

"Towards Equity: Navigating the Intersections of Social and Cultural Studies for Social Justice": A Critical Analysis"

*Dr. Madhuri V. Sarwade*¹

¹ Associate Professor in Tilak Maharashtra Vidyapeeth's Lokmanya Tilak Law College, Mukundnagar, Gultekdi, Pune. Maharashtra.
E-mail: madhurarwade@gmail.com

Abstract

This research study explores the complex relationships between equity and social justice in the field of social and cultural studies. Utilizing a range of theoretical frameworks and multidisciplinary viewpoints, the study explores the ways in which different subthemes interact and influence our comprehension of equity and social justice. The paper examines the complex nature of social inequality and systemic injustice through a critical analysis of important concepts like critical race theory, feminist and gender studies, inter-sectionality, postcolonial studies, disability studies, critical whiteness studies, environmental justice, and de-colonial studies. The study intends to contribute to a greater understanding of the issues surrounding social justice and equality in modern society by analyzing the overlapping routes within these subthemes. The research paper's overview and the importance of examining the interconnections of social justice and equity within social and cultural studies are provided in the introduction. In addition to introducing the major theoretical frameworks and subthemes that will be covered in the article, it emphasizes how crucial it is to comprehend how these intersecting paths affect how we perceive injustice and inequality.

Keywords: Social Justice, Equity, BIPOC, Critical Race Theory (CRT), inter-sectionality, Environmental Justice, Inequality, Cultural Study, Constitutional Rights.

Introduction:

Social justice and equity are fundamental principles that aim to ensure fairness, equality, and inclusivity within societies. The idea of establishing a society where all people, irrespective of their identity or background, have equal access to rights, opportunities, and resources is known as social justice. It entails tackling structural injustices and inequalities that give rise to marginalization, discrimination, and oppression on the basis of a variety of criteria, including race, ethnicity, gender, sexual orientation, socioeconomic position, and disability. Redistributing privileges, income, and power is something that social justice advocates for in order to promote equality and right historical wrongs. The literature review provides a thorough overview of pertinent theoretical views and research findings by synthesizing existing issues on social justice and equality within the field of social and cultural studies. It looks at how important ideas have evolved historically and points out areas and gaps in the field that need more research. Critical race theory, feminist and gender studies, inter-sectionality, postcolonial studies, disability studies, critical whiteness studies, environmental justice, and de-colonial studies are some of the theoretical strands that are expounded upon in this part and serve as the foundation for the research. It explains the connections between each theoretical viewpoint and examines how it advances our knowledge of social justice and equity.

The research strategy and techniques used in the work, such as the literature review, critical analysis, and interdisciplinary synthesis, are described in the methodology section. It covers any restrictions or difficulties encountered during the research process and goes over the reasoning behind the choice of sources and theoretical frameworks. The part on analysis and discussion scrutinizes the ways in which social justice and equity intersect in the field of social and cultural studies, delving into the ways in which different subthemes interact and influence each other. It provides a thorough

knowledge of the intricacies underlying inequality and injustice by highlighting important data, theoretical insights, and emerging topics.

The research paper's key conclusions are outlined in the conclusion, along with some thoughts on how they might affect theory, research, and practice. It highlights the significance of ongoing involvement with social justice and equity concerns within academic studies and larger society, and it explores directions for future research.

The Emphasis on Social Justice In The Constitution":

“Social Justice is not a blind concept or an irrational dogma. It seeks to do justice to all the citizens of the state”.

— **P.B. Gajendragadkar** (1)

Social justice is the ideological signature of our Constitution and we are directly concerned with social justice spelt out by our Constitution. So whatever may be its wider or narrower connotations we have to understand the concept as envisioned by our Constitution.(2) The Indian Constitution protects the fundamental rights of its people, such as the freedom of speech, equality, and immunity from discrimination. These rights are necessary to promote social justice and guarantee that everyone has equal access to opportunity.

These rights are essential for fostering social justice and ensuring equal opportunities for all individuals. The judiciary plays a vital role in interpreting and enforcing these constitutional provisions, safeguarding the rights and interests of marginalized communities, and promoting social justice.(3) “Social justice and equality are complementary to every different so each ought to maintain their vitality. Rule of law, therefore, may be a potent instrument of social justice to create equality in results.” There is often no justice while not equality.(4) Contrarily, equity emphasizes giving people the resources they require to prosper, understanding that treating everyone equally does not always equate to equality. Equity recognizes that in order for all people to have equal access to opportunities and results, they may need varying degrees of assistance and resources. It entails proactively recognizing and removing obstacles that keep particular groups from engaging fully in society, and it frequently calls for focused initiatives and laws to uphold justice and fairness. By addressing inequalities and advancing fair opportunities for all people, social justice and equity are two interrelated and complimentary ideas that work towards building a more just and inclusive society. Building communities where everyone may live with autonomy, respect, and dignity requires them.

In a diverse society like India, social justice holds paramount significance as a cornerstone for fostering unity, equality, and progress. With its richness of cultures, languages, religions, and socio-economic backgrounds, India's diversity is both its strength and its challenge. Social justice serves as a powerful mechanism for mitigating inequalities, bridging divides, and promoting harmony among disparate communities. (5) In the Indian context, equity in action refers to a multimodal strategy that aims to provide inclusivity, justice, and fairness for all citizens while resolving socioeconomic gaps. It emphasizes how important it is to take proactive steps to reduce disparities that arise from a variety of factors, including caste, gender, religion, ethnicity, and economic status.

Social justice looks at inclusion and exclusion, and comes from theories of political philosophy. Essentially, thinking about social justice is thinking about different ideas of fairness. Social justice work is often underpinned by a commitment to improving the situations for those who are excluded, minoritised and disadvantaged.(6)

Overview about Academic Crossroads Intersecting Pathways in Social and Cultural Studies:

Social Justice and Equity:

Equity means meeting community members where they are by providing resources to people that are proportionate to what they need in order to thrive. Social justice typically refers to fighting for fairness for historically oppressed people—especially Black, Indigenous, People of Color (BIPOC) who have disproportionately faced institutional discrimination or systemic racism. Social justice and equity go hand in hand.(7)

Within academic studies, especially in social and cultural studies, the confluence of social justice and equity produces a vibrant and dynamic field of study. This intersection looks at identity politics, power dynamics, systematic inequities in societies, and inequality in many forms. The following are some major ideas and directions in this multidisciplinary field:

Critical Race Theory (CRT):

CRT looks at how privilege and power structures interact with race to maintain social injustices. It draws attention to the ways that people's experiences of marginalization and oppression are shaped by the intersections of race with other social categories like class, gender,(8) and sexual orientation.(9)

"If children don't understand the history, they're never going to be able to challenge the status quo, and they're always going to think outcomes are" based on effort, she continues. *"We're never going to have true equality or social justice, which is freedom from oppression, if we don't understand the history, because we're not attacking the problem at the root."*(10) Is "critical race theory" a way of understanding how American racism has shaped public policy, or a divisive discourse that pits people of color against white people? Liberals and conservatives are in sharp disagreement.(11) This spring, the subject has gained enormous traction in the public sphere, particularly in K-12, since several state legislators are currently discussing legislation that would outlaw its usage in the classroom. The divisions are actually not quite as clear-cut as they may appear. The past ten years have seen a rise in public awareness of issues such as segregated housing, the effects of 1990s criminal justice policies, and the heritage of enslavement among Black Americans.

However, opinions on how the government ought to address these historical wrongs are far less united. The argument gets much more heated when kids and education are involved. Academically speaking, critical race theory has been around for more than 40 years. The basic thesis is that racism is a social construct and that it is ingrained in legal frameworks and governmental regulations in addition to being the result of personal bias and prejudice. Legal scholars Derrick Bell, Kimberlé Crenshaw, and Richard Delgado, among others, developed a framework for legal analysis in the late 1970s and early 1980s that gave rise to the fundamental ideas of critical race theory, or CRT. In addition, CRT is connected to various schools of thought, such as literary theorists and sociologists who have examined the connections between language, social structure, and political power.

Additionally, since then, other disciplines like teacher education, the social sciences, and the humanities have benefited from its principles. This scholarly interpretation of critical race theory is distinct from how it has been portrayed in popular literature recently and, particularly, how critics—many of whom are conservative Republicans—have portrayed it. The theory's detractors claim that it promotes intolerance, creates negative dynamics by emphasizing group identification above universal, shared attributes, and splits people into "oppressed" and "oppressor" groups. As a result, there is a great deal of misunderstanding over the definition of CRT and how it relates to other concepts, such as "anti-racism" and "social justice," which are sometimes used interchangeably.

When applying CRT in India, one must consider how racism and white supremacist ideologies could contribute to the current state of social inequality in the country. India's colonization certainly continues to have an impact on modern India, and one of the main rationalizing ideologies of colonization was white supremacy (Robb 1995). Critical race theory (CRT) was developed in the United States through significant struggle in order to analyze everyday racism. Marginalized groups have historically shared postcolonial critiques, conceptualizations of social justice, and methods for mass resistance across national borders.(12)

Ethnic relations in India have historically been complex. ("Ethnic relations" refers to attitudes and behaviours toward people of other ethnicities or races.) India is extremely diverse ethnically, with more than 2,000 different ethnic groups.(13) Furthermore, there is a great deal of regional variation in India, with nearly every province having a unique blend of customs, traditions, and cultures. Ethnic interactions in India have had both positive and negative effects throughout history, as evidenced by reciprocal cultural influences and acts of discrimination and ethnically motivated violence.

In the weaponization of Critical Race Theory for India, any group that can be convinced to oppose Indian civilization is a useful ally and is given the status of a victim. Besides the Dalits, the most important among them are the Indian Muslims and the LGBTQ+ communities. Once these victim identities are crystallized, they are weaponized to dismantle the structures, and provoked to attack in all directions. (14)

Feminist and Gender Studies:

In India, feminist movements have worked to advance gender equality within religious traditions, religious plurality, and a challenge to religious extremism. LGBTQ+ people experience marginalization, violence, and discrimination, among other intersecting kinds of oppression depending on their sexual orientation and gender identity. The study of feminist and gender studies looks at how gender interacts with various social categories to create injustice and inequality. It looks at topics including pay disparities, reproductive rights, and LGBTQ+ rights, among others, with an emphasis on attaining gender parity and tearing down patriarchal systems.(15)

Inter- sectionality is a critical concept in understanding feminism in India, as it highlights the interconnected nature of various forms of oppression and discrimination based on factors such as gender, caste, class, religion, ethnicity, sexuality and disability.(16)

The goal of intersectional feminism in India is to provide voice and prominence to the experiences of marginalized and oppressed groups within the feminist movement, while acknowledging that women's experiences of oppression are molded by numerous intersecting identities and societal systems. In India, caste-based prejudice and gender injustice still coexist, mostly harming *Dalit*, *Adivasi*, and *Bahujan* women. For instance, Dalit feminism draws attention to the particular experiences of Dalit women, who suffer from violence and prejudice that is amplified because of their gender identity and caste. Within the feminist movement, Dalit women have taken the lead in opposing caste-based oppression and promoting social justice and equality. Gender oppression and economic inequality are intertwined, with women from disadvantaged socioeconomic origins being disproportionately affected. Labourers in the agricultural, domestic, and informal sectors, as well as working-class women, frequently experience low pay, unstable working conditions, and exploitation. In order to achieve social and economic justice for all women, socialist and Marxist feminist perspectives emphasize how crucial it is to confront class-based inequities in addition to gender inequalities. Gender oppression and religious identities interact, influencing women's experiences of discrimination and marginalization in different ways. For instance, Muslim women may experience Islam phobia, state monitoring, and discrimination based on gender in their communities in addition to religious patriarchy. In India, feminist movements have worked to advance gender equality within religious traditions, religious plurality, and a challenge to religious extremism.

In India, feminist activism and discourse are significantly shaped by inter-sectionality and marginalized voices. This is because they draw attention to the interdependence of different forms of oppression and emphasize the significance of elevating the experiences and viewpoints of the most marginalized and oppressed people within the feminist movement. In order to create inclusive, equitable, and revolutionary movements that oppose all forms of oppression and advance social justice and gender liberation for all, Indian feminists embrace intersectional perspectives.

Gender equality is the aim of Gender and Development. It does not simply or necessarily mean equal numbers of women and men (girls and boys) in development activities, nor does it necessarily mean treating women and men (girls and boys) exactly the same.(17) The goal is not gender equality but rather the equalization of women's and men's prospects and life chances. Women and men should be able to equally contribute to creating the society they desire as part of gender equality. When women and men are treated equally in a society, it is said to be gender equality. Recognizing these parallels and differences does not imply that men and women are the same.

"Nothing rankles more in the human heart than a brooding sense of injustice. The illness we can put up with. But, injustice makes us want to pull things down. When, only the rich can enjoy the law, as a doubtful luxury, and the poor, who needed most, cannot have it, because, its expense puts it

beyond their reach, the threat to the continued existence of free democracy is not imaginary but very real, because democracy's very life depends upon making the machinery of justice so effective that every citizen shall believe in and benefit by its impartiality and fairness"

- Justice Brennan of the US Supreme Court (18)

The feminist movement had its roots in the recognition of women's rights and the right to assert those rights. The right's accusations ignited a debate and fueled the women's revolt. Women's political advancement has depended heavily on their rights, especially in the fight against the commercialization of women's subjugation. But no matter how much they are fought for, liberties cannot result in social reconstruction. Gender discrimination is a racial evil that ought to be eliminated at all costs. The judiciary of a country must intervene to interpret the laws in a way that upholds the concept of freedom. It is imperative that constitutional measures be implemented to support women in our society and amend any existing laws that restrict their ability to make choices and fully participate in life's possibilities. Programmes, projects, grants, and welfare policies that empower women on social, economic, and educational levels must be implemented by governments. It is necessary to take action to influence a change in society's perspective.

In conclusion, despite the fact that legislators in India have passed a great deal of laws, administrative rules, and court rulings, and that individual and community woman organizations continue to support women's empowerment and defence, very little justice is served for them because of a lack of awareness and societal disinterest on the part of women. There is a great demand for conscious and motivated women. A strong lady stands up for others around her as well as herself. It's time to stop keeping quiet and fight for women's rights in a culture where men predominate. Start with the members of your immediate family. The law's full benefits for women wouldn't be realized until the prejudice and discriminatory ideas that have permeated Indian culture for generations are altered.

Study of Inter-Sectionality:

The term "inter-sectionality,"(19) coined by Kimberlé Crenshaw, refers to the study of how different oppressions—like racism, sexism, ableism, and so forth—intersect and interact to influence how people perceive privilege and marginalization.(20) It highlights how crucial it is to comprehend various social identities and how they are related in order to overcome inequity.(21)

Through Dalit feminist philosophy, the concept of inter-sectionality found its way into Indian feminism. It made the case that gender and caste are intertwined systems that give rise to particular experiences for women who find themselves at the crossroads of both systems, i.e., Dalit women. The inter-sectionality perspective emphasizes that an individual's social identity exerts particular influences on the individual's beliefs and experiences of gender making it essential to understand gender within the context of power relations.(22)

Understanding the role that caste and class play in female violence in India requires an understanding of the social, political, and economic backdrop. This is especially true given the inter-sectionality of caste and class in the Nirbhaya case. In India, women have historically been victims of custodial rape and rape by authority figures, including police, landlords, and other males in positions of power. The majority of custodial rape victims have been women from lower caste tribal or rural communities, leading to the perception that those in higher, more powerful castes or authoritative positions are the ones who take advantage of women.

Women are constantly scrutinized and have their chastity and purity called into question as a result of rape's legal representation being linked to a patriarchal procedure. Because gender-based stereotyping frequently places the blame for rape on women, and it judges them based on their appearance, demeanor, and previous relationships. In the event that a case reaches court, it is frequently argued that the woman broke gendered (and acceptable) societal standards by requesting for sex rather than being raped. It is crucial to take a quick look at previous instances of sexual assault and anti-rape campaigns, as well as to closely study the specifics of the rape legislation modifications

made before the Nirbhaya case amendments. One very unusual instance of inter-sectionality was shown by the Nirbhaya case.

In India, gender violence is frequently closely linked to one or more of these factors, making the intersection of caste, class, geography, and religion crucial. Both at the policy-making and activist levels, these kinds of discussions are essential. A strategically framework with solid fundamentals is required to address the pressing issue of gender and caste discrimination, particularly given that these practices have historical roots in Indian society, according to Mrudula et al. (2013). As a result, it is crucial to empower and educate women who live at these intersections in order to actualize and address issues pertaining to their severe oppression and exposure to violence.

Post- Colonial Studies (23):

These academic pursuits focus on the enduring effects of colonialism and imperialism on the world's power systems, cultural identities, and economic disparities. It aims to challenge Eurocentric viewpoints, dismantle colonial narratives, and give voice to underrepresented groups. Postcolonial studies is an interdisciplinary field of academic inquiry that examines the social, cultural, and political effects of colonialism and imperialism, particularly as they continue to shape societies and cultures in the aftermath of colonial rule. It emerged as a response to the historical legacies and ongoing power dynamics resulting from European colonization of various regions across the globe.(24) Numerous academic fields are included in postcolonial studies, such as literature, sociology, anthropology, history, cultural studies, and more. This field of study examines how colonization affects colonized and colonizer civilizations, looking at issues including resistance, cultural hybridist, identity, representation, power relations, and decolonization.

The decisive transition India embarked upon nearly two decades ago has developed through an interplay of perceptions that has created the intellectual conditions needed, both in India and abroad, for change to materialize.(25) By the late 1980s, India found itself in a paradoxical situation. In 2000, it was on the verge of surpassing China as the second country on Earth with a population over one billion. On the one hand, it was the direct descendant of a glorious civilization rooted in 3,000 years of intellectual and material triumphs. However, the nation's economic and diplomatic standing did not correspond with its historical profundity or population breadth. Despite making up 15% of the world's population, India's share of global trade was less than 1%. Furthermore, the Non-Aligned Movement's heyday on the geopolitical scene had come to an end. India was not sitting with the five permanent members of the United Nations Security Council at the exclusive table of world politics.

"Cultural technologies of rules" refers to the evolution of social, political, and economic institutions over a different nation. This superiority of the colonizers creates cultural and Psychological warfare, influencing them to accept the colonizer's Culture to give promising advantages as like the colonizers, in Kipling's "Kim," the readers understand that the value of the colonizer's culture as Kim's European education made him a true "Sahib" (a highly honored man in society) (26).

As Achebe demonstrates, even while the English language contributes to cultural imperialism, it also fosters unity and makes it easier for other people to recognize coexisting cultures and practices. Remarkably, the majority of academics from Asia, Africa, India, and the Middle East are acknowledged and esteemed due to their proficiency in European languages. From the standpoint of postcolonial agency, language has evolved from being a tool or controller that was exclusively employed to benefit the native population to being a means of communication for people worldwide.

It also encourages analyzing literary works from many angles, and a common language supports the fight against injustice by allowing people to express themselves and achieve understanding through linguistic proficiency. Nonetheless, it is indisputable that the colonial education system serves as a tool for social control. Therefore, India will struggle to maintain its nationalism and indigenous education policy and thereby strengthen its position as a centre state rather than a peripheral state of the western power as long as it continues to follow the traditional

education system that the imperialists shaped. Although the strategy and pattern have changed in the age of neo-imperialism, the underlying motivations remain unchanged.

Since its publication, the National Education Policy (NEP) 2020, which was implemented in India, has generated a great deal of discussion and debate. In order to facilitate the most effective reform of the Indian educational system, independent India investigated it. The onus now shifted on the government to fulfill the pledges that had been made. The NEP 2020 has been created with an aim to detach itself from the colonial residues of previously established education structures since independence. It aims to do so by way of promoting the significance of the Indian language and challenging the hegemonic structure of the English language in the land of the colonized.(27) The document aims to address a number of revolutionary issues in Indian education systems, including the integration of traditional knowledge systems to foster creativity and innovation, the pressing need for vocational education to improve skill development, the promotion of Indian culture, art, and tradition through exposure to local artisans and artists and curriculum revision, the addressing of social inequality and the creation of a gender inclusive space at the higher education level. In general, postcolonial studies, which connect with discussions of race, colonialism, gender, politics, and language, is essential to comprehending and creating new cultural identities.

Disability Studies:

A disability study is an academic discipline that examines the meaning, nature, and consequences of disability.(28) These studies examine how society defines disability and the ways in which people with disabilities face marginalization and exclusion. It promotes accessibility, rights for people with disabilities, and the understanding of disability as a social and cultural identity as opposed to just a medical condition. (29) The autobiographies of disabled persons reveal the fact that they make their life meaningful in spite of their disabilities due to the impact of literature. The life they achieve for themselves is the result of their determination and self confidence. Though the disabled people are a minority in society, many of them have succeeded in their life. (30) Their tenacity, resolve, optimism, and bravery have allowed them to succeed in all of their undertakings and motivated them to live better lives than those who are physically able but lack the resilience to deal with adversity. The irony of life is that, while people without disabilities constantly hunt for opportunities and appreciate their blessings one by one, persons with physical disabilities take life for granted and frequently ignores its finer points.

Critical Whiteness Studies (31):

Rooted in the fifteenth century and the beginning of Western colonialism, Whiteness is a pervasive cultural, social, political, and economic system permeating all aspects of the everyday and institutional lives in Western societies and globally. (32) As an organizing concept, whiteness reinforces racial inequalities at all levels of society. Mills (1997: 3) articulates how 'global white supremacy' highlights a system that preserves privileges for specific groups.(33) This area of study looks at how white privilege and supremacy are created and sustained in society. It looks at how the normative category of whiteness maintains inequality and marginalizes the experiences and voices of non-white people. (34) Over the past 30 years and more, whiteness studies have extensively charted and analyzed how whiteness has operated as a historically contingent ideological mechanism that establishes notions of racial superiority, maintains social status, power and privilege, and endorses discrimination and injustice against non-white people and cultures. (35)Whiteness and White privilege are not terms that are easily identifiable, well known or universally accepted.(36) Whiteness studies' primary goal has been to demonstrate how this is accomplished by normalizing and invisible whiteness, a standard that is taken for granted and is crucial to the formation of national identity and belonging as well as dialectical comparisons with ethnic minorities.

Environmental Justice (37) :

Global Environmental Law at a Crossroads analyzes cutting-edge developments in environmental law around the globe. (38) The field of environmental justice emerged at a crossroads of social movements, public policy, and academic research – what we call environmental justice

praxis. Now, the field finds itself again at a crossroads as it expands to address new populations, problems, and places. (39) This field of study looks at how marginalized communities, especially low-income and communities of colour, are disproportionately affected by pollution and environmental deterioration. It promotes fair access to clean air, water, and land and highlights the connections between social, racial, and environmental justice.(40)

De-colonial Studies (41) :

De-colonial studies centre marginalized views, especially those of Indigenous peoples (42) and colonized societies, and oppose Eurocentric knowledge production. In order to advance epistemic fairness and cultural autonomy, it aims to decolonize research methods, educational programmes, and institutional structures.(43) These avenues cross over and share knowledge with one another, providing a range of viewpoints and approaches to comprehend and deal with social injustice and inequality in academic research and society at large. They support activism for revolutionary change that will bring about a more just and equitable world, as well as critical contemplation and multidisciplinary collaboration.

Conclusion:

Throughout the world, issues of social justice and equity are becoming a significant part of everyday discourse in education. Teaching for social justice is defined differently in various social contexts because changes in society affect the ways that needs are prioritized.(44) India is the largest democratic country in the world, regulated by the Indian Constitution which is considered as the mother of all laws and statutes.(45) India is a democracy where the rule of law is a fundamental principle in its governance and is important since for the preservation of peace and prosperity of the society, it is imperative the rule of law should prevail.(46) Equal justice is the watch word and free legal service to the weak is the watch dog in developing democratic societies. (47) The policies that turn a blind eye to deliberate infliction of misery on large segment of population even in its weakest form and content cannot be condoned in view of the promise for social, economic and political justice to citizens made by Constitution of India.(48) Article 39A of the Constitution mandates the State to secure that the operation of the legal system promotes justice on the basis of equal opportunity and ensure that the same is not denied to any citizen by reason of economic disabilities. (49) Judiciary is the guardian of the constitution. The Constitution-makers gave to the Preamble “the place of pride”.(50)

References:

- ¹ Gajendragadkar, P.B. – Law, Liberty and Social Justice.
- ² Deepak Srivastava and Amrendra Kumar Amit, “Concept of Social Justice: A Critical Analysis of Indian Perspective “, (Sept. 2011), Available at: https://ir.nbu.ac.in/bitstream/123456789/3235/1/September-2011_11.pdf last visited 19/04/2024.
- ³ “Constitutional Rights And Social Justice In India: An Analysis “, (Aug. 10 2023), Available at: <https://namibian-studies.com/index.php/JNS/article/view/4174> last visited at 19/04/2024.
- ⁴ Sweta, “A CRITICAL PERSPECTIVE OF SOCIAL JUSTICE IN INDIA”, VOLUME 1 ISSUE 3 2021 ISSN: 2582-7782 DE JURE NEXUS LAW JOURNAL (3/11/2021), Available at: <https://dejurenexus.com/wp-content/uploads/2021/03/A-Critical-Perspective-of-Social-Justice-in-India-By-Sweta.pdf> last visited on 19/04/2024.
- ⁵ Priyanka Todaria, “Equity in Action: Exploring Social Justice through Constitutional Mandates in India”, (27 Feb, 2024), Available at: <https://www.drishtijudiciary.com/blog/detail/equity-in-action-exploring-social-justice-through-constitutional-mandates-in-india> last visited at 19/04/2024.⁶ “Equality, equity and social justice”, Available at: <https://www.futurelearn.com/info/courses/equity-informal-stem-learning-using-the-equity-compass/0/steps/302817> last visited at 19/04/2024.

- 7 By United Way NCA, "EQUITY AND SOCIAL JUSTICE, DEFINITIONS & RESOURCES ", (SEP 20, 2021), Available at: <https://unitedwaynca.org/blog/equity-and-social-justice/#:~:text=For%20example%2C%20pursuing%20health%20equity,excluded%20from%20accessing%20health%20resources.> Last visited at 19/04/2024.
- 8 "Gender Trouble: Feminism and the Subversion of Identity" by Judith Butler.
- 9 "Critical Race Theory: An Introduction" by Richard Delgado and Jean Stefancic.
- 10 Autumn A. Arnett, "Analyzing the Social Justice Implications of the Critical Race Theory Debate", (Apr 7, 2022), Available at: <https://www.diverseeducation.com/social-justice/article/15290662/analyzing-the-social-justice-implications-of-the-critical-race-theory-debate> last visited at 19/04/2024.
- 11 By Stephen Sawchuk "What Is Critical Race Theory, and Why Is It Under Attack? ", (May 18, 2021), Available at: <https://www.edweek.org/leadership/what-is-critical-race-theory-and-why-is-it-under-attack/2021/05> Last visited on 19/04/2024.
- 12 Compare: A Journal of Comparative and International Education, Volume 47, 2017 - Issue 5, Pages 665-683 | (Published online: 18 Jan 2017) , "Critical race theory in India: theory translation and the analysis of social identities and discrimination in Indian schooling" Available at: [https://www.tandfonline.com/doi/pdf/10.1080/03057925.2016.1266926#:~:text=Using%20CR%20in%20India%20necessitates,of%20colonisation%20\(Robb%201995\).](https://www.tandfonline.com/doi/pdf/10.1080/03057925.2016.1266926#:~:text=Using%20CR%20in%20India%20necessitates,of%20colonisation%20(Robb%201995).)
- 13 DR. Raj Kumar Nayak, Editor of "Global Evolution Bi-Annual" (Management & Teacher Education) "CRITICAL RACE THEORY IN INDIA: THEORY TRANSLATION AND THE ANALYSIS OF SOCIAL IDENTITIES AND DISCRIMINATION IN INDIAN SCHOOLING", Available at: https://www.academia.edu/37575092/CRITICAL_RACE_THEORY_IN_INDIA_THEORY_TRANSLATION_AND_THE_ANALYSIS_OF_SOCIAL_IDENTITIES_AND_DISCRIMINATION_IN_INDIAN_SCHOOLING Last seen on 20/04/2024.
- 14 Malhotra Rajiv, "Story 2: The Indianization of Critical Race Theory", Available at: <https://www.rajivmalhotra.com/books/snakes-in-the-ganga/noteworthy-excerpts/the-indianization-of-critical-race-theory> Last visited on 19/04/2024.
- 15 "Race, Racism, and the Law" edited by Derrick A. Bell.
- 16 Samridhhi Damani, "FEMINISM IN INDIA: ENROUTE GENDER EQUALITY", (25 February 2024), Available at: <https://reflections.live/articles/14501/feminism-in-india-enroute-gender-equality-article-by-samriddhi-damani-14445-1t1c42t7.html#:~:text=Feminist%20movements%20in%20India%20have,incloding%20discrimination%2C%20violence%20and%20marginalization.> Last seen on 19/04/2024.
- 17 "Feminist Jurisprudence and Gender Injustice in India", (8/3/2022), Available at: <https://utkaluniversity.ac.in/wp-content/uploads/2022/08/Feminist-Jurisprudence-and-Gender-Injustice-in-India.pdf> last visited on 19/04/2024.
- 18 Harshul Bangia, "Access to Justice for Women in India", (Jul 12, 2021), Available at: <https://articles.manupatra.com/article-details/Access-to-Justice-for-Women-in-India> Last seen on 19/04/2024.
- 19 "Mapping the Margins: Inter-sectionality, Identity Politics, and Violence against Women of Color" by Kimberlé Crenshaw.
- 20 "Inter-sectionality" edited by Patricia Hill Collins and Sirma Bilge.
- 21 "Feminist Theory: From Margin to Center" by bell hooks.
- 22 Adrija Dey and Dr Bev Orton, "Gender and Caste Intersectionality in India: An Analysis of the Nirbhaya Case December 16th 2012", (10/29/2018), Available at: <https://core.ac.uk/download/pdf/161529497.pdf> Last seen on 19/04/2024.
- 23 "Coloniality at Large: Latin America and the Postcolonial Debate" by Mabel Moraña, Enrique Dussel, and Carlos A. Jáuregui.

- 24 "What is Post Colonial Studies? What are some criticisms of this approach to literature?, Available at: <https://www.quora.com/What-is-Post-Colonial-Studies-What-are-some-criticisms-of-this-approach-to-literature> Last seen on 20/04/2024.
- 25 Jean-Luc Racine, "Post-Post-Colonial India: From Regional Power to Global Player", Available at: <https://www.cairn.info/revue-politique-etrangere-2008-5-page-65.htm> Last seen on 20/04/2024.
- 26 Nasrin Jabin, "Education in India and the Post-Colonial Perspective: An Analysis", (2022), Available at: https://www.academia.edu/81914227/Education_in_India_and_the_Post_Colonial_Perspective_An_Analysis Last seen on 20/04/2024.
- 27 Dr. Anil Adagale, "Reclaiming The Roots And Going Global?: A Post Colonial Analysis Of NEP 2020", 023 IJCRT | Volume 11, Issue 4 April 2023 | ISSN: 2320-2882 (4/26/2023), Available at: <https://ijcrt.org/papers/IJCRT2304825.pdf> Last seen on 20/04/2024.
- 28 Available at: https://en.wikipedia.org/wiki/Disability_studies last seen on 20/04/2024.
- 29 "The Disability Studies Reader" edited by Lennard J. Davis
- 30 Geethu Vijayan, "Disability Studies: A Path Breaking Approach in Literature", University of Kerala, India
Disability Studies: A Path Breaking Approach in Literature, The Creative launcher, vol. 5, no. 6, pp. 15-19, 2021.(28 February 2021), Available at: <https://www.redalyc.org/journal/7038/703873514003/html/> Last seen on 20/04/2024.
- 31 "The Possessive Investment in Whiteness: How White People Profit from Identity Politics" by George Lipsitz
- 32 Katarzyna Olcoń , "Key Concepts in Critical Whiteness Studies", (First Online: 11 June 2023}, Available at: https://link.springer.com/referenceworkentry/10.1007/978-981-19-1612-0_2-1 Last seen on 20/04/2024.
- 33 Richard Hall, Rajvir Gill, and Sol Gamsu, "Whiteness is an immoral choice': the idea of the University at the intersection of crises", (20 April, 2022), Available at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9020153/> Last seen on 20/04/2024.
- 34 "White Fragility: Why It's So Hard for White People to Talk About Racism" by Robin DiAngelo
- 35 Michael Pickering, "The politics of whiteness and racial visibility", (First published online March 24, 2020), Available at: <https://journals.sagepub.com/doi/10.1177/0267323120911125> last seen on 20/04/2024.
- 36 "WHITENESS AND WHITE PRIVILEGE: PROBLEMATIZING RACE AND RACISM IN A "COLOR-BLIND" WORLD, AND IN EDUCATION", INTERNATIONAL JOURNAL OF CRITICAL PEDAGOGY PAUL R. CARR UNIVERSITÉ DU QUÉBEC EN OUTAOUAIS, (INTERNATIONAL JOURNAL OF CRITICAL PEDAGOGY PAUL R. CARR UNIVERSITÉ DU QUÉBEC EN OUTAOUAIS, Available at: <https://libjournal.uncg.edu/ijcp/article/viewFile/975/910> Last seen on 20/04/2024.
- 37 "Dumping in Dixie: Race, Class, and Environmental Quality" by Robert D. Bullard
- 38 Robert V. Percival, Director, "Global Environmental Law at a Crossroads", (2015), Available at: <https://www.e-elgar.com/shop/gbp/global-environmental-law-at-a-crossroads-9781783470860.html> Last seen on 20/04/2024.
- 39 Julie Sze, Jonathan K. London, "Environmental Justice at the Crossroads", (21 July 2008), Available at: <https://compass.onlinelibrary.wiley.com/doi/abs/10.1111/j.1751-9020.2008.00131.x> last seen on 20/04/2024.
- 40 "This Changes Everything: Capitalism vs. The Climate" by Naomi Klein⁴¹
- 42 "Decolonizing Methodologies: Research and Indigenous Peoples" by Linda Taxiway Smith
- 43 "An Indigenous Peoples' History of the United States" by Roxanne Dunbar-Ortiz
- "The Wretched of the Earth" by Frantz Fanon

- 44 Hyunhee Cho Ewha Womans University Republic of Korea, Vol. 19, No. 2 “Navigating the Meanings of Social Justice, Teaching for Social Justice, and Multicultural Education”, Available at: <https://files.eric.ed.gov/fulltext/EJ1148050.pdf> last seen on 22/4/2024.
Indian Bar Review Vol. XLI (2) 2014. P.8
- 45 Indian Bar Review Vol. XL (3) 2013. P.85
- 46 Indian Bar Review Vol. 44 (3) 2017. P.30
- 47 Bakshi P..M., “The Constitution of India”, Universal Law Publishing Co. New Delhi, ed. 12th (2013). P. 5
- 48 Indian Bar Review Vol. 46(2) 2019. P.146.
- 49 Distant Education Department National Law School Of India University Bangalore, “Introduction to Law & Legal System”, p. 8.
- 50 Dr. Pandey J. N., “Constitutional Law of India”, Central Law Agency, ed. 41st (2004) p. 29