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Transformation of Social Movements into New Social Movement

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Abstract

Social movements arose from an intentional, organized, and deliberate endeavor from the individuals of a community to create a favourable and satisfying culture and environment for themselves. Social movements are not the same as Institutional movements and Interest groups. These Movements are highly organised, structured, persistent and predominantly based on occupation. Many changes in society have occurred as a result of individual and communal efforts. Such endeavors have been termed social movements. For instance Women movement, Peasant Movement and many more.

Keywords: *Social, Persistent, Structured, Communal, Institutional, Organised*

Social Movements

Social movements are primarily the outcome of hardship and exploitation, with the goal of bringing about social change. Social movements arose from an intentional, organized, and deliberate endeavor from the individuals of a community to create a favourable and satisfying culture and environment for themselves. Firstly, they describe the current situation of their exploitation and hardships, while also outlining a comprehensive plan of social change to improve situations

During the period of 1970's to 2000's, there have been several studies on social movements in India, the most of which have been conducted by historians, sociologists, political activists, and journalists. Some recent studies of social history have focused primarily on government social initiatives, academic and historical culture, the reformation of society,

and the growth of the middle class, among other topics. Some sociologists have related their studies kingship, caste and village society, with focus on Sanskritization and socio-reform movements.[1] Many changes in society have occurred as a result of individual and communal efforts. Such endeavors have been termed social movements.

A Movement within society:

- A group of individuals working together to support or oppose shifts in societies and groups.
- There exists a dynamic and pluralistic behavior that evolves over time and aims to change the societal order.

A societal movement may also be organized to oppose a reform. Certain movements strive to change specific features of current societal orders, while others want to radically transform them. Reform movements versus revolutionary movements. Social movements can be religious, reformist, or revolutionary. Lundberg defined a "social movement" as a voluntary group of people who cooperate to change attitudes, habits, and social interactions in a broader community. Reform movements versus revolutionary movements.

However, social movements are not the same as Institutional movements and Interest groups. These Movements are highly organised, structured, persistent and predominantly based on occupation. Social movements on the other hand are impulsive and don't have to be about a specific problem. Main characteristics of societal movements:

- This goal is a collaborative effort.
- The goal is to bring or fight social change.
- It may be quiet or brutal.
- It can be structured or unstructured.
- Its lifespan is uncertain. It could continue for a long time or fade off quickly.

We can divide Social Movements in to these categories:

1. Reform Movements
2. Peasants Movements
3. Trade Union Movements.
4. Women's Movements

Reform Movements

India's late entry into the modern era from Medieval Times occurred in the nineteenth century. The activities of missionaries, as well as British government policies, resulted in the growth of socio-religious reform movements to protect Hindu religion from the Christian onslaught

and to put an end to the social evils that were eating away at the vitals of Indian culture and civilization; these movements were generally associated with religious beliefs and practices.

Raja Ram Mohan Roy's ideas and activities, as well as those of Ishwar Chandra Vidya Sagar, Vivekanand, Swami Dayananda Saraswati, and others, aimed to regenerate Indian civilization. Caste intolerance was a widespread problem throughout the country. Illiteracy was pervasive everywhere. The bulk of the educated shared a conservative worldview. Women's states were at their lowest point; female infanticide and polygamy were widespread occurrences.

Almost all of the leaders prioritized education in their efforts to transform the society. The abolition of practice of Sati, remarriage of widows, women's ownership rights, and many more reforms were vigorously pursued. Sayyid Ahmed Khan pioneered the Muslim reform movement. He assisted Muslims in obtaining a modern education and turned British sentiments toward his group.

Hindu Reform Initiatives

- Ram Mohan Roy's Brahmo Samaj,
- Arya Samaj,
- Ram Krishna Mission
- Theosophical society.

Muslim Reform Movements

- The Wahabi Movement
- Aligarh Movement
- Deoband School

Peasant Movements

The root causes of the peasant movements trace back to tenurial structures of that country and to the modes in which the land taxes paid. Payment for income land was somewhat more friendly for peasantry under the pre-British system. There were fewer Challenges in this movement in the rural areas. Communities in the villages functioned as economic units characterised by mutual dependence on a high degree of various households amongst each other. Barter was the dominant mode of exchange, spread over the agricultural cycle and used as a plan for mutual settlement of obligations. Still, in 1783 with the permanent settlement of Bengal, revenue collection from the countryside became different, for several groups of villages were taken and the rights of revenue collection were traded with the highest bidders. The contractors of collection were called Zamindars. This system was the Zamindari system. It also had a great impact on rural areas of India. Now, the revenue was payable in the form of cash. Earlier, it was paid by the farmers as a part from the share of total produce from the land. During

famine times, there was inadequate liability towards revenue. But this new structure did not recognize the failure of crop a problem. There was a need of a definite amount of money with the Zamindars in cash. Even when there was a good harvest, to settle the land revenue the farmers indulge in distress sale. The availability and system of transportation was under-developed. During harvest season, the prices of the produce, drop to their lowest point. In fact, the local dealer's cash availability set agricultural prices during the harvesting season. The farmers were left with no option but to sell enormous quantities of their produce. In some cases, they couldn't even pay land income as they didn't have enough seed stock for subsequent cropping seasons. Thus, the peasantry became debtors and would never be able to pay back to them.

Zamindars establish their own hierarchy of officers to ensure income collection. This procedure put new claims on farmers in order to keep it persistent. This resulted in a very exploitative and unwanted revenue collection regime in the whole country which lead to give a spark to various peasant strives.

1. Tebhaga Movement: During the period of Indian independence, an influential movement was gaining traction in Kakdwip, West Bengal. It began around 1946 and emphasized the Tebhaga ideology for crop produced. Specifically, share-cropping producers would receive two-thirds of the yield rather than half, as was previously the case. Landowners would advance their holdings to sharecropping farmers, who were enslaved to their masters' farms and may be serfs or half slaves. There were also evictions, charges, and other mistreatments, such as physical torture and disgrace of their wives. Aside from the sharecroppers, the landlords exploited and oppressed the tenants. This was known as Tebhaga movement. The Communist Party of India started this movement. Other demands include the Elimination of Zamindari; the power to stock crops in order to cease all forms of tyranny; and land for the tiller. As a result of this response, the area was declared as disturbed, by the government of West Bengal. The tebhaga movement collapsed due to the joint oppression of landlords and police.

2. The Telengana Movement was India's first significant peasant movement from 1946 to 1951 in Hyderabad. Under the authority of Nizam, the landlords, jagirdars and government officials exploited peasants to the furthest extent. Between 1910 and 1940, absentee landlordism and an onerous land tenure system ruled, resulting in land alienation and many cultivators becoming landless workers and crop- sharers. These workers were forced to exercise free and compulsory labor, as well as exactions. In 1930, to educate the people about forced

labor and other problems including untouchability, The Andhra Mahasabha was founded. It also promoted the abolition of the purdah system, child marriage, and prohibited Marriage of a widow. In the 1940s, Communists dominated the Andhra Mahasabha. Liberals sided with the Congress Party. The Nizam of Hyderabad announced his sovereignty on August 27, 1947, following India's independence on August 15, 1947.

Hyderabad's entrance to the Indian Union was supported by both the Congress and Communist parties. The Razakars of the Nizam responded to this with massive murders, burning, looting and rape. They incited Muslims to oppose Hindus. Communist Party used a phrase "land to the tiller" to seize some part of the land from landowners and wealthy peasants and transfer it to the landless, along with government-owned land.

A police effort by the Indian government resulted in the state of Hyderabad joining the Indian Union in 1948. Following this, the landlords as well as rich peasants sided with the Congress, which previously opposed communists' military battle to provide land to the landless people. The peasants and landlords attempted to destroy their crops, but the communists resolved to undertake an armed battle against the Indian government, preventing them from succeeding. To do this, guerrilla groups were organized. The Indian Government took action and arrested the leaders of the Communist. The violent conflict became an individual act of terrorism, and the movement's mass backing dwindled. The Communities Party ended their violent struggle in October 1951, bringing the Telengana insurrection to a close. The Communist Party learned from this and participated in the General Election of 1952, acknowledging the failure of military conflict to attain desirable goals. There exists another significant aspect of the Telangana uprising. The Bhoodan movement was founded in 1951 by Acharya Vinobha Bhave in Telengana, when peasants and landlords gave him their part of lands to share with the landless. In this way, the violent conflict gave a nonviolent strategy to resolving land ownership disparities. The government passed the legislation of land reforms and also abolished the system of Jagirdari, giving land to many landless people. Therefore, from landless people's viewpoint, the Telengana uprising was not a failed effort.

3. The Naxalite movement: In post-independence India it was the largest peasant movement. However, the roots of this movement were in the Tebhagha Movement. According to Partha N. Mukherjee, original slogans employed initially by the Nexalities have rooted continuity of Tebhagha, such as

We urge for the abolition of the Zamindari system,

(i) the transfer of land to farmers

(ii) the prohibition of tenant evictions

(iii) 25% interest on loaned paddy

(iv) Continue cultivating without surrendering

(v) Defeat Congress

The Charu Mazumdar grouping was even more revolutionary believing in the Chinese way for freedom of India and an agrarian revolution by armed action, as well as the formation of a undercover party organization. The Kanu Sanyal grouping agreed with them on many aspects, but was driven to establish mass organizations and movements. The Charu faction desired the complete appropriation of the major jotedars' territory, the disarmament of lethal weapons, the appropriation of their properties, the establishment of a systematic government of the people, and the complete demise of jotedars by violent revolution. The Kanu Sanyal faction wanted to see the consequences of the tremble of Jotedars' territory by Naxalites, and before considering of armed revolt.

Land grab activities were also carried out in Bihar and Uttar Pradesh from 1967 to 1970. This was because despite the legislation of land reform, the disputes of ownership of land could not be fully addressed. The zamindars and landlords used large-scale benami transactions of their individual holdings.

The Peasant movements were also taking place in different parts of India like the states of Haryana, Tamil Nadu, Punjab, Gujarat, Nagaland and Mizoram. In Maharashtra the Women launched the Kashtakari Sanghatna protest. The head of the political parties that planned these demonstrations, in coordination with the local Kisan organization, has been a defining feature.

However, in Maharashtra, Haryana, and Uttar Pradesh, rich peasant groups have recently emerged, keeping political parties at distance. The Bhartiya Kisan Union (BKU) has led the Kisan movement in Haryana. Farmers organized an agitation in Haryana including Gurugram, Mahendergarh, Rewari, Jind, Bhiwani and Faridabad. They protested against the increment in tariffs. This resulted in a dispute between the farmers and Government of Haryana. The Government of Haryana devised a carrot-and-stick campaign, which led to police shooting at farmers, killing them. The farmers demanded free electricity for their tubewells and refused to pay the bills. The situation is aggravated by the region's low water levels. However, this movement was characterized by conflicts, which may result in inhibiting the progress towards the desired goals.

Trade Union Movement

Political 'parties' have enormous authority over The Indian trade union movement. According to the Chief Labour Commissioner's provisional figures for trade union membership in India up to December 31, 1989, the largest trade union group, Bhartiya Mazdoor Sangh (BMS), is linked with the Bhartiya Janata Party, followed by the Indian National Trade Union Congress (INTUC), which is affiliated with the Indian National Congress. CPM supporters include the Centre of Indian Trade Unions (CITU), which has 17.19 lakh members.

The Praja Socialist Party established The Hindu Mazdoor Sabha (HMS) in 1949. The All-India Trade Union Congress, established in 1920 to move forward the interests of the labour class and to coordinate the activities of various labor organizations. Now it has a membership of 9.24 lakhs. Later, the Communist Party of India (CPI) acquired AITUC, and in 1947, the Indian National Trade Union Congress was formed which is governed by the Indian National Congress.

In 1949 The United Trade Union Congress was established by few radicals and currently a membership of 5.40 lakh. This depicts the shattered structure of the Indian workers union movement. In 1951-52, the registered trade unions in India were 4,6233; the number increased to 52,016 by 1990. Almost ¾ have less than 500 members.

The Trade Union function in order to secure and promote the interests of its members. A labor union is also expected to protect the greater country's overall interest, which in context of India means advancing national integration. It also influences the design of the country's socioeconomic policies. The Indian Government transmits with them on regular basis to plan and develop projects.

The Indian government has registered ten trade unions or central groups to represent them at National and International conferences, as well as discussions. They are the Bharat Mazdoor Sangh, All India Trade Union Congress, Centre of Indian Trade Unions, National Labour Organization, Indian National Trade Union Congress, United Trade Union Congress, United Trade Union Congress, and Trade Union Coordination Centre.

Women's Movement in India

Feminist idea, which views women's domination as a curse imposed on them by a male-dominated social framework, gave rise to the feminist movement in various countries, such as India. Fundamentally, a natural disparity between sexes is transformed into a societal inequality based on gender which in turn gives rise to various ideas (if any) associated with masculinity.

According to feminism, women are inherently inferior to men in every way. She is viewed as socially inferior to man, intellectually as a creature with little to no wisdom, and physically as something bland and insipid. Her life is restricted to the personal lives of the family, which includes looking after the infants.; she is considered ineligible for any public action and is not only second but always secondary, even inside the family. All of her suffering, according to feminists, is the result of human atrocities. She must lead a submissive life as she is physically weaker than a male. Historically, nearly half of humanity has lived in servitude, constantly depending on men as husbands, fathers, brothers, or sons. She had not been involved in public or political life until recently. The majority of women worldwide are currently in this situation.

Feminism's inception and development have contributed to improving women's social, economic, and familial circumstances in addition to acknowledging their suffering. While there have been instances of brides being burned, dowry-related deaths, and Sati, women are no longer treated as property to be traded at men's discretion. It is crucial to emphasize that women's movements are not anti-sexual inequalities because nature has endowed certain sexual or biological discrepancies. They resist discrimination stemming from gender inequality, viewing the subordination and oppression of the sexes as an issue of political power instead of a natural occurrence, according to a theory of societal power that has evolved over time through the women's movement. This suggests that feminists understand the differences between men and the women as not only biologically but sociological also and ultimately, political differences. Despite their physiological differences, men and women are socially viewed, regarded, and defined as distinct genders. Being physically powerful and having taken control of the external, or so-called "public," world, the male gender takes advantage of women by viewing them as inferior creatures, slaves, and commodities.

There have been numerous women's organizations in India that have advocated for rights of women. Founded during the freedom movement in 1927, The All Indian Women's Conference is the most longstanding among them. However, this does not imply that women's organizations were absent prior to 1927. In 1910, Sarla Devi Choudhurani established the Bharat Stree Mahamandal. She held a strong disdain for men advocating for women's rights, stating, "They are the so-called social reformers." Their preferred oratory topics at the annual performance include female education, female emancipation, and equal

opportunity for women. They portray themselves as champions of the weaker sex.

They even take it a step further by providing practical examples in the aforementioned topics by enticing educated women to present themselves and share their opinions. But if the women attempt to act independently, then woe to them. Several Indian cities and towns at this time also had Ladies Societies, Vtomen's Clubs, and Mahila Samitis. Women actively participated in picketing and marches after Gandhi urged them to join the national struggle and support their liberation.

Throughout the freedom fight, notable figures Hansa Mehta was included, as she presented the Indian national flag in the Constituent Assembly, Kamladevi Chattopadhyay, Saroj Nalini Dutt, and Sarojini Naidu, who went on to become the first female president of Congress. The Constitution forbade the state from enforcing sex-based discrimination and acknowledged the equality of men and women due to their active participation in India's liberation movement. They fought for it through the AIWC and other groups, but much more needed to be done to support Indian women. This resulted in the enactment of the the Interstate Succession Act (1956), the Hindu Marriage and Divorce Act (1955), Special Marriage Act (1954), Adoption Act (1956) and Dowry Acts.

AIWC is still in operation. Nonetheless, there are two more national women's organizations: The All India Democratic Women's Association (AIDWA) was established in 1981, along with the National Federation of Indian Women (NFIW), founded in 1954. Additionally, many women's organizations have close political ties. NFIW and AIDWA are closely related to CPI and CPM, respectively, whereas AIWC is supportive of Congress. Moreover, there are several organizations including Mahila Samitis that support women's rights.

Some of the women's organizations working at the state, regional, and local levels are Mahila Dakshata Samiti, Akhil Bharti The Janvadi Mahila Samiti, Centre for Women's Development Studies, Joint Women's Programme, and the Young Women's Christian Organization.

Other organizations that promote the concerns of women working in the unorganized sector are the Working Women's Forum (WWF) and the Self-employed Women's Association (SEWA).

To illustrate , SEWA searches Turkman Gate in Delhi for Zardosi craftspeople and "lifafa" manufacturers. Women's organizations have addressed a variety of topics, such as rape and police brutality victims, gender inequality against individual women, anti-price movements,

calls for water and civic amenities, anti-eveteasing campaigns, and anti-arrack actions.

However, in India, the women's movement has predominantly remained within urban areas. While organized activities have helped other subaltern groups, such as farmers and Dalits, grow, women's political participation has also declined. The representation of women in legislative bodies has continued to be incredibly low, despite the fact that their voting participation is not much lower than that of men.

Many political scientists therefore think that in order to increase women's representation and to greatly improve their circumstances, a women's only political party is necessary. Two noteworthy efforts Efforts to enhance women's participation in the political arena have been undertaken over the past decade. Initially, the 73rd and the 74th amendments in the Constitution established a 33% quota for women in Panchayati Raj institutions and municipalities. Furthermore, Parliament is currently reviewing a bill that seeks to allocate 33% of seats for women in legislative bodies.

New Social Movement

A contemporary theoretical approach addresses the changing nature of social movements. This theory emphasizes the particular elements of social movements in post-industrial civilizations in North America and Western Europe.

Individuals participating in social movements tend to be motivated by concerns related to "quality of life" rather than purely economic factors, as suggested by the New Social Movement theory, and their mobilization can occur on either a domestic or global level. As new technologies and mass media become more widespread, fresh social movements begin to take shape. Unlike earlier movements that primarily received support from the working class, these contemporary movements enjoy the backing of the middle class. 'Recent social movements' theory has been adopted in India, by keeping in mind India's specificities. These specificities are that India is not a purely capitalist society, forget about its being a Post industrial one. It is a multiethnic, The post-colonial nation is still undergoing several 'New Social Movements' in the final decades of the 20th century, but capitalism as a social formation has not taken over as the primary mode of production' because feudalism is still in place.

Gail Omvedt (1994) looking regarding new social movements in India, says that the prophesies of Dr. B.R. Ambedkar have come out true who had said that 'India would be entering a life of contradictions because of equality at the

political level and inequalities would blow up Indian democracy Unless they were rectified movements focused on caste, gender, community, ethnicity, and ecology have emerged in the final decades of the 20th century. According to Omvedt, they are new because they are trying to define through their ideology, their exploitation and oppression and the way to end it. Some of these movements revolve around 'new' issues like dalit, tribals, backward class movement ecology based movements and movements of displaced people.

Besides, these movements are 'revolutionary' 'anti systemic' in character and are 'exclusive' in the sense that they revolve around single issues. Rajni Kothari (1984) recognizes a trend referred to as 'the Non-party political process' within emerging social movements in India. In difference ruling and opposition parties, non-party political formations are a phenomenon that occurs in this setting. In addition to non-political nonprofit organizations working on different development projects, the non-traditional left is also launching a variety of grassroots movements. According to DL Seth (2005), The Indian government is positioning itself within the vertical structure of global economic and political influence, while new social movements in India are termed "Micro Movements" and are viewed as a defensive response to the neoliberal approach to market democracy.

In India, the main goal of the New societal Movements is to alter the outdated societal structures or values that have harmed members of particular communities.

Powerful New Social Movements Maintaining a cause The 1973 Save Silent Valley MovementMany activists and individuals came together in 1973 as part of a social campaign to protect the evergreen tropical forest known as Silent Valley in Kerala's Palakkad district. The purpose of the demonstration was to stop a hydroelectric project from flooding the valley. People in the valley are still waiting for the final resolution to the ongoing disagreement.

The Wilderness In Bihar, Bachao Andolan started in 1980 when the government chose to plant highly prized teak in place of the natural Sal Forest. The decision sparked protests from tribes in Jharkhand and Orissa, among other states. Alternative Development Paths (1983)

People were aided by Ashok Khosla by creating jobs. In 1983, he formed Development Alternatives, an NGO, and started working at the grassroots level to achieve financial, social, and environmental sustainability. His 15 commercially successful and environmentally friendly inventions have produced more than 3 lakh jobs in India over the years. High Tide (Andolan, Narmada Bachao, 1982) The emergence of India's environmental

movement, which is challenging harmful development, was signified by the Narmada Bachao Andolan. "As one of the most significant and effective environmental campaigns, Narmada Bachao Andolan initiated a broad development agenda that questioned the fundamental justification for large dam projects in India."

The women's participation in politics and society is a significant issue for this group. The disparity between men and women has persisted since ancient times due to a patriarchal system, which has been apparent in both personal and public spheres, as well as in politics. These challenges were initially brought to light by the National Council for Women in India (NCWI), the Women's India Association (WIA), and the All India Women's Conference (AIWC). The Women's Reservation Bill in 2023 stems from ongoing demands for increased women's involvement in legislative processes. Commonly referred to as the Constitution's 106th Amendment Act, the Women's Reservation Bill of 2023 aims to allocate 33% of total seats in state legislatures, the Delhi legislature, and the directly elected Lok Sabha for women.

Anna Hazare is the figurehead of the India Against Corruption (IAC), which is the latest social movement in the country. Besides promoting reforms in the electoral and party systems, the non-party IAC campaign spearheaded a considerable initiative against corruption in politics, bureaucracy, and the economy. It also argued that the Indian Constitution's model of parliamentary federal democracy should incorporate a significant number of direct democratic devices.

In September 2012, this campaign was separated into two factions: the Aam Aadmi Party (AAP), headed by Kejriwal, and the Parent Non Party movement, spearheaded by Anna Hazare. Under the guidance of Anna, the elders aimed to preserve the movement's non-partisan political nature. In contrast to the standard characteristics of corrupt, criminalized, and unengaged "High Command-dominated Party politics," the younger generation, led by Kejriwal, established a new political party. The result in February 2015 Delhi Assembly Elections AAP Party won in Elections by securing an absolute majority in the legislature trouncing Both the national Parties BJP and INC AAP Won 67 of the 70 seats, reducing BJP to 3 and congress to 0 (Zero).

These movements either tried to break with the political parties' beliefs or mostly distanced themselves from them. Nonetheless, a lot of them were based on or drew inspiration from the principles of Mahatma Gandhi, different forms of gender politics or environment, or the call for socialism and Dalit rights. The arguments

surrounding abortion and same-sex marriage are contemporary parallels to a number of reform campaigns from the 19th century. Reform demands infuse political discussions with energy and new viewpoints, which can help maintain momentum. They typically employ comparable strategies. The new social movements are redefining Politics, interrogating the state for its policies and development model and are also on the threshold of providing alternate models of development. They are concerned with the issue of survival, justice and rights, in other words with democracy.

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