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SOCIAL MOVEMENTS ADVOCATING FOR CHANGE IN THE CURRENT CENTURY

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ABSTRACT

In the 1970s, the concept of "social mobilisation" emerged in India. A number of different labels, such as the "people's movement," "popular movement," etc., were applied to them. These movements surfaced, drawing attention to pressing concerns like sexism and environmental degradation. "Movements of landless, unorganised labour in rural and urban areas, Adivasis, Dalits, displaced people, peasants, urban poor, small entrepreneurs, and unemployed youth took up issues of livelihood, opportunities, dignity, and development, and now women movements," to name a few of their primary goals. In general, these movements were critical of or actively worked to bridge the ideological divide between major political parties. However, many of them had their origins in or were inspired by environmentalist, feminist, or socialist ideology. There have been historical social movements that have influenced the course of our country. There are so many different kinds of social movements that it's hard to categorise them all. Social movements can be either new or old. Citizens' movements like these are not new to the United States. Some of India's most significant decisions and widespread national unity resulted from historic people's movements, such as those that took place in the past. A social movement is an instance of dynamic pluralistic behaviour that builds structure through time and seeks to either partially or wholly alter the existing social order.

Keywords: Social Movements, Social Change, Development

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INTRODUCTION

In a democracy, citizens have a voice and a vote in governing institutions and policies. Modern democratic nations exercise representational democracy because direct citizen participation in state decision making is impractical. When political parties fail to adequately represent the people, however, social movements (SMs) arise to fill the void. It's a fact that no culture ever remains unchanged. The pace and character of social change, as well as its spatial and temporal scope, are all context-specific. Social movements, whether motivated by same causes or divergent interests and taking place in widely varying institutional settings, are hardly novel. Identity politics and interest-based activism have also sparked social movements in India. In addition to speeding up the processes of change, social movements also help steer the course of societal evolution. Up until the 1960s, the political dimension of social movements was not of concern to sociologists, who instead focused on Sanskritization and socio-religious reform movements. The extraordinary quantity and extent of different current social movements have been attributed to the freedom of expression, education, and relative economic independence widespread in modern Western culture. Others, however, argue that many of the social movements of the last hundred years have grown up to oppose Western colonialism, citing examples such as the Mauin Kenya. Social movements, past and present, have always had strong ties to democracies. Although social movements have sometimes played a role in democratising nations, they have typically thrived in the wake of democratic change. In India, new kinds of social mobilisation sprouted up in the 1970s. Social movement, people's movement, popular movement, etc., were just some of the labels that were given to these uprisings. Some of the most pressing concerns, including those related to women and the environment, were brought to light by these movements. There have been many shifts in a society as a result of people working together and separately. Social movements have been coined to describe such activities.

Defining the Social Movement and Its Geneses : An organised group of people who work together over time to either bring about or prevent social or group-wide shifts is called a social movement. A social movement is an instance of dynamic pluralistic behaviour that builds structure through time and seeks to either partially or wholly alter the existing social order. A social movement can also be organised to oppose a certain course of action. While the focus of some social movements is on making incremental changes to the status quo, the ultimate goal of others may be to create a wholly new social order. Reform movements are those that seek to improve things, whereas revolutionary movements seek to change things radically. Religious reform movements, governmental reform movements, and revolutionary social movements are only a few examples. A group's activity that seeks to bring about or fight societal change, and that may be organised or unorganised, peaceful or violent, and whose fate is uncertain. It could last for a while, or it could fizzle out quickly. Proponents of social movements have introduced discussion of them as a series of contentious performances, displays, and campaigns through which ordinary people make collective claims on others, as collective challenges by people with common purposes and solidarity, in prolonged interactions with elites, opponents, and authorities. A social movement is nothing without its goals, ideology, programmes, leadership, and organisation. They affect one another and are dependent on one another. These uprisings become societal forces in their own right when they alter the prevailing social, economic, and political conditions. A social movement is described by M.S.A. Rao as "sustained collective mobilisation through either informal or formal organisation or which is generally oriented towards bringing about change." Collective mass mobilisation, mass support, formal or informal organisation, conscious commitment to its goals and ideas, and deliberate collective action towards change are all hallmarks of social movements.

Social movements can be identified based on their major agendas as: "Movements of landless, unorganized labour in rural and urban areas, Adivasis, Dalits, displaced people, peasants, urban poor, small entrepreneurs and unemployed youth took up the issues of livelihood, opportunities, dignity and development". Most well-known movements in the country are:

a) Chipko movement

b) Save Silent Valley

c) Narmada Bachao Andolan

d) Koel Karo

e) Chhattisgarh Mukti Morcha

f) Jhola Aandolan Chutmarika (fighting polythene)

g) Appiko movement

h) Save Kudremukh

i) Lok Satta Movement

j) Swadhyay Movement

k) Swatantra Sharad Joshi

l) Karnataka Rajya Raitha Sangha

In general, these movements were not affiliated with or sought to bridge the ideas of existing political parties. However, many of them were inspired by or based their beliefs on those of Mahatma Gandhi, environmentalists, feminists, or socialists of varying stripes. There are both traditional and contemporary movements, each of which is informed by a different set of theories.

Historical Perspective on : A - Peasants and Farmer's Movements

Gail Omvedt says that agrarian struggles in colonial india can be divided into two main types:

i. Middle-class peasants' demonstrations against the zamindar. "Deccan riots," "pabna revolts," etc. These were all demonstrations against zamindars, and the state acceded to the demonstrators' demand for lower taxes. These demonstrations subsided as the zamindari system was abolished and land reforms were instituted.

ii. Dalit peasants' fight for fair pay, emancipation from bondage, and agricultural land. This type of protest has grown more common since independence. Struggles for land to the tiller and against the vetti system (Telangana) and other forms of bonded labour have been front and centre. Bringing the tiller to the ground.

A new peasant movement is forming in areas of capitalist agrarian development (Punjab, Kerala, the western part of Uttar Pradesh, Gujarat, and Maharashtra), with the goal of representing the interests of farmers as a whole, regardless of their social status or caste. (Current farmer demonstrations are an illustration of this). The Indian peasant movement includes, for example:

a) Moplah Uprising, 1835–55, Malabar: a revolt against expanding demands for payment and shrinking farmland.

b) Indigo Rebellion of 1859 Contrary to the European indigo farmers in Bengal. The situation has been reviewed by the Indigo Commission.

c) Against zamindars who were blocking tenants from attaining occupancy rights, the Pabna Agrarian Revolt of 1873 took place in what is now Bangladesh. The Tenancy Act of Bengal, 1885.

d) Champaran Satyagraha 1917 The tinkathia system, introduced by European indigo planters, is being resisted in Bihar. The scheme was outlawed by the Champaran Agrarian Act.

e) Kheda Satyagraha (1918) Revenues in Gujarat rose despite widespread crop failures. To avoid seeming bad, the government said that only those who could actually pay would do so.

f) The Bardoli Satyagraha of 1928 in Gujarat, India, was a protest against a rise in taxes and upper-caste tyranny. Reduced from 22% to 6%, the revenue increase was a success.

g) Peasant causes were championed by the Bhoodan-Gramdan and Sarvodaya movements. Vinoba Bhave and JP Narayan, rather than the peasants themselves, took up these causes.

a. **Tebhaga Movement 1946 Bengal:** Tenants in the Bengal region were subject to repeated famines, yet they were still required to give landlords half of their harvest. The famine was made worse by the jotedars' (landlords') hoarding and illegal sale of food supplies.The All India Kisan Sabha initiated the Tebhaga movement in 1946, prompting the retention of two-thirds of the harvest by the tenants. Farmworkers were among the movement's most vocal supporters. In 1947, with police crackdowns and theological differences within the movement, the movement began to fade."nij hamare dhan tolo" became the movement's catchphrase. The tenants requested that the landlords measure the goods at the tenant's location to lessen the landlord's opportunity to deceive them.

b. **Telangana Insurrection 1946:** It was one of the most influential rural uprisings in the former Princely State of Hyderabad. Very few members of the ruling class in Telangana held any significant land holdings. The farmers who worked the land were exposed to oppressive conditions like as excessive rent, mounting debt, and the vetti system of forced free labour. As part of a peasant's fight against feudalism, the Communist Party of India adopted these concerns in 1946–1948.The goals of this violent uprising were to seize and redistribute land, end the practise of tenants being evicted without just cause, and abolish forced tax to the government. Police reaction against peasant organisations' Gramme Raj Committees—defensive squads and institutions for self-governance—led to a violent escalation of the conflict. When the Indian government finally ousted the Nizam in 1950, they also approved the AP (Telangana Area) Tenancy and Agricultural Lands Act.

c. **Naxalbari Movement 1967 Bengal:** In 1967, the village of Naxalbari in the Darjeeling district in Bhest Bengal was the site of a liberation campaign launched by the Communist Party of India in imitation of the Chinese Model. The goal of the initiative was to ensure the underprivileged could finally enjoy their due protections. During the uprising, many rural groups came together to reorganise land ownership. Lots of landlords went to trial and death row. Agricultural labourers took charge of the newly formed village defensive units. The revolution was easily put down some time later. In today's political climate, the Naxalbari movement is among the most pervasive social movements. It used to focus just on land reforms, but now it tackles broader problems like graft, abuse, and incompetence in government as well.

Women's Movements

The history of feminism in India can be divided into three phases:

i. The first stage occurred around the middle of the nineteenth century. Initiated by well-educated middle-class males who wanted to change things like Sati, the mistreatment of widows, child marriage, women's lack of access to education, their low social position, etc.

ii. A second period, from 1915 through 1947. Independent women's organisations emerged after Gandhi integrated them into the Common Denominator Movement and the Nonviolent Resistance Movement.

iii. Third stage, after 1947. Dedicated to ensuring women have equal rights at home, in marriage, in the workplace, and in politics.

Feminist movements in India have taken some heat for being too radical. In particular, they have been attacked for ignoring the concerns and voices of less fortunate women in favour of those of more privileged ones. As a result, there are now feminist groups and organisations that focus specifically on women from certain castes. The idea of comparatively less privilege.

First Phase (1800-1915) Initiated by men to:

✓ Eliminate the cultural norm of sati,

✓ Make remarriage possible for widows,

✓ Prohibit marriages between minors,

✓ Raise the Legal Age of Consent,

✓ Protect Individual Property Rights.

1) Second, some women from the upper castes of Hinduism pushed back against the strictures of Brahmanic norms.

2) Third, by the end of the nineteenth century, when nationalist movements emerged in India, some progress had been made towards elevating women's status in Indian society.

3) These groups fought against colonial interference in gender roles, especially within the context of the home. We'll do it ourselves under false pretences.

4) Beginning in the 1880s, widespread opposition to colonial attempts to introduce Western values into Hindu households.

5) The government's failed attempt to increase the legal marriage age, which sparked the Age of Consent debate.

6) Pandita Ramabai is a good illustration of this for the number seven reason.

Second Phase (1915-1947)

✓ The idea of Indian femininity that developed as a result of claims of superiority was strikingly similar to that of Victorian women in that it treated them as unique yet kept them out of the mainstream.

✓ Gandhiji gave Indian women a voice in the public sphere and helped the movement for civil disobedience against the British Raj gain momentum by including women.

✓ He built out a space for women in the public sphere and praised them for traditionally female traits such as nurturing, selflessness, sacrifice, and tolerance.

✓ The 1920s ushered in a new period for Indian women, one that can be characterised by the term "feminism" because it led to the formation of grassroots organisations for women.

✓ Associations emphasised:

- women's education issues,

- developed livelihood strategies for working-class women, and

- organised national associations such as the All India Women's Conference.

It was within the liberation movement that Gandhi led the struggle. Indian nationalism relies heavily on the mass mobilisation of women.

Their critical awareness of their place and rights in a free India grew as a result of their participation in the liberation struggle.

As a direct outcome of this movement, women in India now have equal voting rights under the country's constitution.

The state, however, took on a condescending stance towards female citizens. IC, for instance, claims that women are inherently inferior and hence require special accommodations in order to fully participate in society. Once independence was won, the issue of women, according to Nehru, would be resolved.

Third Phase (1947-Present): The post-independence movement emphasised the oppressive nature of the preexisting patriarchal structure, called into question gendered DoL, and sought gender equality. The fundamental principle of gender parity in all aspects of life (Articles 14–16) was incorporated into the Indian Constitution during its drafting.

Multiple Agendas: Feminists in the 1970s understood the disparities that existed not just between sexes but also between different social groups and institutions.

Feminists have a difficult challenge in the form of the need for synergy to prevent the demands of one group from exacerbating the inequality of another.

Communal Problem: Feminists have failed to distinguish between social justice and equality.

The conundrum facing Indian feminists is how to include Muslim women's concerns into broader feminist concerns while also protecting their right to practise their faith and customs freely.

Not equipped to handle issues faced by women of different faiths. Minority groups already had solidified their identities by the time the feminist movement took off in the 1970s.

Feminists have been reluctant to confront the concerns faced by Muslim women for fear of offending religious sensibilities, and Muslim women have been marginalised as a result.

Formation of Unions and Self Help Groups: The Self-Employed Women's Association (SEWA) was founded in Ahmedabad as one of the city's earliest attempts to establish a Trade Union affiliated with the Textile Labour Union. Initiated by Ela Bhatt in 1972, the group represents women from a variety of industries who have faced similar issues in the workplace, including low pay, dangerous conditions, sexual harassment from superiors, and underappreciation for their contributions to society. According to its website, SEWA was founded to "improve the working conditions of women through training, technical aid, legal literacy, collective bargaining, and the teaching of values of honesty, dignity, and simplicity" in accordance with Gandhian ideals.

Crime of Vineeta Sharma The eldest female member of a Hindu Undivided Family can serve as the family's "Karta" or executor, per a 2016 Delhi high court ruling.

Dalit and Backward Classes Movements: Throughout colonial and postcolonial times, the issue of untouchability has been at the heart of most Dalit movements. They organised to keep or expand quotas for minorities in government positions, public sector jobs, and social services.

According to Gail Omvedt, there were not many Dalits involved in the movement after Ambedkar. It took aim at the foundations of tyranny and exploitation, but it didn't provide a road map for change.

According to Oliver Mendelsohn, violence against Dalits is taking on new forms. Modern kinds of atrocity have supplanted older methods like flogging and social banishment.

Ghanshyam Shah classifies the Dalit movements into

Reformative movements. Tries to reform the caste system to solve the problem of untouchability. The reformative movements are further divided into:

- Bhakti movements,

- Neo-Vedantik movements, (Arya samaj)

- Sanskritisation movements. (Temple entry movements)

Alternative Movements. By adopting a new religion or advancing one's own education, economic standing, and political power, members of the alternative movement hope to establish a new social and cultural order. There are several different types of alternative movements.

Change of Hearts and Minds

Religious or secular reformation

The last category incorporates the trend concerning monetary matters. To achieve their goals, both sorts of movements employ political strategies.

The two schools of thought known as saguna and nirguna emerged out of the Bhakti movement of the 15th century. The former adhere to the doctrine of a shaped God (Vishnu or Shiv). Although it accepts varnashram dharma and the caste social order, it preaches caste-less equality. The major figures associated with this school are Ravidas and Kabir.

As it offered hope of salvation to all, it gained popularity among dalits in urban areas in the early 20th century. It vowed to bring about racial harmony. Fuller contends that these social shifts cause devotional ethics to be recast as a charter of equality.

Religious and social reformers in Hinduism sparked what is now known as the "Neo-Vedantik" movement. By incorporating them into the caste system, these groups sought to end the practise of "untouchability." Dayanand Sarawati and the caste hierarchy (varna). Anti-caste or anti-Hinduism dalit groups owe a great debt of gratitude to the neo-Vedantic and non-Brahmin movements for providing the necessary spark.

- The Satyashodhak Samaj in MH. (Jyotiba Phule)

- The self-respect movement in TN.

- The Adi Dharma movement in Bengal and Adi-Hindu movement in UP

These important anti-untouchability movements began in the final decades of the nineteenth century and the early twentieth century.

Struggles for greater caste status were initiated by a subset of untouchables who could improve their economic situation by either leaving or continuing their conventional jobs. Sanskrit customs and traditions were strictly adhered to. To legitimise their position in the caste system, they made up mythology to back up their claims of superiority. The process of Sanskritization.

Nandini Gooptu examines the growth of the Adi-Hindu community in metropolitan regions. The Adi-Hindu movement's forefathers held that the Aryan invaders were responsible for imposing the religion's current shape on the native population. The caste system was not directly threatened by the movement. The movement never evolved into a full-fledged, frontal attack on the caste system; rather, it was conceived of as and remained a protest against the assigning of inferior positions and tasks to the untouchable by way of a claim not to be Aryan Hindus.

In the 1920s, Dr. Ambedkar led a massive push in Maharashtra to end the practise of untouchability. He believed that the lowest members of society could rise up through the political system to become as prosperous as the upper classes. He founded the independent labour party to defend workers' rights along secular grounds.

Assertion of Dalit identity has become a central issue of dalit movements. This involves:
- ✓ Local level **collective action** against discrimination and atrocities.

- ✓ **Statues and photos of Dr Ambedkar** are an expression of dalit consciousness and their assertion for identity.

- ✓ The Dalit movements are **dominated by the dalit MCs** raising issues related to identity and reservations of government jobs and political positions. Their struggles have brought dalits on the agenda of mainstream politics.

- ✓ Public conversion to Buddhism.

✓ Contestation of public spaces and protests.

✓ Publication of Dalit literature, subaltern studies.

✓ Flamboyant use of upper caste symbols like the twirled mustache and headgear.

✓ Adoption of names like Raavan and Lankesh.

Protests against the diluting of the SC/ST statute by the courts in April 2018. Disturbances across the country.

The movements have prompted some scholars to reconsider modernity's assumptions about India and Marxism's assessment of the country's social fabric. Many ideas and myths propagated by Brahminical ideology have been debunked thanks to their efforts. The strain on the elite has been further increased by the Dalit movements. However, some academics and activists believe that dalits have been marginalised as a political pressure group.

Environmental Movements

✓ Development vs displacement movements (Narbada Bachao Andolan)

✓ Equal use rights movements. Chipko

✓ Eco-feminist movements. Navdanya

Chipko Movement 1973: The Chipko movement emerged in the 1970s as a nationwide uprising in India against the illegal logging industry. Caused by the government's decision to provide a sports equipment manufacturer a piece of forest land in the Alaknanda valley. The locals were already irritated that their request to use wood to create agricultural equipment had been turned down. The women of the region were encouraged by the local non-governmental organisation DGSS (Dasoli Gramme Swarajya Sangh) to go into the forest and construct a circle around the trees to prevent the males from cutting them down. An activist named Chandi Prasad Bhatt was in charge of them.Because of the popularity of this protest, others were inspired to hold demonstrations elsewhere in the country. The Chipko movement started as a spontaneous protest against logging violations in UP in the Himalayas and has since succeeded in banning tree felling in several locations and influencing resource distribution policy in India.

More than only the 15-year ban in UP, the movement has also halted felling in the Western Ghats and the Vindhyas and put pressure on the government to adopt a natural resource policy that takes into account the needs of the people and the environment.

NOTE: Amrita Devi Bishnoi and her community of 84 individuals created the original Chipko. Defied great odds to protect the Khejri trees. The highest environmental honour in India was bestowed upon her.

Navdanya Movement 1982: Launched by renowned environmentalist Dr. Vandana Shiva. In 1982, she established Navdanya as a group dedicated to advocating for organic farming and the protection of natural habitats. With the help of other eco-feminists, she revived a farming model that actively involved women. The group has facilitated the development of new consumer markets for farmers while simultaneously promoting the seed-to-plate continuum of high-quality food products.

More than half a million farmers have been educated by Navdanya in "food sovereignty" and sustainable agriculture over the past two decades, and the organisation has established the largest direct marketing, fair trade organic network in the country. Navdanya has established a seed school, called Bija Vidyapeeth, on its organic farm and biodiversity preserve in Doon Valley, United Kingdom.

Narmada Bachao Andolan 1985: The Narmada Bachao Andolan movement, which opposes environmentally damaging development in India, has officially arrived. When it first formed, NBA had a broad developmental goal that included challenging the justification for massive dam projects in India. It's one of the biggest and most effective campaigns for the environment.

NOTE: Relevance of Olga Tellis /Almitra Patel and NBA cases in Indian jurisprudence.

Ethnicity & Identity Movements

Ethnic and Identity conflicts in India:

✓ Punjab. Sikh fundamentalism of the 1980s

✓ Kashmir. Started out as a conflict over kashmiriyat. Devolved to communal violence.

✓ Assam. ULFA, Bodo, etc.

✓ Nagaland. NNC, NSCN (IM/K/R).

✓ Mizoram. Mizo National Front.

✓ Manipur. PLA of Manipur.

✓ Meghalaya. ANVC, HNLC.

✓ Tripura. NLF of Tripura, All Tripura Tiger Force.

Major concerns for ethnic movements:

✓ Continuity of cultural values. Ex. Naga protest against women's reservation in PESA.

✓ Protection against dilution of group identity.

✓ Monitoring of in-group and out-group.

✓ Regional autonomy.

✓ Curbing influence of outsiders.

A feeling of relative deprivation may exist in some places because economic development is proceeding at a glacial pace. Corruption and family or ethnic nepotism have also played a role in fueling alienation and conflict in this context.

Ethnicity is the feeling of belonging to a clearly defined group of people who have a common heritage and origin, while identity is the sum total of those individuals's individual attributes and beliefs. The latter is only important to the extent that the former is believed to be true by the group. Modern scholars believe that one's identity is the product of numerous and ever-evolving factors.

CONCLUSION

The Nirbhaya Uprising of 2012 (the Women's Uprising) One of the most vocal outpourings of anger came in response to the 2012 Delhi gang rape, with many individuals making it obvious that they had simply had enough. Protests involving thousands of people were held in numerous cities after the tragedy. Tens of thousands of people signed a petition criticising the incident, and the movement has caused a stir on social media, with many people switching their profile pictures to a black dot. The federal government and some states have responded to the campaign by announcing new measures to protect women.

Politics and Society in Odisha There have been many different types of social movements in Odisha over the years, including caste-based movements, tribal movements, linguistic movements, etc., but the Anti-Posco Movement, which occurred in Odisha in 2010, was the largest and most well-known of these. Protest and societal shift Human rights are expressed and directly acted upon by social movements in order to promote greater growth and sustainability and to address issues of human resource. If you want to see real change in society, the best way to do it is to join a social movement. Change in our culture typically results through social movements. Social movements help educate the public about important issues, and they are often responsible for prompting needed shifts in government policy and programmatic priorities. Whether it's the "movement to educate a girl child" or the "women's movement," or something else entirely, it's clear that people are increasingly aware of and concerned about gender equality and women's rights. The general public has become much more aware of the issue because of these movements, but violence against women persists in every sector despite this. Not only that, but the current Peasant's Movements in our culture are opening up a tonne of doors for the farmers. There are ecological movements that work to protect the environment, and there is growing environmental consciousness among the general public. Despite these positive developments, however, many environmental problems persist. There are many different kinds of social movements, including those that fight corruption and sexual assault. Although these movements have had a positive impact on American society, they have not been able to bring about a wholesale transformation.

So, we need the reawakening of a powerful civil society group; there are, to be sure, many such groups in existence in our society at any given time, but they haven't managed to bring about a fundamental shift in the way people think about and act within it. Rather, what we've seen instead is an increase in awareness about a wide range of topics, which represents a partial but not a total shift. The very existence of a social movement is a panel of citizenship indicators that facilitates the communication of wants and feelings of contentment.

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