made available by the state. This calls for an urgent intervention.

Section-VI

Concluding observations: Today India is in the third phase of globalization. This is the phase of introspection. It is the phase to analyze gains and pains. It is the phase to translate pain into gain. Luckily today Government of India is economically more powerful than pre-globalization period. However, the main source of income of Government of India is not the primary sector like agriculture or allied activities. Rather agricultural contribution to national economy has decreased over the time. For instance, between 1983 and 2007-08 agriculture share in total employment came down from 63% to 53%, and it has since declined further. While the workforce outside agriculture is mostly employed in the unorganized sector where productivity is only about ½ or a third of that in the organized sector, it is the secondary sectors like service, trade and commerce etc; which are dominantly contributing to the economic growth. People living specially in villages have largely nothing to do with the secondary sector in a meaningful manner. Today at the level of contribution in the national economy they are at the margin. They are now forced to remain at the receiving end. If we want our growing economy to sustain, it must be made inclusive and participatory. To this end in mind we should create an environment which may ensure participation and inclusion of rural population in particular and dalit and tribal masses in general, in the promotion of national economy. But participation in national economy in a sustained manner is not possible without focused and honest attention on the issues of health, economy and education. There is need to concentrate more and more on quality education because the society is becoming knowledge based. But without improvement in health and economic sector development in educational sector is impossible. Therefore, holistic approach of development is the need of the hour. Keeping this objective in mind, some of the prescriptions suggested above may be experimented as a pilot project to promote growth with peace with justice. However, we must remember that for growth to be sustainable and inclusive equal attention is required on the issues mentioned above.

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