



# HUMAN RIGHTS AND SOCIAL JUSTICE

**Editors**

Dr. Abul Foyes Md Malik

Dr. Chandrabali Das

**Human Rights and Social Justice**  
Edited by: Abul Foyes Md Malik, Chandrabali Das

Published by : SUNBEAM, Rupnagar  
Guwahati- 32

First Published : September, 2024

© : Abul Foyes Md Malik

Price : 1200/- (Rupees One Thousand  
Two Hundred) only

ISBN : 978-93-93092-59-5

Printed at : SUN BEAM  
1 Sankardev Path  
Rupnagar, Guwahati- 781032  
email : sunbeampress.2007@gmail.com

## CONTENTS

- Chapter – 1. Importance of Environmental Rights for Saving the Globe/ Bithika Borah, Arup Borgohain/ 9
- Chapter – 2. Subaltern Subjects and Human Rights/ Habibul Islam/ 17
- Chapter – 3. Intersections of LGBT Rights and the Rights of Differently-Abled Persons: A Comparative Analysis/ Jyoti Daimari/ 23
- Chapter – 4. Interrogating Slavery in Stowe's Uncle Tom's Cabin/ Nirmali Saikia/ 30
- Chapter – 5. Human Rights and the Role of Educational Institutions in Indian Perspectives: A Comprehensive Study/ Parnab Ghosh/ 37
- Chapter – 6. Constitutional Provisions and Government Policies for Promoting the Education of Tribal Women/ Savitri Devi Meena/ 46
- Chapter – 7. Human Rights in Conflict Zones – A Paradoxical Reality/ Subhakshi Manna/ 56
- Chapter – 8. An Overview on the Dalit Rights Movement in India/ Tina Gogoi/ 62
- Chapter – 9. Multinational Corporations, Human Rights, and a Curious Question: Are Some Human Beings More Human Than Others?/ Adeela Siddiqui/ 69
- Chapter – 10. Human Rights and Migrant Workers from an International Perspective/ Barasha Das/ 78
- Chapter – 11. An Analytical Study on Right to Health with the Constitutional Perspective/ Dr. Niju Moni Das/ 86
- Chapter – 12. Social Justice and National Education Policy 2020: A Qualitative Study/ Hiten Das/ 95
- Chapter – 13. Victims of Rape and Criminological Implication with Reference to Shashi Deshpande's Novel "The Dark

	Hold's No Terror": A Brief Study/ Dr. Koushik Nath/ 101
Chapter – 14	Gender Equality in Sports: Examining Gender Disparities in Sports, Including Access to Facilities, Funding, Media Coverage and Opportunities for Women and Girls to Participate at all Levels/ Lakhyajyoti Bora/ 106
Chapter – 15	The Human Rights Guardian: Role of Non-Governmental Organizations in Protection and Promotion/ Pinak Pani Basistha/ 112
Chapter – 16	The Impact of Terrorism on Education and Human Rights: A Critical Analysis/ Dr. Sayani Patra, Kajal Kumbhakar/ 121
Chapter – 17	The Educational Institutions and Social Justice: A Path Toward Equity and Inclusion/ Bandita Das/ 134
Chapter – 18	Victims of Rape and Criminology Implications: A Critical Examination/ Indira Ghosh/ 143
Chapter – 19	Fairness and Bias in Artificial Intelligence and Human Rights Concerns/ Mimisha Rajkhowa/ 151
Chapter – 20	The Rights of Peoples with Disabilities in India: A Comparative Study between the Depiction of Disabled People in the Mahabharata and the Changing Aspects in the Contemporary State A Crtical Perspective/ Pragati Dutta/ 160
Chapter – 21	Human Rights of Women: Violation and Its Protection/ Ranjuwara Begum/ 168
Chapter – 22	The Role of Legislation and Equity in Achieving the Idea of a Supportive Society/ Sada Warsi/ 175
Chapter – 23	Business, Human rights and social corporate responsibility/ Aabid Yousuf, Dr. Aasim Mir, Dr. Gaurav Seghal// 182
Chapter – 24	Human Rights and Women in the Tribal Areas of India/ Dr. Chanda Rawat, Dr. Deepa Kannur/ 189
Chapter – 25	The Social Behavior and Communication Skills Difficulties in Children with Autism Spectrum Disorder/ Dr. Uzma Ajaz, Dr. Sambit Kumar Padhi/ 200

- Chapter – 26 The History of Status and Rights of Women in Vedic Society/ Mukutamoni Boro/ 210
- Chapter – 27 Climate Change, Environmental Degradation and Human Rights/ Seema Kalita, Pritam Kalita/ 216
- Chapter – 28 Human Rights of Transgender/ Susmita Debnath/ 225
- Chapter – 29 Colonial Aggression, Indigenous Resistance and Eco-precarity in the Global South: Revisiting Select Eco-dystopian Novels of Mahasweta Devi and Imbolo Mbue/ Tarik Monowar/ 229
- Chapter – 30 Gender Discrimination in the Workplace: A Comprehensive Human Rights Approach to Promoting and Ensuring Equal Employment Opportunities in the Context of India/ Trishna Maheshwari, Upakul Dhadumia, Shani Das/ 237
- Chapter – 31 Human Rights in the Conflict Zones/ Ashmita Boruah, Shirin Bhuyan/ 250
- Chapter – 32 Rights Reimagined: Social Justice at the Intersection of AI and Humanity/ Ayan Sarkar/ 257
- Chapter – 33 Climate Change and Human Rights in India: A Study in Indian Context/ Alpana Gogoi, Mr. Smaran Saikia/ 265
- Chapter – 34 Building Awareness Regarding the Human Rights of Sex Workers: A Way to Stamp out Social Stigma and Taboo/ Dr. Debolina Mukherjee/ 273
- Chapter – 35 Social Justice for Frankenstein's Monster/ Dristanta Bormudo/ 280
- Chapter – 36 Human Rights and Domestic Violence in the Light of the Sufferings of Women, with Reference to The Color Purple by Alice Walker/ Kashish Sharma/ 284
- Chapter – 37 The LGBT Rights and the Rights of Differently Abled in India/ Mayurkrishna Phukon/ 288
- Chapter – 38 Human Rights of Sex Worker/ Menuki Kerketta/ 296
- Chapter – 39 The Philosophical Precepts of Radhakrishnan and Their Significance in the Present-day Indian Education System and Social Justice/ Dr. Paporl Bordoloi/ 300
- Chapter – 40 Human Rights of Women and Children: A Critical Analysis/ Richa Nowholia/ 310

- Chapter – 41 Advancing Gender Equality: Women's Rights as Fundamental Human Rights in India/ Hemanta Kumar Sahu/ 319
- Chapter – 42 Education as a Human Right: The Role of Education in Empowering Women/ Jyotirupa Mahanta/ 329
- Chapter – 43 Migration and Human Rights: Challenges and Intersectional Impacts/ Lakshyahira Sonowal, Lelin Choudhury/ 337
- Chapter – 44 Business, Human Rights and Corporate Social Responsibility/ Aditi Saikia/ 346
- Chapter – 45 Human Rights and Migrant Workers/ Vinikali/ 355
- Chapter – 46 Women's Human Rights: Employment and Equity/ Anindita Chakraborty/ 365
- Chapter – 47 The Dystopian Lens: Human Rights in George Orwell's 1984/ Aparajita Kaushik/ 372
- Chapter – 48 Women's Empowerment: An Introductory Factor in the Context of Human Rights/ Dr. Avishek Naskar/ 377
- Chapter – 49 The Directive Principles of State Policy and Social Justice in India/ Banti Kathar/ 385
- ✓ Chapter – 50 Voices of Resistance: The History of Social Justice Movements in India/ Dipankar Mohan/ 391
- Chapter – 51 Towards a More Equitable Society: Addressing Income Disparities and Promoting Social Justice in India/ Jimpi Das/ 398

## Voices of Resistance: The History of Social Justice Movements in India

Dipankar Mohan

### Introduction

India's social justice movements have a rich and complex history, rooted in the country's diverse social, cultural, and political fabric. These movements have emerged as powerful responses to the deep-seated inequalities and injustices that have persisted for centuries, particularly those based on caste, gender, class, and religion. From ancient times to the present, these movements have sought to challenge oppressive structures, advocating for the rights and dignity of marginalized communities. The foundations of social justice in India can be traced back to early religious reformers like Buddha and Mahavira, who questioned existing social hierarchies. This tradition was carried forward by the Bhakti and Sufi movements, which promoted spiritual equality and social harmony. The colonial period saw the rise of more organized efforts, particularly in the form of anti-caste and women's rights movements, led by figures such as Jyotirao Phule, Periyar E.V. Ramasamy, and Dr. B.R. Ambedkar. These movements laid the groundwork for India's modern struggle for social justice, influencing the formation of the nation's democratic principles and legal frameworks. Today, the legacy of these movements continues to inspire ongoing efforts to achieve a more just and equitable society in India.

### **Objectives**

The Objectives of the Study are

- To understand the roots of social justice movements.
- To analyse the impacts of social justice movements in India.

### **Methodology**

The approach of this study is historical and analytical in nature and sources used in preparing this article is based on secondary sources and these are collected from various books and articles.

### **Discussion**

The roots of social justice movements in India can be traced back to ancient times, particularly through religious and philosophical challenges to the caste system. The Bhakti and Sufi movements, which emerged between the 8th and 17th centuries, were early forms of resistance that sought to transcend caste barriers. Saints like Kabir, Ravidas, and Guru Nanak promoted the idea of spiritual equality, rejecting the rigid caste hierarchy imposed by society. The Bhakti movement, in particular, was a significant force in challenging Brahminical dominance. It emphasized devotion to a personal god and promoted the idea that all individuals, regardless of their social status, could achieve spiritual liberation. The Sufi movement, with its roots in Islamic mysticism, also promoted social harmony and equality, often attracting followers from diverse social backgrounds.

### **19<sup>th</sup> and Early 20<sup>th</sup> Century Social Reform Movements**

The 19th century was marked by a surge of social reform movements aimed at addressing various forms of social injustice, particularly caste discrimination and gender inequality. Reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotirao Phule played pivotal roles in these efforts.

**The Caste System and Early Resistance:** Jyotirao Phule, a social reformer from Maharashtra, is considered a pioneer of the anti-caste movement. His work focused on challenging the social dominance of Brahmins and advocating for the rights of the lower castes, particularly the Shudras and Dalits. In 1873, Phule founded

the Satyashodhak Samaj (Society of Truth Seekers), which aimed to promote education and social rights for marginalized communities.

Phule's activism laid the groundwork for later anti-caste movements, including the Dalit movement led by Dr. B.R. Ambedkar. Ambedkar, one of the most prominent figures in Indian history, dedicated his life to fighting caste oppression and advocating for the rights of Dalits. His efforts culminated in the drafting of the Indian Constitution, where he ensured the inclusion of provisions for social justice and affirmative action.

**The Women's Rights Movements:** The 19th century also witnessed significant efforts to improve the status of women in Indian society. Social reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar were instrumental in advocating for women's rights, particularly in areas like education and marriage. Raja Ram Mohan Roy, known as the "father of modern India," campaigned against practices like sati (the burning of widows) and child marriage. His efforts led to the passage of the Sati Abolition Act in 1829. Vidyasagar, on the other hand, focused on promoting women's education and worked to legalize widow remarriage.

The early 20th century saw the emergence of women's organizations like the All India Women's Conference (AIWC), which played a crucial role in advocating for women's rights during the nationalist movement. These efforts laid the foundation for the feminist movements that would emerge in the post-independence era.

**The Role of Dr. B.R. Ambedkar and the Dalit Movement:** Dr. B.R. Ambedkar is a central figure in the history of social justice movements in India. Born into a Dalit family, Ambedkar experienced firsthand the harsh realities of caste discrimination. His life and work were dedicated to the emancipation of Dalits and other marginalized communities.

Ambedkar's activism took many forms, including his work as a lawyer, scholar, and politician. He was instrumental in the formation of the Scheduled Castes Federation in 1942, a political party that aimed to represent the interests of Dalits. However, his

most significant contribution came as the principal architect of the Indian Constitution, where he ensured that social justice was enshrined as a fundamental principle.

One of Ambedkar's most notable acts of resistance against caste oppression was his decision to convert to Buddhism in 1956. Along with millions of his followers, Ambedkar renounced Hinduism, which he believed was inextricably linked to the caste system, and embraced Buddhism as a religion that offered equality and dignity to all. This mass conversion was a powerful statement against caste-based discrimination and remains a significant event in the history of the Dalit movement.

**Labor and Peasant Movements:** The early 20th century also saw the rise of labor and peasant movements, which played a crucial role in the broader struggle for social justice in India. These movements were driven by the need to address the exploitation of workers and peasants by landlords, industrialists, and the colonial state.

**Labor Movements:** The labor movement in India gained momentum with the formation of the All India Trade Union Congress (AITUC) in 1920. AITUC, the first trade union federation in India, played a key role in organizing workers across various industries and advocating for their rights. The labor movement was marked by strikes and protests demanding fair wages, better working conditions, and the right to organize.

One of the most significant labor uprisings of the time was the Bombay Textile Strike of 1928, led by the communist leader S.A. Dange. The strike, which lasted for several months, was a major event in the history of the labor movement in India and highlighted the growing discontent among industrial workers.

**Peasant Movements:** Peasant movements in India were driven by the need to address the exploitation of rural communities by landlords and the colonial state. The Telangana Rebellion (1946-1951) and the Tebhaga Movement (1946-1947) are two of the most significant peasant uprisings in Indian history.

The Telangana Rebellion, which took place in the princely state of Hyderabad, was a revolt by peasants against the oppressive policies of landlords and the Nizam's government. The movement,

which was led by the Communist Party of India, called for the abolition of the feudal system and the redistribution of land to the tillers.

The Tebhaga Movement, on the other hand, took place in Bengal and was aimed at securing a greater share of the harvest for tenant farmers. The movement was driven by the demand for a two-thirds share (tebhaga) of the produce for the tenants, as opposed to the traditional one-half share. Although the movement was eventually suppressed by the British colonial government, it played a significant role in raising awareness about the plight of peasants and laid the groundwork for future land reform movements.

**Post-Independence Social Justice Movements:** The period following India's independence in 1947 witnessed the emergence of new social justice movements that addressed a wide range of issues, from caste discrimination and gender inequality to environmental degradation and LGBTQ+ rights.

**The Naxalite Movement:** One of the most radical social justice movements in post-independence India is the Naxalite movement, which began in 1967 in the village of Naxalbari in West Bengal. Initially a peasant uprising against feudal exploitation, the movement soon spread to various parts of the country, particularly in central and eastern India.

The Naxalites, inspired by Marxist-Leninist ideology, sought to overthrow the existing socio-economic order and establish a classless society. The movement was characterized by its use of armed struggle to achieve its goals and faced severe repression from the state. Despite this, the Naxalite movement continues to attract marginalized communities, particularly Adivasis (indigenous peoples), who suffer from extreme poverty and displacement.

**The Environmental Justice Movement:** Environmental justice movements in India have focused on the protection of natural resources and the rights of communities affected by environmental degradation. The Chipko Movement, which began in the 1970s in the Himalayan region, is one of the most well-known environmental justice movements in India. The movement, led

primarily by women, involved hugging trees to prevent them from being cut down and drew attention to the ecological and economic importance of forests.

Another significant environmental justice movement is the Narmada Bachao Andolan (Save Narmada Movement), led by Medha Patkar. The movement opposed the construction of large dams on the Narmada River, which would displace thousands of Adivasis and farmers. The movement highlighted issues of displacement, environmental degradation, and the rights of indigenous communities.

**LGBTQ+ Rights Movement:** The fight for LGBTQ+ rights in India gained significant momentum in the late 20th and early 21st centuries. The movement has challenged deeply ingrained societal prejudices and legal discrimination. A landmark moment in the history of LGBTQ+ rights in India came in 2018 when the Supreme Court of India decriminalized homosexuality by striking down Section 377 of the Indian Penal Code.

This decision was the result of years of activism by LGBTQ+ groups, which had long fought against the criminalization and stigmatization of same-sex relationships. The LGBTQ+ rights movement in India continues to push for greater acceptance and legal rights for sexual minorities, including the recognition of same-sex marriages and protection against discrimination.

**Contemporary Challenges and the Future of Social Justice Movements:** While social justice movements in India have achieved significant successes, they continue to face numerous challenges. Caste-based discrimination, gender inequality, and economic exploitation remain pervasive, and new forms of oppression, such as religious intolerance and digital surveillance, have emerged.

The rise of right-wing populism in India has also posed a threat to social justice movements, with increasing attacks on activists, journalists, and marginalized communities. Despite these challenges, social justice movements in India continue to evolve, drawing on the legacy of past struggles while adapting to the changing socio-political landscape.

## Conclusion

The history of social justice movements in India reflects a profound and enduring struggle against entrenched inequalities based on caste, gender, class, and religion. From ancient religious reformers to contemporary activists, these movements have consistently challenged the status quo, advocating for the rights and dignity of marginalized communities. Figures like Dr. B.R. Ambedkar and movements such as the anti-caste, labor, feminist, and environmental justice efforts have played pivotal roles in shaping India's socio-political landscape. Despite significant progress, many challenges remain, including persistent caste discrimination, gender inequality, and economic exploitation, compounded by new forms of oppression in the digital age. As India navigates the complexities of modernity, the legacy of these social justice movements serves as both an inspiration and a call to action. The ongoing fight for equality and justice underscores the need for continuous vigilance, activism, and the pursuit of inclusive policies. The resilience of these movements highlights the importance of collective efforts in creating a more just and equitable society, reminding us that the quest for social justice is an evolving, dynamic process that requires sustained commitment and solidarity.

## Works Cited

- Ambedkar, B.R. (2014). *Writings and Speeches*. Vol. 1. Bombay: Education Department.
- Joshi, A. (2016). *The Role of Social Movements in India's Democratic Evolution*. New Delhi: Routledge.
- Kumar, R. (2015). *Women's Movements in India: Reform and Resistance*. New Delhi: Sage Publications.
- Thakkar, M. (2019). *Tribal Rights in India: The Fight for Justice and Equality*. New Delhi: Oxford University Press.
- Shah, A. (2018). *LGBTQ Rights in India: A Historical Perspective*. New Delhi: Random House India.
- Shah, G. (2004). *Social Movements in India: A Review of the Literature*. New Delhi: Sage Publications.