

ROLE OF EDUCATION TO ERADICATE THE SOCIAL EVILS

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Abstract

India has the most diverse religion and has a very rich culture. There are many beliefs and rituals that people are following for a very long period. Many rituals in India have transformed into social evils. These social evils have made the progress of India go down. People are not judged based on their quality but based on caste, creed or gender. India is developing at a very fast rate but these social evils have hindered the growth of this nation. Some of the most prevalent social evils in India that must be tried to remove by education like Castism, Untouchability, Inequality, Gender issues Religion etc. In this paper, we will discuss how education helps to eradicate the social evils in our society.

Paper Identification



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Introduction:

Let's start with a brief introduction to what we think 'social evils' are all about. According to the popular

website Ask.com, a definition of 'social evil' would be something like this: "Social evils are issues which in one way or another affect members of a society and are often considered controversial or problematic in terms of moral values. Some of the most common social evils would be alcoholism, racism, (child) abuse, organized crime and inequality." So basically, social evil is anything that could be considered harmful or dangerous to a society and/or community. Let's take a few examples and determine why they can be called 'social evils'. One of the first things one will think of when discussing issues that could be harmful to society would be a crime. Organized crime is something that is happening for thousands of years now and will most likely keep happening for the next few decades. But what makes organized crime a social evil? Judging from the definition we just mentioned above, organized crime can be harmful to society in many ways. First of all, some forms of crime go hand in hand with violence, which can be considered a direct threat or danger to society.

Social evils can happen in many forms and be harmful to society in several different ways ranging from physical harm to financial, social and even psychological harm. They were aware of existing social evils like child marriage, taboos against widow remarriage, the seclusion of women, hostility to

women's education, taboos against intercaste marriages, inter-caste dining, untouchability etc. Social reform movements started with the efforts of Raja Ram Mohan Roy who founded the "Brahma Samaj", Arya Samaj, Prarthana Samaj, Sri Ramakrishna Mission and other movements that followed later, too had imbibed in them the humanitarian values. Here we discuss some very important Social evils:

Caste System:

In India, the caste system developed and is prevalent since ancient times and it remains a great thorn and mystery in the flesh of Mother India. It is believed to have been adopted by the Brahmins to express their superiority and to maintain it. Then the Aryan races swept into India from the North and they wanted them to be superior to the insiders and so they maintained the prevalent caste systems. Gradually the caste system became formalized into four major groups, each with its own rules and regulations and code of conduct.

The caste system is filled with inequality and injustice.

There is no point in calling casteism a system or a process, rather it is evil. Indian society is cast ridden. The people of one caste don't like to mix with others. This division of society into so many religions, castes and sub-castes come in the way of the unity and integrity of the Indian nation. People vote based on caste and religion and do not consider the merits of the candidate. Democracy itself has become a mockery owing to this evil.

The caste system can not be eradicated without changing the mindset of the people. The caste system is a great social evil. From time to time social reformers and thinkers have tried to eradicate this evil, but to no avail. Even Gandhiji could not do much for the eradication of Untouchability. It is a deep-rooted problem that has defied all solutions so far. The problem has persisted largely because of the illiteracy and ignorance of the people. Their ignorance makes the

people conservative and superstitious. Hence they do not accept any social change. They want things to continue as they are. Every measure of social reform is strongly opposed and is considered to be an attack on their religion by the religious fanatics.

Therefore, if the evil of the caste system is to be eradicated every possible effort should be made to educate the people and thus create a strong public opinion against the evil. School textbooks should be carefully revised. Lessons should be included to teach the students that the caste system is manmade. It was a system for the division of labour devised by our wise forefathers. Originally, the man was not born into anycast: his caste was determined by his learning or by the nature of work he did in life. All human beings are equal; they have the same kind of blood in their veins. The differences between upper and lower are wrong, and entirely the creation of vested interests. The similarities between the different castes should be stressed rather than the differences. In this way would be created awareness of the caste system and its hold upon society would be gradually loosened.

In short, the key to this problem lies in the creation of a strong public opinion against it. Teachers, professional Gurus, scholars, thinkers, and writers should all unite in the nation's fight against this chronic and widespread social evil. A responsible press can do a lot in this direction. The caste system persists even after 62 years of independence. Every effort should be made to change the psychology of the people, and strict action taken against offenders (Singh, 2012).

Untouchability:

Untouchability" is a practice that is abolished & considered to be forbidden by law. And practising this activity is considered to be an offence and punishable by Law. Defensive separation is one of the essential strategies through which Constitutional objectives like social and financial equity can be secured for the Women, Scheduled Castes and Scheduled Tribes.

Defensive separation implies inclination given in admission to open instructive foundations and in broad daylight work to the weaker areas of the general public including the Women, Scheduled Castes and Scheduled Tribes. As India is having assorted qualities regarding religion, standings, convictions and groups with various levels of social and instructive progression, which made it is troublesome for the State to embrace uniform arrangements for all segments of the general public.

The investigation of "Defensive Discrimination" is essential since over 70% of the populace is living in the towns and the advancement of the nation relies on provincial improvement. It is outlandish for the State to give monetary help to all Women, Scheduled Castes and Scheduled Tribes, by offering money to enhance their financial conditions. So the Constitutional producers have received such a variety of arrangements for giving reservations in instruction and business. Yet, it is awful to state that still over half of the Women, Scheduled Castes and Scheduled Tribes are uninformed about their assurance and unmindful to get those advantages, due to the issues like destitution, ignorance, obstruction of go-between, absence of the will of the administration and so forth. These gatherings of individuals have neglected to acquire the total organic products. So it is unavoidable to bring systematization by the administration to give the products of the reservation to the individuals who d and bar the forward class from the reservation. Untouchability is one of the serious social issues which is not yet getting proper attention from the public, government & media. It has been said that without the eradication of untouchability we cannot think of rural development. Untouchability represents an incredible deterrent in the way of all advancement works. It ruins rustic advance to an awesome Remarkable expand. Mahatma Gandhi, the best religious reformer and the father of our country says "I have confidence in the central truth of every single awesome religion of the

world in principle; since there is one God, there can be just a single religion.

Gandhiji did not have faith in the Hindu Dharma Shastras & he told that a person cannot be defined by his birth or colour. Character is the main deciding component. No sacred text which marks an individual as the second rate or untouchable given his or her introduction to the world can order our constancy; it is a refusal of God." Untouchability is a smudge for humankind, an underlying driver for the backwardness of the Hindu society and a major issue of national coordination. Despite Governmental and non-Governmental strides untouchability still holds on pretty much in all aspects of the nation. The principal explanation behind the ingenuity of untouchability in India might be because of the way that Harijans themselves are not set up to surrender benefits that they have through established and different means. Education is the best technique for the destruction of untouchability.

Therefore; exertion ought to be made for the spread of education among the untouchables. Additionally, courses of action ought to be made by the Government for the spread of general and specialized education among Harijan understudies. Extraordinary instigations such as grants, free inn convenience, books, stationery and so forth ought to be given to them (Gayathri, 2017).

Gender Issues:

Gender is a nebulous concept. It has many overlapping meanings. First, it refers to the social differentiation between maleness and femaleness or masculinity and femininity. This differentiation is socially constructed in social relations rather than based on the biological characteristics of males and females. The term gender is also sometimes used to refer to an attribute of all human beings, that is, one is of the male or female gender. In this second sense, it is used interchangeably with sex. Gender indicates the

socio-cultural alias of man and woman and the way societies recognize them and disperse social roles and responsibilities. Gender equality or parity denotes women having the same opportunities in life as men, including the ability to participate in the public sphere i.e. equitable participation in education, the labour market, health services, politics etc. Gender inequality or disparity, therefore, means unequal participation or the gap in the achievement of men and women in these spheres of life. Gender disparity hampers the overall well-being of society because blocking women from participating in social, political and economic activities can adversely affect the whole society. In many countries, women are not given equal rights as men. In some countries, women cannot vote, they are discriminated against in the workplace, they are not allowed to hold office, they are not allowed to drive, and are subject to other inequalities. One of the main issues is that of women not being educated. Gender disparities in education cannot be eradicated without ensuring universal primary education, and universal primary education cannot be ensured without removing gender disparity in education. Eliminating gender disparity in education and ensuring universal primary education are two of the millennium development goals set forth by the United Nations (UN) which all countries must accomplish by the year 2015. Education has been the main instrument of human development and its importance has been emphasized through fundamental rights, principles, and statutes/acts in several countries. The progress and prosperity of a nation and community are determined by the level of education. This remarkable potential of education needs to be realized by every individual or social community and must go in for it (Ahmad, 1987). At the international level, attempts have been made at various congregations to focus on aspects of education as a part of fundamental human rights. According to the Article 26 of the Universal Declaration of Human Rights (UDHR):

“Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory... Education shall be directed to the full development of human personality and strengthening of respect for human rights and fundamental freedoms”.
(Universal Declaration of Human Rights, Article 26)

This right is also repeated in the U N Declaration of the Rights of the Child which seeks to ensure, ‘Right to free and compulsory education at least in the elementary stages and education to promote general culture, abilities, judgment and sense of responsibility to become a useful member of society and opportunity to recreation and play to attain the same purpose as of education’. Part IV of the National Policy on Education (1986) promised equality in education concerning women, scheduled caste, scheduled tribes, minorities and the handicapped. The constitution of India makes provision for free and compulsory education for all children up to the age of fourteen years.

The 86th Constitutional Amendment Act 2002 made education in India a Fundamental Right for children in the age group of 6-14 years by providing that; From the above analysis, it can be concluded that there exists gender disparity in literacy in general and in rural and urban areas in particular. With almost half of the population being illiterate, low female enrolment in schools and high dropout rates, overcoming gender disparity in education seems to be a difficult task. In the present study, it has been found that at all levels of education, the gender disparity in several institutions, enrolment, teachers and teacher-student ratio has not improved gradually because in some years F/M ratio has increased or decreased. The efforts made by the government through legislative, constitutional and legal measures have not succeeded in fulfilling the cherished expectations and aspirations of women in the state because there are shortages of teachers, infrastructural gaps and several habitations that continue to lack schools altogether. There is a need for

the recruitment of qualified female teachers, a good physical infrastructure of institutions of learning, low-cost schooling and a reasonable teacher-student ratio. Therefore, the planners, administrators and implementers involved in literacy programmes must pay greater attention to guide the process of bridging the gender inequalities in education because a well-educated population is an important asset and critical for the economic growth and development of the State (Bhat, Khurshid.2011)

Conclusion:

The Indian judiciary is not completely in favour of Scheduled Castes and Scheduled Tribes. It is very little positive legal activism has occurred. Indeed, even following 60 years of freedom, the issues of Scheduled Castes and Scheduled Tribes have not been unravelled. All organs of the state like, the council, official and particularly legal ought to quickly work for the upliftment of the Scheduled Castes and Scheduled Tribes to accomplish the Constitutional command of defensive separation. So far as the ladies are concerned the Indian Judiciary assumes the critical part. In connection to ladies, Indian legal demonstrates many positive legal activities. It is exceptionally useful, with a specific end goal to maintain a strategic distance from the Gender separation or Gender disparity. The belief system of Dr Ambedkar has particularly impacted the Indian Judiciary the premise of this belief system the Supreme Court of India proclaimed that Directive standards of state arrangement are enforceable with the central rights. Indian Judiciary has translated the importance of the Fundamental Rights on the premise of order standards of state strategy. However, Dr Ambedkar has forced the devout obligation on the future governments to actualize the arrangements of order standards to secure social equity in all areas of the Society. In this case, a proper implementation must be implemented by the government to reach every single corner of the society.

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