

Social Movements In India

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Abstract

Social movements are not the concern of social science only. In fact, for a variety of reasons, political science has via and giant omitted this subject. One who is interested in understanding the nature of the state, political power, and conflict in society can't but assist studying social structure, social processes, culture, financial structure, and the interrelationships between them all. Some of the social actions in post-independence India have their antecedents in the colonial period, and they can't be delinked from movements that took area in the closing century or early in the twentieth century. Historical studies enrich our understanding of the present. Hence, a study on 'social movements' cannot be confined with the aid of the boundaries of separate academic disciplines. It need to have now not so an awful lot greater of an 'inter-disciplinary' strategy as understood through academia, as it ought to be 'non-disciplinary' to avoid the burden of one or some other discipline.

Keywords: Social movements, Society, Culture, Social Structure

Introduction

The political leaders and authors who used the time period have been concerned with the emancipation of exploited lessons and the introduction of a new society by changing cost structures as well as establishments and/or property relationships. Their ideological orientation is reflected in their definition. However, considering the early 1950s, a number of students have tried to supply 'thorough-going' definitions of the thought of social movements. The works of Rudolf Heberle (1951, 1968), Neil Smelser (1963) and John Wilson (1973) are important, even though each one's definition is now not barring difficulties. Paul Wilkinson offers the following working idea of 'social movement':

Generally, research on social movements greatly follows both a Marxist and non- Marxist framework for analysis. However all studies cannot be labelled into either method for three reasons. One, several students do not find out about unique actions with a preconceived

theoretical framework. They are no longer 'well equipped' with theories. Second, there is frequently a right deal of conversion between the two strategies when they deal with empirical situations. Third, there are variations inside every theoretical framework. Scholars following the Marxist method are in particular interested in bringing about modern trade in society, towards a socialist system. According to them, the motives for social actions are located in the financial structure of society. Antagonistic pastimes between the propertied and labour lessons are inherent in a type based society which generates contradictions. The former use the coercive strength of the state, as well as of other institutions, consisting of religion, education, mass media, to preserve their hegemony on the latter so as to control the exploited classes.

The most important body of the paper defines our central principles and presents illustrative hypotheses about the social movement quarter (SMQ), social movement industries (SMI), and social movement companies (SMC). However, considering that we view this method as a departure from the main tradition in social motion analysis, it will be beneficial first to clarify what we see as the limits of that tradition.

Resource mobilization

The useful resource mobilization standpoint adopts as one of its underlying problems Olson's (1965) challenge: considering the fact that social moves supply collective goods, few individuals will "on their own" bear the fees of working to achieve them. Explaining collective behaviour requires distinct attention to the selection of incentives, cost-reducing mechanisms or structures, and career benefits that lead to collective behaviour

Williarp Gamson (1975) makes essentially the same distinction, calling agencies with desires aimed at helping no constituents universalistic and these beneficiaries and constituents are identical, no universalistic. Gamson concludes, however, that this big difference is now not theoretically important, in view that SMOs with either kind of components have same issues in binding them to the organization. It is no longer extra "irrational," in Olson's sense, to be seeking exchange in someone else's behalf than in one's own, and in both instances commitment ought to be gained by means of other capability than purposive incentives.

The resource mobilization model we have described right here emphasizes the interplay between aid availability, the pre-existing company of choice structures, and entrepreneurial attempts to meet choice demand. We have emphasised how these procedures seem to function in the present

day American context. Different historical occasions and patterns of pre-existing infrastructures of adherence will have an effect on the strategies of SMO entrepreneurial endeavour in different instances and places. Our emphasis, however, seems to be useful in accounting for parallel activity in different

Moreover, Oberschall (1973) has shown how vital communal associations may additionally be for facilitating mobilization in tribal and peasant societies. Although the quantity of SMOs and for this reason the dimension of the SMI may additionally be smaller in peasant societies, useful resource mobilization and SM facilitation by way of societal infrastructure issues are simply as important.

Human rights and environmental movements

The term 'human rights' is now frequently used by social and political activist agencies in the context of the rights of an man or woman which are 'natural', inherent in our nature 'and besides which we cannot live as human beings'. These rights no longer are violated through the state. In different words, they require to be protected in opposition to the authority of the state. At the equal time, ironically, it is predicted that they need to be included and improved by way of the state. These rights are generally protected in 'civil' and 'democratic' rights. In the path of records these rights have extraordinary philosophical roots. Their meanings have gone through exchange from time to time and in one of kind contexts.

In 1918 the Congress organized a declaration of rights submitted to the British parliament. It included the freedoms of speech, expression and assembly, the right to be tried according to law, and above all, freedom from racial discrimination (Dutta 1998). Later, the Motilal Nehru committee of 1928 demanded all quintessential rights to Indians 'which had been denied to them'. Though the demands have been rejected by the British government, the Congress exceeded a decision on crucial rights in the Karachi session in 1931. In 1936, Jawaharlal Nehru took the initiative to shape the first civil liberties organisation. The Indian Civil Liberties Union (ICLU) used to be fashioned in Bombay in 1936 with Rabindranath Tagore as its president. The human rights movement in the post-independence duration is normally divided into two phases: pre- and post-Emergency. The Civil Liberties Committee used to be fashioned in West Bengal in 1948 to protest in opposition to the nation repression on the communists (Dutta 1998). There is no account of this section of the movement.

Most of the communist activists, whose rights were beneath attack, had been accused of training violence—and the liberals, who joined the CLC, had to answer the governments cost that they were condoning violence. On this issue, the CLC leaders took a stand that was, in fact, an extension of the ideal that the important undertaking of the movement was once to oppose the authoritarian dispositions of the state. In defending the communists, they presumed that the country violence used to be extra detrimental to civil society than the violence in opposition to the nation practiced by using the revolutionaries.

When the trouble is taken out of the neighbourhood environs, it is the latter specialists who grow to be the greater critical in the struggle. This shift not solely raises vital questions of the ethics of the struggle, however can lead to cross away from the central question, that of power. Whose rights are fundamental in such conflicts? Almost invariably, in any coalition between the affected human beings and their center type spokespersons—with the shift in power locus— problems tend to get clouded. While the journalists look for excellent copy, lawyers for the indispensable legal points that they will argue in court, and film-makers for the audience, we can without problems overlook that a grim warfare for survival is taking location at the ground.

Naxalite movement in India

The Naxalite movement derives its name from a small village Naxalbari on the tri-junction of India, Nepal and what was then East Pakistan, the place tribal took up palms against the oppression of the landlords in 1967. The motion spread like wildfire to different parts of the country. Some of the finest brains and the cream of India's adolescence in certain areas left their properties and colleges to chase the dream of a new world, a new social order. Two decades had surpassed on the grounds that the dawn of independence and but massive segments of the Indian population – peasants, workers and tribal – endured to go through the worst varieties of exploitation.

The Naxalite violence was at a height from about the middle of 1970 to the middle of 1971. It is estimated that there had been a complete of about 4,000 incidents in the form the middle of 1970 to the center of 1971. The bulk of these were from West Bengal (3,500) observed by Bihar (220) and Andhra Pradesh (70). The political parties realized the emergence of a new force. The government became conscious of a new chance now not solely to regulation and order however to the very existence of the democratic shape of the country.

Prospects and challenges in Naxalism

The factors which gave rise to Naxalism in the country are, unfortunately, very an awful lot present these days also. The extent of poverty in the country continues to be abysmal. Land reforms continue to be a not noted area. Unemployment figures are high. Tribal have been getting a raw deal. Governance, especially in far flung areas, is poor.

Government have organized a comprehensive 14-Point Plan to deal with the problem. There is distinctive emphasis on the socio-economic development of the affected areas, and the state governments have been requested to ensure rapid implementation of land reforms. Infrastructure is being developed and there are plans to supply employment to the early life in the remote, backward areas. The National Tribal Policy seeks to protect the rights of tribal. How a long way these measures produce the meant results, however, stays to be seen.

Conclusions

Political sociology has developed in India recently. Political sociologists, sociologists and historians have studied social movements. The contribution of political activists and journalists to this literature is additionally significant. The literature is growing, and it has more advantageous our information of the 'structural' conditions that make contributions to the upward shove of various movements. Scholars strive to find out about moves when they occur. But more often than not, they are taken via shock when every other movement takes place. We have but to make efforts in analysing the socio-economic and political situation obtaining at the point in time when a movement is probably to take place in a specific society. Very few efforts have been made to find out about on-going movements. The find out about of the on-going moves affords higher insights not only into the direction of the moves however additionally the appreciation of the participants. Most of the movements mentioned above lasted for a quick period, various from a few days to a few years. Many of them disintegrated before achieving their objectives. However, a few movements took on the institutional form of stress groups, unions or political parties. How and why do moves take on an institutional form? How positive are they in reaching their objectives after taking on institutional forms.

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