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**ACCESS TO JUSTICE: UNMET SOCIAL NEEDS AND LEGAL
EDUCATION**

~ Professor (Dr.) Ranbir Singh*

ABSTRACT

Legal education has always been instrumental in shaping societies and nurturing leaders, advocates as well as reformers. The pivotal role of the legal profession in securing freedom and advocating justice cannot be ignored. However, the persistent disparity between the promises of social justice and the realities of access to justice remains a pressing concern. While law schools are entrusted with preparing legal professionals, their relevance is often questioned for failing to address the socio-economic inequalities that plague society. Bridging this gap requires a transformative approach that prioritizes inclusivity, social responsibility, and experiential learning.

This article examines the shortcomings of the Indian legal education system in addressing the prevalent issues and emphasises the need to restructure the same, focussing more on access of justice to all. It further highlights the importance of legal aid clinics for both students as well as empowerment of the community. Finally, this article addresses the need to integrate real-world legal issues into academic training in order to tackle these systemic inequalities and underscores the potential of the education system to act as a catalyst for social justice.

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I. INTRODUCTION

Legal education in India, like other countries, forms an important and integral part of the educational system. The Bar has, in all ages and countries, gradually fascinated the ambitious and the adventurous, and it has thrown up or produced, relatively speaking, the largest number of great men in public life and leaders in the battle for freedom. It has been the nursery of great judges, orators, statesmen, and even revolutionaries. The history of our independence movement, if impartially written, will devote more pages to lawyers than to the votaries of any other vocation.

In order for the legal profession and legal education to realise the principles outlined in the Constitution of India and attain social, economic, and political justice, the nation's legal education system ought to have completely changed after independence. Alas! Such change was not undertaken at the appropriate time to support and foster the ideology of social justice outlined in the Constitution. Thus, legal education as well as the legal profession have not been able to fulfil their potential as an effective vehicle of justice.

The entire system is in a state of deep slumber and the much-desired reforms remain in a state of suspended animation, thus leaving us to face the challenging decades ahead. Perhaps, we should constantly remind ourselves of the simple fact that the Indian Republic is the most daring and therefore the most difficult experiment in democracy. In the course of this experiment, the real challenge is largely on legal education and the legal profession, because people see lawyers as 'more equal' than themselves. Indians view lawyers as defenders of their liberties and rights.

The legal profession must fight against exploitation and injustice while also supporting legislative development and reform for the benefit of the underprivileged and impoverished. Lawyers have an immense amount of responsibility since they must contribute to the happiness of the nation's "other people" and mankind in addition to their own pocketbook, which is undoubtedly necessary for their survival.

This is the assumption on which the modern foundation of any legal education has to be built if it has to serve any meaningful objective. A radical change is desired in the present form and content of legal education because:

*"A strong, independent, competent legal profession is imperative to any free people. We live in a society that is diverse, mobile and dynamic, but it's very pluralism and creativeness make it capable of both enormous progress and of debilitating conflicts that can blunt all semblance of order. One role of the lawyer in a common law system is to be a balance wheel, a harmonizer, a reconciler. He must be more than simply a skilled legal mechanic. He must be that but in a larger sense he must also be a legal architect, engineer, builder and, from time to time, an inventor as well."*¹

Law schools have to prepare their law students in such a way that they become the 'frontier men' of legal education. On them lies the responsibility to liberate legal education from its limited vision and to prepare them to place their skills at the service of the people. This social push will produce great changes in the life of the common man who stands to benefit from the empowering role of law.

¹ K. IYER J, THE SOCIAL DIMENSIONS OF LAW AND JUSTICE IN CONTEMPORARY INDIA – THE DYNAMICS OF A NEW JURISPRUDENCES 1 (All India Reporter 1979).

In the present times, there is a need to bring law close to the people so that it is able to appreciate, understand and solve the problems of the child, the women, the downtrodden, the weak, the weakest, and also the underprivileged sections of society. There has to be a radical change not only in thinking of budding lawyers but also in the way they have to look at their profession and implement the law. Unless this is done, unless it is achieved, the goal of social justice will be a far cry. In this direction, the role of law schools becomes important and pivotal.

The goal of legal education should align with the pledge of Nehru, when India got freedom, that is:

*“The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.”*²

But even after 75 years of independence, the poor man stares at the face of mankind and asks why he is invisible to the affluent eye of the law? Should all this not kindle the law teachers’ interest and prompt research for improving the plight of the neglected sections of society? All such research and development must be poverty-oriented. It is apt to remind ourselves what Robert F. Kennedy, in his address on Law Duty in Chicago way back in 1964, observed:

² GRANVILLE AUSTIN, *THE INDIAN CONSTITUTION: CORNERSTONE OF A NATION* 26 (Oxford India Press 1972).

“To the poor man, ‘legal’ has become a synonym simply for technicalities and obstruction, not for that which is to be respected. The poor man looks upon the law as an enemy, not as a friend. For him the law is always taking something away.”

First, we have to make law less complex and more workable. Lawyers have been paid well, to proliferate subtleties and complexities. It is about time we brought our intellectual resources to bear on eliminating some of those intricacies. A wealthy client can pay counsel to unravel – or to create – complex tangle of questions concerning divorce, conflict of laws and full faith and credit in order to straighten out – or cast doubt upon – certain custody and support obligations. It makes no kind of sense to have to go through similarly complex legal mazes to determine whether Mrs. Jones should have been denied social security or Aid to Dependent Children benefits. To put a price tag on justice may be to deny it.

Second, we have to begin asserting rights which the poor have always had in theory – but which they have never been able to assert on their own behalf. Unasserted, unknown, unavailable rights are no rights at all.³ Law schools, through their teaching, have to strive to attain equality in the true sense – an equality which calls for social justice. If law has to be just; it must serve both the objective and purpose. The function of law has to be for resolution of complex problems in society. Krishna Iyer, J. aptly describes it, *“but we have ‘miles to go’ and have many ‘promises to keep’. I am aware that a revolution through the rule of law, balancing comparative stability with goal-spurred change has a gap between gestation and parturition, but where the whole gamut*

³ Iyer, *supra* note 1, at 6.

of technology and technologists is not inspired by the shared passion for the people, law – with a heart that weeps for the poor, hands that wipe their tears, and heads that plan remedies for their maladies – may not be within reach. This is the dilemma of Indian law in the context of development and distributive justice”⁴

The present-day crisis of legal education is that, the very existence of the legal education system falls prey to harsh criticism. Legal systems are being challenged and are faced with queries like – Does it bring justice? Does it serve the needs of the people or is it only protecting those who wield political and economic power? Is the law there to protect and promote the class interests of the privileged few?

Again, if we ask, ‘What is law?’ Lawmen may answer, ‘Not justice’. And if we ask, ‘What is justice?’ radical humanists answer, ‘Not law’. This also shows the crisis that grips our times and makes many groups— the angry young, the neglected old, the exploited many, and the thinking few— question, ‘What is law if it is not justice? Why is law not dead if it upholds injustice?’. From these basic interrogations flame forth, as from the burning embers of the Old Order, a New Order based on a New Jurisprudence – socially relevant and purposive.⁵

It is no longer acceptable for law schools to silently standby as the masses suffer. In the current socioeconomic climate, they must learn to actively combat the injustices that impoverished people face, to fight for the suffering masses and those in need. In order to transform law into a

⁴ K.IYER, J.LAW, SOCIETY AND COLLECTIVE CONSCIOUSNESS 123 (Allied Publishers 1982).

⁵ K.IYER, J, SOME HALF-HIDDEN ASPECTS OF INDIAN SOCIAL JUSTICE 9 (Eastern Book Company 1980).

vehicle for socioeconomic change, law schools must rise to the occasion, accept the task, and devise requisite means and tools.

The students of law now have to know what is poverty of the people? How do people still survive on a single meal or on discarded food? Why do people face the winter with their blood? Why are they still subjected to untouchability and many more social maladies and inequalities? The law schools should wage a war against socio-economic exploitation of the neglected masses.

Ancient India was a great social welfare state that believed in the supreme authority of law. According to the Upanishads, the State originated in the Heavens as a result of a contract. Its objective was to promote security and self-sufficiency of all its members, ensure the satisfaction of all needs, and supply the conveniences of life.⁶ Under the Hindu system of law, even a weak man could rule over a stronger one with the help of the law, just as he could with the support of a king. This law is considered synonymous with truth; if a man declares what is true, it is said he declares the law, and if he declares the law, it is said he declares what is true. Both are one and the same. Let modern-day legal education not forget the old heritage and method of law, namely, justice for the weak and poor.

The law schools of today have to awaken and rise to the call of Justice Krishna Iyer: *“The administrative machinery obstructs, obfuscates, and half-heartedly moves, making progressive legislation mere ‘teasing illusion’ and court justice with its expensive slow-making, over-formalised, and complex processual technology*

⁶ Satpath Brahman III, 4.3, 1-2.

*tantalizes with 'a promise of unreality'. Social justice, in a sardonic sense, has been a casualty through this silver-jubilee span of years, and a transformation through the law, before a confusion against the law overtakes us, is the counsel of wisdom and statesmanship, and that precisely, is the conscience of the judicare programme of the Legal Aid and Advice Council. We are all on trial and the People are the Judges and the Rulers. Let us awake. For, the watershed of revolution is near. The relevance of Legal Aid to the Weak can be appreciated only in this unorthodox backdrop. It is not charity but right; it is not option but compulsion, it is not non-plan item but basic to the working of all Plans. It is not a government programme but a people's movement. It expresses a new ethos which puts into operation what Jawaharlal Nehru finely underscored at the International Jurists' Meet nearly twenty years ago; the rule of law shall run close to the rule of life. And the rule of life is seen in the city slums, in the squalor of rural life and in the penury that cramps the millions.'*⁷

This paper deals with the inequality present in society with respect to justice and how certain gaps must be filled in the current system of legal education to bridge such inequalities. Part II of this paper deals with the potential role that law schools can play in bridging the disparity between rich and poor with regards to access to justice. Part III delves into the role that legal service clinics in law school can play with regards to improving the legal education course. Part IV further analyses the useful role played by legal service clinics. The final segment of the paper, Part V, deals with the pressing need to sensitise law students and open their eyes to the realities of societies.

⁷ Iyer, *supra* note 1, at 60.

A. ROLE OF LAW SCHOOLS

The first and foremost task and greatest challenge that law schools are facing is to identify the problems faced by society, especially the underprivileged. They have to identify the poverty and the poor. There are countries in the world where the poor are denied basic human rights-food, shelter and clothes. The starvation deaths in Somalia and parts of other countries of the world are a slur on mankind and a violation of human rights. In the case of the poor, it is the lack of opportunity and a state of helplessness to fight hostile forces, the forces of unlawful and the exploitative elements present in the society. In fact, the poor face the highest order of injustice. The poor, because of their poverty, are put in a situation where they feel that equality and freedom are rights which are solely to be enjoyed by the privileged and the few. The underprivileged who fail to earn their daily living cannot stand up in cases of injustice. These people are robbed of their dignity, freedom and democracy and are reduced to a symbol of exploitation. The law school have to make an honest attempt to find answers to these questions. They have to have adequate knowledge of people and their problems and thereby have to strive hard to solve these problems through the instrumentalities of law.

The fundamental guarantees and social justice have no meaning for the indigent, who is incapable of protecting himself through the courts of law because of the expensive cost of justice. It is in this sense that justice becomes the monopoly of the few, the rich, the affluent and the underprivileged remain with hardly any access to justice. The slogan "*equal justice is lost in the voice of the rich and the poor remains unheard*". Law schools

have to voice the responses of the poor and make the voices of these people, especially the indigent and underprivileged, heard in courts. They must provide them not only access to justice but also justice in the real sense of the word without which the fundamental guarantees and all other rights enshrined in various constitutions which guarantee justice, socio-economic and political rights would be a teasing illusion unable to serve the cause for which they are meant.

It is in this context that the problem of equal access to justice should acquire a place of prominence in the curriculum of law schools. A serious effort must be made to ensure that everyone is able to make full use of the law and its institutions. Law should not function as a commodity that can be bought only by those who can afford it. In situations where individuals are unable to afford legal services due to their disadvantaged position, law schools must step in to assist them and ensure they can equally enjoy the social, economic, and political rights enshrined in the Constitution. The law schools have to dismantle the barriers between the common man and justice by amplifying the scope of their studies in this direction. Though human society is undoubtedly full of inequalities, and it is true that all humans are not equal, society cannot afford to discriminate between the rich and the poor, master and the servant, employer and the employee, landlord and the tenant, landowner and the landless, privileged and underprivileged and the strong and the weak. The natural tendency of the strong to the weak must disappear if the law and legal order are to survive and if the rule of law is to have any real meaning. The toiling masses can no longer be exploited, despite the

fact that numerous welfare laws exist. Unnatural inequalities must be condemned and corrected. Human society will not progress unless such artificial and unjust social arrangements are dismantled, and the barricades they create in society are broken.

B. LEGAL SERVICES (LEGAL AID) CLINICS IN LAW SCHOOLS

Legal services clinics in law schools can go a long way towards improving the content of legal education for law students and preparing them for the practice of law. The programme of student participation in the legal services clinics would typically entail tasks such as interviewing, applications for legal aid, preparing detailed reports on these interviews, research into the legal issues raised, drafting of pleadings and such further pre-trial preparations as the programme may design.

Under appropriate supervision, students can present and defend cases in public court on behalf of indigent clients through legal services programmes in a number of nations, including the United States, Latin America, Zambia, and Indonesia. These programs take students out of the abstractions of lecture halls and textbooks and immerse them in the real-world settings of lawyers, judges, prisoners, police, court clerks, litigants, and the diverse mix of individuals who populate courtrooms worldwide. The students gain exposure to actual cases and the challenges lawyers face in dealing with litigants. They also have the opportunity to develop essential skills such as interviewing and the close analysis of legal problems. By participating in pre-trial preparations, including drafting pleadings and observing the conduct of cases, students become familiar with the intricacies of court procedure and court craft. When interviewing

prisoners seeking legal aid, law students often see the inside of a prison for the first time- an important and sobering experience that is bound to have a humanizing effect on them. In addition, litigation strategy, including the crucial skills of examination and cross-examination of witnesses, the handling of evidence, the skills of oral advocacy – all these come within the scope of their education.

It is true that these practical skills could also be learnt by them when they start practicing, but that would be by a process of trial and error and often at the cost of the litigant. But in a programme of clinical legal education in legal services clinics, these skills are acquired by law students under proper supervision of experienced law teachers and practitioners whose primary task is to educate them. The essence of a clinical education programme lies in client supervision so that the students learn and acquire practical skills in a proper and satisfactory manner. It is preferable for law students to develop the skills required in the legal marketplace and to shape their personal outlook on their role as lawyers while still in law school as this is when they can draw upon the advice and experience of law teachers and practitioners in a relatively quiet and untroubled atmosphere, instead of under the pressures of economic necessity and professional rivalry.⁸

There is no doubt that the participation of young law students in addressing the legal problems of the poor is bound to be rewarding. It will provide law students with a social orientation, helping them appreciate the

⁸ MINISTRY OF LAW JUSTICE AND COMPANY AFFAIRS, GOV'T. OF INDIA, REPORT ON NATIONAL JURIDICARE: EQUAL JUSTICE, 66, (1977).

social role that law has to fulfil. Law is not merely a tool or a means for earning livelihood, but it is an instrument of social engineering through which the problems of the poor can be resolved. It can also be used to reintegrate the poor, who are otherwise alienated and disoriented from the legal process, back within its fold. The law students who are instructed in 'poverty law' will become better lawyers, more useful to society. The involvement of law students in legal services programs will also broaden the interest of law professors and stimulate increased scholarship in the poor man's problems. Greater attention will be paid to issues that affect the underprivileged segments of society. Law teachers, legal researchers and law students, once harnessed to the process of legal aid, will produce spectacular and substantial results. The creative utilisation of law students in the country will also help reduce the burden on legal service institutions, with their financial and other resource limitations. It is of immense importance that Universities and Law Colleges implement schemes that aid in the conversion of the enthusiasm of law students into a potent resource on behalf of the poor and indigent.⁹

C. LEGAL SERVICES CLINICS CAN PLAY USEFUL ROLE

It has been found, from the experience of student-run legal service clinics in other countries that, given significant and responsible work, which is professionally challenging, students always respond with enthusiasm and with surprising professional competence. In fact, the scope of the quantitative contribution of students to a legal services scheme depends in large part on the extent of the responsibility the

⁹ *Id.*

scheme is prepared to place in students' hands. Where students have been permitted to appear in courts under supervision, it has been possible for the scheme to expand the total number of cases it is capable of handling to a significant extent. Even where students are not allowed a right of supervised appearance in court and students work is limited to interviewing, report writing and pre-trial preparations, these activities can provide a professionally challenging experience for students.¹⁰

D. SENSITISING THE STUDENTS

The students of law in colleges and universities are in the prime of their youth. They are full of energy and this should be properly channelised and used for productive activities. The young man is still full of ideals and also a zeal for social services. Law schools must devise strategies to make the best possible use of this energy as it is the best human resource. Students must be prepared for the responsibilities of the future. They must be made aware of the society; the problems society is faced with and other dogmas and contradictions present in society. The idea, that law students are real social reformers must be nurtured and infused in their minds so that they take the profession of a lawyer not to be a business, but a mission for mitigating the sufferings of billions of people in society.

This has to be the role of the students, so that they can be sensitised about the realities of life even in villages since the vast majority of the population in India and in many more countries of the world live in the villages and the countryside. The law students will appreciate and

¹⁰ *Id.*

understand the magnitude of the problems of the poor only when they go to them, live with them and listen to their vows and share their sorrows and sufferings. Only this will arouse in them a feeling for the neglected people living in abject poverty far from the fruits of modern technologies and life. The experience which they will get will stir their minds and they will be more responsive to the social needs of the underprivileged when they enter their profession. Let us not forget every lawyer owes a debt to the society which he must repay in return through social services. The observations of Smith are very pertinent:

“In all their work, they (Legal Aid Societies) are relieving the bar of a heavy burden by performing for the bar its legal and ethical obligation to see that no one shall suffer injustice through inability, because of poverty, to obtain needed legal advice and assistance. Each case which a legal aid organisation undertakes puts the bar in debt to it, for in the conduct of the case, it is doing the work of the bar for the bar”.¹¹

The students of law who desire to be future lawyers must be prepared to take on a special role in society. They must be trained and moulded to be good advocates, good judges, good legislators and above all, good human beings so that they are able to:

- Understand not only legal rules but also the socio-economic and political backgrounds in which they were framed;
- Understand judicial, legislative and administrative institutions and their true role in society;

¹¹ R. SMITH, JUSTICE AND THE POOR 243, (Arno Press 1972).

- Understand a lawyer's skill, which is not restricted to investigating, interviewing, drafting and negotiating, but also extends to helping, counselling and mediating etc;
- Understand the problems of a common man and be concerned about them;
- Understand their duties not only towards their clients, the courts and fellow lawyers, but also to society, especially the underprivileged;
- Understand not only the theory and mechanism of disputes settlement machinery, but also take part in providing access to justice through non-judicial dispute resolution mechanism through legal aid and people's courts;
- Understand law and also come up with suggestions to reform it so that the law is more humane;
- Understand the importance of good legal education programmes like legal aid;
- Understand the importance of imparting training to para-legals for bringing legal awareness in the society;
- Understand the problems of the poor, the deprived and the handicapped, the downtrodden and the under privileged so that, in them, the poor man finds a true friend and a real helper;
- Understand legislation and whenever social legislation is found defective in practice or procedural provisions too tangled, dilatory and expensive, reform can and should be proposed by law schools;

- Understand poverty programmes in the field of law and provide all possible help in them; and
- Understand that peaceful fights in course will siphon off violent fights in the streets.¹²

Chief Justice Stone was right when he said that the character of the Bar is determined by the character of the law schools.¹³ The words of Vivekananda run in a similar vein when he held that as long as a majority of the population grappled with hunger and ignorance, every individual who was educated at their expense and turned a blind eye to these impoverished millions would be considered a traitor.¹⁴ Thus, law schools must make constant endeavour to prepare sensitised advocates, who are dedicated servants of humanity and who are, in the words of Justice Krishna Iyer “Development Lawyers”.

The search for an alternative educational process is best captured by Paul Freire, Brazilian philosopher and educator, in his book *‘Pedagogy of the Oppressed’* where he advocated abandoning the ‘educational goad of deposit making’. He wanted it to be replaced with ‘problem-posing education in which the learners reflect on their relations with the world’. According to him, deposit making or banking education resists dialogue, treats students as objects, inhibits creativity and this dehumanizes the learner. In the banking approach, the educator’s role is to fill the students by making deposits of information which he considers to

¹² Dr. Rajesh S. Vyas, *Legal Education in India: Opportunities and Challenges*, 1 INTERNATIONAL JOURNAL OF RESEARCH IN HUMANITIES AND SOCIAL SCIENCES (2013).

¹³ Harlan F. Stone, *The Public Influence of the Bar*, 48 HARVARD L. REV. (1934).

¹⁴ RAMAKRISHNA MATH, THUS SPAKE VIVEKANANDA, 1982.

constitute through knowledge. In contrast, problem-posing education bases itself on creativity and stimulates true reflection and action upon reality. *“Problem – posing education enables teachers and students to become subjects of the educational process by overcoming authoritarianism and an alienating intellectualism.”*¹⁵

Vivekananda rightly said, *“the ideal of all education, all training, should be...main-making. Education is not the amount of information that is put into your brain and runs rot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and make them your life and character, you have more education than any man who has got by heart a whole library. ‘The ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood’. If education is identical with information, the libraries are the greater sages in the world, and encyclopaedias are the Rishis. Another thing that we want is the abolition of that system which aims at educating our boys in the same manner is that of the man who battered his ass, being advised that it could thereby be turned into a horse. You see, no one can teach anybody. The teacher spoils everything by thinking that he is teaching. Rig..... Vedanta says that within man is all knowledge – even in a boy it is so – and it requires only an awakening, and that much is the work of a teacher. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side – you can only help. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is a*

¹⁵ PAUL FRIERE, *PEDAGOGY OF THE OPPRESSED*, 52 (Bloomsbury Publishing USA 2014).

*manifestation from within its own nature. So, with the education of a child; a child educates itself.*¹⁶

The controversy in the legal profession regarding the goal of legal education – one section holding it to be strictly concerned with legal practitioners who are experts in litigation-oriented skills – while another section advocating a wider role in which the lawyers is equated with divergent skills, perspectives and tools with a view to make him a policy maker, a law reformer and social engineer. This controversy must cease to exist in the present-day socio-economic structure, the role of the traditional lawyer is outdated and the new role of the lawyers as a social reformer must come to the forefront, so that the system of legal education becomes more reformative and objective through its multi-disciplinary research concerned with the lot of the neglected. Legal education in the present-day scenario must not only become intellectually challenging and professionally competent but also socially more relevant, if it has to command respect and has to provide a just and equitable social order where rule of law will govern the rule of life.

Law Institutes should be committed to upholding the sacred object of the Legal Services Authority Act. The main objective is to sensitise students of law to the problems of the society especially “*we the other people of India*”, “the invisibles” who are yet to achieve freedom in free India. These objectives are to be achieved through socially relevant and purposive academic packages of studies which offer Research Project

¹⁶ Dr. Shweta Smrita Soy, *NEP 2020 In Light of Swami Vivekananda's Educational Philosophy: An Analysis*, 5 INT'L J. FOR MULTIDISCIPLINARY RESEARCH (2023).

writing to the students of law from the first year itself. The idea is to prepare the students, to be alive to the unmet social needs of the society and also to prepare and make them aware of the interface between law, society and life.

Empirical surveys, studies and other programmes help the students in closely interacting with the problems of the poor, old, aged, women, children, etc., so that the students through in-house clinical legal education programmes are opened to the realities of the poor strata in India. The ultimate object being, it would be easy to transform the young minds as a human resource for providing justice, social, economic and political, which is the corner stone of India's constitution. The lawyer of tomorrow trained in the law schools of today has to be an active partner and agent in the speedy dispensation of justice programme launched by the State, through its legal services in the country, if the manifesto of **'Justice to all'** and **'equal access to justice'** is to become a living reality and not only a teasing illusion even after 62 years of India's independence.

II. CONCLUSION

Legal education, like Greek wisdom should not only grow and blossom, but also bear fruits. Legal education has to be a guarantee for better arrangement for the poor for providing access to justice. It has to meet the challenges of tomorrow and it has to be an education by 'objectives', legal education sans objectives will neither serve the students nor the society in the long run. It is the first duty of the law schools to identify the objectives and strive hard to attain those objectives. We can

no longer ignore poverty, pains and sufferings of the weak, downtrodden and the under-privileged. We have to understand their plight and stand by their side. The vast gap has to be bridged through personal, though the task is enormous but the famous Chinese proverb provides the answer;

*“Even a journey of thousand
Miles begins with a single step”*

Let us take the pledge and abide by what Vivekananda, the great saint of India, who said, ‘arise, awake and stop not till the goal is reached.’¹⁷

The goal is the man:

*Bowed by the weight of centuries he leans
upon his hoe and gazes on the ground
The emptiness of age on his face,
And on his back the burden of the world.*¹⁸

Let every law school come together and make a commitment to help eliminate inequality and build a just community founded on a fair and just social structure. It is true that the quest is laborious, but it is worthwhile in order to restore India to a functioning democracy and to reclaim the “paradise lost” before it is too late.

¹⁷ Gargi Nandwana, *UPSC Essentials | This Quote Means: ‘Arise, awake, and stop not till the goal is reached’ by Swami Vivekananda*, THE INDIAN EXPRESS (Jan. 15, 2023), <https://indianexpress.com/article/explained/upsc-essentials-this-quote-means-arise-awake-and-stop-not-vivekananda-meaning-8383474/>.

¹⁸ Edwin Markhan, *The Man with the Hoe*, POETRY FOUNDATION <https://www.poetryfoundation.org/poems/47948/the-man-with-the-hoe>.

Ultimately, the aim of teaching is not merely to increase the student's knowledge, but also to teach, develop and enhance transferable personal skills, in oral and written communication and self-presentation, team work analysis and problem solving – all applicable not only in the workplace, but also in everyday life. So, the endeavour of National Law University Delhi is to bring the best lawyer out already present in all our students.

“The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness. If he is indeed wise, he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own-mind.”

~ **Kahlil Gibran on Teaching.**¹⁹

¹⁹ Kahlil Gibran, “The Prophet: On Teaching” (2021).