ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਪੰਜਾਬ ਸਟੇਟ ਓਪਨ ਯੂਨੀਵਰਸਿਟੀ
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SKILL ENHANCEMENTEMPLOYABILITYWISDOMACCESSIBILITY

BACHELOR OF ARTS

CORE COURSE: SOCIOLOGY

SEMESTER-IV

BAB32405T: SOCIAL CHANGE IN INDIA

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JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY,PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 10 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this instituition of knowledge.

Prof. G. S. Batra

Dean
Academic Affairs

CORE COURSE (CC) : SOCIOLOGY

SEMESTER-IV

(BLAB32405T) SOCIAL CHANGE IN INDIA

MAX. MARKS:100

EXTERNAL:70

INTERNAL:30

PASS:40%

Objective: Credits:4

This paper sensitizes the student to the dynamic character of Indian society. While the students have been reasonably familiarized with the structure of Indian society, it is also important forthem to understand the changes that Indian society has gone through over the years in order to appreciate our contemporary society.

INSTRUCTIONS FOR THE PAPER SETTER/EXAMINER:

1. The syllabus prescribed should be strictly adhered to.
2. The question paper will consist of three sections: A, B, and C. Sections A and B willhave four questions each from the respective sections of the syllabus and will carry 10 marks each. The candidates will attempt two questions from each section.
3. Section C will have fifteen short answer questions covering the entire syllabus. Each question will carry 3 marks. Candidates will attempt any 10 questions from this section.
4. The examiner shall give a clear instruction to the candidates to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.
5. The duration of each paper will be three hours.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to

attempt questions only at one place and only once. Second or subsequent attempts, unless the earlierones have been crossed out, shall not be evaluated.

Section-A

1. Social change: Meaning and types- evolution, revolution, progress and development
2. Modernity and Tradition in India, Sanskritization
3. Modernization, Westernization, Secularization and Globalization in India
4. Urbanization and Industrialization in India
5. Factors of social change in India: educational, economic, legislative and technological

Section-B

1. Social Movements: meaning, types and characteristics.
2. Peasant movements in India
3. Feminist movements in India
4. Dalit movements in India
5. Planned Social Change: Rural Development (IRDP, SGSY, MGNREGA)

Suggested Readings:

Brass, Tom (Ed.) 2013. *New Farmers' Movement in India*, London: Routledge publications

Kuppuswamy, B. 1989 Social Change in India, Delhi: Vikas Publishing House

McMichael, Philip 2016. Development and Social Change: *A Global Perspective*, New Delhi:Sage Publications.

Oommen, T.K. (Ed.) (2010) *Social Movements: Concerns of Equity and Security*, New Delhi:Oxford University Press.

Sahu, D.R. 2013 *Sociology of Social Movements (Studies in Indian Sociology- Vol 6)*, NewDelhi: Sage

Samantroy, E. & I. Upadhyay 2012 *Globalization and Social Change*, Jaipur: Rawat publications

Shah, G. 2004 Social Movements in India: A Review of Literature. New Delhi:

SagePublications

Singh, Katar 1986 Rural Development: Principles, Policies and Management. New Delhi: SagePublishers

Singh, Sukhdev 2017 *Punjabi Samaj Atey Badlaav*, Patiala: Gracious

Books Singh, Sukhdev 2010 *Pendu Samaj Atey Pendu Vikas*, Patiala:

Gracious BooksSingh, Sukhdev 2006 Pendu Samaj Vigyan. Patiala:

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*Srinivas, M.N. 1972. Social Change in Modern India. New Delh*i: Orient Longman.

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BACHELOR OF ARTS (LIBERAL ARTS)CORE

COURCE (CC): SOCIOLOGY SEMESTER-IV

SECTION A

UNIT NO:	UNIT NAME
Unit 1	Social change: Meaning and types- evolution, revolution, progress and development
Unit 2	Modernity and Tradition in India, Sanskritization
Unit 3	Modernization, Westernization, Secularization and Globalization in India
Unit 4	Urbanization and Industrialization in India
Unit 5	Factors of social change in India: educational, economic, legislative and technological

SECTION B

UNIT NO:	UNIT NAME
Unit 6	Social Movements: meaning, types and characteristics.
Unit 7	Peasant movements in India
Unit 8	Feminist movements in India
Unit 9	Dalit movements in India
Unit 10	Planned Social Change: Rural Development (IRDP, SGSY, MGNREGA)

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV
COURSE: SOCIAL CHANGE IN INDIA

UNIT 1: SOCIAL CHANGE: MEANING AND TYPES - EVOLUTION, REVOLUTION, PROGRESS AND DEVELOPMENT

STRUCTURE

1.0 Learning Objectives

1.1 Introduction

1.2 Meaning and Nature of Social Change

- **1.2.1 Definitions of Social Change**
- **1.2.2 Features of Social Change**

1.3 Types of Social Change

1.4 Evolution

- **1.4.1 Definitions of Evolution**
- **1.4.2 Features of Evolution**

1.5 Revolution

- **1.5.1 Definitions of Revolution**
- **1.5.2 Features of Revolution**

1.6 Progress

- **1.6.1 Definitions of Progress**
- **1.6.2 Features of Progress**

1.7 Development

- **1.7.1 Definitions of Development**
- **1.7.2 Features of Development**

1.8 Summary

1.9 Suggested Readings

1.10 Questions for Practices

1.0 LEARNING OBJECTIVES

The purpose of this unit is to provide you with an understanding of social change with specific reference to its meaning and types such as evolution, revolution, progress and development. After reading this unit, you should be able to understand:

- the meaning, definitions and features of social change
- the meaning, definitions and features of evolution
- the meaning, definitions and features of revolution
- the meaning, definitions and features of progress
- the meaning, definitions and features of development

1.1 INTRODUCTION

Social change is central to sociology. The discipline of sociology has emerged out of the turbulence of the nineteenth century as a science of social order and social change. Auguste Comte, who has often been called 'the sire of sociology', fathered a discipline that would illuminate not only the bases of a viable structure of society but also the course of human development. Social change has been the dominant theme of sociological analysis right from the inception of the discipline. To a great extent, the seminal figures of sociology (Marx, Weber, Durkheim, and others) have intelligently made a modest attempt in understanding social change. It is considered as a key theme while understanding the transformation or more aptly the development of society. As a result, social change has become a fundamental theme especially among policymakers, development practitioners, and nonetheless, the academicians. This is unit is broadly concerned with social change and its types: evolution, revolution, progress, and development.

In this unit, we will first discuss the conceptual understanding of social change with specific reference to its meaning, definition, and nature. We will also briefly attempt to understand dominant perspectives on social change to have a thorough understanding of social change. Then we will describe the terms, which are very close to the concept of social change. These are evolution, revolution, progress, and development.

1.2 MEANING AND NATURE OF SOCIAL CHANGE

Change is a law of nature. It is universal and historical. But all changes are not social changes. However, all social changes change. Social change broadly means a change in the social phenomenon. It refers to a change that takes place in various institutions and organizations of society. Social change generally means a change in social relationships and social interactions that transform social institutions. These changes occur over time and often have profound long-term consequences. Social movements for civil rights, women's rights, etc. can be rightly considered as examples of social change.

1.2.1 DEFINITIONS OF SOCIAL CHANGE

According to Encyclopaedia Britannica, social change in sociology refers to 'the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of

behaviour, social organizations, or value systems'. Different scholars have defined social change differently from time to time. Some of the leading definitions of social change are as follows:

P. Fairchaild (1955)defines social change as 'variations or modifications in any aspect of social process, pattern or form'.
Lundberg, Scharg and Larsen (1958) define social change as 'any observable difference in any social phenomena over a period of time'.
KingsleyDavis (1949) defines social as 'only such alternations as occur in social organizations-that is, the structure and functions of society.
R.M. MacIver and Charles E. Page (1949) define social change as 'changes in social relationships...the changing ways in which human beings relate themselves to one another'.
Ronald S. Edari (1976) defines social change at two levels i.e. '(a) the change in the constitution of social entities over time, and (b) the change in the relations among entities over time'.
Alvin Boskoff (1957) defines social change as 'the intelligible process in which we can discover significant alternations in the structure and function of determinate social systems'.
M. Ginsberg (1958) defines social change as 'a change in social structure i.e. the size of a society, the composition or balance of its parts of the type of its organizations'.
Christopher B. Doob (1985) defines social change as 'any modifications in culture, social organization and social behaviour'.
H. M. Johnson (1960) defines social change as 'change in the structural or quasi-structural aspects of a system or change in the relative importance of coexisting structural patterns'.
B. Kuppuswami (1993) defines social change as 'discernible significant alternation in the structure and functioning of a particular social system'.

Thus, social change is a process involving visible significant changes in the structure and function of a society over a period of time. It also implies a change in social structure and a change of social structure. Change in social structure refers to internal differentiation or multiplication of forms of roles and role relationships within a social structure whereas the change of social structure or structural change means replacement of the older social structure by the new.

1.2.2 FEATURES OF SOCIAL CHANGE

Some of the common features of social change are as follows:

- Social change is mainly characterized as modification, alternation, differentiation, transformation, and replacement in a particular phenomenon over a period of time.
- As mentioned above, social change occurs both in time and space.
- Social change is universal. It is visible everywhere. It can be mentioned that a changeless society is a myth.
- Social change is not confined to any change in the life of an individual. It relates to society as a whole.
- Social change is a process, which involves the idea of continuity. Communication, socialization, cooperation, conflict, competition, integration, etc. are some of the examples of social change.
- Social change does not always depend on the willingness of society and its members.

- Social change is an essential law of nature. It is unavoidable.
- Social change is multi-causal. It can be mentioned that the important factors of social change are physical, biological, economic, educational, cultural, technological, etc.
- The rate of social change is not uniform across society.
- Social change is both qualitative and quantitative.
- Social change may be small-scale or large-scale in nature.
- Social change may be endogenous and exogenous. Endogenous social change refers to the change caused by the factors generated within society whereas exogenous change originates from outside.
- Social change may be planned or unplanned. Planned social change is affected consciously or deliberately. Certain social changes are unplanned, accidental, and spontaneous.
- Social change occurs at micro, meso, and macro levels.

1.3 TYPES OF SOCIAL CHANGE

Social change is used to indicate the changes that take place in human interactions and interrelations. There may be a 'change in structure' that represents the modification in some of the aspects of the structure or 'structural change', which refers to a total replacement of the existing structure with a new one. Social change may be planned and unplanned. Planned social change is a change that refers to the deliberate process of preparing the entire social system or part of the social system towards achieving the desired goal. Unplanned social change is a change that refers to the natural or spontaneous or accidental process of bringing certain change either in the entire social system or part of the social system. While undergoing the notion of social change, the terms that we frequently come across are evolution, revolution, progress, and development, which have been in detail explained in the following sections.

1.4 EVOLUTION

The term evolution is used in several contexts with or without knowing the accurate meaning of the term. We often use the term evolution while saying ‘evolution of organism’, ‘evolution of species’, ‘evolution of life’, ‘evolution of the earth’, ‘evolution of the solar system’, ‘evolution of the cosmos, ‘evolution of culture’, ‘evolution of society’ so on and so forth. Evolution is the change in the inherited characteristics of biological populations over successive generations. Evolution is a process of change in which hidden or latent aspects or features of an object reveal themselves. It is an order of change that unfolds the variety of aspects belonging to the nature of the changing object, in which potentialities laying within it are made actual (MacIver and Page 1962). The notion of evolution is derived from the Latin word 'evolvere'. It means 'to develop' or to 'unfold' which is closely related to the Sanskrit world 'vikas'. The concept of evolution is specifically applied to mean the internal growth of a living organism — the plant, animals, etc. Moreover, internal growth has also been seen through various stages of gradual transition.

1.4.1 DEFINITIONS OF EVOLUTION

The evolution has been defined by scholars from time to time. MacIver and Page (1962) define evolution as ‘something more intrinsic, a change not merely in size but at least in structure also’.

Ogburn and Nimkoff (1979) have defined evolution as 'a change in a given direction'. According to Nordskog (1960), 'when changes grow in connected order out of earlier phases of change the process is called evolution'. The type of evolution referred to in the social sciences is known as social evolution. According to Ginsberg (1968), 'social evolution is the process whereby new elements of culture can be shown to arise from the old by a process of diversification'.

1.4.2 FEATURES OF EVOLUTION

The significant features of the term evolution are as follows:

- Evolution broadly means change. There is no evolution without change.
- Evolution involves a more intrinsic change not only in size but also in structure.
- Evolution is a process of integration and differentiation.
- Evolution brings about modification. Evolution is broadly a series of changes that bring about some modifications in the system.
- Evolution is a process of growth, increasing complexity, and differentiation of the structure and functions of society.
- Evolution is irreversible. Once a new form is evolved, it cannot go back to its older form.
- Evolution is broadly two types i.e. biological and social. Biological evolution explains the change from a simple stage to a complex one as is seen in the case of a living organism. Social evolution describes how cultures and societies change over time. Social evolution can be explained as the process by which structural reorganization is affected through time, eventually producing a form or structure which is qualitatively different from the ancestral form.
- Evolution is directional. It implies a change in a definite direction.

1.5 REVOLUTION

Revolution is regarded as an important aspect in the history of human society. Revolution has played a significant role in the formation of the modern world. Revolutions take place when the social condition in a country changes and the political system fails to respond. Existing situations discourage people, causing them to change their attitudes and beliefs. As a historical process, revolution refers to a movement, often violent, to overthrow an old regime and effect complete change in the fundamental institutions of society. A revolution is a challenge to the existing political order that results in the development of a new order that is substantially different from the previous one. In political science, a revolution is a fundamental and relatively sudden change in political power and political organization which occurs when the population revolts against the government, typically due to perceived oppression or political incompetence. In the 1960s, social scientists at Princeton University changed the word revolution with 'internal wart' to denote any attempt to change state policy, rulers, or institutions through the use of violence in a society where violent competition is not the norm and well-defined institutional patterns prevail. Thus, revolution is a drastic change in the established order, usually the established government and social institutions. Typically, revolutions take the shape of organized movements intended at bringing about change, whether it is economic, technological, political, or social. Revolutionaries believe that the current institutions in place in society have failed or are no longer serving their

intended purpose. Because revolutions are meant to overthrow established order, the traits that define them are shaped by the conditions in which they occur.

Philosophers have debated whether revolution is a natural occurrence in an evolving society or a sign of societal collapse throughout history. Aristotle, the Greek philosopher, linked revolution to a variety of causes and circumstances, but primarily to a desire for equality and honour. Plato linked societal deterioration to revolution. Revolutions, he claimed, occur when institutions such as the Church or the State fail to instill in society a system of values and an ethical code that prevents turmoil. Revolution, according to Hegel, is linked with unstoppable change, which is symbolized by a manifestation of the world spirit in its never-ending search for its fulfillment. Revolution, according to Marx, is a fight between the bourgeoisie and the proletariat. Arendt sees revolution as a type of restoration, in which insurgents seek to reclaim liberties and privileges that had been lost as a result of the government's brief slip into dictatorship. Tocqueville characterized revolution as the fall of the legally established elite, which ushered in a period of profound social, political, and economic change. Throughout human history, several revolutions have occurred, each one distinct in terms of duration, reason, and techniques. They have resulted in significant changes in economic institutions, cultural institutions, and, most notably, political institutions.

1.5.1 DEFINITIONS OF REVOLUTION

Revolutions are of different types: political, economic, and social. However, out of several forms of revolution, the social revolution is very important. Social revolution is generic. Political and economic revolutions are mostly oriented to replace old political and economic regimes of the society respectively whereas the social revolution is always related to almost all aspects of the society; in social revolution, both political and economic systems of the old order have to be dismantled. According to S. P. Huntington (1968), social revolution refers to ‘a rapid, fundamental, and violent domestic change in the dominant values and myths of a society, in its political institutions, social structure, leadership, and government activity and policies’. According to J. Paige (2003), social revolution refers to ‘rapid and fundamental transformation in the categories of social life and consciousness, the metaphysical assumptions on which these categories are based, and the power relations in which they are expressed as a result of widespread popular acceptance of a utopian alternative to the current social order'. Thus, social revolution refers to the transformation of political and socio-economic systems.

1.5.2 FEATURES OF REVOLUTION

The dominant features of the revolution are as follows:

- Revolutions differ in their motivations and goals. Some of the revolutions attempt to overthrow and replace the political order (for example, the American Revolution). Some other revolutions intend to bring about a radical change in social and economic spheres (for example, Russian and Chinese revolutions).
- Revolutions have some characteristics in common. One is that they move quickly. A revolution can bring about considerable change and turmoil in a short period, frequently just a few years.
- The majority of revolutions are led by individuals and groups motivated by hope, idealism, and aspirations for a better society. While the old order tries to keep its

authority, these revolutionaries aim to change or topple it. Confrontation, conflict, disruption, and division are the likely outcomes, which can escalate to war, violence, and human misery.

- The revolutionaries eventually succeed, and they set about trying to build a better society. In the vast majority of situations, this proves to be far more difficult than they imagined.
- All revolutions are distinct in terms of their dates, locations, and circumstances. They don't stick to a particular strategy or paradigm. Regardless, some revolutions have followed a similar path, unfolding and developing in stages or phases.
- Revolutions may be rapid and slow depending upon their pattern.

1.6 PROGRESS

Progress is a process of change in a desirable direction. It implies a conscious and purposive change in the direction of generally accepted goals of social wellbeing. The notion of progress is used to mean 'to step forward' that coincides with the Sanskrit word 'pra-gat'. Etymologically, the word progress is of Latin origin, and combines two elements, pro and gradi, meaning to walk forward. The fundamental meaning of progress, therefore, is the forward march or advancement towards a desirable end. There may be as many types of progress as there are desirable ends, for instance, progress in the acquisition of learning in health, in our march towards a place, etc. The notion of progress involves the advances in science, technology and social organization that result in the improvement of human conditions. The fundamental meaning of progress is the forward march or advancement towards a desirable end. Thus, progress can be defined as an improvement in the well-being of human beings. The notion of progress is very crucial to Enlightenment thinkers. As explained in the subsequent chapters of this book, the Enlightenment period is always equated with an emphasis on reason, experience, skepticism of religious and traditional authority and a gradual emergence of the ideals of secular, liberal, and democratic societies. Enlightenment philosophers have developed a variety of progressive ideas: freedom of thought and expression, the criticism of religion, the value of reason and science, a commitment to social progress, and the significance of individualism. These progressions often considered critical ideas have played a vital role in the emergence of modern societies.

1.6.1 DEFINITIONS OF PROGRESS

The term progress has been defined by human and social scientists from time to time. Plato has developed the notion of progress as a continuous process, which improves the human condition from a state of nature to higher levels of culture, economic organization and political structure. Progress is linked to the rising complexity of society and the necessity to enlarge knowledge through the development of sciences and arts. Voltaire visualizes progress as not referring to human actions, but to the human mind. Stuart Mill sees utility in a qualitative and dynamic sense associated with mankind’s progress. According to MacIver and Page (1962), ‘when we speak of progress we imply not merely direction but direction towards some final goal, some destination determined ideally not simply by objective consideration of the forces at work’. Ogburn and Nimkoff (1979) mention that 'progress means change for the better and hence must imply a value judgment'. The idea of progress or social progress is popular in sociology. The idea of progress has been systematically analyzed by classical thinkers.

1.6.2 FEATURES OF PROGRESS

The important features of the idea of progress are as follows:

- Progress is change. Change is inevitably in progress. There will be no progress without change. Thus, progress is rightly considered as a change towards a positive direction.
- Progress is the forward march towards a desirable end.
- The idea of progress is a composite of two elements: it is both a summary of judgments on the quality of human experience and a component of ideals for the molding of that experience.
- Progress is ethical. It mostly aims at advancing the ultimate moral. values
- Progress is societal. In society, when we talk about progress we talk about the progress of the entire society instead of the mere individual or part of the society.

1.7 DEVELOPMENT

The concept of development is very popular across the disciplines. It has gained much popularity soon after World War II. Following World War II and the gradual emergence of the process of decolonization, the world has witnessed the appearance of newly independent countries, especially in African, Asian and Caribbean regions. These newly independent decolonized countries aspired to visualize a situation from underdevelopment to that of development, characterized by multifaceted modernity and consequential economic and technological progress. During this period, development has been constructed as 'an intervention or a series of sustained interventions in certain social situations or realities with the explicit aim of improving these situations qualitatively' (Omar 2012). It has become an indispensable aspect for all underdeveloped and developing countries. The term development refers to the improvement of a country's economic and social situation. It is often oriented towards the advancements in the way natural and human resources are managed in a given location. Thus, development is a process that creates growth, progress, positive change, or the addition of physical, economic, environmental, social and demographic components. The goal of development is to improve people's living standards and quality of life, as well as to create or expand local regional income and employment possibilities while preserving the environment's resources.

While conceptualizing development, scholars have formulated several assumptions about development. Aram Ziai (2013) has formulated four dominant assumptions while reflecting on the concept of development: (i) the existential assumption; (ii) the normative assumption; (iii) the practical assumption; and (iv) the methodological assumption. The existential assumption broadly considers development or development function as an organizing and conceptual frame that allows the linking of diverse social, economic, political, and cultural phenomena to a single process of development. The normative assumption treats development as a good thing. This assumption is based on the postulation that development denotes the state of a good society or the processes leading to achieve it. The practical assumption assumes that development can be achieved. Not only it is argued that development should be realized all over the world, but also it is assumed that development is possible to be realized all over the world. The methodological assumption presupposes that the units of development can be compared according to their development.

1.7.1 DEFINITIONS OF DEVELOPMENT

As a concept, development does not uphold the mono definition; it encompasses multifarious definitions defined by numerous development scholars and practitioners from time to time. The idea of development soon after World War II has conceived innumerable innovative definitions of the concept of development due to the action as well as the scholastic intervention of countless practitioners and scholars. According to Gilbert Rist (1997), development 'consists of a set of practices, sometimes appearing to conflict with one another, which require – for the reproduction of society – the general transformation and destruction of the natural environment and of social relations. Its aim is to increase the production of commodities (goods and services) geared, by way of exchange, to effective demand'. According to Alan Thomas (2000), development refers to '(I) a vision, description or measure of the state of being of a desirable society; (II) a historical process of social change in which societies are transformed over long periods; and (III) a deliberate effort aimed at improvement on the part of various agencies, including governments, all kinds of organizations and social movements'. According to Michael Woolcock (2009), development can be defined as 'the internal and external processes that shape, in a given society or for a particular social group, the welfare, justice and opportunities of its members, but especially its poorest and most marginalized'. Sumner and Tribe (2008) have fundamentally outlined three discernable connotations of the idea of development: (a) development as a process of structural societal transformation that involves changes to socioeconomic structures including ownership, organization of production, technology, institutional structure and law; (b) development as a medium-term outcome of desirable targets that concerns with 'performance indicators'-goals or outcomes that can be measured and compared with targets; and (c) development as a dominant discourse of western modernity, which is based on the western ethnocentric notions of development upon the third world that has emerged as a reaction to the deliberate efforts at progress made in the name of development since World War II. According to Y. Singh (1978), development refers to 'a strategy of planned social change which is considered desirable by the members of a society'. According to Rajendra Pandey, 'the development in modern sense refers to the planned, directed and stimulated upward movement of the entire social system – economic and non-economic – in the direction of overall desirable goal of a given society.

1.7.2 FEATURES OF DEVELOPMENT

The important features of the development are as follows:

- Development is often regarded as a progressive process.
- The notion of development is a universal category.
- The concept of development is historical.
- Development is multi- and interdisciplinary. It is not confined to any specific discipline.
- Development is also a diffusive category.
- Development is also characterized by normative and policy concerns. It aims at contributing to possible solutions to societal problems.
- Development is context-sensitive. It examines societal change within a historical, comparative and global perspective.
- Development is a changing and evolving notion, at present covering topics and concerns such as poverty, environmental and socio-political sustainability, women's empowerment and gender equity, globalization, sustainable development and human development.

- Development often confronts the contradictions between economic growth and environmental sustainability.

1.8 SUMMARY

Social change is a fundamental aspect of any human society. It encompasses changes in different spheres of social life. Social change has become a subject of discussion among academicians from different disciplines. The discipline of sociology is not an exception. Starting from classical sociology to date, social change has become a key construct among all sociologists. It can be argued that it will be difficult to make any sociological analysis without reference to social change. We interchangeably use the notions of evolution, revolution, progress and development with or without knowing the accurate meanings of these concepts. Thus, the meanings of these concepts have been discussed in the abovementioned sections.

1.9 SUGGESTED READINGS

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1.10 QUESTIONS FOR PRACTICES

Some of the questions for practice have been mention in the following sections.

1.10.1 LONG ANSWER QUESTIONS

1. Explain the meaning, definition and nature of social change.
2. Discuss the meaning, definition and features of evolution.
3. Elucidate the meaning, definition and features of revolution.
4. Explicate the meaning, definition and features of progress.
5. Describe the meaning, definition and features of the idea of development.

1.10.2 SHORT ANSWER QUESTIONS

1. Define social change
2. Characterize evolution.
3. What do you mean by revolution?
4. Write three definitions of the idea of progress.
5. What do you mean by development?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV
COURSE: SOCIAL CHANGE IN INDIA

UNIT 2: MODERNITY AND TRADITION IN INDIA, SANSKRITIZATION

STRUCTURE

2.0 Learning Objectives

2.1 Introduction

2.2 Understanding Modernity

2.2.1 Check Your Progress I

2.3 Approaches to Traditions in India

2.3.1 Check Your Progress II

2.4 Sanskritization

2.4.1 Check Your Progress III

2.5. Modernization

2.5.1 Check Your Progress IV

2.6. Summary

2.7. Suggested Readings

2.8 Questions for Practice

2.0LEARNING OBJECTIVES

This unit will help understand the following:

- The concept of modernity, its origin and emergence in Europe
- Modernity in the Indian context,
- Different forms of Tradition in India and its features
- The dialogue between modernity and tradition in India
- Sanskritization, its meaning, and criticism
- Modernization in India.

2.1 INTRODUCTION

This chapter explores the idea of modernity. It interrogates its origin, genesis and traits in the European context. It discusses the characteristics of a modern society. In the next, we unravel what it means to be modern in the Indian scenario. In order to do so, we discuss the meaning of tradition and how tradition has been approached in the Indian context by scholars like Yogendra Singh, Robert Redfield, McKim Marriot, Milton Singer and S.C. Dube. The changes in our traditions have been caused by heterogenetic cultural changes like westernization, modernization and secularization, but sanskritization is one such cultural change that was orthogenetic in nature and had its origin prior to colonialism. Here, the meaning, pre-requisites, trends and criticisms on Sanskritization has been discussed. In the following section, the impact of colonial modernity and its consequent process of modernization is taken up in detail.

2.2 UNDERSTANDING MODERNITY

Sociology as a discipline owes is origin to social, economic, political and cultural processes of modernity. It would not be wrong to argue that sociology is a study of modern societies. The need for such a discipline came with the onset of modern societies. By modern we mostly refer to the contemporary in common parlance. But this usage needs to be looked at from a historical and theoretical point of view. When we talk about the emergence of modern societies, the first thing that comes to mind is when, how and why did modern societies emerge? What are the basic traits of understanding modern societies? Every society undergoes this historical phase a different point of time and the structures that shape up modern societies may take different forms. In the West, when we refer to modern societies, with the development in Western Europe, which saw the rise of early capitalism. The voyages undertaken and geographical explorations that was triggered by a scientific and a commercial revolution. The 18th century enlightenment, the French revolution and the culmination of Industrial revolution in 19th century brought remarkable shift in the European society and paved its way to modernity. Thus, the emergence of the Western Europe as an epitome of modern society was unraveled.

It must be kept in mind that the enlightenment brought along with it social and cultural modernity. It questioned the obvious way of making sense of this world. It was also known as the age of reason. Thus, rationality, scientific temper, egalitarianism, tolerance, freedom, progress, secularism individualism, decline of authoritarianism became the major values that were upheld during this phase.

The French Revolution which took place in 1789, gave birth to political modernity. The idea of political modernity was emerged with the concept of democracy, equality, liberty and fraternity. Besides, it paved the way for institutionalizing citizenship- with the rights and duties of a citizen being explored. At the same time, the idea of nation-state also contributed to political modernity.

The industrial revolution accelerated the pace of modern societies. It was associated with social processes like Industrialization, onset of Capitalism and Urbanization. It was during this period of time, when joint families got disintegrated giving way to nuclear families. Besides,

the division of Private and Public, the Work and Leisure got prominent during this period of time. The urban industrial set up witnessed mass exodus from rural locales and new social problems in terms of slum dwelling, the city as an anonymous site and crimes scaled up.

Thus, the modern society in Europe could be envisioned through social, political and economic modernity that was heralded by the Enlightenment, French Revolution and the Industrial Revolution. Thus, modernity was associated with Industrialization, urbanization, Democracy, Capitalism, Secularism, Free Market, technological progress, idea of Equality and freedom, scientific temper, rationality, rise of individualism just to name a few. The classical sociological thinkers like Auguste Comte, Karl Marx, Emile Durkheim, Max Weber, Georg Simmel were engaged in the very practice of understanding modernity owing to the changes that took place in the European society then. While Comte perceived the modern in a positive society, Marx saw a dark face of modernity in capitalism. Durkheim envisioned modernity in his idea of division of labour and Weber conceived modernity through rationalization process. Simmel witnessed it with the advent of city life and monetary economy.

2.2.1CHECK YOUR PROGRESS I

1.Look around yourself and identify one modern and one traditional means of transport.

2.Mention five characteristics of a modern society.

3.What do you mean by political modernity?

2.3 APPROACHES TO TRADITION IN INDIA

In India, our encounter with modernity was colonially mediated. Since scholars like Anthony Giddens believe that modernity is multi-dimensional, Scholars believe that the experience of modernity is unique in India. India had unique institutions and practices. The colonial experience shaped Indian modernity in a distinct way which was different from the European modernity. The colonial experience brought modern features in our traditional set up in a novel way. While modernity begot industrialization in Europe, we faced a phase of de-industrialization with the erosion of traditional urban trade centres like Surat and Masulipatnam. One could see rise of modern port cities like Madras, Bombay and Calcutta under British colonialism. The age of nationalism in India simultaneously witnessed communalism instead of secularism. Similarly, caste as a form of stratification did not erode away instead it became stronger in the presence of colonial structures. For example, the introduction of intermediary system brought a fatal combination of caste and class.

Before learning about the characteristics of modernity in India, it is important to understand first what tradition is. According to Oxford dictionary, tradition is belief, custom or way of doing something that has existed for a long time among a particular group of people. The idea of tradition has been interrogated with respect of cultural and structural change taking place in the Indian society. Yogendra Singh in his book, Modernization of Indian Tradition, refers to three major traditions in India, namely, Hindu traditions, Islam and the Tribal. Talking about the Hindu society, Singh writes tradition is based on Hierarchy, Holism, Continuity and Transcendence.

Hierarchy, according to Yogendra Singh is an organizing principle as far as ashramas, dharma and caste system is concerned. Holism is evident in the relation between the individual and the collective. The individual is always subservient to the group's norms and values. The collective could be the family, caste, village community or the nation. Idea of continuity is ingrained in Hindu society in the transmigration of soul. The theory of Karma highlights the concept of continuity. Fourth, transcendence talks about going beyond experience and the existing knowledge of the individual. Thus, Hindu traditions rejects the ideals of rationality as an individual cannot comprehend the existing world around.

Islamic tradition is holistic but its holism is exclusive and insular. It does not accept anything outside its own traditions. Tribal traditions has no hierarchy. Each tribal group is autonomous and unique.

Dichotomous Traditions

Robert Redfield came up with the concept of Little Traditions and Great Traditions while studying Mexican communities. It took scholars like Milton Singer and McKim Marriott to apply his model onto the Indian society. Little traditions refer to the folk culture rendered by the peasant community, while the great tradition is about the elite or according to Yogendra Singh, the reflective ones. In case of India, one finds a constant interaction between the little tradition and the great tradition. Both the social structures have their own traditions. The arrangement of roles and statuses associated with caste system or a religious sect is associated with the Great Tradition. The religious leaders, teachers and reciters who are concerned contribute in continuation of the great tradition. Little Tradition on the other hand, is manifested in the works of folk artists- proverbs, stories, poets and dancers, tellers of riddles.

Milton Singer maintains that

i. In case of India, Little and great traditions were in continuity with each other, which is evident in its diverse regions, villages, castes and tribes found across the nation.
ii. The cultural continuity resulted in and was the cause of a common cultural consciousness shared by most Indians.
iii. This shared consciousness was formed because of sacred books and sacred objects or a special category called Brahmins.

iv. The merging of the past with the modern is subtle as social and cultural changes result in traditionalizing the modern with certain innovations.

McKim Marriott in his study on Kishan Garhi village, in North India brings out how the structures of little and great traditions constantly interact with each other. Marriott further explains that traits of the Little tradition like indigenous customs, deities, and rites circulate up to form Great traditions. Marriott calls this cultural process universalization. Similarly, when the Great traditions, also percolates down to become an inseparable part of the little tradition. This particular cultural process is called Parochialization. Parochialization is a delimitation of the scope and entails reductionism of the elements of the great tradition. Yogendra Singh in his book, *Modernization of Indian Tradition* has referred to two types of changes, orthogenetic change which has an indigenous evolution and heterogenetic changes that are result of encounters with external forces or civilizations. Thus, he argues that the differences changes in our tradition can be seen from the framework of orthogenetic or heterogenetic processes of change.

Multiple Traditions

It is believed that Indian tradition is too complex and cannot be compressed into a hierarchy of two dichotomous traditions. S.C. Dube writes that no doubt the Sanskritic model is impressive but it is not the only available model. Hindu philosophy cannot be reduced to the Sanskritic model only. There exist myriads of schools of thought and diverse value systems and it is important to understand that apart from a ritual schema and sanskritic model many a secular trendare equally relevant. There can be more than a singular great tradition, with each of these having their own canonical texts and values. Thus, Dube comes up with a six-fold classification of traditions in India which are available both in the rural and in the urban context.

i. The Classical Traditions
ii. The emergent national traditions
iii. The regional traditions
iv. The local traditions
v. The Western Traditions
vi. The Local subcultural traditions of social groups.

Yogendra Singh points out that the category of traditions given by S.C. Dube focuses on culture rather than social structure. So,these categoriesis adhoc in nature.

2.3.1CHECK YOUR PROGRESS II

1. Cite an example of Great tradition.

   _____

2. Who gave the concept of Little Tradition and Great Tradition?

   _____

3. Who came up with the idea of Parochialization?

_____

2.4 SANSKRITIZATION

Sanskritization is a process of cultural change which was orthogenetic in origin. While we associate Westernization, modernization and Secularization with the advent of colonialism, we take note of the fact that the later three were heterogenetic changes. The concept of Sanskritization was given by M.N. Srinivas. Srinivas defines Sanskritization as a process by which ‘’a low caste or tribe or other group takes over the customs rituals beliefs, ideologies, and style of life of a high and in particular, a twice born dwija caste.’’ Srinivas maintains that when an entire group undergoes the process of Sanskritization, it enhances the status of the group in the local caste hierarchy. Therefore, Yogendra Singh refers to Sanskritization as a cultural change which is contextual in nature and can be located in the little traditions rather than in the great traditions because of its particularistic origin. Thus Yogendra Singh argues that Sanskritization is a form of protest against the structures of the great tradition. It is rejection of the one of the major ideals of tradition, i.e., hierarchy. This process of change has been adopted all through Indian history. He refers to historian K.M. Pannikar that the Nandas of fifth century B.C. were the last Kshyatriyas in India in the true sense. The rest of narratives on Kshytriyas in India after the Nandas would be a glowing example of Sanskritization in a historical specific context.

The pre-requisites for sanskritization are:

i. The groups who are being emulated are mostly economically well-off than the emulating group.
ii. The emulating group has high aspiration for improvement in social status.
iii. The propensity for a group to undergo sanskritization is more when the group is in close proximity to the reference group.
iv. The Sanskritizing group culturally values and upholds the superiority of the upper caste and hence is less politicized.

First, the census operation came as a golden opportunity for certain caste groups to adapt Sanskritizing practices for themselves. Srinivas points out that from 1911 to 1931, thirteen caste groups claimed higher caste status position.

Second, social anthropologists have reported cases of emulation to a particular group but with changing status of that particular caste group, they have re-adopted a different model for emulation and in some cases the process is looked with indifference.

Third, sometimes, sankritization takes the form of extreme puritanism that leads to rejection of the superiority of the twice-born castes. Such a process is referred to as de-sanskritization.

Fourth, cases have been found where a formerly westernized group gives up their life styles and cultural symbols such as dresses, cuisines, language and political ideology to return to certain traditional sanskritic model, it is known as re-sanskritization. It has also been noted by historians that certain caste groups have been found re-sanskritizing themselves at different historical junctures. This process is called Traditionalization.

Criticism of Sanskritization

1. It exaggerates the idea of social mobility on the part of the lower castes. This is because Sanskritization is not a structural change. It merely leads to a positional change.
2. Sanskritization puts forth the ideology of the upper caste as superior and desirable enough to be imitated by the lower caste.
3. It upholds the principle of inequality and exclusion by flaunting the ideals of purity and pollution.
4. Since Sanskritization believes in adaption of upper caste customs, ideals and style of life, the evil practices like dowry and Sati gets emulated in the process.
5. As a result of Sanskritization, the numerous cultural identities in India based on Dalit culture faces erosion as the upper caste model becomes the most sought-after identity in India.

2.4.1 CHECK YOUR PROGRESS III

1. Who gave the concept of Sanskritization?
   _____
2. Is Sanskritization is a structural change? Justify your answer.
   _____
3. Mention three major criticisms of Sanskritization.
   _____

2.5 **MODERNIZATION**

Initially, the term modernization was mostly identified with growth in technology, and advancement in industrial processes. From 19th century to 20th century, it was associated with desirable values. In India, we entered the phase of modernization with colonial rule. By modernization, we started having certain universal goals that is not decided by just our local preferences or norms. It will not be wrong to state that modernization in India occurred with our prolonged contact with the British Empire. Our story of modernization was different from the context of Western Europe. No doubt, the doors for modernization opened up for us but all that changed cannot be termed as modernization. It is noteworthy to mention that some traditional institutions got reinforced in the process. Thus a clear cut dichotomy between tradition and modernity could not be spelled out in the Indian context. Unlike the West, we had plurality of existing traditions and there was not a single systematic force with a universal appeal that could

bind all the traditions together. One of the major contributions of the British was they provided us with a basis for modernization by creating vast networks of social structure and culture which were modern as well as Indian. The Great traditions of modernization such as urbanization, industrialization, and spread of education created a space for modern India. Initially, it started with little traditions of westernization, with traders and middlemen showcasing practices which can be called as western in nature. Organizations like Brahmo Samaj and Prarthana Samaj with an assimilated Western norm and modes of learning in an Indianized way. The British came up with modern structures like a universalistic legal system, standardized education system, new modes of transforms and communications along with a modern-rational bureaucratic system in administration, in judiciary and in the armed forces. A class of business and political elites emerged during the 19th century. The political elites also comprised of a class of nationalist leaders who were inspired with the Western ideology of liberalism and freedom. The emergence of nationalist thoughts were one of the features of modernization in India. According to S.L. Doshi, modernization ''constitutes a process of social, political, cultural and economic transformation which by its very nature tends to be accumulative and adaptive.''

Dipankar Gupta, in his book, *Mistaken Modernity*, has noted how people in India loosely associate modernity with technology, gadgets, cars and frequent foreign travels. He writes, "modernity is an attitude which represents universalistic norms, where dignity of an individual as a citizen is inviolable and where one's achievement counts for more than family background and connections''. Gupta calls them westoxicated middle class. Thus, modernization as a process is seen in secular professions, universalistic norms, and rationalization of the existing social institutions. S.L. Sharma feels that modernization has converted traditional occupations into professions. In India, jobs and occupation was not a matter of choice. For example, a scavenger did not choose his occupation. So, modernization is all about giving you that choice. Thinkers like Gunnar Myrdal and Daniel Lerner believe in the ideology of development as modernization. Thus, modernization is visible in the five year plans that India has adopted or in India's welfare state approach. In fact, the idea of positive discrimination for the weaker sections who are granted with special privileges from the state is seen as a process of modernization in India. With modernization, attitudes towards religious practices have changed. Thus, in India the process of modernization and secularization are linked.

2.5.1 CHECK YOUR PROGRESS IV

1. Is modernization in India, a heterogenetic change or an Orthogenetic change? Discuss.

_____

2. Identify few changes in Indian society due to modernization.

_____

3. Who is the author of Mistaken Modernity?

_____

2.6 SUMMARY

The patterns of modernity in the West and in India were different. Modernity emerged in the European society as a result of three revolutions, namely the French Revolution, the Industrial Revolution and the Enlightenment. The modern societies that emerged in Western Europe because of these three revolutions witnessed political, economic and social modernity marked with certain key traits like rise of nationalism, democracy, capitalism, industrialization, urbanization, secularism and rationality to name a few. In the Indian context, the modernity was an outcome of a colonial encounter. So, the trajectory was too different from its Western counterpart. One could see the co-presence of modern and traditional forces. Thus, the Indian experience was unique. Unlike the West, we had different forms of traditions. Scholars could envision it in term of dichotomous traditions and multiple traditions. This made a process of change even more complicated. One the one hand we had orthogenetic changes like Sanskritization and on the other hand, we witnessed heterogenetic ones which took complex forms like westernization and modernization. Modernization as a process introduced some new changes in our nation. The rise of a nationalist leadership, a standardized education system, universal legal system marked some of the characteristics of modern India ushered by the process of modernization.

2.7 SUGGESTED READINGS

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- Ogburn, W.F. and Nirnkoff. (1960). *A Handbook of Sociology*. Routledge and Kegan Paul, London.
- Esteva, G. (1991). "Development" in Wolfgang Sachs (ed), *TheDevelopment Dictionary*. Zed Books, London.
- Sen, A. (1999). *Development As Freedom*. Oxford University Press.

2.8 QUESTIONS FOR PRACTICE

1. Write a detailed note on Sanskritization.

2. Write a detailed note on Modernization.

3. What do you know about modernity and tradition.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 3: SOCIAL CHANGE IN INDIA

STRUCTURE

3.0 Learning Objectives

3.1. Introduction

3.2. Modernization in India

3.2.1. Pre-independence Modernization in India

3.2.2. Post-independence Modernization in India

3.2.3 Characteristics of Modernization

3.2.4. Impacts of Modernization

3.3. Westernization in India

- **3.3.1. Relationship between Westernization and Sanskritization**
- **3.3.2. Relationship between Westernization and Caste**
- **3.3.3. Cultural influence of Westernization**
- **3.3.4. Characteristics of Westernization**

3.4. Secularization in India

- **3.4.1Secularism in Colonial India**
- **3.4.2. Sociological thought and Secularism**
- **3.4.3 Characteristics of Secularization**

3.5. Globalization in India

- **3.5.1. implications of globalization**

3.6. Summary

3.7. Suggested Readings

3.8 Questions for Practice

3.0. LEARNING OBJECTIVES

After the completion of this Unit, you should be able to:

- Explain the process of Modernization, Westernization and the major difference between both.
- Describe the process of secularization and globalization.
- Describe the distinctive characteristics of all these processes.
- Elaborate the importance, implications of all these processes of social change in India
- Delineate the socio-historical context of these processes.

3.1. INTRODUCTION

Change is the law of nature and inevitable part of society, therefore, no society in this world found where the change is not taking place. Some changes are spontaneous, unpredictable and some are desired, directional and planned which occur because of particular reasons. Social change is also automatic, desired and directional. Though Indian society, which is based on rigid caste system, often considered as comparatively closed society (Srinivas, 1966), however social change is also one of the important feature of it (Singh, 2010). There are multiple factors of social change and also social mobility in Indian society, amongst, the process of modernization, westernization, secularization and globalization are the important ones. These processes has brought about many social changes in different spheres of human life in Indian society. Changes in the caste system, class system, family patterns, religion, culture, concerns for LGBTQ+ community, marriage patterns etc. are some of the major examples of social changes.

Initially in the domain of sociology, the concept of social change in society was introduced by the founding father of sociology, Auguste Comte (1798-1857). Through his theory 'Social Dynamics', he argued that social change take place in unilinear direction, particularly form irrationality to rationality. His theory of social dynamics is based on his another theory The Law of Three Stages. In this theory, he compared the evolution of human mind with evolution of society and argued that society moves from theological or fictitious to metaphysical or abstract stage and then positive stage or scientific stage (Giddens, 2009). Later on, the concept of social change was further defined and elaborated by Herbert Spencer, whose ideas were based on the ideas of Darwin. Spencer like Comte argued that societies were bound to change automatically and according to him the societies moves from simple to complex i.e. Simple to compound to doubly compound to trebly compound (Bottomore, 2019).

In context of Indian society, the renowned sociologist, Yogendra Singh in his text *Social Change in India: Crisis and Resilience* defined social change in context of social structure, cultural values, tradition, institutions etc (Singh, 2010). He attached this idea with modernization in his *Modernization of Indian Tradition: A Systematic Study of Social Change* (Singh, 1996). Further, the idea of social change in society elaborated and attached with modernization, westernization, secularization and globalization by many sociologist in different ways. In this unit, we will primarily emphasis on above all processes of social change and their impacts on Indian Society. The detailed discussion on these processes is as follows;

3.2. MODERNIZATION IN INDIA

Modernization refers to a model of a progressive transition from a 'pre-modern' or 'traditional' to a 'modern' society (Jary and Jary, 2000). It is a continuous and directional process which bring forth multiple social changes in society. According to N.J. Smelser Modernization refers to as complex set of changes that take place almost in every part of society as it attempts to be industrialized (Doshi, 2005). It involves ongoing change in a society's economy, politics, education traditions and religion. After studying Indian Society, a renowned Indian sociologist, S. C. Dubey argued modernization is a process that explains the change from traditional or semi- conventional stage to any desired forms of technology and the nature, values, motivations and social normative rules of the social structure attached to them (Dube, 1974).

Modernization is directly concerned with Rationality. Rationality implies the conformity of one's beliefs with one's reasons to believe, or of one's actions with one's reasons for action. The connection of modernization in India has been observed with westernization, especially in case of countries where the Britishers ruled for long (Srinivas, 1952). M. N. Shrinivas, criticizes the concept of modernization. According to him it is a value loaded term. Modernization is normally used in the sense that it is good. He therefore, found westernization term more appropriate at the place of modernization in case of India, which characterizes the changes brought about in Indian society and culture as a result of over 150 years of British rule (Srinivas, 1952).

Historically, modernization in India started from the establishment of the British rule and had continued even after the independence. The nature and direction of modernization during these two phases have been different. Initially, the contact with British led to growth of a modernizing sub-culture or Little tradition of westernization, especially during the seventeenth century in Bengal, Madras and Bombay, where a small nucleus of interpreters, trader-cum-middlemen emerged who were slowly being socialized to Western ways. Subsequently, there also emerged sects which emphasized assimilation of Western cultural norms, and Western modes of learning (e.g. Brahmo Samaj, Prarthana Samaj, etc.); these also ran a crusade against obscurantism in Hindu traditions (Srinivas, 1952). These movements on one hand and the consolidation of the British power towards the middle of the nineteenth century on other finally led to the institution of a modernizing Great tradition. Thus, modernization is a process of social change, whereby less developed societies acquire the characteristics common to more developed societies. (Lerner, 1958).

3.2.1. PRE-INDEPENDENCE MODERNIZATION IN INDIA

It is apparent from the above that the colonial phase of modernization created wide networks of structure and culture which were modern and had an all India appeal. There was, however, one important feature of Indian modernization during the British-period. The growth of this process was selective and segmental. It was not integrated with the micro-structures of Indian society, such as family, caste and village community. At these levels, the British by and large followed a policy of least interference, especially after the rebellion of 1857 (Srinivas, 1952). Moreover, some British administrators were wrongly impressed by the autonomy of these micro-structures compared with the rest of the Indian society. This was especially so about the notion of village community and importance attributed to caste. For a long time, caste and ethnic factors were given recognition in recruitment of officers to army and middle and lower ranks of bureaucracy (Eisentadt, 1996). Later, in the twentieth century, as the nationalist movement gathered momentum, a communal electorate system was introduced. These historical factors have deeply influenced the process of modernization which followed during the post-colonial period. It increased the contingency of traditional institutions and symbolisms to the Indian process of modernization.

3.2.2. POST-INDEPENDENCE MODERNIZATION IN INDIA

Freedom movement ushered in a new political culture of modernization. At its centre was the personality of Mahatma Gandhi whose one foot was always deeply embedded in tradition. His emergence during the peak of Westernization process in India signifies an orthogenetic response of Indian tradition to the new challenges of social change (Srinivas, 1952). Gandhi successfully mobilized Indian people for the attainment of freedom, but he could not, however, avert one serious breakdown in the process i.e. the partition of India into two independent nations. As we mentioned above, it followed from the uneven growth of sub-cultural traditions of modernization in Hinduism and Islam, each conditioned by unique historicity of their own.

The quest for a separate nationhood by the Muslim community in India reflected a crisis of aspiration along with that of confidence. After the independence modernization process has undergone some fundamental changes. Every domain of social system is under the active influence of modernizing process. Modernization has, now, become an integral part of the developmental strategy. Now modernization has been envisaged for all levels of cultural and structural systems. Discontinuity in modernization between macro-structures and micro-structures and between the Little and Great traditions, as during the British regime, has now been consciously abolished (Eisentadt, 1996).

3.2.3. CHARACTERISTICS OF MODERNIZATION

There are many features which help us to understand the general and particular meaning of modernization. Some of the distinctive feature of modernization are as follows; (a) Modernization is one of the important process of social change. (b) It is close to rationality, reason and logic. (c) It is a global phenomenon (d) The level of modernization vary society to society. (e) Modernization is connected to westernization, globalization, industrialization, urbanization and many other processes of social change. (f) one of the main characteristics of modernization is building up an open society. (g) Modernization is connected with social mobility.

3.2.4. IMPACTS OF MODERNIZATION

There are number of impacts observed due to modernization in India. Because of modernization, the foundations of traditional family structure have come under influence of legal reforms in marriage and inheritance. The family introduced equalitarian norms in family leading to raised status of women (Doshi, 2005). Community Development Projects have carried the cultural norms and role-structures of modernity to each and every village in India, and this, coupled with introduction of land reforms and elective village panchayats, has initiated villagers to a bureaucratic form of participation in local level management and administration of justice. Similarly, caste has assumed new functional roles. It has acquired an associational character.

Moreover, new consciousness has emerged among Dalits and other marginalized sections of society (Srinivas, 1952). Also, increasing role of caste in politics is a pointer to this trend. The political system has assumed a new shape after adoption of the parliamentary form of government based on adult franchise. Political parties have emerged as powerful organs of the system. Thus, democratic political structure has effectively led to increasing political consciousness among the people. The process of politicization has further, been accelerated through the Panchayat Raj institutions. Modernization has been a dominant theme after the second world war specially in nineteen fifties and sixties and a central concept in the ‘sociology of development,’ referring to the interactive process of economic growth and social change. Modernization studies typically deal with the effects of economic development on traditional social structures and values. The process of

modernization is related to the industrialization, urbanization, high standard of living, development of civilization and broadness of view point.

3.3. WESTERNIZATION IN INDIA

The concept of westernization is very significant in understanding socio-cultural, socio-economic, socio-political and many other changes in Indian society. Historically, westernization began with traders, colonizers, and missionaries from western Europe who believed that their way of life was superior to those of the peoples in the countries to which they traveled. The occupied peoples were required or encouraged to adopt western European culture, business practices, languages, alphabets, and attire. They were also encouraged to assume western European education systems, literary and artistic standards, and to convert to Christianity (Hasnain, 2006). Many countries had Western types of government and military practices imposed on them. M. N. Srinivaas, a renowned sociologist in India, introduced the term westernization mainly to explain the changes that have taken place in the Indian society and culture due to the western contact through the British rule. According to him, westernization refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels-technology, institution, ideology, values". It refers to all cultural changes and institutional innovations in India as this country came into political and cultural contact with the western nations specially Britain (Srinivas, 1952). The term subsuming changes occurring at different levels; technology, institutions, ideology and values. He prefers to call this process westernization and not modernization. On a wider plane westernization includes a scientific approach, emphasis on materialism rather on spiritualism, individualism, liberal approach towards various problems of the society, humanism, equality, egalitarianism and rationalism.

3.3.1. RELATIONSHIP BETWEEN WESTRNIZATION AND SANSKRITIZATION

Sanskritization and Westernization have been two dominant perspectives in explaining social changes in the Indian society. However, the changes that these two concepts address are confined to the domain of culture to the exclusion of other significant political and economic processes. Thus, they offer only a partial explanation to the social changes in Indian society. Further, Sanskritization is criticized for being concerned mainly with social mobility within the Hindu society while the Indian society is a heterogeneous complex of many sects and religions. Besides, it is true that Sanskritization has resulted in changes in the status of particular castes (Srinivas, 1952) but it has not led to changes of the caste system. That is, whatever change in mobility of a caste or a section of it has occurred, it has resulted only in positional changes, and not in a structural change. However, Srinivas himself points this out when he states, "to describe the social changes occurring in modern India in terms of Sanskritization and Westernization is to describe it primarily in cultural and not structural terms" (Srinivas, 1952).

3.3.2. RELATIONSHIP BETWEEN WESTERNIZATION AND CASTE

It may be observed that the lower castes spend a lot of energy on sanskritization while several higher castes turn to westernization as a means of maintaining the social distance between themselves and the lower castes which is no longer possible within the old order in the face of the later's current ability to sanskritize themselves. Supplementing this line of argument further, Harold Gould (1988) comments that if one is already sensitized, as the Brahmins and the Rajputs are, then one cannot go any higher up further in the traditional stratification system (Gould, 1988).

If one cannot maintain things as they are through the application of political and economic power, then one can only go down or accept the notion of equality which means accepting the nullity of caste system itself and hierarchical relationship in general. This is patently impossible for the higher castes with the deeply embedded conception of their inherent superiority and so they must ironically move outside the caste system which spawned them in order to preserve their pretensions to paramount status in Indian society. Meanwhile, "the lower castes keep chasing the mirage of equality with the higher castes. But by the time they reach their destination, they discover that the Brahman has himself vacated the spot and moved on to the higher hill of westernization where he still gazes contemptuously down upon them from an elevated perch." (Gould, 1988).

3.3.3. CULTURAL INFLUENCE OF WESTERNIZATION

Apart from ways of life and thinking the west influenced Indian art and literature. Artists like Ravi Varma, Chandu Menon and Bankimchandra Chattopadhya were all grappling with the colonial encounter. The box below captures the many ways that style, technique and the very theme of an artist like Ravi Varma were shaped by western and indigenous traditions. It discusses the portrait of a family in a matrilineal community of Kerala but one that significantly resembles the very typical patrilineal nuclear family of the modern west consisting of the father, mother and children.

3.3.4. CHARACTERISTICS OF WESTERNIZATION

There are many features which help us to understand the general and particular meaning of westernization. Some of the distinctive feature of westernization are as follows; (a) It explains the impact of western culture on other parts of the world. (b) It is concern with the idea of imperialism and practice of Colonialism. (c) Westernization not only includes the introduction of new institutions (i.e. newspaper, elections, etc.) but also replace the older ones (modification in educational institutions etc.). (d) The form and pace of westernization varies region to region. (e) It has affected every aspect of society; social, cultural, political and economic. (f) Westernization not only includes the introduction of new cultural values, institution but also changes in the old ones. It has affected sanskritization. (g) It is different from modernization etc.

3.3.5 CHECK YOUR PROGRESS I

1 Write down any two differences between Modernization and Westernization?

_____

2Discuss the impacts of Modernization on Indian Society.

_____

3Explain the process of westernization and how it is connected to social change in Indian Society.

_____

3.4. SECULARIZATION

In India, secularization and secular has been conceived in this way keeping in view multi-religiosity of the society and the religious conflicts thereof. In India, the term secularism implies that the state will not identify with any one religion but is tolerant of all religious practices. As Nehru declared in 1950, the Government of a country like India with many religions that have secured great and devoted

following for generations, can never function satisfactorily in the modern age except on a secular basis.

3.4.1. SECULARISM IN COLONIAL INDIA

Prior to-the British intervention in Indian politics there existed no conflict between religion and politics. In fact, as Dumont observed: 'Religion here is constitutive of society. Politics and Economics are neither autonomous domain, nor are they contradictory of religion, they are simply encompassed by religion'. Recalling Dumont, T N Madan feels that "religion and secular cannot be separated, in other words, religion cannot be in any meaningful sense privatized" (Hasnain, 2006). However, the coming of the British made some changes. The British state maintained an attitude of neutrality. Further, the British introduced the concept of equality before law, irrespective of caste and creed. Along with this break in tradition, modern education became an important factor of change.

An important element in the political awakening in India was the growing liberalism which came with modern education. The Indian middle-class was the major beneficiary of British education and one of the first to initiate a nationalist struggle against the British. The nationalist feeling was carried down to the masses by the extraordinary growth of the vernacular cultures. This vernacular growth at the same time was not followed to be chauvinistic because the nation as a goal was kept in mind. "Much of the power of the Indian nationalism came from its use of forces, idioms and symbolism of religion, especially Hinduism" (Hasnain, 2006).

The secular ideology of the national leaders by keeping religion at a distance was challenged by the likes of B.G. Tilak, Aurobindo Ghosh, Lajpat Rai. The Congress faced a dilemma whether to allow the mobilization of the masses using religious symbols etc. or not, for it could alienate the Muslim community.

3.4.2. SOCIOLOGICAL THOUGHT AND SECULARISM

Secularism has been an organizing concept within sociology since the earliest days of the discipline. Emile Durkheim, a modern founding father of sociology, emphasized the structural differentiation of society, with the diminished functional role for religion. Max Weber, another pioneering sociologist, highlighted the process of rationalization with the corollary of disenchantment. From these founding influences, secularism was attached to modernization theories that predicted that religion would wither as societies modernized. This approach was dominant in sociological inquiry for most of the twentieth century (Hasnain, 2006).

Within sociology, rational choice theories, emphasizing individual actions, have noted the continuing strength of religious belief and belonging in the modern world. Identifying three distinct meanings embedded in the secularization thesis, sociologist Jose Casanova argues that secularization remains a useful concept for comparative social analysis even if as-pects of the secularization thesis have proven faulty.

The Indian model of secularism challenges three assumptions embedded in the taken for granted understanding of secularism held by many scholar outside India. First, the Indian model forces students to take seriously the rights of religious groups, not just individuals. Second, the Indian model challenges the assumption that state and judicial authorities are neutral arbiters enforcing separation. Instead, the Indian case shows that arbitrating at times means intervention, showing that regulation of religion is an active political process. Third, the Indian case shows students that secularism is not a detached, bureaucratic process with a fixed outcome. It is, instead, a dynamic and interactive where the outcome is determined by the context of the conflict.

3.4.3. CHARACTERISTICS OF SECULARIZATION

There are many features which help us to understand the general and particular meaning of secularization. Some of the distinctive feature of the process of secularization are as follows; (a) It helps in reducing religiosity and develop a conducive environment. (b) With secularization there occurs decline in religious control over individual and agency. (c) It increases rational attitude towards different events of human social life. (d) It also brings change in rigid caste and religious structure of society. (e) It helps in national integration and national unity. (f) Reduces chances of conflicts in society etc.

3.5. GLOBALIZATION IN INDIA

Globalization is a process of international integration. It Involves sharing and exchange of commodities, cultural norms, values, knowledge and living pattern etc. It is a process through which the diverse world is unified into a single society (Giddens, 2009). In the contemporary modern world, we can buy all products in Indian stores, which are largely produced in different parts of world. We have access on the knowledge which is produced in western or African or other parts of Asia in this world. This is just because of Globalization and its outcomes.

In modern sense, globalization is a process by which regional economies, societies, and cultures have become integrated through a global network of communication, transportation, and trade (Tonkiss, 2006). The term is sometimes used to refer specifically to economic globalization: the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology.

In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge (Giddens, 2009). V. M. Moghadam (1999) in his book Gender and Globalization defined Globalization as "a complex economic, political, cultural, and geographic process in which the mobility of capital, organizations, ideas, discourses, and people has taken a global or transnational form.

In short, Globalization opened up local and nationalistic perspectives to a broader outlook of an interconnected and inter dependent world with free transfer of capital, goods, knowledge, and services across national frontiers. Further, globalization is a product of Modernity.As quoted in Sheller and Urry's Tourism Mobilities, Modernity has witnessed a much more rapid Globalization of social life, connecting large-scale societies together in a variety of ways, from long-range economic exchanges and international political agreements of global tourism, electronic communication technology and more fluid migration pattern (Giddens, 2009).

Developed countries have been trying to pursue developing countries to liberalize the trade and allow more flexibility in business policies to provide equal opportunities to multinational firms in their domestic market. International Monetary Fund (IMF) and World Bank helped them in this endeavor. Liberalization began to hold its foot on barren lands of developing countries like India by means of reduction in excise duties.

In 1991, India officially embraced the policy of neo-liberal reforms by signing the GATT agreement, which exposed the country, its society, culture and institutions to the various forces of globalization. Globalization as such may not be new to India, for the country has been embracing the influence of external cultures and civilizations for millennia, but the post-1991 reforms policy marked a significant shift, from a predominantly social welfare state and a command economy to a predominantly market driven one.

Despite the accelerated pace of knowledge production under globalization, the nature of these changes and the nature of the related transformations in social and economic relations have not been understood adequately in their complexity and diversity, since many facets of globalization have only

begun to unfold (Arvind, 2002) However, it is possible to discern some of its features. (a) globalization involves sharing and exchange of commodities, cultural norms, values and knowledge. (b) process through which the diverse world is unified into a single society. (c) globalization means Interdependence (d) it is borderless (e) it is connected with social mobility (f) There is connection between globalization and liberalization. (g) it connected with political, social, economic and cultural aspects of society.

3.5.1. IMPLICATIONS OF GLOBALIZATION

Globalization has opened up broader communication lines and brought more companies as well as different worldwide organizations into India. It has provided opportunities for not only workingmen, but also women, who are becoming a larger part of the workforce. It has provided economic opportunity to women for their self-development and betterment of their life (Giddens, 2009). Also because of globalization the agricultural economy turned into industrial economy, where the emphasis is on mass production and mass distribution. Globalization has not only impacted the Indian economy and society as whole but also the whole education and knowledge system as well. How knowledge is produced, used and transferred in India is witnessing significant irreversible shift (Arvind, 2002). For a society like India that had been knowledge-based society and is turning out to become a knowledge-based economy, the scientific research in all the field of life and business is the most important driver of innovation and development. Except this, globalization has also brought many other changes (a) Participation of marginalized sections of society into in political structure. (b) Consciousness about rights. (c) Liberty of thought (d) Change in tradition views of society Or Patriarchal setup. (e) Increasing rationality. (f) Migration to different countries. (g) Improved standard of living (h) Impact on literacy due to globalization (i) decreasing gap in male female literacy and equality between sexes. (J) Advancement in transportation and telecommunications, including the rise of internet etc.

3.5.2 CHECK YOUR PROGRESS

1. Write a short note on the impacts of Globalization.

   _____

2. What do you understand by secularization?

   _____

3. Explain any two characteristics of Globalization.

   _____

3.6 SUMMARY

In this unit, we have introduced you with the processes of social change such as modernization, westernization, secularization and globalization and their impacts on Indian Society. It is true that, like any other society, Indian society, too, has been changing even before the advent of British rule. Yet, the British rule released such new forces of change that contributed to much faster pace than ever before. Now a days, social changes are occurring on a very fast rate and modernization is one such big factor behind it. The process of social change in Indian society cannot be understood without a fairly good understanding of Sanskritisation, secularization and westernization as it has deeply affected the caste system, religion and culture of Indian society. Needless to say, caste system is one of the most important social institutions in India and any change in it would affect the entire Indian society. Globalisation and Multiculturalism are comparatively new processes but they have started impacting the Indian society in a variety of ways. Just to make it clear, the impact of globalisation on various segments of Indian society such as culture, tribal communities, Dalits, and women has been explained with the help of suitable examples scattered all around us.

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3.8 QUESTIONS FOR PRACTICE

3.8.1. LONG ANSWER QUESTIONS

1. How Modernization and Westernization are inter-related? Discuss in Detail.
2. Discuss your views on positive impacts of modernization and globalization in India.
3. Write down historical context of modernization in India**.**

3.8.2. SHORT ANSWER QUESTIONS

1. Write down any three distinctive characteristics of Westernization.
2. How secularization has affected Indian Social System? Discuss in Brief.
3. Is there any connection between globalization and secularization?

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 4: URBANISATION AND INDUSTRIALISATION IN INDIA

STRUCTURE

4.0 Learning Objectives

4.1 Introduction

4.2 Urbanization: Definition

4.3 What defines an urban area in India?

4.4 History of urban growth in India

- **4.4.1 The pre-colonial period**
- **4.4.2 The colonial period**
- **4.4.3 The post-independence period**
- **4.4.4 The post liberalization phase**
- **4.4.5 The concept of smart cities**

4.5 Recent trends of Urbanisation in India

4.6 Impact of Urbanisation in India

4.7 Industrialization: Definition

4.8 History of Industrialisation in India

- **4.8.1 Industrialisation at the time of colonial rule**
- **4.8.2 The post Independent era**
- **4.8.3 Industrialisation in the era of liberalization**

4.9 Trends of Industrialisation in India

4.10 Impact of Industrialisation in India

4.11 Summary

4.12 Suggested Readings

4.13 Questions for Practice

4.0 LEARNING OBJECTIVES

This unit introduces the concept of urbanisation and industrialisation and discusses how both urbanisation and industrialisation have brought about social change in India. After reading this unit you will be able to:

- Define Urbanisation and industrialisation and how urbanisation is a consequence of industrialisation
- Discuss the phases of urbanisation and industrialisation in India and their consequence in understanding social change in India.

4.1 INTRODUCTION

As Sociologists we must be aware about the fact that Sociology emerged as a result of profound social change. Two important agents of social change which altered the course of history of the world including India is the massive urbanisation which came about because of Industrial Revolution. These two events have brought in massive transformation in the social structure of India. Thus, any discussion on social change in India would be incomplete if we don't discuss both Urbanisation and Industrialisation in Indian context. It can be said at the outset that the European Society in the 18th and early 19th Century experienced a series of social changes which brought modernity to the core of the society. These processes are Enlightenment, Industrial Revolution, French Revolution, Urbanisation, growth of science and technology, etc. These forces of change particularly the Industrial Revolution brought radical transformation in the 18th Century England which gradually spread to different parts of the world. This factory system brought in wider socio-cultural change. The mass production in factories demanded cheap labour as a result of which people migrated to the cities in large numbers due to which many urban centres grew. The more industrialised a country is the more concentration of people in urban centres. It can be said that the modern Urbanisation that we see today is an offshoot of this Industrialisation process.

But it would be wrong to say that Urbanisation and Industrialisation in India started because of Industrial revolution. Both urban growth and industries in India existed much before this. Cities have been evolving ever since the existence of human civilisation that goes back to pre-historic ages. This is not a new phenomenon but what distinguishes the present context is the rate and pace of Urbanisation that the world including India is witnessing. Today more and more people are attracted towards the city. Similarly, it was not that industries were not known in India before industrialisation. India was the hub of textile industry. Indian Industrialisation had a glorious past. Thus, India has a different trajectory of both Urban and Industrial growth leading to social change which we will discuss at length in different sections in this Unit.

4.2 URBANISATION: DEFINITION

Urbanisation in simple terms is the process in which the population moves from rural to urban areas resulting in an increase in population in urban rather than rural areas. The concept is derived from the Latin word 'Urbs', used by Romans to refer to a city. According to Louis Wirth "a city is a relatively large, dense and permanent settlement of socially heterogenous individuals". People come to the city for various reasons like economic, social, educational, religious etc. There cities perform different functions. Before, farming was the main occupation of majority of people and people lived close to food sources and used commodities which were local. Production in this stage was for 'use' rather than for 'profit'. Cities came into being when human society became capable to produce surplus food grains, more than they consumed.

4.3 WHAT DEFINES AN URBAN AREA IN INDIA

From the period 1901- 1961, cities were defined according to the following criteria. They are-
a) Every municipality, cantonment and all civil lines (not included in a municipality)

b) Every other continuous collection of houses permanently inhabited by not less than 5000 persons, which the provincial superintendent of census may decide to treat as a town.

The main criterion for describing any area or settlement as urban was its administrative set - up and the size, not the economic characteristics. Sivaramakrishnan, Kundu and Singh (2005) point out the fact that during the first census of Independent India in 1951, it was realised that no uniform criteria was applied by the states in identifying urban centres. Thus, in the population census of 1961, an attempt was made to standardise the concept of urban centre so that the data can be made comparable cross-sectionally. As a result of this, in the 1961 census "urban area" was redefined and a two fold categorisation was employed to identify urban centres namely, statutory towns and Census towns. In this definition the economic criteria was added apart from the administrative and demographic features.

Statutory towns were identified as the settlements which were given the status of corporation, municipality and cantonment by the state government.

The criteria for identifying a census town were

a) Population size of 5000 or more

b) Density of at least 400 persons per square kilometre

c)At least 75% of male main working population engaged in non-agricultural pursuits.

Apart from this, Urban units have been classified into six categories on the basis of size of population. They are-

Class I- More than 1 Lakh

Class II- 50000 to 1 Lakh

Class III 20000 to 50000

Class IV 10000 to 20000

Class V 5000 to 10000

Class VI Below 5000

To understand the massive urban spread the concept of urban agglomeration (UA) was incorporated in 1971. UA is a continuous urban spread constituting a town and its adjoining outgrowths (OG), or two or more physically contiguous towns together with or without outgrowths of such towns. So, UA must consist of atleast a statutory town and its population should not be less than 20,000 as per the 2001 census. For example, Greater Mumbai UA, Delhi UA. Similarly urban out growth (OG) is a viable unit such as village or hamlet or an enumeration block made up of villages or hamlet and clearly identifiable in terms of its boundaries and location. For example- Railway colonies, University campus, port area, military camps etc. Urban areas with less than 1,00,000 population are referred to as 'towns' while urban areas with 1,00,000 or more population are referred to as 'cities'. Urban centres with more than 1 million population are characterised as metropolitan cities.

4.3.1 CHECK YOUR PROGRESS I

1.How do you classify the town/city you live in according to classification provided to identify urban areas in India?

4.4 HISTORY OF URBAN GROWTH IN INDIA

Urbanisation in India is a historical process. India's urbanism has been shaped by different civilisations in different historical epochs. The Indian cities can be divided into various periods like the Pre- colonial period which constitutes the ancient period and the Mughal period, The Colonial period, The Post- Independence period and the Post Liberalisation or the Globalisation era. Thus, what makes Indian urbanisation unique is the diverse influences that contributes to its unique historical legacy. Some of the important towns and cities in India which have evolved in different periods of time are- Trading and manufacturing- Calcutta, Agra, Kanpur, Military towns- Meerut, Pune. Political- Towns like Calcutta, Delhi. Termed as "*Rajdhani*" they were royal capital which were planned. Educational towns- A classic example of an educational town was Nalanda. Other important towns are Delhi, Calcutta, Bangalore, Kota, Bhubaneswar. Temple towns- Benaras, Tirupati, Dwaraka, Puri etc. There may not be clear cut distinction between them. In ancient times, many towns performed both educational and religious functions. For example, the "*matha*" and "*viharas"*. The contemporary urbanisation in India is characterised by the coming up of 'mixed towns' which are capital cities, center of trade and commerce, center of education etc at the same time. Further growth of a city divided the city into 'old' and 'new'. For example, the city of

Bhubaneswar (the capital city of Odisha) in which the old city houses a number of temples and the new Bhubaneswar was established as the capital city.

4.4.1 THE PRECOLONIAL PERIOD

Urbanisation in India can be traced back to the Indus Valley Civilisation. The first urban centres in India came out from the agricultural villages in the Indus valley as early as about 5000 years ago. Cities flourished for about 600 years during this period. Some important towns of this period are the Lothal, Rangpur, Rojdi, Kalibanga, Rupur etc located in states of Gujarat, Rajasthan and Punjab of present Indian territory. This towns grew to cater to the economic, religious and administrative needs of the villagers. What is important in these towns are the amazing planning of the cities, proper drainage system and a high level of urban organisation. In the Mughal period urban based economy and urban culture flourished which was advantageous to the trading and artisan caste of the cities. The Mughal towns can be divided into either market centres, religious centres or port cities or one which is dominated by capital towns, administrative centres, frontier or strategic towns.

4.4.2 THE COLONIAL PERIOD

The Colonial period which lasted for two hundred years saw a lot of changes in the urban landscape of India. Townships were established by the European colonial traders to promote mercantilism. Important port towns such as Goa (1510) and Bombay (1532) were established. Gradually towns such as Masulipatnam, Nagapattinam, Pondicherry became important urban centres. The British used the commercial and industrial base of India for their own benefit. The introduction of merchant capitalism, industrial capitalism and finance capitalism led to a decline of the indigenous commerce and the resultant decline of commercial and industrial cities of the country. The consolidation of the British empire in India brought in new rules and regulations, new administrative structure which opened a new chapter in the history of Urbanisation in India. Annapurna Shaw (2012) says that :

"*The first was through the introduction of new settlement form such as the civil station and the cantonment which radically changed the structure of traditional town or city in India from a compact one centred around a single core to a more extended structure where the civil lines and cantonment developed as suburbs outside the old core*".

The civil lines contained the administrative offices, courts and the residences of the officers. On the other hand, the cantonment housed the military which were built near major towns mostly in the plains of Punjab and Western Uttar Pradesh for security reasons. These civil lines and cantonments stood in sharp contrasts to the native towns in terms of basic amenities like housing, roads, electricity etc. This brought in changes in the physical form of many towns. Because of this division of the cities it can be said that the impact of colonial period on urbanism in the subcontinent was profound and marks a distinct break with the past

(Shah,2012). For example, the British named the fortified European settlement as White town which was separated from the Black town where the Indian lived.

The British policies led to the promotion of irrigation in terms of building canals and embarkments, many existing canals were improved and remodelled as this will help in an increase in land revenue. The British policies also brought in changes in urban amenities and urban administration. Probably what gave a boost to the urbanisation process in India was the introduction of railways. Railways were developed to facilitate the movement of British manufactured goods into the country and the export of raw materials from India. As a result of this smaller towns were linked to bigger urban areas and this also led to the creation of new industrial townships. Apart from this various hill stations which acted as an escape for the heat and disease of the tropics in summer months further gave a boost to the process of urbanisation in India.

4.4.3 THE POST-INDEPENDENCE PERIOD

After India got its Independence in 1947, India particularly Punjab and Bengal received a lot of refugees from the newly created nation of Pakistan. Shah (2012) notes that as many as 7.3 million refugees were registered in 1951, due to which towns such as Jullundur, Ludhiana, Amritsar, and Ambala in Punjab, Kolkata and Delhi were enlarged through the development of new colonies or suburbs to accommodate them though it was not enough. New towns came up including capital cities of Chandigarh, Bhubaneswar and Gandhinagar and also many industrial cities like Bhilai-Durg, Bokaro, Durgapur and Rourkela came up. This phase saw rapid expansion of large cities and the concentration of population in these cities. At the same time there has been a rapid decline in population of small towns. Shah (2012) says that small towns of less than 20,000 people accounted for 47% of India's total urban population which by 1991 had fallen to just 11%. The move towards planned development also brought changes in the internal structure of Indian cities as attention was shifted to urban planning and policy. Separate town planning departments were created and Western model of town planning was introduced by the government. Various ministries, Organisations, departments related to urban affairs were created.

4.4.4 THE POST-LIBERALISATION ERA

The process of Urbanisation got a further boost due to the policy of Liberalisation, Privatisation and Globalisation adopted by India in the 1990s. The inflow of capital into the country gave an impetus to the process of urbanization. It has also brought in an expansion of infrastructure like roads, flyovers, shopping malls or this is a period of construction boom. This period saw rapid increase in job opportunities and cities attracted a lot of migrants who made cities their home. As per the 2011 Census, about 31percent of India's population lived in cities. In this phase there was a move towards metropolization, decline in manufacturing and the growth of service sector. In recent times we are seeing the growth of cities that center around education or "knowledge hubs". The knowledge revolution brought in due to Globalisation are revolutionising our cities. We can give the example of cities like Hyderabad, Bangalore which are emerging as Information Technology hubs in India. In

recent times India is looked at one of the emerging economies in the world and has attracted global attention.

4.4.5 THE CONCEPT OF SMART CITIES

Smart cities mission was launched by the government of India on 25th June 2005. The objective of the smart city mission is to promote sustainable and inclusive cities that would provide core infrastructure and provide a decent quality of life to its citizens, to provide a clean and sustainable environment and application of smart solutions. The infrastructure elements in a smart city would include adequate water supply, assured electricity supply, sanitation including solid waste management, efficient urban mobility and public transport, affordable housing especially for the poor, robust IT connectivity and digitalisation, good governance especially e-governance and citizen participation, sustainable environment, safety and security of citizens, particularly women, children and elderly and health and education. The strategic components of the mission are- city improvement (retrofitting), city renewal (redevelopment) and city extension (greenfield development) and a pan city initiative in which smart solutions are applied covering larger parts of the city.

4.5 RECENT TRENDS OF URBANISATION IN INDIA

The percentage of urban population to total population has reached 31.16% according to 2011 census. Urban population growth rate of 2.76% is far in excess of all projections made so far. In other words, this growth rate has reversed the declining trend observed during 1981-1991 and 1991-2001. The growth in the number of cities and towns has also marked an increase from 5161 in 2001 to 7935 in 2011. The trends of urbanisation in India suggests that the number of metropolitan cities has risen sharply from 35 to 53 and the percentage of population residing in these cities has risen to 42.62% in census 2001-2011. It can be recalled that in the year 1951 only 5 cities were having population of more than 1 million (National Institute of Urban Affairs,2011). Kundu (2011) points out that the process of urbanisation in India is top heavy or oriented towards large cities.

Similarly, the percentage of population in cities with more than 1 Lakh population has risen to 70.24% in 2011 from 68.62% in 2001. It can be inferred from the census that there is an increase of 91.1 million persons to urban population during 2001-2011 which is not only the highest registered so far it is also higher than the increase of 90 million persons to rural population. The push to urban population is because of rural to urban conversion and rural urban migration. Thus, urbanisation is due to rural push factors. Urbanisation also varies across states. It has been noticed that three states- Delhi, Goa and Mizoram exhibit more than 50% urbanisation. The most developed states like Tamil Nadu, Maharashtra, Kerala and Gujarat have registered urban growth of 40% -50%. On the other hand, urbanisation in states like Odisha, Assam, Bihar and Himachal Pradesh is below 20% (National Institute of Urban Affairs,2011).

4.5.1 CHECK YOUR PROGRESS II

Pause and look around yourself. Do you notice any change in the physical landscape around you? Please note the change that you see. Do you also feel that there is a change in the kind of occupation people have taken up? What kind of new occupations that you notice to have come up?

4.6 IMPACT OF URBANISATION IN INDIA

Urbanisation has furthered rapid social change in India. Cities in India for generations have acted as a catalyst in the development of the nation. They have provided a lot of employment opportunities, better educational facilities, better infrastructure facilities to people in India especially those who have migrated from rural areas. The people who have migrated to urban areas send money to their homes in rural areas. For Jayaram (2015) the city acts naturally as a magnet not only for public and private investment but also for rural population. Be it big cities like Delhi, Mumbai, Calcutta or the cities that have in recent times acted as IT hubs in India like Hyderabad and Bangalore. Urbanisation has brought in a lot of positive consequences like better standard of living, it also has contributed to the heterogeneity and diversity of the population. Urban areas are the epitome of modernisation in India.

But cities are an island of promise in the midst of despair (Jayaram, 2015). Patel (2006) looks at Bombay as a city of 'extreme contrasts'. Significant portion of its population live in slums, in pavements, under bridges, near railway tracks. Many of them do not have the legal ownership of the land they occupy. It has also led to the growth of informal sector. Slums are characterised by overcrowding, substandard housing, lack of electrification, proper ventilation, sanitation, roads, drinking water facilities which is a breeding ground for diseases, environmental pollution. In this context Manuel Castells has rightly pointed out to the fact that it is the struggles and conflicts of various groups that make up the cities. There is a cultural, economic contradiction between different groups of people who come to occupy urban areas. This conflict is between the upper strata and the slum dwellers, the natives and the immigrants which characterise our cities in recent times.

4.6.1 CHECK YOUR PROGRESS 1

1. What are the criteria for identifying statutory and census towns?

   _____

2. What are the positive impact of urbanisation on Indian society?

   _____

4.7 INDUSTRIALIZATION: DEFINITION

Industrialization is the transition to new manufacturing process owing to a system of factory production or it is the use of machines in the production process. It is a process of change in the technology used to produce goods and services which involves large scale factory-based production. The underlying feature of Industrialization is a large factory in which many

workers come together and work on machines. It is a term denoting complex set of changes in the use of technology affecting means of livelihood. With this a new process of division of labour comes into existence. Though it is a mechanical process but has a wider socio-economic connotation. It stimulates the growth of other sectors of the economy. High rate of industrialization is key to achieving high rate of economic development as it creates a lot of employment opportunities in society. In Sociological terms, the process of Industrialization brings in a progression of society from mechanical to organic society, from traditional to rational, from pre-scientific to scientific, from military to industrial society. The new market economy, a formal social organization also brings in values of individualism, professionalism etc. Industrialization has brought in revolutionary changes around the globe. Its impact is profound.

4.8 HISTORY OF INDUSTRIALISATION IN INDIA

Indian Industrialization had a glorious past. India was the hub of textile industry. Indian handicrafts had gained wide popularity long before the Industrial revolution. At that time India used to produce a wide variety of goods such as cotton, woolen, silk textiles, leather goods, brass and metals etc. Indian goods were superior in quality and were supplied around the world. Main items of export were cotton and silk fabric, silk and woolen clothes etc. Indian villages were self-sufficient communities.

4.8.1 INDUSTRIALIZATION AT THE TIME OF COLONIAL RULE

The story of the golden days of Indian industries came to an end due to the coming up of the British through the East India company. The advent of British Imperialism brought fundamental changes in the cottage industries in India. The British merchant capitalism or trading for profit by the British merchants gave a fatal blow to the textile industries in India. In simple terms mercantilism is a process in which raw materials are taken from the colonies to England and finished products or manufactured goods are sold to India. India being a British colony had to face this brunt in a brutal way when its village and cottage industries were crushed to provide raw materials to the British industry and India became a ready market for the finished goods. This import of British goods and the export of raw materials from India continued unabated. In such a situation the Indian industries could not face competition from the machine-made goods imported from England. Thus, India turned into a market which was to be exploited.

Colonialism brought in disastrous results to the indigenous economies. Britishers had a contradictory approach to industrialization in India as the British industrial policy favored foreign producers and they did not promote domestic industries. We are reminded of Dadabhai Nauroji's "Drain of Wealth", R.C Dutta's economic history of India which talks about this. Gradually, Indian manufacturers were replaced by cheap British goods. The competition with cheap British mill cloth drove Indians out of the handloom industry into agriculture. In this phase India underwent massive economic transition. Its agriculture was transformed from subsistence to commercial, commercial crops such as indigo, jute, tobacco, groundnut, coffee etc were introduced.

Factory production started in India when India was under British rule. British government also established some industries for the processing of raw materials before sending the manufactured goods to Britain. Factories were established in the port towns of Calcutta and Bombay to facilitate export. The other reason for the setting up of industries in India was the cost of production was much lower as labour was available at cheap rates basically due to devastation of indigenous industries by the colonial rule. Tea plantations also came up in the north- eastern province of Assam. The industrial base remained narrow in India because industries were set up for exports of products and not for the local market (Bhowmik,2012).

But the beginning of 20th century saw changes in the British economic policies because of the weakening of British imperialism following World War I. The Industrial Commission of 1916 suggested to provide protection to Indian industries. Due to these policies, there was some growth of the enterprises in India. Cotton mills came up, iron and steel industry came up. Moreover, as per the Fiscal Commission established in October 1921 some industries which were granted protection were Iron and steel, cotton textile industry, paper Industry, match industry, heavy chemicals, sugar and cement industry etc. Though there was an increase in production in some industries, there was no sufficient increase in National Income, production and employment. Capital goods industries were not given boost to develop. The growth of Indian industrial sector has been relatively slow. Just a small segment of the economy was dominated by large industries and small-scale production continued to predominate.

4.8.2 CHECK YOUR PROGRESS II

1. What do you understand by the term industrialisation?

2.Why did the Britishers establish industries in India?

4.8.3 THE POST-INDEPENDENT ERA

In India, industrialization in true sense started after Independence. Jawaharlal Nehru decided to adopt a socialist pattern of economic development. The growth of per capita income, alleviation of poverty and the reduction of income inequalities were the most important goals of independent India. Industrialization was key to alleviating poverty. The industrial policy resolution of 1948 adopted a mixed economic model in which both government and private sectors play a key role. The small-scale industries were given importance. But what proved to be a problem for a proper industrial development was the stringent licensing requirement which asked for clearances from various ministries. Some industries were reserved for the public sector like atomic energy, armaments etc and some were listed as those in which private sector was allowed to invest if in national interest. In other words, there was a strict state control over key industries.

Planning was introduced in 1952 which talked about the reconstruction of Indian Economy at the same time the modernization of Indian agriculture was also thought about. Modernisation of agriculture was given importance as it would contribute to industrialization by generating raw materials for industry as Industrialisation depends on agricultural prosperity. To modernize agriculture, green revolution took off in the mid 1970s and India became self-sufficient in grains. From the 2nd five-year plan from 1956-1961 importance was given on heavy industrialization. The Government of India took active steps to establish industries throughout the country or it took over the 'commanding heights' of the economy. The industrial policy resolution 1956 laid the basic foundation of industrial policies in India till the LPG model was adopted in 1991. This was referred to as India's economic constitution. Public sector played a leading role in industrial development and private sector was regulated in this phase. Thus, in the industrial policies immediately after independence, public sector played a pivotal role in the industrial development of the country. Private Indian enterprises were protected and foreign capital were kept under strict supervision.

4.8.4 INDUSTRIALISATION IN THE ERA OF LIBERALISATION

Indian Industrial history took a turn in the 1990s following which the government followed a policy of liberalization or the policy of opening up of the Indian Economy to the world market. It is popularly known as the LPG model (Liberalisation, Privatization and Globalisation). Industrial sector got a boost in this phase. New industrialization policy 1991 was formulated and we moved from socialism to capitalism. It is known as the most important economic reform in India. It aimed at increasing efficiency of industry. The opening up of the economy encouraged private companies including foreign firms to invest in sectors like telecom, civil aviation, power etc. Many transnational corporations like Coca Cola, General Motors, Kodak, Mitsubishi have come up in India. In this phase industrial licensing system was dismantled. The 1991 policy refuted the state sponsored planned economy which had existed till now (Bhowmik,2012). Following this policy all industries were delicensed except for 18 industries which is now been reduced to 5 industries including alcohol, cigarette and tobacco, defense and electronic aerospace, hazardous chemicals, industrial explosives etc. The MRTP (Monopoly restrictive and trade practices) act which was passed in 1969 and came into force in 1970 was liberalized. This act was enacted to ensure that economic power should not be concentrated in the hands of few rich. But later it was replaced by the Competition Commission of India in 2002. The competition commission of India is broader and has been established as a regulator.

Before Independence though industries were concentrated around port cities like Madras, Bombay and Calcutta. But afterwards many places like Bangalore, Pune, Faridabad, Baroda etc emerged as important industrial center. In recent times, industrialization has brought about a shift to services and knowledge-based industries or what is termed as "knowledge economy". We are moving towards a post- industrial economy.

4.9 TRENDS OF INDUSTRIALISATION IN INDIA

But contrary to what was thought, industrialization in India went on at a very slow pace and it has not been able to achieve its full potential in India. It has still been confined to some parts of India and it can be said that Indian industrialization has been lop sided. It is due to several structural constraints. It is argued that industrial growth directly depends on the growth of agricultural sector or the constraints on industry arises from agriculture. It can be said that still a lot of promises remain as industrialization has not been able to provide sufficient employment opportunities to the people in India. It has been noticed that the growth of service sector is more than the industrial sector and it gets more Foreign Direct Investment than the industrial sector. As the service sector is more capital intensive it is unable to generate more employment as a labor-intensive sector (industrial sector) would have brought about. Industrial sector just contributes 24% to employment and its share is 31 % in GDP. On the other hand service sector contributes 27% to employment but its share in GDP is more than 50%. The lower contribution may be due to reasons like strict labour laws, inadequate infrastructure etc. It was thought that Industrialization would bring growth which would put India in the path of development but it couldn't ensure social justice in the country. A vibrant industrial growth is needed to ensure social justice in the country.

4.10 IMPACT OF INDUSTRIALISATION IN INDIA

Industrialization has put a lot of impact on India. It has made Indian economy self-sufficient in providing basic needs. Industries mostly small-scale industries have provided employment opportunities for a large proportion of the population. The 2004-2005 survey showed that this sector employed around 28 million workers which was growing by over 4 percent per annum (Bhowmik,2012). The establishment of industries have led to a decrease in the cost of production of many essential items. The negative impact of industrialization is felt in the decline of rural cottage industries. The textile industries which operated in the village level which was once a source of attraction all over the world began to decline after the introduction of heavy mechanical industries. Apart from this, the mass migration to urban areas in search of employment also creates overcrowding in urban areas. Most of the people who migrate to urban areas if not absorbed by these industries end up taking up informal employment which leads to a degradation in the quality of living. Industrialization also leads to a depletion of natural resources and also has led to displacement of people from their lands. The issue of displacement has affected a large number of people particularly the tribal population who have to surrender their lands for development projects. Large industries also have contributed to environmental pollution in India.

4.11 SUMMARY

In this unit we looked at the history of urbanization and industrialization in India and how both the factors have contributed to an understanding of social change in India. We began by saying how both urbanization and industrialization are related to each other and one is the offshoot of the other. But as we know that in Indian context both the phenomenon undertakes different paths of development, we discussed both the issues in different sections. The first section to be discussed was urbanization in India. In this section we discussed the classification of urban area in India or we threw light on what an urban area consists? We

then proceeded to trace the history of urban growth in India in different stages from the pre-colonial to the phase after liberalization. We then looked at some of the recent trends of urbanization in India and the impact of urbanization in India. What we could understand is that urbanization has both positive and negative impact in India. These impacts were discussed in detail in this section.

In the next section we discussed about industrialization in India. We began by defining the concept of industrialization. We then traced the history of industrialization in India. Within each of the phases we discussed the steps taken by various committees constituted to encourage industrialisation in the country. Important industrial policy resolutions and their contribution to the growth of industrialization in India have been discussed. We then proceeded to discuss the impact of industrialisation in India.

4.12 SUGGESTED READINGS

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4.13 QUESTIONS FOR PRACTICE

4.13.1 LONG ANSWER QUESTIONS

1) It is often said that urbanization is an offshoot of the industrialisation process. Justify
2) Write an essay on the history of urban growth in India.
3) How did the colonial period shape India's urbanisation process?
4) Justify how the process of urbanization and industrialisation is unique in India?
5) The history of Indian industrialisation is characterized by checks and balances. Comment.
6) What is the impact of Urbanisation and industrialisation in India?

4.13.2 SHORT ANSWER QUESTIONS

1) Write short notes on
a) Smart cities
b) New industrialisation policy 1991
c) Urban agglomeration and urban outgrowth
d) Industrialisation and employment generation

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 5: FACTORS OF SOCIAL CHANGE IN INDIA:EDUCATIONAL,ECONOMIC, LEGISLATIVE AND TECHNOLOGICAL

STRUCTURE

5.0 Learning Objectives

5.1 Introduction

5.2 Conceptualization Social Changes

5.3 Theories of Progress and Evolution

5.3.1 August Comte

5.3.2 Herbert Spencer

5.3.3 L.T. Hobhouse

5.3.4 Oswald Spengler

5.3.5 Arnold Toynbee

5.3.6 Pitrim Sorokin

5.4 Factors of Social Change

5.4.1 Educational Changes

5.4.2 Economical Changes

5.4.3 Technological Changes

5.4.4 Legislative Changes

5.4.5 Other factors of social changes

5.5 Effects of Social Changes on Society

5.5.1 Caste System

5.5.2 Changes in the Status of Women

5.5.3 Urbanization

5.5.4 Mass Media

5.6 Summary

5.7 Suggested Readings

5.8 Questions for Practice

5.0 LEARNING OBJECTIVES

This unit throws light on the important concept of social change and how it is fundamental for the evolution progress, and equilibrium in the society. Along with this, students will be informed about various factors which aid in bringing the social change in the Indian society with special emphasis upon educational, economic, legislative and technological factors. Additionally, this unit aims at comprehending the impacts of social change upon the various sections of Indian Society.

The present study will also focus on the following objectives: -

- To understand the concept of social change.
- To briefly describe the nature and characteristics of social change.
- To describe theories of social change.
- To understand the role of Educational, Economic, Technological and Legislative measures in bringing social change in India.
- To analyze the impact of Social Change on Indian Society.

5.1 INTRODUCTION

Change is an ever-present phenomenon everywhere. Similarly, society is not at all a static phenomenon, but it is a dynamic entity. Society is subject to constant changes. Every society and culture, no matter how traditional and conservative, is constantly undergoing change. Like any other society, Indian society to has been constantly changing. The pace of social change in Indian society was started triggered during the British Rule in India. Momentous changes have taken place in India since independence. These changes offered numerous challenges and new opportunities. After the independence, Indian adopted the democratic form of governance, and therefore, in order to ensure the inclusive growth of all sections of society, adopted a blue print of planned, sponsored, directed and controlled social change under the guidance of central and state governments. In recent times, globalization has entered into the socio-economic, social-cultural, and political spheres of Indian Society adding yet another dimension to social change in India.

5.2 CONCEPTUALIZING SOCIAL CHANGE

"Social Change may be defined as the process in which is discernible significant alteration in the structure and functioning of a particular social system" (Kuppuswamy, 1972).
"Social Change refers to a process responsive to many types of changes;to changes in the manmade conditions of life, to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things" (Maclver and Page, 1952)
The term social change is used to indicate the changes that take place in human inter-actions and inter-relations. Society is a web of social relationships and social change means a change in the system of social relationships. Social change results in alterations in the structure and the functions of the Society.
In order to have a better understanding of the concept of social change, nature and characteristics of social change are discussed:

- Social change is a continuous process and due to it society undergoes endless changes and keeps on evolving.
- Social change happens through time. Innovation of new things, modifications and renovation of the existing behavior and rejecting the

traditional behavior pattern take time. However, there can be significant temporal variations in social change of different societies depending upon multiple factors.

- Social change takes place within a geographic or physical and cultural context. Social change never takes place in vacuum.
- The sociological significance of the change consists in the fact that it involves the human aspect. People effect change and are themselves effected by it makes change extremely important.
- Social change results from interaction of a number of factors. The physical, biological, technological, cultural and other factors may, together or individually bring about social change.
- Social change may create a chain reaction. Change in one aspect of life may lead to a series of changes in other aspects. For example, change in the education status of Dalits have resulted in a series of changes in their occupations, economic status and also in their political assertion which in turn bring a lot of changes in the economic, social, cultural and political spheres of a society.
- Social change involves rate and direction of change. Although rate and direction are not governed by any universal laws but the rate and direction of change varies considerably from time to time and society to society depending upon the nature and character of society like-open and closed, rural and urban and so on.
- Social change may be planned or unplanned. The planned change is engineered by humans in order to achieve the desired results. Unplanned change refers to change resulting from natural calamities such as famines and floods, earthquakes and other conditions which emerges naturally.
- Social change may bring about immediate results while in some cases it may take years and decades to produce results.

5.3 THEORIES OF PROGRESS AND EVOLUTION

The basic assumption of progress and evolution theorists is that change is the characteristic feature of human society. The present situation of the society is the result of changes in the past. Another assumption is that change is inevitable and natural. The main proposition of evolutionary theories is the belief of infinite improvement in social conditions and in social relations.

5.3.1 AUGUSTE COMTE

He explained social change as the outcome of intellectual development. He formulated law of three stages of intellectual development which comprises of:

A. **Theological Stage:** In this stage society believed in supernatural powers and accepted the idea that these powers controlled our social behaviour.

B. **Metaphysical stage:** It was the transitional phase in which supernatural beliefs were replaced by abstract principles as cultural guidelines to explain social behaviour.

c. **Positive or scientific stage:** In this stage, man considers the search for ultimate causes and seeks the explanatory facts that can be empirically observed. This implies progress, which according to Comte, will be assured if man adopts a positive attitude in the understanding of natural and social phenomena. Comte's

analysis of the importance of modern scientific knowledge in human society is of great value and also his perception that society can become self-directed.

5.3.2 HERBERT SPENCER

Spencer was greatly influenced by Darwin's theory of 'Survival of fittest' and therefore, his views were known as 'Social Darwinism'. He says that the struggle for survival rewarded the talented and energetic and eliminated the lazy and unfit. He saw a parallel social evolution, with societies moving through a series of stages from homogeneous, simple, and tribal to heterogeneous, complex and modern following a linear movement. Theory is based on cosmic evolution according to which there is a universal movement from an indefinite unstable homogeneity to a definite stable heterogeneity.

5.3.3 L.T. HOBHOUSE

The central and fundamental feature of his theory was the adoption of the idea of 'evolution' as the only idea which could provide an orderly and satisfactory understanding of the development of all forms of life, biological, mental and social. He made the fundamental assumption that all forms of life, and all forms of society had emerged and taken shape gradually, over a long period, in relation to the characteristics of their environments. He took the idea that development of the human mind was the crucial factor in social development from Comte and from Spencer he adopted the concept of social evolution as a process in which there is increase in skill, internal differentiation and complexity. He stated that mental development includes the development of moral ideas leading to a rational ethic which transforms the major social institution and thus leads to social progress.

5.3.4 OSWALD SPENGLER

While proposing cyclical theory of social change he analyzed the history of various civilizations including the Egyptian, Greek and Roman and concluded that all civilizations pass through a similar cycle of birth, maturity and death. He asserted that change may be towards progress or decay, but no society lives forever. He referred to the society in its rising phase as a "culture" and its declining phase as "civilization". He asserted that the incidence of wars and the tremendous growth of cities were portents of the decay of civilization. He believed that prosperity has within it the seed of dissolution.

5.3.5 ARNOLD TOYNBEE

He argues that civilizations pass through three stages, corresponding to youth, maturity and decline. The first is marked by a 'Response to challenge', the second is a 'Time of troubles' and the third is characterized by 'Gradual degeneration'. He was apprehensive that though our civilization is in the state of final downfall, can still be saved through the proper guidance by the 'Creative minority'. By creative minority he meant group leaders who withdraw from the corrupting influences, commune with God and become spiritually regenerated and then return to inspire the masses.

5.3.6 PITIRIM SOROKIN

He considers the course of history to be continuous, though irregular, fluctuating between two basic kinds of cultures, the "sensate" and the "ideational". A sensate culture is one in which all the various manifestations, such as art, literature, religion and ethics, appeals to the senses and satisfy sensual desires. The ideational culture is

one in which these expressions appeal to the mind or the spirit. It is more abstract and symbolic than the sensate culture. However, according to Sorokin, no society is absolutely sensate or absolutely ideational and as a result most cultures are mixed. He refereed such mixed cultures as "idealistic". A sensate culture stresses science and empiricism whereas ideational culture stresses rationalism and mysticism.

5.4 FACTORS OF SOCIAL CHANGE

Social Change is complex and multi-faceted phenomenon. Since change in one sphere affects other spheres of social life, it is desirable to take an integrated view of the process of social change. This will facilitate a clear understanding of the role of various factors which have a collective impact on this process.

5.4.1. EDUCATIONAL CHANGES

One of the most important factors of social change is education. Education can be both formal as well as informal. Education provides knowledge, training and skills as well as inculcates new thoughts and attitudes among the young. Many of the old superstitious beliefs and absolute values which prevent progress, through Education can be changed in the favour of enlightened ideas. Education helps in socialization, social control, transmission of knowledge and values, personality development, production of knowledge and with help of that knowledge achieving progress. Education can also help in bringing rational and liberal values prominent in society. For example, revolutions like French revolution, Russian revolution were the result of developments in the field of education.

5.4.2ECONOMIC CHANGE

Economic factors influence the quantity and direction of social change. We shall study the effect of these factors by first seeking a theoretical supporting for our analysis and by studying the available evidence. In particular, we shall study the:

1. MARXIAN VIEW

Karl Marx is the chief architect of the economic theory of social change. He believes that social change is basically the result of economic factors. The mode of production determined the social, cultural, religious and the political aspects of society.

Marx traced the development of society from agriculture to feudalism to capitalism and finally, to socialism. Capitalism emerged because of the contradictions in feudalism. Socialism would emerge from capitalism as a result of the contradictions in capitalism. There would be a class struggle between the two classes whose interest, clash because of their diverse, conflicting aims-the bourgeois (the owners of the means of production) and the proletariat (the workers who work for a wage under the bourgeois). A revolution carried out by the workers against the capitalist would end the ills of capitalism and lead to establishment of a socialist society. A socialist society is an ideal society as there would be no classes and hence no struggle. Classlessness and the disappearance of state are the two prominent features of a socialist state.

5.4.2.1 IMPACT OF INDUSTRIALIZATION

The industrial revolution which started in Europe in the late 17^{th} century slowly found its way across the globe. The pace may have been varied in different parts of the world, but the end results were quite similar.

The following changes were noticeable and had a degree of permanence attached to them.

- Production moved out of households to factories.
- Capital acquired a greater role in the production process.
- The occupational structure of the workforce changed from largely agrarian to an increasingly larger industrial workforce.
- People from all strata of society took to industrial activities.
- Women moved out of homes in large numbers and entered the workforce.
- Barrier of religion, belief etc., Crumbled as the demand for labour increased.
- Urbanization took place at an accelerated pace.
- It triggered changes in other spheres like mass transport and communication too. Thus, radically altering the existing social structure.

All these changes had a broad impact on social relationships and brought about a lasting social change.

(i) Emancipation of women was a logical conclusion of this process. Within the family, the role of women changed with their economic independence.

(ii) Similarly, production relationships changed from one amongst kinsmen to a largely impersonal relationships between the "employer" and the "employee" where skills and not loyalty became the prime criterion for employment.

(iii) Caste structure weakened, at least in urban centers and workers of different castes and religions became increasingly comfortable working with each other. Interestingly, on another plane, in the absence of close family network, state and caste associations grew and the social change witnessed was the net outcome of these two opposing processes.

(iv) Urbanization, in its wake brought about other changes. Relationships became more impersonal as transactions acquired a commercial character. The provision of facilities like hospitals, schools, smaller houses all meant that the dependence on family decreased. This was also triggered by the revolutionary changes in mass transport system, which enabled people to move to far- flung places where employment opportunities existed.

(v) Finally, the large influx of wage earners and self-employed to urban centers gave rise to a large and powerful middle class in society. This class not only impacted the existing social relationships but also influenced political discourse favoring the ideas of democracy, meritocracy and egalitarianism.

5.4.3 TECHNOLOGICAL CHANGES

Technological progress has often triggered a long-lasting change in society. Development and change in human society have been linked with development and change in technology.

Sociologists say technology changes society by changing our environment to which we, in turn, adapt. This change is usually in the material environment and the adjustment we make to these changes often modifies customs and social institutions. In earlier times, technology was simple and societies were simple too. Traditional

Society was characterized by manual labour and family was the unit of production. Production was based on human and animal power and was for domestic consumption. There was neither a governing profit motive in economic transactions nor whatever produced was brought into market.

After the middle of the nineteenth century, the industrialization took the form of a definite system. From the view-point of technology, the production organization developed some specific features. In this system, instead of being influenced and controlled by the environment, man tried to control it. Economy started to be based on differentiation, complex division of labour, huge production and a mechanized system of production. Large companies and corporations came into being, some of which with the passage of time have acquired a multinational character.

Industrial societies were very complex and distinctly different from the earlier simple societies. In such societies, there is:

- Importance of capital instead of labour as against the norms in simple societies.
- Rise of factories as units of production instead of families.
- Use of steam, electricity and atomic power instead of energy produced by human and animal power.
- Use of machines in place of human and animal labour.
- Production is for exchange in the market and for profits and not just for domestic consumption.
- Development of world market instead of local market.
- Improved means of transport and communication and a currency-based economy.
- Modern technology and man-made conditions have changed not only the system and quantity of production but also production relationships. Modern industrial relationships have companies, banks and the union of industrial workers.

5.4.4 LEGISLATIVE CHANGES

In this section, we shall examine the role of the legislation in bringing about social change. Laws act as an instrument of socio-economic and political change in society. Since laws are backed by the state and have a coercive nature, individuals conform to them.

1.Laws ensure a certain degree of uniformity of behavior among diverse groups of individuals and their varied cultural and behavioral patterns.

2. Laws also seekto mitigate social evils and to uplift the lower sections of society. In India, laws protect the interests of the weaker sections of society, particularly of those belonging to the scheduled castes, scheduled tribes and other backward castes. Laws also protect the interests of women, children and other disadvantaged sections of society.

Law performs reformations function for society. Laws try to alter age old customs which are considered adverse to social stability and progress. For example, in 1829, a law was passed banning sati. A century later, another law fixed the minimum age for marriage for boys (18 years) and girls (14 years). Still later, another law has banned the practice of giving and taking of dowry. On a different note, Article 17 of the Indian Constitution has abolished untouchability and today the practice of untouchability is an offence punishable by imprisonment.

The role of law as an instrument of social change finds full expression where law comes in confrontation with social customs.

However, laws alone cannot bring about social transformation. They need to be adequately supported by the structure of society and by the people at large too.

5.4.5 OTHER FACTORS OF SOCIAL CHANGES

Along with these factors there are other factors which results in social change. *Demographic factors* like changes in number and composition of population have far reaching consequences for the society. For example, decline or rise in both birth rates and death rates can lead to tremendous social transformation. In Indian society, steep rise in the birth rate has led to population explosion which is causing certain issues to the equilibrium insociety.

Another factor which determines the social change is *cultural factors* which refer mainly to the ideas, knowledge, values, beliefs, Inventions or exchange. Culture provides the base for inventions and discoveries. Social systems are directly or indirectly the creation of cultural values and change in value or belief system on the part of social groups significantly affects the social institutions.

In this chapter we have learned that social change is an indispensable part of society. Social change is an ever-present phenomenon and is result of several related factors of the society. Education, Economic, Technological, Legislative, Demographic, Cultural, are some of the main factors which contribute in bringing social change in the society. Social change can be a continuous or may happen in shifts, can produce positive or negative outcomes and certain factors may initiate social change in one society whereas same factor can have negligible effect in another society.

5.5 EFFECTS OF SOCIAL CHANGE ON INDIAN SOCIETY

Social change as stated earlier is an indispensable part of all societies and Indian society is no exception. Social change is occurring in different aspects of Indian society and bringing changes within Indian society. We have discussed how different factors of social change have affected Indian society. In this part other changes which happened in Indian society due to social change will be discussed.

5.5.1 CASTE SYSTEM:

Caste system was the peculiar feature of Indian society where individuals were stratified on the basis of castes in which they were born. Caste was the ascribed status and it defines the social, economic, cultural and political conditions of lives of individuals. One of the important aspects of caste system was that occupations were designated according to the caste system and which were unchangeable thus leaving no scope for any kind of mobility. However, several changes have significantly altered the caste rigidity. Social reformers and activists have broken down barriers of caste particularly with respect to inter-dining and inter-marriage. Education, Industrialization and Urbanization have removed the connection between caste and occupation. Legislative measures like reservations have significantly led to the social and economic mobility of Dalits. Inter caste marriages are becoming a new possibility and face less hostility as compared to previous times. Caste based oppression are less in numbers due to several legal and political protections given to the lower caste individuals.

5.5.2 CHANGES IN THE STATUS OF WOMEN:

It will be no exaggeration to say that women have significantly benefited from several social, religious and political movements targeted at bringing change in one or other sphere of society. As Indian society is a male dominated patriarchal society, women use to be oppressed and live-in inhumane conditions. Women use to suffer from several disabilities' purdah, polygamy, Sati, Child marriage, illiteracy, lack of divorce and so on. However due to

the efforts of several reformers' women are able to safeguard some of their rights. Abolition of Sati was a fundamental step marking the beginning of change in life situations of women. Movement's like Arya Samaj, Brahmo Samaj, efforts of Christian missionaries Stressed on the education of women and thus marked the beginning of struggle for the education rights of women and it took more than 200 years to achieve more than 60% of literacy rate of women in India in present times. Reservations in the field of education, jobs and state and central governments have resulted in great assertion by the women and thus ensured greater participation of women in jobs and political spheres. Age of marriage for women is fixed by government of India to 18 years thus abolishing the practice of child marriage among females. Although women still suffer from some handicaps but considerable improvement is made in social, economic, political and cultural spheres with regard to the progress of women.

5.5.3 URBANIZATION

Urbanization is the other phenomena resulting due to social change in the society. Urbanization refers to mass movement of populations from rural to urban area and consequent physical changes in the urban setting. Industrialization, commercialization, employment opportunities, population explosion, better education and health facilities and many other factors have contributed to the process of urbanization. This has brought significant changes in the society. It has significant impact on Indian family and nowadays joint family system of India is getting replaced by nuclear family and urbanization is one of the main factors for it. Urbanization has opened avenues of social, cultural and economic mobility for downtrodden as well as women as there are lot of education and employment opportunities in the urban centers. Urbanization is also one of the main reason behind weakening of caste system as it is not based on caste based stratification and employment in urban areas is mostly governed by skill and competence rather than the ascribed caste status.

5.5.4 MASS MEDIA

Expansion of influence of mass media in the all the spheres of lives of individuals is another significant development resulted due to social change in the society. Advancements in the field of education, technology and scientific research have given rise to different modes of media which has significantly impacted lives of individuals. Press through newspapers, journals and periodicals have served as watchdog for humans in safeguarding their basic human rights along with adding to their knowledge. Television, Radio, Cinema, social media have brought radical changes in the ideologies of Indian masses. Mass media have great role in determining the present-day fashion, career choices, political and social affiliations, social, cultural and moral values of the youngsters. No sphere of life and society is free from influence of mass media in modern times.

5.6 SUMMARY

- This unit throws light on the important concept of social change and how it is fundamental for the evolution progress, and equilibrium in the society.
- The present study will also focus on the following objectives to understand the concept of social change, to briefly describe the nature, characteristics and theories of social change.
- This study helps in understanding the role of Education Economics, Legislative measures and Technology in bringing Social Change in India and to analyze the impact of Social Change on Indian Society.

- The basic assumption of progress and evolution theorists is that change is the characteristic feature of human society. The present situation of the society is the result of changes in the past.
- Social Change is complex and multi-faceted phenomenon. Since change in one sphere affects other spheres of social life, it is desirable to take an integrated view of the process of social change.
- Education both formal as well as informal is an important factor of social change. Education provides knowledge, training and skills as well as inculcates new thoughts and attitudes among the young.
- Economic factors influence the quantity and direction of social change. According to Karl Marx, the mode of production determined the social, cultural, religious and the political aspects of society.
- Technological progress has often triggered a long-lasting change in society. Development and change in human society have been linked with development and change in technology.
- Laws act as an instrument of socio-economic and political change in society.The role of law as an instrument of social change finds full expression where law comes in confrontation with social customs.
- Demographic factor, Urbanization, Mass media and Cultural factor are some other factors to bring change in the society.

5.7 SUGGESTED READINGS

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5.8 QUESTIONS FOR PRACTICE

- Explain the concept of Social Change?
- Discuss the nature and characteristics of Social Change.
- Explain the Evolutionary theories of Social Change.
- Discuss the Dialectical and Cyclical theories of Social Change.
- Explain the role of Economy in Social change.
- Discuss technology as a factor of bringing social change in the society.
- How legislative measures influence the social change in the society?
- Briefly discuss all the factors of social change.
- Explain the Effects of Social Change on Indian Society.

BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 6: SOCIAL MOVEMENTS: MEANINGS, TYPES AND CHARACTERISTICS

STRUCTURE

6.0 Learning Objectives

6.1 Introduction

6.2Social Change and Social Movements

6.3 Definition and Characteristics of Social Movements

6.4Types of Social Movements

6.5Functions of Social Movements

6.6Life-cycle of a Social Movement

6.7Origins/ Theories of Social Movements

6.8 New Social Movements

6.9 Questions for Practice

6.10 Suggested Readings

6.0 LEARNING OBJECTIVES

After reading this lesson, you will be able to:

- Understand social movements and their meaning.
- Know about the types of the social movements.
- Gain knowledge about the characteristics of the social movements.

6. 1 INTRODUCTION

The collective actions of people which are directed towards bringing some kind of social change are generally termed as social movements. But all collective actions may not be termed as social movements and for these actions to be called as social movements it needs

to have certain other definable features. Certainly, one thing that is required is that the collective action must have some notion of change. Hence the social change and social movements are inextricably linked. This is discussed in the first section followed by the section that would discuss the nature and characteristics of social movements. The social movements can also be classified into various types and different criteria's can be put to use to classify them, this is discussed in section third. These all various types are illustrated by providing examples of social movements in India. The next two sections deals with the function and life-cycle of a social movement respectively. There are also different theoretical paradigms to understand the origin of social are discussed in the sixth section. This is followed by a note on the new social movements. The lesson concludes with few questions for practice for students and a short list of books for further readings.

6.2SOCIAL CHANGE AND SOCIAL MOVEMENTS

Understanding Social change has been a major concern for sociologists. All societies undergo change and, in some cases,, it may result in replacement of old institutions with new ones or it may bring some major changes to the existing institutions for example in India we have seen how over a period of time joint families are being replaced by nuclear families or the how the institution of marriage and role-relationship of husband and wife have changed considerably. Further sometimes old institutions may complete fade off like rule of kings (monarchy) has been replaced by the democracy in many parts of the world. So overall societies and institutions change over a period of time and in some cases the change may be gradual and in other cases it may be rapid.

Social change does not happen on its own and there are several forces operating simultaneously in society which bring about change. Some of these factors are external to social institutions like economic changes or changes in the production relations that may result in bringing about change in social institutions for example like industrialization has brought about immense change in the way families and communities were structured (breakdown of joint family to nuclear family) or technological changes have brought changes in way people communicate with each other. Also the change may occur due to internal forces or because of presence of change producing agents inside the society as well. Social movements are one of these internal forces which contribute to change and at times people may resist or prevent change as well.

6.3DEFINITION AND CHARACTERISTICS OF SOCIAL MOVEMENTS

Any organized effort by a significant number of people to change or resist change in some aspect or aspects of society can be termed as a social movement. So social movement may bring about change in certain social institutions or it may aim to create an entirely new social order.The term was first used by Saint Simon in France at the turn of the eighteen century to characterize the movements of social protest that emerged there and later elsewhere, and was applied to new political forces opposed to the status quo. Nowadays, it is used most

commonly with reference to groups and organizations outside the mainstream of the political system.

Social movements must be distinguished from collective behavior. Social movements are purposeful and organized where as collective behavior is random and chaotic. The following table gives examples of social movements and any other collective behavior in general.

Social movements	Collective Behaviour
Peasant /farmers movement, civil rights movement, gay rights movement, environmentalism, feminism etc.	Mob, Riots, fads and crazes, panics, cultic religions, rumors and mass delusions.

Let's take example of a mob that may gather at an accident site where a pedestrian is hit by a truck driver. People may gather and hit the driver. This is a collective action but this is cannot be termed as a social movementbecause this is an impulsive outburst and may just long for sometime and hence this is sporadic unlike a social movement where the collective action would sustain over a period of time.

Social movements are also different from other highly organized movements like trade union or cooperative movements. They may share some characteristics with a social movement like they aim to bring about change in the exciting social relationships and are sustainable as they have been there for a long period of time. However, these movements are institutionalized. To put it in other words they have laid down proper procedures for recruitment and have defined hierarchical structure of positions of authority like there will be a president, secretary and committee members etc. The membership is not open to all even to those who are expected to be participants of the movement e.g. all workers may not become member of a trade union. They will become member only if they agree to the terms and conditions of the trade union and formally enroll as a member.

Social movements on the other hand will not have any of the above-mentioned features. The two features that it should have are sustained action and spontaneity to operate simultaneously. Both these features are required to work side by side. These two features together distinguish a social movement from other movements like trade unions and cooperatives which are sustainable but lack spontaneity whereason the other hand sporadic outbursts such as mob unrest are spontaneous yet lack sustenance and are short lived, hence do not qualify as social movements. Social movements do not follow a fixed pattern of hierarchy and are able to innovate new features of organization andany form of institutionalization would prevent any form of innovation because of its fixed structures.

Social movements are not only directed towards promoting change but also to resist change. For e.g. the recent farmers protest movement in Punjab resisting the implementation

of Farm Bills enacted by the Indian Parliament in September 2020.So social movements involve collective action as against actions of small group of individuals. The second feature is that the collective attempt is designed to promote change or resist change in the society in which it is made. So collective actions are made to alter, implant or to restore or reinstate all or some aspects of social order.

Another point that we need to consider is that the collective action can only persist over a period of time when the participants share common beliefs, interests or ideology. So this group consciousness that is a sense of belonging or solidarity among the members of a group is also essential for a social movement. Sometimes the participants may have a homogenous backdrop like caste, class, language,religion and region or ethnicity.

So, a social movement is a collective action by people with a view to change some aspects of their situation. It involves mobilization and participation of masses and persistence of social action overa period of time. The participants in a movement share common beliefs, interests or ideology. In some cases, the participants may have a homogeneous background in terms of caste, class, language, religion and region.

The purpose of a social movement may relate to specific issues such as affirmative action for civil rights, formationof a separate state or larger long-term objectives of transformation of existing social and political order including values and attitudes.

The term social movements are sometimes used to distinct from religious or political movementsor from the movements among particular groups e.g. women's movement or the youth movement yet all such movements occur in society and directly or indirectly tend to affect the social order, it would be permissible to apply the term social movement to all of them. Sometimes we make distinction between political and social movements but all movements do have some political implications although their members do not strive at political power. Sometimes under the broad banner of a social movement (such as for example 'the peace movement') many individual social movement organizations (SMOs) may operate in a relatively independent ways, sometimes causing confusion and conflict within the movement itself.

There are two important dimensions of a social movement which ensure its sustainability and provide meanings, sense and direction to such collective actions. The foremost is ideology and second one is the role of leadership

6.3.1 IDEOLOGY

Ideology is an important factor in determining the nature of a social movement. There are other important aspects of a movement, which are determined by its ideology. Let us look at this aspect in greater detail. People are generally attracted not just because it is promising any kind of benefits associated with it rather it is something deeper to which the people feel that they are committed to and that is the idea that a movement represents in terms of a vision for let's say a just and egalitarian social order.Even the leader is being followed by

people for what he represents and stands for that actually draw people to him. This is where ideology plays a role in sustaining the movement.

Put simply ideology denotes a set of related beliefs held by a group of people. It helps in understanding a situation. Further it legitimizes actions pursued by the people. An ideology is also important as it makes people understand and justify the implications of their actions. We can understand this with some examples like if peasants find that even after toiling so hard their money is taken away by the landlord because ultimately, he is the owner of the land and they are just laborers, then what is the solution to this? The Marxist ideology would tell that the all cause of social inequalities lies in the in economic inequalities or to be precise the way land is distributed among peoplethen what could be the solution? Well it could be either telling the state to implement land reforms or to forcibly take the land from big landlords or to persuade rich to voluntarily give off their land to the landless and so on and so forth. So how a peasant movement understands the problem and conceives a solution would determine much of their actions. We have seen in Indian context several peasant social movements resourcing to various means to answer this issue like from Naxallite movement to Telangana movement or Bhoodan movement. Like these, there can be other interpretations of the same problem. The actions taken for achieving the goals will also be diverse. These types of diversities, which are found in social movements, both in identifying the problem and in the means to attain the goals, are determined by ideology. Ideology therefore indicates the goals, means and forms of practical activities of social groups and of individuals. It supplies the justification for various social, political and moral ideals.

Sometimes different social movements may adopt different means to achieve their goals like the movement for preservation of the ecology has taken different paths. The aim of these different movements is the same: preservation of the natural environment. However, there are differences on how environment should be preserved. SundarlalBahuguna is leading a social movement, which has become internationally renowned. His emphasis is on protection of trees in the hilly regions. The Chipko movement, as it is called, has been effective in preventing felling of trees in the Gharwal region of Uttar Pradesh. This movement also believes that if the environment is to be preserved, growth of industries must be checked, industrialisation will destroy the environment, and subsequently, the local population. On the other hand there is another movement in the same region based on the same goal of preserving the forests, led by Chandi Prasad Bhatt. The means are somewhat different from those of the Chipko movement. Bhatt's movement believes that small industries should be allowed in this region to provide employment to the people. The existence of forests is necessary, this movement asserts, but if forest related employment is not available the people may be forced to cut down trees to earn their livelihood. This movement views industrialisation as a form of modernisation but it has to be regulated. The Chipko movement has a different view on this matter. The divergence in the two movements is not based on scientific analysis, though both use scientific data to prove their respective stands. Ideology plays an important part in determining these actions and in analysing the situation. Bhatt's

movement believes that industrialisation is a form of progress whereas Bahuguna's movement has different views on this. Both justify their approaches on ideological basis.

Apart from helping to distinguish one movement from another, ideology helps to sustain a movement. It distinguishes a social movement from mere instances.We can therefore see that ideology is an important component of a social movement. It conceives a movement, sustains it and offers solutions. Both leadership and ideology are indispensable as leaders operate within the ideological framework.

6.3.2 ROLE OF LEADERSHIP

The role of leadership is very crucial to the entire lifecycle of a movement. It is always seen before building into a massive collective action there have always been a person or a small group of people that have motivated others to start a movement. Most of the movements mentioned earlier we will find that they hadbeen shaped by a leader. The Naxalite movement had the initial leadership of Charu Majumdar, KanuSanyal and Jungal Santhal in West Bengal, N. Patnaik and Chandra Pullu Reddy and Nagi Reddy and Seetharamiah in Andhra Pradesh. The women's movement too has several leaders in different parts of the country. In Kerala the SNDP movement had Sri Narayana Guru as its chief leader. Let's take another example of Scheduled Castes Movement in Punjab known as Ad Dharam movement which is largely led by MangooRam , a *Chamar*(untouchable caste of Punjab)who founded the movement in 1926 and guided this movement throughout .

Leaders are important for movements because they help clarify the issues and thus shape and provide guidance to the movement. They prevent it from becoming a desperate, unruly collection of people. Also a movement may degenerate into a mob if it does not have a leader or a group of leaders guiding it.The importance of leadership does not necessarily mean that it is all pervading, that people have no independent role to play and they are manipulated by the leaders. On the contrary, the leadership is expected to reflect the views of the people. Just as we have seen earlier those social movements arise when there is a concrete problem and when people become aware of it. Similarly, a leader is able to visualize this problem. The person does not necessarily create it. The most important aspect of leadership is that it tries to articulate the views of the participants as it is impossible for all people to give their views simultaneously as this would result in chaos, so the leader tries to present these views in an organized manner.

At the same time the leadership of a movement also tries to impress its own views on the people. The leader has ideas about the movement, the shape it will take and the nature of its demands. Leadership therefore involves a twoway process. On the one hand the leader tries to lead according to his understanding of the situation and the issues involved. On the other hand the leader incorporates the views and ideas of the participants and articulates them in the process. Both aspects must be present to ensure a stable leadership of a movement.We can therefore see that leadership is necessary for helping to develop and shape a social movement.

6.4 CLASSIFICATION/ TYPES OF SOCIAL MOVEMENTS

A very common classification is done based on two criteria's like does the social movement aims for complete or partial change and who are the locus of change is it either an individual or the society. The following table illustrates the types that may result:

Amountof change/locus of change	Partial	Complete
Society	Reformative	Transformative/ Revolutionary
Individual	Alternative	Redemptive

1. Redemptive social movements:- These movements target individuals but want complete change like religious social movements such as conversion to Christianity or Buddhism
2. Alternative:- These movements seek limited change in some aspects of people's life like movements against alcoholism or movements that may encourage people to shift over to vegetarian diet .
3. Reformative: - A social movement that seeks to change only some specificaspect of how society functions. So it seeks limited social change that targets all members of society for example equal rights amendment movement, like there were many socio-religious reform movements in the nineteenth and twentieth centuries in India aimed to remove social practices like sati, denial of education to women, ban on widow remarriage, child marriage, caste disabilities or the very recently India Against Corruption Movement led by Anna Hazare in 2011.
4. Revolutionary: - These social movements would strive for basic transformation of society. Such movements seek to overthrow the current regimes and establish new social order like the Taliban movement in Afghanistan.

   Two kinds of social movements have been of historical importance: these are class movements and movements of ethnic groups. Examples of class movements include those between peasants and landlords, workers against employees, farmers against middlemen, middle class against the nobility. The term "ethnic-group movement" normally designate a variety of phenomena like several the movements for political independence of national minorities within the old empire states in Europe or the independence movements of natives in colonial countries of Asia and Africa.

   We can classify social movements based on social background of participants likedalit/tribal/peasant/working class/women. The table below enlists examples of such movements in India:

Peasant movements	Champaran Satyagraha, Kheda Satyagraha, Mopla Rebellion, Telangana movement, Naxallite Movement
Tribal movements	Santhal Insurrection, Birsa Munda Movement, Kuki Uprising in Manipur
Dalit Movements	Ambedkar Movement, Ad Dharam Movement in Punjab
Environmental Movements	Narmada BachaoAndolan, Chhipko Movement, Appico Movement, Ganga Mukti Andolan, Sant Seechewal in Punjab

6.5FUNCTIONS OF SOCIAL MOVEMENTS

Some of the major changes in the social order of the world which have occurred during the past two centuries are very largely the direct or indirect result of social movements. Even if a movement did not achieve its entire goal, part of their program was accepted or incorporated into the social structure. This is the main or manifest functions of these movements.

There are other secondary or latent functions that can also be observed like:

(1) The movement contributes to the formation of public opinion by providing for the discussion of social and political problems and through the eventual incorporation of some of the movement's ideas into dominant public opinion.

(2) It provides training of leaders who become part of the political elite and may eventually rise to the positions of leading statesmen. The socialist labor movements and the national independence movements have produced a large proportion of the present-day heads of government throughout the world. Labor leaders and leaders of other movements, even if they do not hold public office, also belong to the political elite in many countries.

When these two functions have reached the point where the movement, after having changed or modified the social order, becomes part of it, the life cycle of the movement comes to an end—it has become an institution. This is true in the first place when a revolutionary movement is victorious, as in India when the Indian National Congress was successful in gaining freedom for India from the British rule it converted itself into political party or we can say it got institutionalized.

6.6 LIFE CYCLE OF A SOCIAL MOVEMENT

The life cycle of a social movement can be understood in terms of various stages through which a social movement generally passes.

Stage one is the stage when social unrest comes into play. The first stage is the presence of a social problem around which collective tension builds up. This leads to

second stage when collective excitement can be witnessed, where people feel that they have a problem in common. Certain social conditions are identified as the root cause of the misery and excitement sets in. the movement gains support and a guiding ideology. Agitations arise everywhere leading to action.

Stage three is the formalization stage, in this stage chain of officers is drawn up. There is a division of labour among the leadersand the followers. Fund raising is systematized and ideology becomes clear than before. The leaders clarify the ideology in that they remind peopleof the discontent they share in common, identify their opponents and state the objectives of the movement. The strategy and tactics for protest and for action are drawn and a moral justification for adopting a course of action is established.

The fourth stage is one of institutionalization. The movement cystalizes into a definite pattern. Efficient bureaucrats replace agitators, buildings, offices are established. The aims of the movement become accepted in that society. This period may last indefinitely. The fifth stage is that of dissolution. Different movements come to a different end at different points of time. Some end early while some may dissolve after the objectives have been achieved. Sometimes difference of opinion among leaders may result in division within the movement. Only some movements achieve full institutionalization. It's not necessary that all movements pass through all these above-mentioned stages.

6.7THEORIES OF SOCIAL MOVEMENTS

There are varieties of theories that have attempted to explain how social movements develop. Some of them are discussed below:

6.7.1 DEPRIVATION THEORY

This theory argues that the social movements have their foundations among certain people or group of people in a society who feel that they are deprived of some good(s), service(s) or resource(s).It further divides deprivation into two types: absolute and relative deprivation. Absolute deprivation considers the grievances of the affected people in isolation from that group's position in society. Proponents of relative deprivation regard a group to be in a disadvantageous position vis-à-vis some other groups in that society. Deprivation theory provides a powerful reason as to why some social movements are born. Although deprivation is not a sufficient condition for a social movement to be born. In other words, for a social movement to be born, deprivation needs to present along with other factors. Yet it provides partial explanation t as to why a social movement is born. E.g. feminist movement was born in the 1960s because women were deprived by society of rights and opportunities. Similarly, anti- caste movement in India was born because the lower caste people were denied religious and civil rights.

6.7.2 RESOURCE MOBILIZATION THEORY

This theory invokes the importance of the availability of suitable resources in the birth of a social movement. This theory argues that when some individuals in a society have certain grievances, they may be able to mobilize necessary resources to do something to alleviate those grievances. The term "resources" in this context refer to things like money, labor, social status, knowledge, support of the media and political elites etc. This is helpful in providing an explanation as to why in some situations some grievances may give birth to a successful social movement, whereas in other situations the same type of grievances may not give birth to anything similar. Also the emphasis on resources offers an explanation why some discontented/deprived individuals are able to organize while others are not.One of the major criticism of this theory is that it primacy to the presence of appropriate resources (especially money) in explaining the birth of social movements.

Resource mobilization theory is particularly significant to the understanding and working of new social movements especially how these movements try to mobilize resources primarily human resources, by appealing to grassroots organizations. Also these movements frequently put to use the new mediums for reaching out for support especially internet and now various social media platforms.

6.7.3 MASS-SOCIETY THEORY

Mass-Society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached. Social movementsprovides such individuals a sense of empowerment and belonging that t members would otherwise not have. So, they join movements to have a friend or a associate who was a member of the movement.

6.7.4 STRUCTURAL-STRAIN THEORY

This theory was proposed by Neil J Smelser (1965). The theory tells that every social movement requires six factors to grow : people in a society experience some type of problem (deprivation) ; recognition by people of that society that this problem exists; an ideology proposing to be the solution for the problem develops and spreadsits influence; an event or events act as an catalyst that converts this nascent movement into a bonafide social movement; the society (and its government)is open to change for the improvement to be effective(if not, then the movement might die out); and mobilization of resources takes place as the movement develops further.

6.7.5 POLITICAL PROCESS THEORY

Political process theory treats social movements as a type of political movement in that the origins of a social movement are traced to the availability of political opportunities. This theory looks at the social movement in question to that of the state- or of the government in charge. If the government's position is strongly entrenched and it is prone to repressive behavior, then the chances are high that a social movement might fail. If, on the other hand, the government is weak or tolerant to of dissenting voices, then the chances are high that any social movement that is born might have the opportunity to grow and flourish. The most primary criticism of this theory is that it focuses too much on political circumstances and ignores cultural factors that might be strong enough to mitigate the effect of the political factors.

6.8 NEW SOCIAL MOVEMENTS

The new social movement theories arose during the 1960s primarily in several West European countries. Thesetheories arose as a reaction to the shortcoming of classical Marxian theories for analyzing collective action. These new social movement theories move away from the typical Marxist framework of analyzing collective action from a primarily economic perspective.Instead, these theories look to other motivators of collective action that are rooted in politics, ideology and culture. They look into new definers of collective identity, like ethnicity, gender and sexuality to understand causal factors for collective action.Habermas(1981) finds that there is a thematic change from "old politics" which revolve around the questions of economic, social, domestic and military security to "new politics". This largely includes problems of quality of life, equality, individual self-realization, participation and human rights. Old politics was supported by entrepreneurs, workers, and the professional middle class. New politics, on the other hand, find more support in the new middle class, younger generation, and those groups with higher levels of formal education.

New social movement theory argues that new social movements, such as anti-war, environmental, civil rights and feminist movements, are distinct from other traditional social movements such as labor movements. Traditional social movements tend to be engaged in class conflict while new social movements are engaged in political and social conflict. Traditional social movements tend to focus on economic concerns and inequalities. Members of new social movements are most often from a segment of society referred to as the new middle class. New social movement encourage-age members to engage in lifestyle changes tend to have supporters rather than members and are characterized as loosely organized networks. These movements differ from protest groups or movements as they often desire to see change on a global scale as opposed to the single issues taken on by protest groups. The following table enlists some of the differences between the new social movements and the traditional social movements:

Parameters	New Social Movements	Traditional Social Movements
Concerns	Social and Cultural/ Post-Materialist	Economic and Political/Materialist
Hope for change in	Identity, lifestyle and culture	Public Policy
Key actors	Supporters from new middle class	Lower classes
Examples	Anti-war, environmental, civil rights and feminist and gay movements	Labor movements/ working class movements/peasant movements

So, the contemporary social movements are performing collective action in markedly different ways than traditional social movements. Sociologists use new social movement theory to analyze the role of new social movements in contemporary, postindustrial society.

The new social movements not only ideologically distinct themselves from the old social movements but are also distinct in the ways and means of their collective action and modes of carrying the movement further. In the first decade of twenty first century there have been many social movements across the world that have used the power of Internet as their space of formation and as a means to connect among people of the movement and with the society at large. In fact the internet and social network sites on the Internet are the new rallying points of activists today. Some of the prominent cyber activism movements include anti-war, anti-globalization and global justice movements. Technology may not have induced the movement but without the technology (internet and wireless communication) social movement would not take the present form of being a challenge to state power.

The dynamism which social media lends to social movements is both unique and remarkable as the earlier technologies or methods (like use of leaflets, posters and faxes etc.) lacked the kind of speed and interactivity that social media affords. Social media's global outlook enable activists from world over to join social-networking groups, to follow events and engage in discussions. The Arab Spring uprising in 2011 actually came to be termed as the social media revolution.

6.9 QUESTIONS FOR PRACTICE

1. Briefly explain the characteristics of a social movement.
2. Social movements play an important role in bringing social change. Elucidate.
3. Explain different types of social movements with suitable examples.
4. Write a short note on the functions of social movements.
5. Ideology and leadership play a central in a social movement. Explain with suitable examples.
6. What is structural-strain theory of social movements?
7. Write a short on new social movements.

6.10 SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 7: PEASANT MOVEMENTS IN INDIA

STRUCTURE

7.0 Learning Objectives

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7.0LEARNING OBJECTIVES

After going through this unit, students will be able to:

- Develop a clear insight into peasant movements and the factors contributing for their growth in India.
- Understand the agenda of the peasant movements, their progress, their leadership pattern.
- Get to know about the challenges faced by these movements and their achievements.

7.1 INTRODUCTION

India has an agrarian economy since long. This economy fulfilled the livelihood and daily subsistence needs of the rural people. Peasants have been the backbone of the agrarian economy. The vast agrarian structure of the country captured the attention of the British. They brought changes in the land revenue and tenure systems by introducing the zamindari system to ease their task of revenue collection. Added to this, the British Government started levying illegal taxes, fixing high rents on the cultivations, promoted arbitrary eviction from their land in case of non-payment or failure of payment of the taxes levied and exploitation of the labour force of the poor peasants by the so called zamindars. These were favourable to the Zamindars and led to the misery of the peasants. So, these changes did not appeal the peasants. They were unhappy and they resented the reforms introduced by the British government. This gave birth to collectivised peasant uprisings or peasant movements in different parts of India during the colonial rule. Thus, the beginning of the peasant movements in India can be traced back to the colonial era.

However, it needs to be kept in mind that peasants were not only active during the colonial period, but in the post-colonial period large scale agrarian mobilisations continued to take place. Over the years they have developed organisational identities. In fact, 'political parties, sabhas, sanghas sangathans and unions have taken up the causes of peasants and have participated in unrests and mobilizations among the peasants.

7.2DEFINING PEASANTRY

Peasants in India are identified to be the small producers for their own consumption (Robert Redfield 1956). They are subsistence cultivators (Firth 1946) who produce predominantly for the need of the family rather than to make a profit. It is a class that accommodates a vast mass of landless agricultural labourers, sharecroppers, tenants, poor artisans and small and marginal cultivators. Basically, they belong to the socially deprived sections like the scheduled tribes, scheduled castes, other backward classes and women. They are differently named at different places. The varied names they carry are kisan, krishak, roytu, chashi, etc.

7.3 COLONIAL INTERVENTIONS AND PEASANT MOVEMENTS IN INDIA

The East India Company levied high land revenue on the agricultural lands. This was at times twice the rates imposed by the Mughal rulers. So, it became taxing on the Indian peasantry. The money lenders exploited the peasants by taking away their surplus. The

British rulers also encroached upon the tribal lands and the exploitation of forests and other natural resources. The British policy of promoting British industries at the cost of Indian industries destroyed the handicraft industrial base of rural India. This forced the artisans to join the class of the landless. Further, the coercion on the cultivators to produce cash crops like tea, coffee, rubber, indigo, cotton etc. were against their subsistence agriculture. This affected the small farmers the most. Speculation and investment in land by the absentee landlords, contributed to the replacement of traditional paternalistic way of life by contracts. Increasing fragmentation of land became a marked feature. Fragmentation of land lowered the agricultural productivity. Recurrent famines and heavy land revenue broke the spines of the Indian peasantry. Indian peasantry witnessed major famines in 1866, 1896-97,1898 and 1943 and a number of smaller famines took place in between. All these brought miseries of a high order to the Indian peasants and became the precursors to the peasant movements in the country.

Peasant movements in India can be discussed in two-time phases. They are: the pre-independence phase and the post-independence period.

7.4 PRE INDEPENDENCE PEASANT MOVEMENTS IN INDIA

A number of peasant movements were organised during the pre-independence period. They are discussed in timeline below.

7.4.1 THE SANTHAL REVOLUTION

The Santhal Revolution of Bihar organised in 1855 is one of the earliest peasant movements of the country. Through the permanent land settlement of 1793, the Britishers, took away the lands from the Santhals which they had cultivated for centuries and had customary rights over them and auctioned them to the Zamindars. These zamindars increased the land tax which the common peasantry failed to deposit and sometimes they were put under debt. The zamindars evacuated the Santhals for non-payment of taxes and the money lenders from whom they got the debt were seizing their property including cattle and crop. This dismayed the poor santhals and led them to launch their protest against the zamindars and money lenders. As many as 35,000 Santhals armed themselves with their traditional weapons of lows, arrows, axes and swords. They began to march to Calcutta to place their petition before the governor to free them from their oppressors. On 7th July 1855 one of the Government Inspector obstructed their march and provoked them into violence. There was a massacre and the poor tribals were brutally tried upon and butchered in masses. Amidst that the Santhals displayed exceptional courage and military discipline.

7.4.2THE BLUE MUTINY

The Santhal movement was followed by another peasant movement known as the Blue mutiny. This took place between 1859-1862. This was a protest by the poor peasants and small landlords against the indigo planters in Bengal. In Bengal, the British investor cum planters introduced indigo plantation to maximise their profit. This threatened the money

lenders whose credit supply was affected. So, they instigated the peasants to exhibit their resistance against the British investor cum planters which resulted in the Blue mutiny.

7.4.3 THE BOMBAY PEASANT REVOLT

During 1871-75, there was the Bombay, the Pabna and Boora uprisings among the peasants. The Bombay revolt was launched against the Marwari moneylenders who were in possession of the bonds, decrease, etc and declined to handover them to the peasants. The movement was launched by the peasants to frighten the moneylenders and pressurise them to surrender the papers. This movement was confined to Kaira, Ahmednagar, Poona. To subside the virulence of the movement, the British Government passed the Deccan Agriculturists Relief Act. This Act gave a relaxation to the peasants of Maharashtra from the imprisonment for failure to repay of debts.

7.4.4 THE PABNA UPRISING

The Pabna Uprisings came up between1872-1875.Pabna was in East Bengal. In these movements, the rich cultivators, benefiting from the commercialization of agriculture and producing cash crops, protested to secure their occupancy rights granted to them in 1859. They were basically indigo cultivators. In this they succeeded. In 1885, the Bengal Tenancy Act was passed. In the Yusufzahi Pargana of Pabna district, Bengal, an Agrarian League was formed in May 1873.The tenants refused to pay the enhanced payments and the peasants showed legal resistance against the zamindars in the courts. The indigo revolt of Pabana enjoyed the support of all categories of the rural population, missionaries and the Bengal intelligentsia.

7.4.5 CHECK YOUR PROGRESS

1. In which year and in which state the Santhal Revolution did start?

   _____

2. Mention the reason behind the blue mutiny.

   _____

3. Against whom was the Bombay Peasant revolt launched?

   _____

4. Where and when the Pabana uprising took place?

   _____

7.4.5 THE CHAMPARAN SATYAGRAHA

The Champaran peasant movement was launched in 1917-18 against the European planters who had enforced the tinkathia system and high rents on the farmers. Champaran was in Bihar. Before Champaran Satyagraha, the farmers of Champaran used to follow the "panchkathiya" system. By this system, the farmers were used to plant indigo in five katthas of land in a bigha**.** When the Tinkathia system was introduces, it imposed that the farmers had to cultivate indigo on 3/20th of the total land. This distressed Rajkumar Shukla, an agriculturist of Champaran. Rajkumar Shukla persuaded Gandhi to visit Champaran. A huge

crowd had gathered in Champaran as Gandhi accompanied by Shukla, Rajendra Prasad, N Parekh, JD Kriplani, M Desai and Mazhar-ul-Haqhad reached the place to initiate discussions with the farmers. The British authorities tried to stop Gandhiji's visit with his troop. But Gandhi defied the order and toured the villages and held open discussions with the villagers. Gandhiji studied the grievances of the Champaran peasantry by visiting many villages in the region and recorded the statements and testimonies of 8,000 indigo cultivators to understand their issues and the causes underlying them. The peasants opposed not only the European planters but also the zamindars. Gandhiji was moved by the abject poverty of the people at Champaran. He felt the imposition to grow indigo was snatching away the autonomy of the farmers, peasants were paid very meagre wages which affected their descent livelihood. Having heard these grievances, Gandhi strongly demanded that tinkathia system should be abolished and farmers should be compensated for illegal dues. Gandhiji's leadership led peasants to launch protests and strikes against the landlords. The British government adopted very serious methods to oppress the peasants. But finally, the European planters left the area for good in the next few years.

The Champaran movement is described to be a success story in the history of peasant movements in India. The enactment of Champaran Agrarian Act was assented by Governor General of India on 1st May, 1918.The champaran movement laid the foundation of India's nationalism and became an integral part of the national movement of independence.

7.4.6 KAIRA OR KHEDA SATYAGRAHA

Kaira or Kheda movement was launched by the peasants of Kheda, Gujurat in 1919. It was led by Gandhiji, Sardar Vallabhbhai Patel, Indulal Yajnik, N.M. Joshi, Shankerlal Pareekh. The Kheda peasantry consisted of skilled agriculturists from the Patidar community. The land of Kheda was quite fertile for the cultivation of tobacco and cotton crops. But, the plights of the peasants went on worsening due to frequent famines. These famines heightened poverty, resource crunch, the practice of un touchability, alcoholism and starvation among them. In 1918 a disastrous plague epidemic affected the entire state of Gujarat and in Kheda alone the death toll was 17,000. This was followed by an outbreak of cholera. The same year also witnessed crop failure in the Kheda district. Under such a situation, the Bombay Presidency in 1917-18 increased the taxes by 23 percent and refused to waive out or to reduce the imposed land revenue. Gandhiji along with Vallabhai Patel supported the peasants and advised them to withhold payment of revenues till their demand for its remission was met. The Gujarat Sabha consisting of the peasants, submitted petitions to the highest governing authorities of the province requesting for the suspension of the revenue assessment for the year 1919. In response to that the British government instead of cancelling or reducing the tax, declared that the non-payment of taxes would lead to the seizure of property. When the government refused to consider the demands of the Kheda peasants for non-payment of land tax, Gandhiji asked the peasants to resort to satyagraha.

The Kheda movement was led by the Gujurat Sabha with Gandhiji as its front ranking leader. The peasant resorted to non-violence means. The movement got back up from the intelligentsia and the educated public workers. The peasants launched their protests in a disciplined way.

The Kheda movement could force the government to change its taxation policy. The land rent was reduced for the small farmers. The Kheda movement came to an end with the acceptance of some of the prime demands of the peasants.

7.4.7 THE MOPLAH PEASANT MOVEMENT

The Moplah peasant movement otherwise known as the Malabar movement was launched in August 1921 among the peasants of Malabar district in Kerala against the lack of any security of tenure, high rents and other oppressive landlord exploitations. The masses of Moplah were small agriculturists. They were the tenants of the high-caste Hindu landlords. The British rulers of Malabar in collaboration with Hindu landlords exploited and oppressed the Moplahs. This rose the discontent among these poor peasants. The peasant's cause was given support by the Malabar district Congress Conference held in Manjeri in April 1920 and the Khilafat movement influenced it. Leaders like Gandhi, Shakuat Ali and Maulana Azad gave support to the movement. Finally, the tenant's association was formed in Kozhikode and later in other areas. The Hindus distanced themselves from the movement which later affected the movement.

The Moplah youths involved in the movement attacked the Brahmin Jenmi, the Nayar officials or a Jenmi's servant. They burnt or defiled the temples, looted the houses of the landlords. The Moplah movement of 1921 erupted among the Muslim peasants against the Hindu landlords. It was characterised by violence and was entrapped by Hindu-Muslim riot.

The British government was weakened as a result of the First World War. It was not in a position to take strong military action against the Moplahs. As a result of this, the Moplahs began to exhibit increasing turbulence and defiance of authority. The final break came only when the district magistrate of Eranad taluka, on 20th August, 1921, raided the mosque at Tirurangadi to arrest Ali Musaliar a Khilafat leader and a highly respected priest. The police opened fire on the unarmed crowd and many were killed. A clash ensued and government offices were destroyed, records burnt and the treasury looted. The rebellion soon spread into the Eranad, Vallu- vanad and Ponnani talukas all Moplahs strongholds. By December 1921 all resistance had come to a halt due to the repression of the British rulers. The Moplah movement witnessed its failure due to its communal tilt and use of violent means. The Malabar people in general lost all their sympathy with the Moplahs. The movement failed to motivate the peasantry of the neighbourhood to stand in arms against the landlords.

7.4. 8 CHECK YOUR PROGRESS

1. What is the tinkathia system?

   _____

2. What was the agenda of the Champaran Satyagraha?

   _____

3. Name the leaders of the Kheda movement.

4. In which year and in which state of India the Kheda movement was launched?

_____

5. Name the most famous peasant movement of Kerala in the pre-independence era?

_____

7.4.8 THE BARDOLI SATYAGRAHA

The Bardoli Satyagraha was launched in 1928 in the in the state of Gujaratfollowing increased tax rates imposed by the Bombay Presidency. The tax was increased by 22%.This was done after the heavy crop loss and impoverishment of the farmers after floods and famines in 1925. Despite petitions and appeals from the farmers to review this unjust hike in tax rates when the situation of the farmers was miserable, the government decided to go ahead with tax collection. The educated masses and the national leaders took it up as a major issue of challenge. In a meeting of representatives of 60 villages at Bamni in Kadod division, it was decided to invite Sardar Patel to lead the campaign. Sardar Vallabh Bhai Patel was summoned by the local leaders to take up the leadership of movement. They also contacted Gandhiji to provide them a direction. In January 1928, farmers in Bardoli invited Vallabhai Patel to launch the protest movement wherein all of them resolved not to pay taxes.The Bardoli satyagraha was launched in mid-February 1928. Gandhiji selected Bardoli as a suitable place for launching civil disobedience campaign. At the initiation of Gandhiji, a mass awakening was created among the peasants to demand for their rights collectively. This gave a force to the Bardoli movement.

The Bardoli taluka was divided into three camps, chhavanis, each under the charge of an experienced leader. One hundred political workers, drawn from all over the province being assisted by 1,500 nonviolent volunteers became the movement drivers. Mobilisations were on all throughout. Regular meetings, speeches, distribution of pamphlets, doorstep campaigning and other things of propaganda were taken up by the volunteers. Those who paid taxes or were supportive of the British were socially boycotted. They also worked for the betterment of the Kaliparaj caste (farmers who worked as landless labourers).The movement was a highly organised one where the peasants of the whole taluka demonstrated their strength through rallies and strikes against the government.

Soon to counter the movement, the government of Bombay took all repressive measures such as attachment of land, and crops, and confiscation of cattle and other movable property of the movement participating farmers. The government forfeited a large chunk of land, say 50,000 acres. At their level, the agitating peasants boycotted all government officials and purchasers of auctioned property.

The members of the Bombay Legislative Council from Gujarat resigned as a mark of protest against the government's policy. K M Munshi and Lalji Naranji resigned from the Bombay Legislative Council. This was followed by Vitthalbhai Patel's threat to resign. This mellowed down the government and compelled it to change its attitude and stand against the movement.

The Bardoli peasant movement impacted people from different walks of life and in different geographies. Workers in Bombay textile mills went on strike and there was a threat to bring about a railway strike. The flames of Bardoli had reached to Punjab and many

jathas of peasants were despatched to Bardoli. The ultimate strength of the movement came from Gandhiji who shifted to Bardoli on 2nd August, 1928.An inquiry committee was constituted by the government under the presidentship of Broomfield and Maxwell. The responsibility was assigned to look into the issues of Bardoli agitation. The findings of the committee came to the conclusion that the increase of tax had been unjustified and taxing on the peasants. The committee suggested reducing the enhancement of land tax. Subsequently, the revenue was reduced to 6.03% and the peasants were returned with their confiscated land. The national leaders linked the movement with the freedom movement.

7 .4.9 THE TEBHAGA MOVEMENT

The Tebhaga movement was initiated in in 1946-47. This started in the undivided Bengal with a demand for *tebhaga* (two-third shares) by sharecroppers of their produce for themselves, instead of one-half traditionally given to them by the *jotedars- a* class of intermediary landowners. The sharecroppers were commonly called bargadars, adhiars etc. The movement was initiated by the Bengal provincial Kisan Sabha and was supported by the communists.

The Flood Commission appointed by the Government to study the conditions of the tenants and sharecroppers recommended that Tebhaga, meaning two third was the share of the crop to be given to the sharecroppers. But, in practice only half or less was given to the sharecroppers who actually cultivated the land. This brought a lot of discontentment among the farmers. The famine of the preceding years had resulted in the loss of land for the many cultivators forcing them to become sharecroppers.

Report of the Land Revenue Commission in 1940 observed that 31.7 per cent total land was turned over to *barga* (sharecropping). The traders, moneylenders and intermediary landowners exploited the poor peasants and lent them money at very high rates of interest. When the poor peasants were unable to repay the debt and they lost their land to the creditors. The farmers were resettled on the same land on condition that they would hand over half of the produce to the creditor. This had miserable impact on them and many times pushed them into the class of agricultural labourers. The Land Revenue Commission pointed out in 1940 those agricultural labourers constituted 22.5 per cent of the total number of families of Bengal.

The Tebhaga movement spread out to nineteen districts of Bengal. Dinajpur, Rangpur, Jalpaiguri, Khulna, Mymensingh, Jessore and the 24-Parganas were the main districts where the impact was widely felt. The landholders had refused to accept the terms dictated by their tenants. They called in police and put the tebhaga activists under arrest. But the zamindari repression could not subdue the resistance movement. The resisting tenants rather added a new slogan to their agenda: the total abolition of zamindari system. The slogan for reduction of rent rate was also raised by the peasants supporting the tebhaga struggle. Under the tebhaga pressure many of the landholders withdrew their litigation filed against the tebhaga activists and came to terms with them.

The tebhaga movement was most successful in the districts of Jessore, Dinajpur and Jalpaiguri. The tebhaga rights were extensively established in Midnapur and 24-Parganas. All

these developments led the government to initiate a bill in the Legislative Assembly in early 1947. The bill intended to reform the barga system in the country in the light of the latest agrarian unrest. The tebhaga struggle was successful in so far as it has been estimated that about 40% of the sharecropping peasants got tebhaga right granted willingly by the landholders. The Partition of Bengal and the promises of the new government led to the suspension of the movement.There was another spate of tebhaga movement in these districts in 1948-50. The movement had definitely influenced the passage of the East Bengal State Acquisition and Tenancy Act of 1950. This act aimed at reforming the bhagi system of the country, which caused the agrarian unrest.

7.4.10CHECK YOUR PROGRESS

1. When was the Bardoli movement launched?

   _____

2. What was the demand of the movement seekers in the Bardoli movement?

   _____

3. Who became the leader of the Bardoli movement?

   _____

4. In which state and what for the Tebhaga movement was initiated?

   _____

5. Which organization supported the Tebhaga movement?

   _____

6. Mention the Acts passed to appease the peasants of the tebhaga movement.

   _____

7.5 THE POST-INDEPENDENCE PEASANT MOVEMENTS IN INDIA

Peasant movements in India did not stop with the independence of the country. Some of the movements which were initiated during the pre-independence colonial administration continued to raise their heads even after independence and some new movements were added to them. The following lines discuss about the peasant movements of post-independence era.

7.5.1THE TELANGANA MOVEMENT

The Telangana Movement of Andhra Pradesh which took place between 1946-1952 happens to be a landmark peasant movement of the country. It was fought against the oppression of the rulers and local landowners. This was the biggest peasant guerrilla war affecting 3000 villages and 3 million populations. Before Indian independence, Hyderabad state was a princely state within the territory of British India. Exploitation by deshmukhs, jagirdars, doras (landlords) were rampant. Forty percent of the land was either directly owned by the Nizam or given by the Nizam to elites in the form of *jagirs* (special tenures). The remaining sixty percent was under the government's land revenue system, which relied on powerful landlords and gave no legal rights or security from eviction to the people actually cultivating the land. In rural Telangana, the jaghirdars and *deshmukhs* were the intermediariesappointed by the Nizam. They collected high taxes, manipulated the records which resulted in the discontentment among the poor peasants. They introduced the vetti system whereby the poor

peasants 'families were forced to cultivate the land and do the domestic works of the landlord or a Deshmukh from generation to generation. All these enraged the peasants.

Gradually, the Andhra *Mahasabha* supported by the Communist Party of India (CPI) started making a demand for reducing land revenue rates, abolition of *vetti*, prevention of rack-renting and eviction of tenants and confirmation of occupancy *(patta)* rights of the cultivating tenants. Professor N.G. Ranga laid the regional level peasant organization that was affiliated to the All-India Kisan Sabha, which was an organ of the CPI. The Communist activities increased in the districts of Hyderabad between 1944 and 1946. The communists, along with AMS, began gaining ground in several districts, especially among the agricultural labourers, poor tenants and small landholders, and started forming *sanghams* (village-level committees). All these increased tensions in the rural areas of Telangana and fructified in the Telangana movement.

Telangana region was struck by heavy famine in the year 1946. It affected both the tenants and the sharecroppers. Tensions mounted when Visnur Ramachandra Reddy, a hereditary tax collector, attempted to forcibly take land belonging to a member of a village *sangham*. He sent a group of 100 goons and 100 servants to forcibly gather the harvest. They were resisted by the local village *sangham* leaders and volunteers. The next day, six leaders of the *sangham* were arrested at the call of the landlord. On July 4, 1946, a procession was organised by the villagers protesting the violence and terrorism of the landlord's goons. As they approached the landlord's house, some of the goons opened fire on the procession, leading to the death of Doddi Komarayya, the sangham leader. The death of Komarayya enraged the people, sparking a massive revolt amongst the Telengana peasantry. By the end of July, the movement had spread to about 300-400 villages across three districts. In October 1946, the Nizam's government banned the AMS, and a spurt of arrests and military raids took place. The villagers also used leaflets that threatened severe action against the police if they would indulge in violent activities. During this first phase of the movement, the people were able, in several areas to put an end to *vetti*, illegal exactions, compulsory grain levies, reoccupation of lands seized earlier by the landlords and resisting the landlords' armed goondas [goons].

The movement took a new turn after independence in 1947. The Nizam refused to merge with the independent Indian Union. Following this, the government initiated army action against the Nizam, and subsequently against the CPI in September 1948. The CPI intensified their struggle. Several hundred peasant rebels were killed. In March 1948, the Telangana peasant struggle took a revolutionary turn. The peasants turned into an army and on a few occasions also fought guerilla wars. Many died for the lack of shelter and support. An estimate projects that around 2,000 peasants were killed while fighting with the Indian army and around 25,000 communists and participants were arrested. The number of detainees reached 10,000 by the end of July 1950. In 1951 the polit bureau of the CPI called off the struggle.

The Telangana movement had much positive achievement to its credit. The administrative machinery of the Nizam came to a standstill in nearly 4000 villages. In its place were established *gram rajyas* (village administrative units). *Vetti* was abolished, and some 1.2 million acres of land was redistributed following the fixation of ceiling. Unpaid debts were cancelled, tenants were given full tenancy rights, agricultural wages were raised.

7.5.2 THE NAXALBARI MOVEMENT

Naxalbari was a peasant uprising initiated in May 1967 in the Naxalbari *thana* of Darjeeling district of West Bengal. The government of West Bengal immediately after the country's independence enacted the West Bengal Estate Acquisition Act (1953) and the West Bengal Land Reform Act (1955). These acts aimed at the Mention the two and other intermediary systems and to put a ceiling on landholdings, to reserve 60 per cent of the produced share for the sharecroppers and to put a restriction on the eviction of sharecroppers. However, the lack of the political will did not allow the noble intents of the two progressive acts to witness any success. On the other hand, there was the progressive eviction of the tenants and the sharecroppers, sharp degeneration in the plights of the peasants, bringing higher magnitude of economic insecurity and unemployment among them. The sharecroppers who constituted 16 per cent of the rural households in 1952-53 came down to 2.9 per cent in 1961-62. Simultaneously, there was a phenomenal increase of the agricultural labourers from 15.3% in 1961 to 26.2 in 1971 and a decline in cultivators from 38.5% to 32 % during the same period (Census of India 1961, 1971).

The peasants of Naxalbari, worked mainly on tea plantations in the large estates commanded by the estate owners. Rajbangsi's (originally a tribe), Oraons, Mundas and Santhals constituted a large proportion of the population in this region. The aforesaid tribes had migrated from Chotanagpur (Bihar) to work in tea-gardens in Darjeeling district. Landowners were called Jotedars and tenants were called adhiaii. The status of adhiari was precarious.

In February 1967, the United Front (dominated by the communal parties viz. CPI, CPI (M) RSP etc.) initiated rigorous mobilisation of the peasantry in the Naxalbari areas. They pledged to implement the land reforms, promising land to all landless households and invited more militant initiatives from the peasantry as an organized force. They initiated rigorous mobilisation of the peasantry in the Naxalbari areas.

The Naxalbari movement was steered by leaders like Charu Mazumdar, Kanu Sanyal and Jangal Santhal, Khokon Majumdar, Nimu Singh and Mujibur Rehman. Women leaders Galeswari Debi, Sabitri Das, Krishnamaya Surgeon and Shanti Munda played a major role too.

In 1967 a small group of Communist Party of India (Marxist) members led by Charu Mazumdar, Kanu Sanyal and Jangal Santhal decided to initiate an armed struggle against large landowners and forcibly take away their lands and re-distribute it amongst the landless. The President of Siliguri Kisan Sabha Jangal Santhal gave the first support to the call of the Communist party by calling the local peasants to join the armed struggle. Within a week of his call for support, on 24 May, a local sharecropper in a village near Naxalbari was attacked and killed by goons sent by the local landlord. The word of the killing soon spread and more armed tribals began to come out in support of further action. Charu Majumdar, was rigid in his view that only a military line would help the peasants to achieve their goals. However, the movement that had begun by peasants, landless agricultural workers, Dalits, tribals and Nepalis — and attracted the Bengali upper class — was given a theoretical grounding by Charu Majumdar, who later launched the CPI-ML in 1969.

The 1967 Naxalbari uprising in Naxalbari area was suppressed through police action, but the revolt was renewed in August-September 1968 and continued up to 1972. The movement ended within a few years of the death of Charu Majumdar in police custody in 1972. In the next few months, similar movements became common in pockets of Bihar, Jharkhand and West Bengal, in parts of Odisha, Andhra Pradesh and Maharashtra. The movement also appealed to the urban youth.

The Naxalbari movement had some formidable differences with the Gandhian Sarvodaya movement. The difference between Gandhian Sarvodaya movement and Naxalbari movement was that the former aimed at replacing individual ownership of land with communal ownership while the latter aimed at individual ownership.

The Naxalbari movement forced the government to announce welfare packages for the rebels. The government also offered rehabilitation package for the surrendering rebels. This package was made lucrative with job promises and entrepreneurial opportunities. The administration also changed its security strategies to fight against the Naxal armed forced and designed strategies to negotiate with the rebel leaders. Though the Naxalbari movement subsided in its place of origin, the issues of Naxals still continue to exist and their movements still continue bringing challenges for the governments in different states.

7.5.3CHECK YOUR PROGRESS

1. In which state of India, the Telengana movement was launched?

   _____

2. What is vetti?

   _____

3. Which organization supported the cause of the movement seekers of the Telengana movement?

   _____

4. What were the demands of the Telegana movement?

   _____

5. Mention two key achievements of the Telengana movement.

   _____

6. Name the area where the Naxalbari movement had its origin.

   _____

7. Who was the leader of the Naxalbari movement?

   _____

8. Write down the difference between Gandhian strategy and the strategy adopted by the Naxalbari peasant uprising.

   _____

7.6 SUMMARY

Peasant movements have their origin from the British agrarian structure and have their manifestations in different regions of the country. Exploitation through heavy taxation, eviction of poor peasants generated discontentment among the peasants and have fuelled all

the agrarian movements of the country. These movements by the peasants have also been carried over to the post-independence period.

Recurrent famines leading to successive crop losses have always plagued the Indian peasantry. Added to that increasing landlessness, poverty, under employment and various types of social and economic deprivation of the small farmers and agricultural labourers and their exploitation by the upper caste landowners and money lenders were the major propelling force behind all these peasant movements. So, peasant movements have been fought with some common objectives like successful abolition of Zamindari, throwing away the landed class from positions of power and transforming the agrarian structure.

Peasant movements in the country have received the support from the masses and many of the local movements have impacted similar movements in other corners of the country.

Communist or the left-wing political leadership along with the support of the nationalist leaders have given direction to the peasants to strengthen their protest movements. No doubt Indian peasant movements have become successful in many parts of the country in bringing changes in the taxations, in reducing the exploitations of the money lenders, tax collectors, zamindars and British officers. They have become successful in changing the prevalent exploitative practices in the agrarian structure which were inimical to the poor peasants. However, the agrarian reforms undertaken in the post-independence era have reduced the number and frequency of such peasant movements in the country.

7.7 KEY TERMS

Peasants, landowners, Zamindari system, Ryotwari system, Uprising, Mobilisation, Taxation, Satyagraha,

7.8 QUESTIONS FOR PRACTICE

7.8.1 SHORT ANSWER QUESTIONS

1. Define peasantry. Give the names they carry in different regions of the country.
2. Which is the earliest peasant movement of the country and where did it take place?
3. What was the cause behind the Blue mutiny?
4. What was the outcome of the Bombay revolt among the peasants?
5. When did the Pabana uprising took place and what was the reason behind this?
6. In which year the Champaran movement was launched?
7. Name two prominent leaders of the Kheda movement.
8. What was the main purpose of the Moplah movement?
9. In which state of India the Bardoli movement was organized?
10. What does tebhaga mean?
11. Which districts of Bengal witnessed the Tebhaga movement?
12. Mention one prominent cause of the Telengana movement.
13. Mention two key outcomes of the Telengana movement.

14. Name the two laws that were formulated in West Bengal for the abolition of the zamindari system just before the Naxalbari movement.
15. Which were the states that experienced the impact of the Naxalbari Movement?

7.8.2. LONG ANSWER QUESTIONS

1. Discuss the causes and outcomes of the Champaran movement.
2. Sketch the historicity and resultants of the Kheda movement.
3. Critically evaluate the achievements of the Moplah movement.
4. Discuss the initiation, progress and achievements of the Bardoli movement.
5. Critically assess the causes, course of progress and achievements of the Tebhaga movement.
6. Give an account of the Telengana peasant movement launched in India.
7. Sketch the origin and outcome of the Naxalbari movement.

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 8: FEMINIST MOVEMENTS IN INDIA

STRUCTURE

8.0 Learning Objectives

8.1 Introduction

8.2 Feminist Movements During the Colonial Period

8.2.1 The Creation of Associations and the Rise of Feminists Movements

8.2.2 Feminist Movement During Indian National Freedom Struggle

8.3 Feminist Movements During the Post-independence Period in Time line

8.3.1.Feminist Movements for Environmental Protection

8.3.2 Feminist Movements during the 1970s

8.3.3 Feminist Movements in India in the 1980s

8.3.4 Feminist Movements in India in the 1990s

8.3.5 Feminist Movements in the New Millennium

8.4 Issue based Feminist Movements in the Post-Independence Period

8.4.1 Campaign against Violence against Women

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8.4.5 Anti Arrack/Anti-alcohol Feminist Movement

8.4.6Feminist Movement and Peace Initiatives

8.5 Summary

8.6 Key Terms

8.7 Questions for Practice

8.8 Suggested Readings

8.0 LEARNING OBJECTIVES

After going through this unit, students will

- Develop a clear understanding about feminist movements and their historical growth in India.
- Understand the nature of the feminist movements and their agenda.
- Come to know about the policy response to the demands and the changes brought over by these feminist movements.

8.1 INTRODUCTION

Feminist movements refer to the movements launched by women to improve their position in the society. Feminist movements have a long history in India. These movements have always been organised to fight against the repressive social norms and practices that prevent women to enjoy an equal status with their male counterparts. Thus, these movements advocate for equality of opportunity, equal treatment of women with men and to ensure rights and justice to women in the society. These movements originated during the colonial rule in the country and are continuing till date. However, it needs to be kept in mind feminist movements in India have sometimes submerged themselves under the broad movements like the freedom movement and the environmental movement and sometimes they have emerged as autonomous movements. However, in both the cases their contributions are tremendous and have brought changes in the status quo.

8.2 FEMINIST MOVEMENTS DURING THE COLONIAL PERIOD

During the colonial period the plights of the Indian women were quite miserable. They were the victims of many taboos and unjust social customs. It was the male social reformers who awakened them to demand for their rights and to fight against the unjust social customs and practices. This led women groups to form Women's associations. Leadership started slowly growing among women to fight for their causes. However, during this early phase, it was noted that these women who were taking up a leadership role belonged to educated and wealthy families. They were encouraged and guided by their fathers and husbands. These women became the first generation of women to step out from their homes and protest publicly for their rights.

8.2.1 THE CREATION OF ASSOCIATIONS AND THE RISE OF FEMINISTS MOVEMENT

Colonial India created the first generation of Indian feminists. Feminist were created through the establishment of associations which became instrumental to echo women's issues and voices. Reformists like Keshab Chandra Sen, Justice Ranade came forward to establish organisations and associations to fight for the causes of women. The first women organization was founded in Bengal by Keshab Chandra Sen. Justice Ranade helped Pandita Ramabai Saraswati to establish Arya Mahila Samaj in 1882. Pandita Ramabai started Sharda

Sadan in Bombay in 1889 to accommodate destitute high caste widows. In 1912-1913 a widow's home was established by sister Subbulakshmi, in Madras. These were great achievements of the feminists of those days. Gradually, women created their organisations to mobilise their fellow women. Through these organisations, they pressurised the government to bring legal reforms for them. Some of the lead organisations of this era are the All-India Women's Conference (AIWC), Young Women's Christian Association (YWCA) and Anjuman-I-Islam. These organisations tried to capacitate the women by providing them skills, trying to change their lifestyles, making them convinced that women are not only meant for home, they have great role in the public life. They also tried to develop in them self-confidence. They provided women a common platform to react against and raise their voices against gender discriminatory norms. The All-India Women's Conference set up in 1927 demanded to bring about the legislation to ban child marriage. This led to the passing of the Child Marriage Restraint Act XIX 1929.This act came to be known as Sharda act. It also demanded for other rights for women from franchise to marriage, from reform to the rights of women laborers.

Feminists also developed regional level organisations to develop women and demand for their rights. For example

- Bharat stree Mahanandala established in1910 and managed by Sarala Devi Chaudhurani tried to spread education.
- In 1917 in Madras, Margaret Cousins and Annie Besant started the Women's Indian Association and launched advocacies for the emancipation and equal treatment of women.
- In 1920 in Bengal, Bangiya Nari Samaj campaigned for women's voting rights.

Thus, in colonial India, feminists created organisations to put pressure on the government to emancipate women from repressive taboos, customary practices and demanded for equal rights for women.

8.2.2 FEMINIST MOVEMENT DURING INDIAN NATIONAL FREEDOM STRUGGLE

Traces of Indian feminism can be found since 1817. History records that brave women like Rani Chennama of Kittur, Bhima Bai Holkar fought against the British raj. Bhīma Bai Holkar fought a guerrilla warfare against the British Colonel Malcolm. Chenamma the widowed queen of Raja Malla Sarja prevented the British to annex her kingdom Kittore in Karnataka. These were the precursors to feminist movements during the national freedom struggle. Indian feminist movement had a spur during the First War of Independence (the Great Revolt) of 1857. Stalwart women like queens like Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani; Tapasvini Maharani and Begum Hazrat Mahal boldly fought with the Britishers and gave a new foundation to Indian feminist movement. Begum. Hazrat Mahal challenged the 'Doctrine of Lapse' of the British government and gave a strong

fight when the East India Company annexed the state of Awadh.Rani Avanti bai Lodhi of Ramgarh, Rani Tace Bai, Rani Jindan Kaur, Jhalkaribai and Uda Devi were the other historical women who fought with the British. Rani Lakshmibai became a forerunner for the feminist fighters of the country.

Indian freedom fighters, particularly, Mahatma Gandhi gave a clarion call to the women to come out of their domestic responsibilities and fight for the liberation of the country in great numbers. This could appeal the women and women in large numbers were drawn into the political struggle. They hoped free India can ensure them a better life with equality, dignity, freedom and justice. Women like Mridula Sarabhai and Sucheta Kripalini became the close associates of Mahatma Gandhi.

Feminists like Savitri Bai Phule assisted by Tarabai Shinde worked for women rights. Sinde in her book 'Stri Purush Tulana' advocated strongly for 'gender equality' in the society. Annie Besant launched her Home Rule Movement and many Indian women joined her. In 1884, Mrs. Annie Besant established the Central Hindu Girls School at Banaras (Varanasi) . She fought for the cause of the young widows. Sarojini Naidu, an accredited freedom fighter during her travel through the country voiced for women's franchise and widow marriage. In 1919, she became a campaigner for women's Satyagraha. She appealed to women to agitate against the Rowlett Act. She mobilised women to participate in large numbers in the Salt Satyagraha. Under her leadership many women protested at *Dharsana Salt Works* in Gujarat.

Indian feminist movement to a large extent was influenced by Gandhiji. Gandhiji invited women to attend the Ahmedabad session of the Indian National Congress in large numbers in 1921. Krishna Hutheesingh, Vijayalakshmi Pandit, Kamala Nehru, Begum Mohammad Ali, Begum Hasrat Mohani, Mrs. A.M. Khwaja and Uma Nehru, Sarladevi Chaudharani, Anusuya Sarabhai were some of the prominent women who attended the 1921 session of the National Congress. Feminist tinge was evolving during the Khilafat and Non-cooperation Movement of 1920-22. The Khilafat Movement in the U.P. was marked by the energetic efforts of Bi Amman. Bi Amman protested against patriarchy and purdah. She toured extensively to Punjab, Bombay, the U.P. and Bihar during the Khilafat Movement and addressed several meetings arousing women to participate in the Movement in large numbers. When women were jailed during the Non-Cooperation Movement, more and more women from common background i.e. peasantry, jumped into the national freedom struggle. This marked the birth of a strong feminist movement for the cause of national freedom of the motherland.

Indian feminists like Sarojini Naidu, Vijayalakshmi Pandit, Kamaladevi Chattopadhyay and Mridula Sarabhai at the national level and at the provincial level, leaders like Annie Mascarene and A.V. Kuttimaluamma in Kerala, Durgabai Deshmukh in Madras Presidency, Rameshwari Nehru and Bi Amman in U.P., Satyawati Devi and Subhadra Joshi in Delhi, Hansa Mehta and Usha Mehta in Bombay gave a strong leadership during the Civil Disobedience Movement. However, many women who started their leadership roles from the local level soon rose to the national level. They became a torch bearer for Indian feminists.

Indian feminists with the inspirations from Irish woman Margaret Cousins demanded for representation in the constitutional reforms provided as early as 1917. The Indian Women's Association sent a delegation to Edwin Montagu asking for votes for

women in the 1919 Government of India Act, popularly known as the Montagu-Chelmsford Reforms. During the 1920s, the issue of votes for women was debated in the Provincial Legislative Councils. This was perhaps the first women specific demand made strongly by Indian feminist movement seekers. By the mid-1920s, the Legislative Councils of Madras and UP allowed women's suffrage and women's representation. This was a landmark success of Indian feminist movement in getting the political rights of women. In September 1931, representatives of various women's organizations in India met in Bombay with Mrs Sarojini Naidu as their president, and drafted a memorandum demanding "the immediate acceptance of adult franchise without any sex distinction."

Indian feminism got a real recognition during the Quit India Movement of 1942.Feminists of the country showed their devotion, sacrifice and patriotism during this phase. Women took themselves to the streets, raised slogans, organised public lectures and demonstrations. Women like Usha Mehta, Aruna Asaf Ali, Sucheta Kriplan, Sushila Nayyar, Rajkumari Amrit Kaur rose into leadership roles during this period.

Thus, it can be concluded that feminist movement had its birth during the colonial era. It started gaining identity during the national freedom struggle with the development of women leadership and women's associations. However, feminist agendas during these days were more submerged under the broad agenda of national freedom struggle. But the performances of feminist groups laid a strong foothold for future feminist movements.

8.2.3CHECK YOUR PROGRESS

1. What was the early reformers' contributions for Indian feminism?

   _____

2. Mention the names of some early women's organizations founded in India and their contributions for the growth of Indian feminism?

   _____

3. Name the regional organizations established by feminists during the colonial period and the demands they made.

   _____

4. Mention the names of the Indian feminists who actively participated in the First War of Independence.

   _____

5. What were the major demands of Indian feminist movements during the colonial period?

   _____

6. Mention two achievements of Indian feminist movement during the pre-independence period.

   _____

8.3 FEMINIST MOVEMENTS DURING THE POST-INDEPENDENCE PERIOD IN TIME LINE

Independence brought new issues for women. Women's organisations and women leadership started growing in the country. The Towards Equality report of 1974 prepared by the

Committee appointed by the Government of India to assess the status of women opened the eyes of Indian women about their plights. This led to the growth of new women's groups in the Indian cities of Delhi, Bangalore, Hyderabad, Bombay, Ahmedabad, Patna, and Madras. Women came forward to fight for equal rights, justice and dignity. In this post-independence phase, feminist movement started gaining popularity among women from different segments like students, youth, workers, peasants, tribals and Dalits. This gave birth to various right based movements among women. Women exhibited their unity and empowered status by fighting against the common social issues like witch-hunting, gang rapes, dowry murders, domestic violence and alcoholism, and honour killings, cybercrimes where they were becoming the prime victims.

A decade wise analysis of the feminist movements and the issues they fought for can give a clear idea about Indi's feminist movements of the post-independence period. However, it needs to be kept in mind that feminist movement in India is sometimes a part of a broad movement of the country and sometimes autonomous movements have been steered by Indian feminists. Both are discussed below.

8.3.1FEMINIST MOVEMENTS FOR ENVIRONMENTAL PROTECTION

During the 1970s the traces of feminist movements were first noted in the green movement launched in the Himalayan region of Uttar Pradesh (later Uttarakhand) in 1973,popularly known as the Chipko movement. Forest dependent women launched a protest against this industrial and commercial lumbering in this movement. In April 1973, when there was an attempt to fell the trees in the Chamboli district on a dark night, the tribal women resisted by embracing the trees like their own children. Women spent sleepless nights in guarding the trees. The women who led the movement were Sarala Behn, Mira Behn, Gouri Devi, Amrita Devi and Bachchni Devi.

This feminist movement under the broad banner of an environmental movement had a good impact for the environment, people and the region. Women's largescale protest led to a ban on cutting the trees for the 15 years in the forests of Uttar Pradesh in 1980. Later on, the ban was imposed in Himachal Pardesh, Karnataka, Rajasthan, Bihar, Western Ghats and Vindhayas. This could protect the livelihood support for many marginalised rural and tribal women.

This was followed by an environment conservation movement in the South called 'the Apiko Movement' in the Western Ghats of Karnataka in the 1980s. In September 1983, women members of Mahila Mandal of Salkani (a village in Western Ghats) "hugged the trees" in Kalase forest to protect it from commercial lumbering. The village women conducted awareness programmes through foot marches, slideshows, folk dance, street plays, and dramas could force the Government to halt industrial policy on Western Ghats which was resulting in destruction of forest.

Women under feminist leader Sugatha Kumari protested against the decision of Kerala Government to construct a dam for hydroelectric power generation in the Silent Valley Forest in1976. With a strong opposition of the people, especially the women, the project was cancelled. This became a successful achievement of women. Silent Valley was declared as a National Park in 1984.

A manifestation of feminist movement can be identified with the Navdanya movement , India's largest organic movement beginning in 1984 by the women farmers from various parts of country. "Navdanya" means "nine crops" that represent India's collective source of food security. The movement seekers tried to protest against Genetically Modified Seeds and promoted biodiversity conservation.

Another prominent environmental movement that carries traces of feminist participation was the Narmada Bachao Andolan launched in 1985. Under the feminist leader Medha Patkar, this movement was against the construction of the Sardar Sarovar Dam with the World bank funding which affected the environment and settlement of people in the states of Maharastra, Gujurat and Madhya Pradesh. A separate women's organization within the NBA was set up on March 8, 1988 on the International Women's Day with female villagers from Maheshwar, in Madhya Pradesh. With strong protest from NBA, the World Bank was compelled to withdraw the project in 1993.Thus, the feminist involvement in environmental movements have shown a great success in the country. They have brought environmental consciousness and environmental security.

CHECK YOUR PROGRESS

1. Name the feminist leaders who led the Chipko movement.

   _____

2. Mention the outcomes of the Chipko movement launched by women?

   _____

3. What led Medha Patkar to launch the Narmada Baha Andolan?

   _____

4. Where was the Apiko Movement' launched?

   _____

5. What was the Navdanya movement for?

   _____

8.3.2 FEMINIST MOVEMENTS DURING THE 1970s

From the early seventies onwards, feminists started taking up the causes of land rights; the gender-blinded nature of development; laws pertaining to dowry, rape, divorce, etc. Three of such movements are: the Shahada and anti-price rise agitations in Maharashtra, the SEWA and Nav Nirman in Gujarat. All these three movements were led by feminists for the feminine causes.

Shahada agitation was a tribal Bhil landless labourers' movement in Maharashtra where feminist protesters demonstrated anti patriarchal protests. Women raised their voices against the issue of wife beating arising out of alcohol consumption. They also launched the anti-alcohol agitation from 1972 to 1973. Women in groups moved from village to village and entered the liquor dens and destroyed the liquor pots and containers. The sight of a woman beaten by her drunken husband led groups of women surrounding him and beating him in public till he was apologising his wife in public. This showed the collectivised empowered character of women.

SEWA was a prominent feminist movement. SEWA stood for Self Employed Women's Association formed in 1972 by Ela Bhatt to protect the interests of the women who worked in different trades in the informal sector. SEWA took up the issues of the women like extremely low earnings, poor working conditions, exploitations and tried to improve the working conditions of women through a process of training, technical aid, legal literacy, collective bargaining. As a movement it gained into prominence and today it is the single largest, all women, Trade union of India working in eighteen states of the country.

The feminst movement in India took up the anti-price rise agitation in Bombay following the drought and famine that had shaken the rural economy of Maharashtra in the early 1970s. It was a consumer protection movement among women supported by the communist parties in 1973. The movement soon took the character a mass movement. Women in large numbers constituted United Women's Anti Price Rise Front in 1973 against the rising inflation. Around 20,000 feminist movement seekers demanded the government to fix the prices of the essential commodities. Women in large scale demonstrated their protest in front of government offices, merchant houses and houses of the legislators by beating thalis(plates), with belans and lathis.In the same lines thousands of women in Gujarat developed a movement against soaring prices, corruption and black marketing. Women held mock funeral processions of corrupt officials. The collectivisation women in a large scale and demand for protection became a precursor for the movements against patriarchy.

The trace of women's participation can be located in different ongoing social movements in the country like the Naxalbari movement in West Bengal , the Naxalite movement in Andhra Pradesh, the Navnirman youth movement in Gujarat.

Parallel to different social movements', there was the birth of exclusive feminist organisations like the Shramik Mahila Sangathan, the Progressive Organization of Women, and the Mahila Samata Sainik Dal.

The lower caste dalit women landless labourers and sharecroppers working as agricultural labourers launched the Bodhgaya (Gaya, Bihar) land struggle which began around 1976. They voiced their resistance against the mahantas of Shankar math. Their slogan was "Zameen kenkar? Jote onkar" (Who owns the land? Those who plough it). This struggle of women resulted in the distribution of the recovered land from the math among landless women on a priority basis. Thus, women came to assert their land rights in the Bodhgaya movement.

Between 1977 and 1979 new women's groups emerged in the cities like Delhi, Banglore, Hyderabad, Bombay, Ahmedabad, Patna, and Madras. They launched protests against issues which affected women's dignity and security. These issues were dowry murders, beauty contests, sexist portrayal of women in media, pornographic films and literature imported from abroad, custodial rape of women.

Thus, the decade of the 70s brought women into mass movements. Feminists spearheaded environmental movements, movement against price rise, voiced against the exploitation of their labour force, demanded land rights. The rise of autonomous movements by women no doubt was responsible for the legislation of gender sensitive policies and restructuring of patriarchal institutions. The Congress party formalized its own women's front ,Mahila Congress. This was emulated by the Janata party which instituted the Mahila

Dakshata Samiti. The Mahila Dakshata Samiti led many agitations against dowry, rape, price rise, and provided legal support to many women in distress.

CHECK YOUR PROGRESS

1. Mention the name of the movement that took place among the Bhil landless labourers in Maharashtra and what was the role of women therein?

   _____

2. Who founded the SEWA and what does it stand for?

   _____

3. When and where did the anti-price rise agitation take place?

   _____

4. Which feminist groups launched the movement at Bodhgaya and what was their demand?

   _____

5. Write down the major demands of feminist movements during the 1970s.

   _____

8.3.3 FEMINIST MOVEMENTS IN INDIA IN THE1980s

The eighties saw the rise of a new consciousness among women with the spread of education and employment. Women became more and more aware and aggrieved with their oppressed, exploited conditions. Women voiced against their displacement from the labour force in the mining and textile sectors. In Chhatisgarh women mine workers organized themselves to demand for creating better housing, schools for children, and health care for the family. In Maharashtra women textile workers demonstrated strikes and protests for a better position both in public and private sphere. This gradually had a spatial spread from the urban to the rural Maharashtra. However, these uprisings were suppressed by firing out women from jobs.

The first National Conference of Women's Studies was organised in April, 1981 at SNDT Women's University. Feminist intellectuals brought forth many issues like the gender bias in textbooks, sexism in the media, gender blindness in science and technology, health needs of women and violence against women – rape, domestic violence and prostitution which had either side tracked or neglected women. These provided new food for thought to the feminist movement seekers.

During the 1980s the production of the SHRAM SHAKTIReport and the National Perspective Plan for Women (1988-2000A.D.)gave a new direction to the feminist organisations. Feminist groups like the All-India Democratic Women's Association (AIDWA), Centre for Women's Development Studies (CWDS), All India Coordination Committee of Working Women (AICCWW), National Federation of Working Women (NFWW), Joint Women's Programme (JWP), and the YWCA of India took up the issues that surfaced in these reports as the main agenda of their movements.

A major campaign of the feminist movements of the 1980s was the anti-rape campaign. Feminist organisations like Forum Against Oppression of Women (Mumbai), Saheli (Delhi), Stree Shakti Sangathana (Hyderabad), Vimochana (Banglore) launched their

propaganda against series of rape cases in custodial situation, domestic violence and dowry harassment and the overall violence women were facing in the society. Feminist groups felt the dire necessity to lend support to the women victims of violence through counselling and development of solidarity through sisterhood. Feminist from Madras, Bangalore, Hyderabad, Bombay, Pune and Delhi also demanded for an equal space for women in all social institutions. They brought out documents, position papers, manifestoes, pamphlets which had a direct bearing on feminist movements in India.

CHECK YOUR PROGRESS

1. What were the chief demands of the feminist mineworker's movement in Chhattisgarh?

   _____

2. What were the main issues of feminist movements during the 1980s?

   _____

3. Name the lead organisations which lent support to feminist struggle against violence during the 1980s?

   _____

8.3.4FEMINIST MOVEMENTS IN INDIA IN THE 1990S

The early 1990switnessed the liberalisation of the economy. With this many new challenges were posed for the Indian women like food security, health, education, women's employment, livelihood and conditions of work, declining child sex ratios, sex trafficking, commoditisation of women with an exponential growth in violence against women, increasing dowry tortures. These set new agenda for feminist movements in the country. Women's organisations, activists and groups posed a protest against the state's withdrawal from the social sector, market imperialism and employment and health issues of women.

During this decade, feminist movement in India became more inclusive in character giving space to the voices of the grassroot women and women in informal sectors. Women peasants, workers, Dalits and environmental activists came forward to fight against "capitalist led globalization". Under the initiative of six national level women's organisations a comprehensive document titled as **Women speak: United Voices against Globalization, Poverty and Violence in India,** came out reflecting the adverse effects of Structural Adjustment Policies (SAP) and globalization on women in India. Some ninety women's groups and organisations were signatory to this document prepared for the Global March 2000.

In the nineties feminist movements in India also took up the issues of human rights. In 1995, reformer Jagmati Sangwan in Haryana mobilised close to 50,000 women to join the Janwadi Mahila Samiti which campaigned against female foeticide, honour killing, the patriarchal values of the Khap panchayats in the state.

Thus, during the 1990s feminist movements had a great success becoming inclusive in character and accommodating the voices of the marginalised women to the educated elite women. This gave a pressure on the government to give a careful thought to design various women empowerment policies and programmes. This resulted in reserving

seats for women in the local self-governments, scaling up incentives for education, health empowerments, ensuring land rights and making provisions of micro finance to bring self-reliance among women and finally shaping India's National Policy for Empowerment of Women.

CHECK YOUR PROGRESS

1. What is the main theme of the document 'Women speak: United Voices against Globalization, Poverty and Violence in India'?

   _____

2. What was the demand of the feminist movement launched by Janwadi Mahila Samiti? In which state this organisation demonstrated its protest?

   _____

3. Write down the major outcomes of feminist movements of the 1990s.

   _____

8.3.5 FEMINIST MOVEMENTS IN THE NEW MILLENNIUM

Different types of social movements were spearheaded by the feminist groups in the country in the new millennium. Feminist movements during this period took up sectarian issues affecting the plights of various women's groups along with some common women issues. The 'National Conference on Dalit Women' held in 1999 had reported-on Dalit Women's rights and status in India. The All-India Democratic Women's Association (AIDWA), a national feminist movement organized a convention on 'Dalit Women's Rights against Untouchability and Oppression' to support the causes of Dalit women in the beginning of the twenty-first century. The AIDWA, took the initiative to organize women in different parts of India especially in Tamil Nadu. In September 2000, a Dalit women's conference was organized by Tamil Nadu Dalit Pengal Iyakkam (Tamil Nadu Dalit Women's Movement) mobilizing nearly 10,000 Dalit women from all over the state. Feminists raised various issues such as untouchability, caste atrocities, the impact of globalization on Dalit women and violence against women during caste clashes. This impacted the Dalit women consciousness of their rights. Tamil Nadu Dalit Pengal Iyakkam (Tamil Nadu Dalit Women's Movement) organised a state level meet in Erode on eradication of untouchability, in November 2001.The Tamil Nadu Women's Forum became a pioneer in documenting the cases of discrimination and violence against Dalit women.

An important feminist movement of the 21st century India is the Gulabi gang protest of 2002. This was led by woman Suman Singh Chauhan of Badausa in Uttar Pradesh. Suman gathered support from the local women and the group remained vigilant and took collective action against wife battering by thrashing the male patriarchs who were inflicting violence on their wives.

Another landmark feminist movement was launched in Imphal, Manipur in 2004 on capture, rape and murder of a 32-year-old woman named Thangjam Manorama by the members of Assam Rifles. On July 11, 2004, a 32-year-old woman named Thangjam Manorama was by members of the Assam Rifles. Feminist groups collected the local women

who protested on the streets of Imphal against the army atrocity against Manorama. They walked down to the Kangla fort in Imphal where the Assam Rifles was stationed, carrying a board that read 'Indian Army rape us.' "We are all Manorama's mothers". The shocking protest had a positive result and eventually the Assam Rifles vacated the Kangla fort.

Feminist protestors took to candlelight vigils and peaceful demonstrations at India Gate in December 2012, New Delhi following the brutal gang rape of the medical student. This protest is known as the Nirbhaya protest. The strong movement among the feminist, civilians and activists led to a change in criminal laws, and the setting up of a fast-track court to prosecute the attackers. Following the protests, there was a remarkable increase in the number of rapes being reported annually, indicating that survivors of sexual assault were more willing to report it than before.

Feminist groups across the country battled against insufficient and incompetent security; inadequate and unreliable public transport; an insensitive police force that often-blamed rape victims for the crime inflicted upon them; and bureaucracy and red tape surrounding sexual assault and rape cases. The Nirbhaya movement in Delhi was also a leaderless movement with a decentralized structure, comprising of a networked community. Historical spaces like India Gate and Jantar Mantar were occupied by demonstrators, and protests were also held outside then Chief Minister Sheila Dixit's residence, and the police headquarters. Social media and digitalisation were the powerful mechanisms that helped the women's groups to unite for the fight in the Nirvaya movement. The protests by the women groups and activists led the government to appoint the Justice Verma committee tasked with the reformation of the anti-rape law. More female officers were added to Delhi's police force; security was tightened and night patrolling was increased; the police now had to undergo gender sensitization courses; six fast track courts were set up to specifically deal with rape cases; laws against sexual assault were made stricter; and, since one of the accused was seventeen years old at the time of the crime, a debate for changing juvenile laws had opened up. Most importantly, a space for public discussion of sexual violence that had not existed before was created.

In 2018, the #MeToo movement became a legendary movement in India. Inspired by a global campaign against sexual harassment and assault, women across the spectrum opened up and shared their stories about abuse by men in positions of power. Feminist groups made a rallying cry against the pervasiveness of sexual harassment. However, soon the movement was suppressed by litigations and defamation suits.

Three important issues were taken up by Indian feminist groups in the post 2010 period. Their claim for gender rights had a huge success when 'Triple talaq" was declared unconstitutional by the Supreme Court in 2017. Secondly, the removal of the ban that prevented women between 10 and 50 years of age from entering Kerala's Sabarimala temple by the Supreme Court is again a great stride for the Indian feminist movement seekers. Thirdly, the scrapping of adultery as a criminal offence under section 497 of the Indian penal code which treated a married woman as the commodity of her husband is a major achievement of Indian feminist movement.

CHECK YOUR PROGRESS

1.Name the Dalit Women's Organisation that staged protest in Tamil Nadu and what were their demands?

_____

2.What is the Gulabi gang protest? Who led it?

_____

4. How did the women protest in the Nirvaya case?

   _____

5. Mention the protest of feminists against Armed Rifles? In which state it was noted?

   _____

6. What is the #MeToo movement all about?

   _____

8.4 ISSUE BASED FEMINIST MOVEMENTS IN THE POST-INDEPENDENCE PERIOD

The major issues taken up by Indian women's movements in the post-independence period hovered around Violence against Women,Unjust Family Laws,Reproductive Rights of Women,Anti Arrack/alcohol Movement. Though it was time taking, these movements were quite successful and later had a great impact on policy formations. The major organisations that have supported and sustained women's movements in India include Joint Women'sProgramme, National Council of Women in India, Committee on the Portrayal of Women in Media, National Commission of Women, National federation if Indian Women, Diverse Women for Diversity, Kali for Women, Saheli, SEWA, Single Women's Organization, Madras Women's Association, Women's Indian Association.

8.4.1 CAMPAIGN AGAINST VIOLENCE AGAINST WOMEN:

Feminist movement against the Mathura rape case verdict of the Supreme court in September, 1979 was the first organised campaign against rape. The major demands of the feminist groups were to reopen and review the Mathura rape case and to bring amendments in the Rape Laws by broadening the definition of rape. Mathura, a teenage tribal girl was gang-raped by the policemen at the dead of night, in the police station in Chandrapur district of Maharashtra in 1972. After 8 years of legal battle in the Session's Court, the High Court and the Supreme Court by her lawyer Ad. Vasudha Dhagamwar, the Court declared that Mathura was not raped by the men in uniform but Mathura being a woman of 'an easy virtue' gave a wilful consent for sexual intercourse. This aroused feminist groups to make signature campaigns, organising rallies, demonstrating in front of the offices of the concerned authorities, preparing poster exhibitions, plays, skits, songs, slogans against violence against women. Women's groups wrote letters to the editors of different news-papers, wrote articles in newspapers and magazines for the first time on women's problems.

8.4.2 FIGHT AGAINST UNJUST FAMILY LAWS:

Feminists realised that personal laws were patriarchal and were often anti women. This caused problems concerning marriage, divorce, maintenance, alimony, property rights, custody of child/children and guardianship rights. These laws were adding to the helplessness of the women. In this context, several women's groups like Saheli, Delhi, Vimochana, Bangalore and Forum against Oppression of Women, Mumbai and human rights lawyers' team took up the cause and launched their protest against these unjust laws. They tried to sensitise women from different communities and collectivised them to fight against it. The Delhi-based Working Group of Women's Rights (supported by the Human Rights Law Network) proposed a new national secular civil code that would be optional. However, till date uniform civil code is still a myth in India and customary and personal laws have superseded over the civil laws.

8.4.3 FIGHT FOR LEGISLATIVE REFORMS:

Feminist organisations, groups launched their campaigns to reform the rape law (1980) and Dowry Prohibition Act(1961).Later on in the 90s they demanded to put an end to the prebirth sex determination which was taking the lives of the female foetus, to put a check on sex trade, organ trade and transplant where women and girls were the worst victims. All these resulted in the legislation of progressive laws. These laws are Transplantation of Human Organ Act (THO) in 1994, Pre-Conception and Pre Natal-Diagnostic Technique Act (2002), Domestic Violence Act of 2005, The Sexual Harassment of women at Workplace (Prevention, Prohibition and Redressal) ACT, 2013.

8.4.4 FIGHT FOR REPRODUCTIVE RIGHTS OF WOMEN:

Feminist groups' campaign against sex determination resulted in a central legislation banning amniocentesis, chronic-villus -biopsy and sex pre-selection techniques for femicide. They protested against the abusive sterilization operations and unsafe injectable and oral contraceptives. On the basis of it, Indian Council of Medical Research developed guidelines to safeguard women's reproductive rights.

8.4.5 ANTI ARRACK/ANTI-ALCOHOL FEMINIST MOVEMENT:

Since mid-seventies, tribal women in different parts of country – Andhra Pradesh, Manipur, Maharashtra launched their protests against alcohol/liquor sale. In Andhra Pradesh, the *anti-arrack* movement became very strong **in 1992 to 93**. More than **40,000** women uniting and blocking the arrack auction in Andhra Pradesh was a historic chapter in the Indian women's movement. In Maharashtra, the elected women representatives in local self-government institutions, Panchayati Raj Institutions (PRIs) forced the state government to declare their block/village/taluk 'alcohol free zone'. This movement was equally strong among the tribal women in the Kashipur region of Odisha.

8.4.6 FEMINIST MOVEMENT AND PEACE INITIATIVES:

The peace movement initiated by feminists in the mid-seventies become a cross country phenomenon around the 1990s. During communal riots in 1992 and 2002 in Gujarat, women's women took up campaign against xenophobia and jingoism.

CHECK YOUR PROGRESS

1.Name the major feminist organisations that supported the cause of Indian feminist movements?

_____

2.When did Indian feminist movement protest against the Supreme Court's decision on the Mathura rape case? What was their demand?

_____

3.What were the unjust family laws against which Indian feminists fought?

_____

4.Mention two women friendly laws that came up due to feminist demands in India?

_____

5.In which states the feminist groups launched the Anti Arrack/Anti-alcohol Movement?

_____

8.5 SUMMARY

Feminist movements had their origin since the colonial days in the country. During the early days of their emergence, they were not very much organised, they were elitist in nature and they were drawing their support from the male reformers. Gradually, the rise of associations among women, development of leadership among women and women's integration in the national freedom struggle gave it a better shape. Feminist movement in the country surfaced as autonomous movements after independence. The mushrooming of organisations among women, the production of various reports on their status and situation, rise of leadership among women generated a new wave of consciousness among them. Indian feminist movements started adopting a mass based organised character. Feminist groups took up various issues from time to affecting the rights, dignity and livelihood of women. They have become successful in the promulgation of many progressive laws which have contributed significantly changing the status of women in the country.

8.6 KEY TERMS:

Feminists, Feminist movement, Women's associations, Demands, Campaigns, Women's Rights, Progressive Laws

8.7 QUESTIONS AND EXERCISES:

8.7.1 SHORT ANSWER QUESTIONS:

1. What was Keshab Chandra Sen's contribution to Indian feminism?
2. Name two Indian feminists who actively participated in the First War of Independence.
3. What dis the Indian feminists demand to the colonial rulers?
4. Who were the feminist leaders who led the Chipko movement?

5. In which year and in which state the anti-price rise movement was launched by Indian feminist groups?
6. What is SEWA and what is its contributions for women?
7. Name two feminist organisations that raised voice against rape cases in custodial situation, domestic violence and dowry harassment.
8. What are the legislative reforms that have emerged from feminist protests in India?

8.7.2 LONG ANSWER QUESTIONS:

1. Elaborate the rise and role of Indian feminist movement during the colonial era?
2. Delineate the role of Indian feminist groups in the environmental movement.
3. Discuss the trends of Indian feminism from nineteen seventies till date.
4. Elaborate the major issues fought by Indian Feminist Movements.
5. Assess the outcomes of Indian feminist movements.

8.8.SUGGESTED READINGS:

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV

COURSE: SOCIAL CHANGE IN INDIA

UNIT 9: DALIT MOVEMENTS IN INDIA

STRUCTURE

9.0 Learning Objectives

9.1 Introduction

9.2 Defining Dalit

9.3 Types of Dalit Movements

9.4 Dalit Movements in Pre-independent India

9.4.1. Reform Movements and Dalit Issues

9.4.2 The Namasudra Movement

9.4.3 The Satya Shodhak Samaj

9.4.4 Narayana Dharam Paripalana Movement/ Ezhava Movement:

9.4.5 Adi Movements and Dalit Identity

9.4.6 Dalit Movements under National Leadership

9.4.7 Mahar Movement in Maharashtra

9.5 Dalit Movements in Post -independent India

9.5.1. Dalit Panther Movement

9.5.2 Dalit Movement under the Leadership of Kanshi Ram

9.6 Summary

9.7 Key Terms

9.8 Questions and Exercises

9.9.Suggested Readings

9.0 LEARNING OBJECTIVES

After going through this unit, students will

- Have an in depth understanding of the concept of dalit, their composition in the Indian population and the deprivations they suffered from.
- Develop an insight into the issues addressed by the dalit movements in the country.

- Get to know about the leadership pattern, the strategies adopted by these movements and their achievements and failures.

9.1 INTRODUCTION

Dalit movements occupy a place of significance in the Indian social movements. They are struggles of people of the deprived castes. These movements attack the traditional socio – cultural hierarchy and hegemony of the upper castes and voice against the deprivations of the so-called lower castes. They protest against untouchability, casteism and superstitions. The leaders and movement seekers of these movements resent the traditional Hindu social order based on untouchability, socioeconomic inequality based on casteism, irrational religious beliefs and customary slavery practised by the so called higher castes . Dalit movements were mass movements spearheaded through speeches, literary works, dramas, songs, cultural organisations and all the other possible measurers.

9.2 DEFINING DALIT

"Dalit" literally means downtrodden or oppressed. The term "Dalit" was coined by Marathi social reformer Jyoti Rao Phule to describe the untouchables and the outcasts. Later, Dr.Bhim Rao Ambedkar popularized the term. The English corelate of the term dalit is "Depressed Classes". However, Dr.Ambedkar choose the term "Broken man" to indicate the Dalits in his paper-"The Untouchables" in 1948. In the 1930s Indian leader Mahatma Gandhi called the Dalits "Harijans" or "the children of God," and that term was used until the 1980s. The position of the Dalits was pitiable in the traditional Hindu society. The dalits used to get a low position in the traditional Hindu society. They were called avarna, because they were put outside the chaturvarna system. They were also known as perial, panchama, atishudra, antyaja or namashudra in different parts of the country. Dalits have been known differently in different communities. The names like Dasa, Dasyu, Rakhshasa, Asura, Avarna, Nisada, Panchama, Chandala, Chura, Bhangi, Mahar, Mala, Paraiya,Atisudra,Tirukulattar, Adikarnataka, Adi DravidaandPulayam are used to designate the dalits. Dasa means "slave"; Dasyu means "brigand"; Rakshasa and Asura mean "demon," and Avarna refers to someone who is external to the acknowledged social gradation of the varna system or is an outcast. Their touch, and sometimes their shadows and even their voices were believed to be defiling for the caste Hindus. They suffered from social and cultural exclusions which culminated in economic and political isolation. They were stigmatised by the higher castes.

Thus, the Dalits are described as the ex-untouchables. They were the outcastes of pre-independent India who were not accorded with dignity and equality even after the country attained independence. Dalits comprise 16.6 percent of India's population. In absolute numbers there are about 201,378,372 dalits in the Indian population. There are about 15-20 million Christian Dalits and 100 million or more Muslim Dalits in the country. Many of them are engaged in traditional occupations, such as, drum beating, leather skinning, scavenging and are agricultural labourers.

9.3 TYPES OF DALIT MOVEMENTS:

Dalit movements can be classified into several types depending on their nature and outcomes. Ghanshyam Shah (1980) classifies Dalit movements into reformative; and alternative movements. The reformative movements aim at reforming the caste system to solve the problem of untouchability. The alternative movements on the other hand attempt to create an alternative socio-cultural structure by conversion of the Dalits into some other religion or by acquiring education, economic status and political power. The reformative movements are further divided into: Bhakti movements; neo-Vedantik movements; and Sanskritisation movements. The alternative movements are divided into: the conversion movement; and the religious or secular movement. The secular movements include the movement related to economic issues.

CHECK YOUR PROGRESS

1. Who coined the term dalit?

   _____

2. What are the various names given to the Dalits in India?

   _____

3. What are the types of dalit movements?

   _____

4. Mention the major classifications of the reformative movements.

   _____

9.4 DALIT MOVEMENTS IN PRE INDEPENDENT INDIA

Dalit movements have a long tradition in India. Their movements have undergone three phases. In the first phase, they voiced against the inequality and injustice practised against them. In the second phase they claimed a distinct identity for them. In the third phase they launched radicalised and militant protest in claim of justice and equal rights. Dalit issues adorned national level agenda. Regional dalit protests were common during this pre independence era.

9.4.1 REFORM MOVEMENTS AND DALIT ISSUES

The emergence of Dalit movement can be traced back in socio-religious movements spearheaded in the country. The leaders of Bhakti movement like Ramananda, Raidas, Chaitanya, Chandidas, Ramanuj played an important role between 10th and 13th centuries to oppose caste discriminations and assert equality before God. Dayanand Saraswati, the founder of Arya Samaj, believed that caste system was a political institution and started organising educational and welfare programmes for the SCs. The Bhakti movement introduced the saguna and nirguna traditions. Saguna preaches equality among all the castes. The nirguna tradition advocated by Ravidas and Kabir resisted the Brahminical hierarchical order. It became more popular among the dalits in urban areas in the early twentieth century. Neo-Vedantik movements initiated by Hindu religious and social reformers attempted to

remove untouchability. The neo-Vedantic movements and non-Brahmin movements played an important role in developing dalit movements in different parts of the country.

9.4.2THE NAMASUDRA MOVEMENT

The first ever dalit movement was the Namasudra movement of Bengal organised in 1872.This movement was launched by the Matua community and is often termed as Matua movement. This community was concentrated in the eastern and central Bengal regions and they were primarily the cultivators. The Namasudras felt that they were deprived of equality and dignity. This led Harichand Thakur to organise a religious sect in the late 1870s. The All-Bengal Namasudra Conference was held at Dattadanga in Khulna district in 1881 under the chairmanship of Guru Chand Thakur who gave an organisational shape to the movement. This conference was attended by hundreds of Namasudras from all over Bengal. The Namasudras defied the Brahmanical rituals of society and demanded reforms, particularly, they demanded education and political representation for the community. They also campaigned against zamindars and their exploitation. This movement could assert the identity of the community.

9.4.3 THE SATYA SHODHAK SAMAJ

In 1873, Jyotiba Phooley,a person from the Mali caste started the association called the Satyashodhak Samaj in Pune to create a powerful anti-caste consciousness. He asserted the worth of man irrespective of caste. This organisation strongly protested against colonialism and Brahmanism. Phule could get the trace of capitalism and feudalism within the then Brahminic and colonial practices. He demanded representation of all castes in services and institutions. He also established a primary school for the so-called untouchables in Poona. Satyasodhak movement made a frontal attack on the Brahminic hegemony in the society. It rejected the Vedic tradition and the Aryan heritage which together were upholding the supremacy of the Brahmins. He emphasized the role of education in facilitating social change. The satya Sodhak Samaj tried develop a discourse that ran counter to Brahmo, Arya, Prarthana and Vinayaka Chavithi movements. It rejected the Brahmanical notion of ‘Rama Rajya’. Phule brought in the notion of ‘Bali Rajya’.

Thus, this movement was against the exploitative hegemony of British and the Brahmins. In this pursuit, he tried to generate awareness among the lower caste people, spread education among them to empower them economically. The organisation of the dalits had started in the country in the late 19th century. But the idea of liberation through protests and movements surfaced from the 1920s. The strengthening of anti-caste feelings resulting in movements and social reforms gave a boost to the dalit movements in the country.

9.4.4 NARAYANA DHARAM PARIPALANA MOVEMENT/ EZHAVA MOVEMENT

In Kerala, there was a very important movement of Dalits known as Sri Narayana Dharam Paripalana Movement or theEzhava Movement. This movement was launched by Sri Narayana Guru Swamy. Ezhavas constituted26% of the Kerala's total population and were treated as untouchables by the upper castes and as such suffered from many religious, political and economic disabilities. Shri Narayana Guru himself was born in 1856 in the

Ezhava Community which had a status far below that of the Nambudiris. He fearlessly criticized and campaigned against the rigours of the caste system, the Brahmin hegemony and the numerous social disabilities the Ezhavas and other lower castes suffered from. Sri Narayana Guru's philosophy was "one caste, one religion and one God for man". He attracted the Pulayas. The Pulayas were one of the primitive dwellers (Adivasis) of Kerala. Primitive Tamil was their language. They were also called Adi-Dravidians by some. Pulayas were later attracted towards the Marxists and Gandhians in Kerala. The main plank of Narayana Guru's mobilisation was self-reform, education and equality. He established a set of religious institutions parallel to that of the variety of Brahmanical Hinduism. This helped Izhavas both to gain self-respect and to adopt a protest ideology to challenge the religious, economic, educational and political supremacy of the upper castes. Dalit movement in South and West during the 1920s and 1930s also focused on permission to enter the temples. This was followed by a movement in 1861 under the leadership of Rama Krishna Pillai, C.V. Raman Pillai, K. and M. Padmanabha Pillai in the state of Travancore. This was known as the Nair Movement .It was an anti nambudri Brahmin movement.

9.4.5 ADI MOVEMENTS AND DALIT IDENTITY

The adi movements became a precursor to dalit identity movements in India Adi implied primitive or original inhabitants. They began to name themselves as Adi- Andhras in Andhra, Adi-Karnataka in Karnataka, Adi- Dravidas in Tamil Nadu, Adi-Hindus in U.P and Ad-dharmis in Punjab. The Satyashodhak Samaj and the Self-Respect movements in Maharashtra and Tamil Nadu, the Adi-Dharma and the Adi-Andhra movement in Bengal and Adi Hindu movement in Uttar Pradesh, are important anti-untouchability movements which were launched in the last quarter of the nineteenth and the early part of the twentieth century.

The Dalit movement in Andhra Pradesh dates back to 1906. It was Madari Bhagya Reddi Varma who founded the Jagan Mitra Mandali in Hyderabad to work for the awakening social consciousness among the untouchables. In 1917, the caste-Hindu reformer Guduru Ramachandra Rao organised the 'First Provincial Panchama Conference' in Bazawada. This conference was presided over by Bhagya Reddi Varma and Sundru Venkayya. Both these leaders created a consciousness among the participants on the miserable plights of the untouchables in the region and claimed that they are the original inhabitants of the place and introduced the term 'Adi-Andhras' as their identity. The first conference was convened under the banner of the first Andhra Desa Adi-Andhra Conference in 1917. After this, a new consciousness and solidarity came among these Dalits and they launched their struggle for liberation from socio-economic, political and cultural deprivations. They developed a common identity often known as the 'Adi-Andhra' identity. They voiced for the eradication of untouchability, achieving education, land, jobs and political representation, using modern ideas of equality and empowerment and, thus, challenged the traditional caste hierarchy. Similar movements were taken up by in UP under the leadership of Acchutanand, in Punjab under the leadership of Mangoo Ram respectively.

Dalit and backward caste movements also took a strong shape in Tamilnadu and the adjoining states to hit down the supremacy of the Brahminic model. Tamilnadu was Brahmin dominated and the caste position determined the privileges and preventions. The Backward communities and the oppressed were voiceless and were subjected to the physical

atrocities of the upper community. It was in this juncture, E.V.Ramaswamy Naikar of Erode at Tamilnadu started the Movement of Pride in 1926.This was preceded by the Adi-Dravida Sabha which had come into existence in 1890 and the Justice Party which was originally formed in 1916.It was then named the Pariahar Mahajan Sabha. The Sabha sent a petition to the Madras Government in 1890 requesting some agrarian concessions to the pariahs. In 1898 the Sabha requested the government to lower the standard of the qualifying test prescribed for admission to subordinate medical services. The founders of the justice party were Mr. Thyagaraja Chetty, Ramaswamy and Laxmanaswamy widely known as Mudaliar brothers. The leader of this justice party was Mr. M.C. Raja.

E. V. Ramaswamy Naicker joined the Justice Party. The two organisations i.e. the Justice party and the 'Self Respect movement' worked as the political and social wings of the dalit movement in Tamil Nadu . The Justice Party was principally concerned with the political matters, such as communal representation, reservation of a certain proportion of seats in legislature and administration, the Self-Respect Movement dealt with more social issues like destruction of caste-bar and institution of new forms of marriage and other ritual practices designed to encourage inter-caste associations.

Ramaswamy Naicker motivated and created awareness among the oppressed and the backward community people to take appropriate measures to come out of the clutches of upper community. He waged the war against the social ethos, stigmas and blind religious beliefs. One of his prime demands was to get a separate constituency for Dravidians. The Justice Party came to power in 1920 and this gave a death blow to the Brahminic dominance in the administrative machinery. According to the government order of 1927, the Caste based reservations were implemented in the government recruitments. In 1944 Mr. Thyagaraja Chetty organized a massive Backward Community Convention at Madras Presidency.

The Justice party later on became Dravida Munnetra Kahagam (DMK). Most of the Dalit people joined the Dravida Munnetra Kahagam (DMK) because of Sathiyavani-muthu who was a prominent untouchable leader in the DMK. After the formation of the Republican Party of India the Dalit people joined that party. Gradually the Dalit people sided with the DMK due to a split in the RPI.

The Self-Respect Movement was initiated by E.V. Ramaswamy Naicker in Tamil Nadu in 1925 as a reaction against caste, religion and God which ordain the deprivations of and discriminations against the lower caste people. It reacted against the Brahminic dominance of the society. This movement was striving to ensure equal opportunity for all irrespective of their caste affiliations. It called for giving up caste titles. However, this movement had very little return for the depressed class people and the women and became more an anti-Brahmin movement.

In Punjab Mangoo Ram founded the Ad-Dharm organization 1925 among Chamars. The chamars were the traditional leather workers and were treated as "untouchables". This movement was quite vocal against Hinduism which was lending support to the practice of untouchability. The same was the voice of contention of the Adi movement of U.P.

The Ad Dharm movement succeeded in getting Ad Dharm religion registered for the Census in 1931 with about five lakhs' members of the community. It was perhaps for the first time in the history of the Dalits in India could establish their official identity. The movement also

contested the first provincial election of 1937 and got around 7 out of 8 candidates from the reserved constituencies in Punjab. That was also the first great success of the Dalits in Punjab towards their march to gain political power. By the mid-1930s the movement declined.

9.4.6 DALIT MOVEMENTS UNDER NATIONAL LEADERSHIP

Dalit movements continued at the national and at the provincial level. At the national level, M K Gandhi and Dr. B R Ambedkar took up the problems of dalits and stirred the dalit movements with their ideologies, fixing their agenda and mobilising the dalits. This was a macro phenomenon. Gandhi noted untouchability ingrained in Hinduism and therefore tried to solve it by bringing moral reform among the Hindus. He coined the term "harijans" in 1933 meaning hari ka jan , the people or children of god. After the Puna pact of 1932, in 1933, Gandhi decided to launch the Untouchability prevention movement. He started travelling all over the India to fight against untouchability and his movement was known as **"Harijan Yatra"** which was a long journey of nine months. Gandhi forced the government to pass the Temple Entry Bill. However, the Temple Entry Bill was turned down in Parliament in 1934. This harijan andolan of Mahatma could generate a huge awareness against the discriminatory practices against the dalits and lower caste. The Harijans were mobilised to join the National Freedom Movement.

9.4.7. MAHAR MOVEMENT IN MAHARASHTRA

One of the greatest dalit movements of the country in general and Maharastra in particular, is the Mahar movement of Maharastra. Mahar happened to be an untouchable caste who had their concentrations in Maharashtra and in the adjoining states. In Maharashtra, the Mahars constituted about 70% of the total untouchable population and also represented about 9% of the state's population.

The Mahars used to live in the villages' outskirts. They were classified as "untouchables" during the Gupta age. Traditionally they occupied a lower position in the hierarchical caste system and were subjected to a lot of taboos and preventions and deprivations. Under the leadership of Dr.B.R.Ambedkar, in the early twentieth century they challenged the upper caste domination and exploitation. The Mahars found their positions and traditional occupations demeaning for them. Their leaders and the common members felt that they were deprived, marginalised, excluded and vulnerable to various exploitations. They were determined to challenge the institutions, practices and power centers which systematically sustained their low status. Against this they launched their protest movement known as the Mahar movement.

G.B. Walangkar was the first to fight for the rights of the Mahars in Maharashtra. After retiring from his military service in 1886 he started mobilizing people and made them conscious about their human rights. He started creating a consciousness among the untouchables by highlighting their plights in two Marathi newspapers, Dinbandhu and Sudharak. He tried to establish the fact that casteism and untouchability have no religious base, but are sustained by the upper castes . He authored a book titled as "Vital Vidhvansak" where he floated his ideas. He established Anarya Doshpariharak Mandali at Dapoli in the localities of Ratnagiri district, where the untouchable castes such as Chambhar and Mahar army pensioners used to live. In 1890, the British government stopped recruitment of the

Mahars, the Chambhars into the armed forces. Upset with this, Walangkar petitioned against the British government demanding that the so-called "untouchable" castes be taken back into the army. In his petition he claimed that "untouchables" were former Kshatriyas.

Anarya Doshpariharak Mandali was succeeded by the Oppressed India Association of Shivaram Kamble. This was founded by Kamble in 1917. Kamble became the unanimous leader of the "untouchables" in Pune, and started a Marathi newspaper Somawanshi Mitra, in Pune in 1909 to provide a media highlight to the issues of the untouchables and generate a consciousness among them. He challenged the customs of devdasi and Potraj prevailing among the Mahars and the Mangs. He taught at a night school and led the Parvati Temple Satyagraha, organized by the untouchables and a few caste Hindus in 1929. He pressed the British Government to provide employment opportunities to the Mahars in the military. He worked with Dr Ambedkar on several "untouchable-related" issues.

Another notable personality in pre-Ambedkar Mahar movement was Kisan Bansode. He was from Nagpur. He started a press in 1900. The press was used to publish various newspapers, brochures, and books propagating reforms for the untouchables. He established "The Sanmarg Bodhak Nirashrit Samaj" in 1901 which urged "untouchables" to take education, fight for civil rights, create a feeling among Hindus that the downtrodden should be raised up.

Kalicharan Nandagavli, another Dalit activist, set up a school for girls in 1901. He was a convenor of the Bhartiya Bahiskrit Parishad which was held in Nagpur in 1920 under the chairmanship of Shahu Maharaj of Kolhapur. He presented the problems of the "untouchables" to the Simon Commission.

In spite of such massive efforts, the pre-Ambedkar Mahar movement had limitations. They were sporadic and retarded. They were limited to the organisation of occasional conventions, submitting memorandums and asking for some favour from the British raj, publishing and circulating newspapers and establishing hostels and libraries. However, the leaders of the untouchables were focused on bringing about social reform in their respective communities. They were more reformist and welfarist in character. Hardly their efforts could bring transformations in the status of the untouchables.

Irrespective of their limitations, they had prepared a ground for the leaders to come to represent the untouchables in an organized way. It is obvious from the work of Gopal Baba Walangkar, Shivram Janba Kamble, Kisan Fagoji Bansode, and others that the social reform movement originated among the untouchables, especially among the Mahars, on their own. This prompted the Dalits to organize themselves and fight collectively against their social disabilities.

However, the Mahar movement took a different turn in the early twentieth century under the leadership of Ambedkar. Bhimrao Ambedkar observed that awareness and the spirit of militancy were growing among the untouchables. Then he decided to set up an organization with membership drawn from the Mahars, the Matangs, and the Chambhars called the Bahiskrit Hitkarini Sabha in 1924 in Bombay.

Dr Ambedkar s leadership falls into three phases. They are: the first phase beginning in 1924 and ending in 1930. This was the period in which he was engrossed in providing a new identity to the untouchables. So, he promoted sanskritization among them. The second began

from 1930 with the focus on the acquisition of political power to improve the socioeconomic position of this downtrodden group. The third, phase was noted with the reaction against and recession from Hinduism. This was around the 1950s . In 1956, Ambedkar himself got converted to Buddhism. This was followed by a majority of the members of the Mahar community. This conversion movement seems to have been confined most to Maharashtra. Thus, the first phase of Mahar movement was cultural, the second phase was political and the third phase was religious in character.Ambedkar led the Satyagraha campaign at Mahad in 1927 against the ban on the use of water of a lake. He led the Mahars to drink water from the lake. This was followed by the largest Satyagraha that took place in 1930 at Nasik. It was called the Kala Ram Satyagraha involving untouchables making efforts to enter temples. He participated in another Satyagraha in 1955 to gain entry to the Parvati temple in Pune.

The dalits demanded a separate electorate in the 1930s which led to a conflict between Ambedkar and Gandhi. Gandhi did not think that the problem of untouchability was a political issue. The Communal Award (1932) announced by the British Prime-Minister provided for separate electorates for the depressed classes. This led to the signing of the Poona Pact (1932) between Gandhiji and Ambedkar. This pact made provisions of reservation of seats for the depressed classes in the general constituencies. Dalits also launched large-scale satyagrahas in 1946 for separate electorates before the state assemblies in Poona and Nagpur, and Lucknow and Kanpur. Later on in 1954, Ambedkar formed the Scheduled Castes Federation (SCF) to fight elections and look after the interests of the SCs.
The Mahar movement continued even after independence. The Mahars agitated for their basic civil rights. They also incorporated the religious-cultural ideology in this approach in seeking to gain self-respect and honour.

The Untouchable Movement led by Dr. Ambedkar first began with the urban Mahars . Although the Mahar movement was primarily an urban movement, it created a strong political consciousness among village Mahars. Gradually it gripped the untouchables all over India. Ambedkar's agenda was to fight against colonialism and casteism with the goal of annihilation of caste. Through the Government of India Act of 1935, representation provision was made for the so-called untouchables in educational institutions and government jobs. Certain social reforms were enacted. One of these reforms was removing the ban on untouchables from using public wells used by high-caste Hindus. This movement laid the foundations for the development of dalit literature.

The Mahar movement brought the smaller and untouchable castes onto a single platform. It created a community consciousness among them and unified them into a single whole with a common goal. It led them to create a separate political party that would fight to achieve their interests. It led to the proliferation of schools and colleges, hostels for them.

CHECK YOUR PROGRESS

1.Name the reformists of the Bhakti movement who launched an anti-Brahminic protest.

_____

2.In which state of India the Namasudra movement was started?

_____

3.Who was the founder of the Satya Shodhak Samaj?

_____

4.Who was the leader of the Ezhava movement?

_____

5.Wrtie down the various adi movements launched in different states of India.

_____

6. In which year Gandhiji launched his “Harijan Yatra”?

_____

7.Which leader was the first to fight for the rights of the Mahars in Maharashtra?

_____

8.In which year the Dalits demanded separate electorate?

_____

9.5 DALIT MOVEMENTS IN POST- INDEPENDENT INDIA

Dalit dissention did not end with the colonial rule. It was carried over to independent India. Even though theConstitution of India abolished the practice of untouchability, the Dalits continued to experience discrimination, segregation, and violence. Many of the welfare provisions were not implemented seriously. This again gave birth to dalit uprising in different states of India. The first political party based on dalit ideology was formed in in 1957in Utter Pradesh. It was named as the Republic Party of India. The members of the party claimed themselves as “Ambedkarites”. During this period, caste violence in the form of burning, murdering and raping Dalit women was a common phenomenon in Utter Pradesh. The violence was inflicted on the Dalits. This party took up the cause of the Dalits. Caste associations including dalit associations were raising their heads during these days. Politicisation of caste was a big boost to the growth of dalit politics in post-independence era.

Further literary writings on dalit issues by important scholars like Bama, Imaiyam, Alakiya, Periyaram, Punita Panthiyan, Kancha Illaiah was responsible for sustaining and strengthening the dalit struggle and movements.

9.5.1. DALIT PANTHER MOVEMENT

One of the most powerful movement of the post independent India was the Dalit Panther Movement. Dalit Panthers is a social organization founded by Namdev Dhasal in April 1972 in Mumbai against the continuing oppression of the Dalits of rural India. The movement was cofounded by Namedo Dhasal, Raja Dhale, J. V. Pawar, and Arun Kamble who were poets and writers. Raja Dhale was a Marathi Dalit-Buddhist writer. He bitterly condemned

the social order that was out and out oppressive towards the Dalits. Namdeo Dhasal was a Dalit poet. These poets and writers used their powerful pens to spread the stories of oppression and exploitation of the Dalits. The moving spirit behind this movement was Dr. Bhimrao Ambedkar's ideology and organisationon the one hand, and the U.S. Black Panthers movement on the other. U.S. Black Panthers movement was founded in October 1966 in Oakland, California. Later on, the leftist ideology was incorporated into the agenda of the Dalit panthers by leaders like Namdev Dhasal. By this, the movement's base was broadened to include Scheduled Tribes, Neo-Buddhists, the working class, the landless and poor farmer, women, and all those who are being exploited politically, weaker economically, and neglected in the name of religion. This was a struggle for their civil rights and justice among the so-called downtrodden population. The movement was a radical one.

The controversial article "Kala Swatantrata Din" (Black Independence Day) by Dhale published in "Sadhana" in 1972 created a great sensation among the Dalit Panthers through Maharashtra. Many Panther branches sprang up spontaneously in parts of Maharashtra. Soon the movement had an urban spread to the cities of Bombay, Poona, Nasik, and Aurangabad which housed a great majority of Dalits. There were as many as 30 loosely organized groups of the DPM in Mumbai.

The movement was a radical departure from the earlier Dalit movements. It gave stress on militancy. It posed election boycotts, demonstrated against the ruling Congress Party, and attacked Hindu deities to protest Dalit caste oppression.In 1974, the DPM leaders Dhasal and Dhale resented to have contradictory ideologies Marxism-Buddhism. DPM was kept under intense police surveillance on the eve of Indira Gandhi's declaration of National Emergency from 1975- 1977. On March 7, 1977 Dhasal and Pawar announced the dissolution of the DPM due to their infighting and political repression.

Irrespective of its short life, the Dalit Panther Movement could achieve some goals which became favourable to the cause of the dalit population of the country. Dalit Panther movement provided courage to the Dalits in different parts of the country to fight against the issues and incidences that plague the community. This movement could surface the strength of the dalit community and could prove the powerful role of literature in bringing caste consciousness. It also proved that no longer Dalits would tolerate the oppressions of higher caste or accept the deprivations imbedded in the traditional Hindu caste system. The movement also showed its efficacy in sensitizing the government about the role of dalit politics in the macro political scenario of the country. They substituted the term "Dalit" for "Harijans" and "Untouchables". Finally, it can be concluded that the Dalit Panther Movement was a successful movement in establishing the identity of the Dalits in the country in general and Maharastra in particular.

9.5.2 DALIT MOVEMENT UNDER THE LEADERSHIP OF KANSHI RAM

Kanshi Ram emerged as a dalit leader in the post 1970s. In 1973, Kanshi Ram established the Backward and Minority Communities Employees Federation. He established a formal office of the organisation at Delhi in 1976. This organisation had a goal to 'Educate Organize and Agitate' the dalits to claim their rights. This led to the foundation of the strongest post-independence Dalit organization in 1980s under the leadership of Kashi Ram. In 1980 he

created a road show named **"Ambedkar Mela"** which showed the life of Ambedkar and his views through pictures and narrations.

In 1981 he founded the Dalit Shoshit Samaj Sangharsh Samiti. He campaigned against the oppression of the Dalits by the higher castes. In 1984, he launched the Bahujan Samaj Party. BSP tried to construct the Dalit – Shudra unity through his emphasis on the term "Bahujan". The BSP under the leadership of Kanshi Ram gathered middle class government employees who were resenting the discrimination against Dalits practised in myriad forms. Gradually, Kanshiram's struggle received popularity among the second and third generation Dalits. Kanshi Ram emerged as the strongest leader in the post – Ambedkarite Dalit Movement. Mayavati, K.R.Narayan, Buta Singh coming to power also for the cause of the Dalits and gave them leadership .

The Dalit movements have become ongoing in the country. Today they have taken a centre space in the human rights and development discourses across nations. The Dalits leaders in India were influenced by the World Conference Against Racism, Xenophobia and Related Intolerance. This was, a UN convention held in Durban, South Africa, from August 31 to September 7, 2001. The Dalit activists and their supporters demanded that the agenda of the conference need to include India's 2000-year-old caste system and the United Nations (UN) should pass a resolution condemning this religion based hierarchy bringing social oppression and human rights violation . However, the government of India did not want the issue to adorn the agenda of an international convention. This was not accepted by the dalit organisations. This dismayed the dalit organisation and activists of the country.

CHECK YOUR PROGRESS

1. Which was the first political party based on dalit ideologyin post-independence period in the country?

   _____

1. Name the writers and poets whose writings influenced the post-independence dalit struggle in India.

   _____

2. In which state of India, the Dalit panther movement was organised?

   _____

3. Which political party was founded by Kanshi Ram?

   _____

4. What activity was undertaken in the Ambedkar Mela?

9.6 SUMMARY

Thus, it can be concluded that dalit movement which had their origin in the country since the last quarter of the nineteenth century is a strong protest against the age old hierarchical Indian society and its caste system. The movements were initiated and were spearheaded through the

reformers and nationalist freedom fighters who took up the cause of the Dalits and wanted to create an egalitarian society where no caste would suffer from any discrimination or deprivation. In many occasions and in many regions the dalit movements have become successful in asserting their identity and getting into the fold of the welfare provisions of the state. But the situations of the Dalits have not changed fully with the country becoming free and coming up with a secular Constitution. Discontentment continued to exist and still continues to exist which has given birth to movements among them even after independence. Gradually, dalit movements are getting politicised and the dalit unit is getting solidified taking a pan Indian character. This will enable and empower the Dalits to assert their identity in a more forceful way and get their demands fulfilled.

9.7 KEY TERMS:

Dalit, Reform movements, Adi movements, Organisations, Brahminic hegemony, nationalist movement

9.8 QUESTIONS FOR PRACTICE

9.8.1 SHORT ANSWER QUESTIONS:

1. Who are the Dalits?
2. What were the issues for which dalit movements were launched?
3. Who launched the Sathya Sodhal Samaj and when?
4. Against what the Sathya Sodhak Samaj was fighting?
5.Who founded the Ezhava Movement?
7.What is the other name of the Ezhava Movement?
8. What was the call of Shri Narayan Guru?
9. Which community launched the namasudra movement and in which year?
10. Name the leaders of the Dalit movement of Andhra Pradesh.
11. Who started the Movement of Pride?
12. What led the Mahars to launch a movement?
13. What was the point of difference between Mahatma Gandhi and Ambedkar?
14. Why was the dalit panther movement organised?
15. Mention the name of the founder and co-founders of the dalit panther movement.

9.8.2 LONG ANSWER QUESTIONS:

1. Define the term dalit and discuss the major issues that led to movements among them from time to time.
2. Discuss the role of reform movements in initiating and spearheading the dalit movements.
3. Write a note on “the Sthya Sodhak Samaj and its role in dalit movements in India”.
4. Delineate the activities of the Ezhava dalit Movement in Kerala?
5. Give a brief account of the adi movements among the Dalits in pre independent India.
6. Sketch the historicity and achievements of the Mahar movement.
7. Assess the outcomes of the dalit movements of pre independent India.
8. Explicate the trajectory of Dalit Panther Movement.
9. Examine Kanshi Ram’s contributions to dalit movement in India.

10. Give a snapshot on the dalit movements of India in the post-independence period.

9.9 SUGGESTED READINGS

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BACHELOR OF ARTS (LIBERAL ARTS)

SEMESTER IV
COURSE: SOCIAL CHANGE IN INDIA

UNIT 10: Planned Social Change: Rural Development, IRDP, SGSY and MGNREGA

STRUCTURE

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10.0: LEARNING OBJECTIVES

The purpose of this unit is to provide you with an understanding of the process of planned social change for rural development especially certain significant programmes of rural development such as IRDP, SGSY and MGNREGA. After reading this unit, you should be able to:

- Understand planned social change
- Explain the meaning and objectives of rural development
- Discuss IRDP as a programme of rural development
- Explain SGSY as a programme of rural development
- Analyze MGNREGA as the latest programme of rural development

10.1: INTRODUCTION

The subject of planned social change has gained widespread popularity in the second half of the twentieth century. Development practitioners, policymakers, and academicians have been engaged in designing several perspectives and programmes in bringing about planned social change with regards to rural development. These planned social changes in the form of rural development programmes have, to a greater extent, transformed the structure of rural societies. In this unit, you will get a better understanding of the planed social change and rural development with specific reference to three significant rural development programmes as IRDP, SGSY and MGNREGA.

10:2: PLANNED SOCIAL CHANGE

In sociology, social change refers to the transformation of mechanisms within the social structure, as manifested by changes in cultural symbols, behavioural standards, social organizations, or value systems. It is endemic to any society. It is regarded as an unavoidable aspect of any human society. Social scientists have been studying this aspect from time to time. Social change may be planned or unplanned/spontaneous. Planned social change is considered an indispensable aspect of the development of any society. Therefore, this has become a point of engagement and discussion among policymakers, development practitioners, and nonetheless, the academicians. They have been engaging themselves in devising several strategies for planned change. Planned social change is always necessary for the wellbeing of society especially in the domains of economy, health, food, education so and so forth. The planned social change has become a cardinal feature of India's development. The government at all levels i.e. national, regional/state, and local has been making series of strategies in the form of policies, programmes, projects, acts, schemes, guidelines, etc. to mark planned change or progressive development of all domains of social life. This planned social change is visible in almost all strategies adopted for the agenda of rural development in India.

10.3: RURAL DEVELOPMENT: MEANING, DEFINITIONS AND OBJECTIVES

Rural development connotes an action plan for the economic and social upliftment of rural societies. Rural development has become a subject of discussion for a long time especially since Independence. Soon after Independence, Independent India has been initiating series of innovative initiatives in the process of rural development. The concept of 'rural development' broadly refers to the process of improving the socio-economic well-being of people living in rural areas. It refers to the overall development of rural areas. According to Robert Chambers (1983), rural development is a strategy to enable a specific group of people, poor rural women, and men, to gain for themselves and their children more of what they want and need. According to Agarwal (1989), rural development is a strategy designed to improve the economic and social life of the rural poor. Thus, rural development connotes facilitating the rural poor and their livelihood systems. It is a process of improving the quality of life of the people, especially the poor people in rural areas. The dominant aim of rural development is to improve the quality of life of people living in rural areas. The broad objectives of rural development are:

- to achieve enhanced production and productivity in rural areas,
- to bring about greater socio-economic equity,
- to bring about a spatial balance in social and economic development,
- To provide the basic needs: elementary education, healthcare, clean drinking water, rural roads, etc.
- To guarantee an increase in the standard of living of the underprivileged population
- to bring about improvement in the ecological environment so that it may be conducive to growth and happiness, and
- to develop broad-based community participation in the process of development

According to Harriss (1982), rural development has become a policy and a process. As a policy, rural development is a state-led activity and a focus for the development of rural societies. As a process, rural development is a broader process of change in rural societies, which may or may not involve state intervention. However, state intervention in rural development is a necessary precondition in almost all underdeveloped and developing countries. Rural development has become a subject of planned social change in all underdeveloped and developing countries; the case of India is not an exception. India, soon after its Independence, has been engaging itself in developing the rural societies through series of policies, plans, programmes, projects, etc., which are mostly initiated by the national and regional governments. Following three programmes i.e. IRDP, SGSY, and MGNREGA are considered significant state-led rural development programmes in India.

10.4 INTEGRATED RURAL DEVELOPMENT PROGRAMME

Integrated Rural Development Programme has been considered as an important planned social change rural development programme in India. It was discovered that the roots of India's poverty problem are so deep in rural areas that eradicating it will require a forceful, coordinated, wide-ranging, and comprehensive approach. In 1978-79, an Integrated Rural Development Program was created to meet this criterion. It was implemented to fight against poverty and misery. Introduced during the Sixth Plan the programme broadly aims at bringing up the rural poor above the poverty line by following the strategy of help and assistance in every possible manner.

10.4.1 BACKGROUND

Poverty eradication is one of the major objectives of planned development. The magnitude of the problem is still quite staggering. The main determinants of poverty are (i) lack of income

and purchasing power attributable to lack of productive employment and considerable underemployment and not to lack of employment per se; (ii) a continuous increase in the price of food, especially food grains which account for 70-80 percent of the consumption basket; and (iii) inadequacy of social infrastructure, affecting the quality of life of the people and their employability. Direct poverty alleviation programmes are important and will continue on an expanded scale in the Ninth Plan. But these programmes would be oriented towards strengthening the productive potential of the economy and providing more opportunities for involving the poor in the economic process. Broadly, there would be schemes for income generation through supplementary employment, for the welfare of the poor in rural/urban areas, and for a targeted PDS system to ensure that the poor have access to food grains at prices they can afford. Poverty can effectively be eradicated only when the poor start contributing to the growth by their active involvement in the growth process. Implementation of the programmes should be increasingly based on approaches and methods which involve the poor themselves in the process of poverty eradication and economic growth. This is possible through a process of social mobilization, encouraging participatory approaches and institutions, and empowerment of the poor. In this the PRIs, the voluntary organizations, and community based Self-Help Groups will be more closely involved. In this context, the Integrated Rural Development Programme (IRDP) finds its relevance.

10.4.2 SALIENT FEATURES OF IRDP

IRDP is a very major programme of poverty alleviation and rural development. The meaning of the term integrated implies the provision of a package of interlinked programmes mutually supporting and reinforcing so that a one-dimensional approach to development is avoided so, the integration is horizontal, vertical, spatial and temporal. IRDP signifies a programme for improving the living standards of the poorest of the poor living in rural areas and for making the process of rural development self-sustaining. The IRDP, initiated in selected districts in India in 1978-79, was rapidly extended nationally during the Sixth Five Year Plan in 1980-81.The programme, targeted at rural families below the poverty line, is designed to provide a capital subsidy and complementary credit at low-interest rates to finance productive investments in income-generating assets.It is based on ‘local needs, resources endowments and potentialities’. Its objective is to enable selected families to cross the poverty line by taking up self-employment ventures in a variety of activities like agriculture, horticulture and animal husbandry in the primary sector, weaving and handicrafts in the secondary sector, and service and business activities in the tertiary sector. Some of the significant features of the programme are as follows:

- For the first time, the idea of Poverty Line Income has been used to identify beneficiaries, and the land was no longer used as a criterion for identifying and selecting beneficiaries.
- The Base Line Survey of Family Income has been used to determine who would be the target beneficiaries.
- For an average family of five people, the Poverty Line Income has been set at Rs. 3500 per year. Families with annual incomes of less than Rs. 3500 were classified as Below Poverty Line (BPL) and were eligible for IRDP subsidies.
- SCs and STs are meant to make up at least thirty percent of the overall recipients. Later, the percentage was raised to fifty percent.
- Women are meant to receive 33.33 percent of total benefits, but this was later increased to 40 percent.

10.4.3 STRATEGIC APPROACH OF IRDP

IRDP employs the cluster approach to select villages for implementing various components of the programme, the antyodaya approach to select beneficiaries within the selected villages, and the package approach to assist the selected beneficiaries. The cluster approach ensures that the supporting infrastructure is either already available in the selected villages, or can be made available at a relatively low cost. The antyodoya approach makes sure that the poorest of the poor are selected first, and the package approach assures the beneficiary full benefits from the various inputs and services. In this way, the IRDP strategy represents a synthesis of the various approaches tested and found effective in India's rural development programmes.

10.4.4 ORGANIZATION AND MONITORING OF IRDP

The Ministry of Rural Development is in charge of implementing the programme as well as developing policies, offering guidance, and monitoring it at the national level. The State Level Coordination Committee (SLCC) oversees the programme at the state level. DRDAs administer the programme at the district level through blocks and other sectoral departments. In each district, a District Rural Development Agency (DRDA) was established to carry out the IRDP. In reality, district agencies that had previously been established to implement various programmes such as SFDA, DPAP, DDP, CADA, HADA, and others were converted to DRDAs. To oversee DRDAs, a Project Director/Officer was assigned, along with five to seven Assistant Project Officers (specialising in various disciplines) and other support staff. A governing body was also established to monitor the DRDA's operation in each district, with the District Collector/Dy. Commissioner as its chairman and sectoral leaders, elected representatives, representatives of banking institutions, and NGOs as members. The Block Development Officer (BDO) is the principal coordinator at the block level. He must guarantee that plans are prepared on schedule. Extension Officers and Village Level Workers (VLW) support him/her at the village level. Apart from official agencies, the programmes may also include voluntary agencies and renowned voluntary action groups involved in socio-economic activities related to rural development. The Council for People's Action and Rural Technology (CAPART) distributes grants to non-profit organizations.

The central and state governments provide financial resources for the operation of the programme and lay down broad guidelines for its implementation of the programme at the grassroots levels. However, the main administrative unit of its implementation is the DRDA. As mentioned above, at the block level numbers of extension officers are provided for programme implementation.

10.4.5 RESTRUCTURING OF IRDP

Under the Ninth Plan Programme it was decided to convert IRDP into a holistic programme covering all aspects of self-employment, namely, organization of beneficiaries and their capacity building, planning of activity clusters, infrastructure, technology, credit and marketing by the merger of existing sub-schemes - Training of Rural Youth for Self-Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Artisans (SITRA) and Ganga Kalyan Yojana (GKY) into IRDP. Keeping in view the Ninth Plan Programme a Swarnajayanti Gram Swarozgar Yojana (SGSY) was launched with effect from April 1999. It was also decided to shift from an individual beneficiary approach to a group and cluster approach.

10.5 SWARNJAYANTI GRAM SWAROZGAR YOJANA (SGSY)

The Ministry of Rural Development, Government of India launched a restructured poverty alleviation programmer, Swarnjayanti Gram Swarozgar Yojana (SGSY) with effect from 1 April 1999 which has replaced IRDP and its allied schemes viz., Training of Rural Youth for Self employment (TRYSEM), development of women and children in rural areas (DWCRA), Supply of Improved Tool Kids to Rural Artisans (SITRA), Ganga Kalyan Yojana (GKY) and Million Wells Scheme (MWS). The SGSY is different from earlier programmes in terms of strategy envisaged for implementation and has been conceived as a holistic programme of self-employment, viz., organization of rural poor into self-help groups and their capacity building training, planning for activity clusters infrastructure built-up and technology and marketing support. The main tenets of the SGSY are: (a) key activities, (b) cluster approach, and (c) group method.

10.5.1 BACKGROUND

Rural development or more aptly poverty eradication was the important agenda of planned development soon after Independence in India. Several programmes were initiated to eradicate poverty and bring about rural development. It is seen that the Integrated Rural Development Programme (IRDP) was the only self-employment initiative at the end of the 1970s. Training of Rural Youth for Self-Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Artisans (SITRA), Million Wells Scheme (MWS), and Ganga Kalyan Yojana (GKY) have all been added over the years. The overall goal of these programmes was to help the rural poor get out of poverty by providing them with a steady source of income. Because there were so many self-employment programmes available, they were often treated as different programmes. There was also a lack of proper links and social intermediation, and as a result, all of these programmes were focused on accomplishing individual goals rather than having a cumulative impact on the situation. The goal of generating sustainable income on a community basis was lost in the process. As a result, many programmes were restructured to make them more effective at producing long-term revenue. In April 1999, a new self-employment programme named the "Swaranjayanti Gram Swarozgar Yojana" (SGSY) was created, taking into account the merits and drawbacks of previous programmes. With the implementation of SGSY, previous programmes such as IRDP, TRYSEM, DWCRA, SITRA, GKY, and MWS have ceased to exist.

10.5.2 FEATURES OF SGSY

Swarnjayanti Gram Swarozgar Yojana (SGSY) is regarded as one of the effective self-employment programme for the rural poor. Initiated on 1st April 1999, the SGSY replaces the earlier self-employment and allied programmes, namely Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self-Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved Tool-Kits to Rural Artisans (SITRA), Ganga Kalyan Yojana (GKY) and Million Wells Scheme (MWS). The basic objective of the SGSY is to bring the assisted poor families (Swarozgaris) above the Poverty Line by providing them income-generating assets through a mix of bank credit and governmental subsidy. The programme aims at establishing a large number of micro-enterprises in rural areas based on the ability of the poor and the potential of each area. The Swarnjayanti Gram Swarozgar Yojana (SGSY) is financed on a 75:25 cost-sharing basis between the Centre and the States. The SGSY is being implemented by the District Rural Development Agencies (DRDAs), with the active involvement of Panchayati Raj Institutions (PRIs), the Banks, the Line Departments and the Non-Government Organizations (NGOs).
Some of the salient features of SGSY are as follows:

- The Swarnjayanti Gram Swarozgar Yojana aims at establishing a large number of micro-enterprises in the rural areas, building upon the potential of the rural poor. It is rooted in the belief that the rural poor in India have competencies and given the right support can be successful producers of valuable goods/ services.
- The Swarnjayanti Gram Swarozgar Yojana emphasizes the group approach. This would involve the organization of the poor into Self-Help Groups (SHGs) through the process of social mobilization and their training and capacity building. Efforts would be made to involve women members in each SHG.
- The objective under SGSY is to bring assisted families above the poverty line.
- The Swaranjayanti Gram Swarozgar Yojana (SGSY) is conceived as a holistic programme of micro-enterprises covering all aspects of self-employment, viz., organization of the rural poor into Self-Help Groups and their capacity building, planning of activity clusters, infrastructure build-up, technology, credit and marketing.
- In establishing the micro-enterprises, the emphasis under SGSY is on the cluster approach.
- SGSY is a credit-cum-subsidy programm. However, credit is considered as the critical component in SGSY, subsidy is only a minor and enabling element. Accordingly, SGSY envisages a greater involvement of the banks. They are be involved closely in the planning and preparation of projects, identification of activity clusters, infrastructure planning as well as capacity building and choice of activity of the SHGs, selection of individual Swarozgaris, pre-credit activities and post-credit monitoring including loan recovery.
- SGSY seeks to promote multiple credits rather than a one-time credit injection. The credit requirement of the Swarozgaris is carefully assessed.
- SGSY seeks to emphasize skill development through well-designed training courses. The design, duration of the training and the training curriculum would be tailored to meet the needs of the identified activities. The DRDA is entitled to meet the expenses incurred by the training institutions for both basic orientation and skill development training from training out of the SGSY fund.
- SGSY ensures the upgradation of the technology in the identified activity clusters. The technology intervention seeks to add value to the local resources, including the processing of the locally available material from natural and other resources for the local and non-local market.
- SGSY has been designed to cover all aspects of self-employment such as organisation of the poor into self-help groups, training, credit, technology, infrastructure and marketing.
- SGSY provides for the promotion of marketing of the goods produced by the SGSY Swarozgaris. This would involve providing market intelligence, development of markets, consultancy services, as well as institutional arrangements for the marketing of the goods including exports.
- SGSY particularly focuses on vulnerable groups especially among the rural poor.
- DRDAs through Panchayat Samitis are considered as the implementing agencies of the SGSY.
- The funding pattern under Swarnjayanti Gram Swarojgar Yojana (SGSY) is shared between the Centre and the States in the ratio of 75:25. The ratio of sharing of funds between the Centre and the North Eastern States including Sikkim is 90:10.

10.5.3 ORGANIZATION AND MONITORING OF SGSY

The scheme falls under the purview of the Ministry of Rural Development and is implemented by District Rural Development Agencies (DRDA) with the active involvement of panchayats, banks, and non-governmental organizations. The Central Level Coordination Committee (CLCC) and State Level Coordination Committee (SLCC) are responsible for programme guidelines and monitoring implementation. DRDAs monitor progress at the block level and submit monthly reports to the Department of Rural Development in the Ministry of Rural Development. To ensure proper performance monitoring, Panchayats, and Panchayat Samitis that record less than 80% loan recovery are suspended from the programme. Panchayats must monitor loan use and repayment as well as promote asset creation and income generation of swarojgaris.

Financial assistance to Swarozgaris under SGSY comprises of two components viz. loan and subsidy. SGSY is a credit-linked scheme and credit is the key element. The subsidy is only a minor and enabling component. The major part of investment consists of bank credit from financial institutions comprising commercial banks, cooperative banks, and regional rural banks.

10.5.4 RESTRUCTURING OF SGSY

To make SGSY more effective and need-based, the Ministry of Rural Development has restructured and redesigned SGSY as National Rural Livelihoods Mission (NRLM) to implement it in a mission mode.

10.6 MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE ACT (MGNREGA)

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a job guarantee scheme for rural Indians. It was enacted by legislation on 25 August 2005. The scheme provides a legal guarantee for at least 100 days of paid employment in every financial year to adult members of any household willing to do unskilled manual work related to public work. This act was introduced to improve the purchasing power of semi- or un-skilled rural people of India, irrespective of whether or not they fell below the poverty line. Around one-third of the stipulated workforce is women. The law was initially called the National Rural Employment Guarantee Act (NREGA) and was renamed with the prefix "Mahatma Gandhi" on 2 October 2009, Gandhi's birth anniversary.

10.6.1 BACKGROUND

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a flagship Programme of the Government of India. The Act was notified initially in 200 most backward districts of the country w.e.f. February 02, 2006, and subsequently extended all over India in two phases:- it was extended to additional 130 districts added in the financial year 2007-2008 (113 districts were notified with effect from April 1st, 2007, and 17 districts in Uttar Pradesh (UP) were notified with effect from May 15th, 2007). The remaining districts have been notified under MGNREGA with effect from April 1, 2008. Thus, the MGNREGA covers the entire country except for districts that have a hundred percent urban population. The programme aims at enhancing the livelihood security of the rural poor by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. The Act seeks to create durable assets and strengthen the livelihood resource base of the rural poor. The choice of works suggested in the Act address causes of chronic poverty like drought, deforestation, soil erosion so that the process of employment generation is on a sustainable basis.

10.6.2 SALIENT FEATURES OF MGNREGA

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), also known as Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGS) is Indian legislation enacted on August 25, 2005. The MGNREGA provides a legal guarantee for one hundred days of employment in every financial year to adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage. The Ministry of Rural Development (MRD), Government of India is monitoring the entire implementation of this scheme in association with state governments. The central objective of MGNREGA is to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work.

- Adult members of a rural household, willing to do unskilled manual work, apply for registration in writing or orally to the local Gram Panchayat
- The Gram Panchayat after due verification issues a Job Card. The Job Card bears the photograph of all adult members of the household willing to work under MGNREGA and is free of cost
- The Job Cards are issued within 15 days of application.
- A Job Cardholder submits a written application for employment to the Gram Panchayat, stating the time and duration for which work is sought. The minimum number of days of employment has to be at least fourteen.
- The Gram Panchayat issues a dated receipt of the written application for employment, against which the guarantee of employing within 15 days operates
- Employment is given within 15 days of application for work, if it is not then daily unemployment allowance as per the Act, has to be paid liability of payment of unemployment allowance is of the States.
- Work is ordinarily provided within a 5 km radius of the village. In case work is provided beyond 5 km, extra wages of 10% are payable to meet additional transportation and living expenses
- Wages are to be paid according to the Minimum Wages Act 1948 for agricultural labourers in the State unless the Centre notifies a wage rate which will not be less than Rs. 60/ per day. Equal wages will be provided to both men and women.
- Wages are to be paid according to piece-rate or daily rate. Disbursement of wages has to be done on weekly basis and not beyond a fortnight in any case
- At least one-third of beneficiaries are women who have registered and requested work under the scheme.
- Worksite facilities such as crèche, drinking water, are provided
- The shelf of projects for a village is recommended by the gram sabha and approved by the Zilla Panchayat.
- At least 50 percent of works are allotted to Gram Panchayats for execution
- Permissible works predominantly include water and soil conservation, afforestation and land development works
- A 60:40 wage and material ratio have to be maintained. No contractors and machinery is allowed
- The Central Government bears the 100 percent wage cost of unskilled manual labour and 75 percent of the material cost including the wages of skilled and semi-skilled workers
- Social Audit has to be done by the Gram Sabha
- Grievance redressal mechanisms have to be put in place for ensuring a responsive implementation process

- All accounts and records relating to the Scheme are available for public scrutiny

10.6.3 GOALS AND OBJECTIVES OF MGNREGA

MGNREGA is a powerful instrument for ensuring inclusive growth in rural India through its impact on social protection, livelihood security, and democratic empowerment. The dominant goals and objectives of MGNREGA are:

- To provide social protection for the most vulnerable people living in rural India by providing employment opportunities to them.
- To provide Livelihood security for the poor through the creation of durable assets, improved water security, soil conservation, and higher land productivity.
- To have efficient Drought-proofing and flood management in rural India.
- Empowerment of the socially disadvantaged people, especially women, Scheduled Castes (SCs) and Schedules Tribes (STs), through the processes of rights-based legislation.
- Strengthening decentralized, participatory planning through the convergence of various anti-poverty and livelihoods initiatives.
- Deepening democracy at the grassroots by strengthening Panchayati Raj Institutions.
- Effecting greater transparency and accountability in governance.

The National Rural Employment Guarantee Act (MGNREGA) 2005 is a landmark legislation in Indian history of social security legislation after independence. The MGNREGA has given rise to the largest employment programme in human history and is unlike any other wage employment programme in its scale, architecture, and thrust. Its bottom-up, people-centered, demand-driven, self-selecting, rights-based design is distinct and unprecedented. The MGNREGA provides a legal guarantee for wage employment. It is a demand-driven programme where the provision of work is triggered by the demand for work by wage-seekers.

10.6.4 ORGANIZATION AND MONITORING OF MGNREGA

The MGNREGA maintains a decentralized organizational structure for its implementation. It involves the roles and responsibilities of a large number of stakeholders from the village to the national level. At the village level, the wage seekers are the primary stakeholders of the programme. That apart, the Grama Sabha is considered as the principal forum for wage seekers to raise their voices and make demands. The Gram Panchayat is the pivotal body for planning and implementation of the programme. At the block level, the programme officer acts as a coordinator. The primary responsibility of the PO is to ensure that anyone who applies for work gets employment within 15 days. At the district level, the district programme officer, designated by the respective state government is responsible for the implementation of the scheme in the district, following the provisions made in the act. At the state level, there is a state employment guarantee council (SEGC) or state council. The main role and responsibility of SEGC are to advise the state government on the implementation of the act in the state. At the national level, there is a central employment guarantee council (CEGC) under the Chairmanship of the Union Minister of Rural Development. The principal function of CEGC is to advise the Central Government on all matters concerning the implementation of the act. The Ministry of Rural Development is the nodal Ministry for the implementation of MGNREGA. That apart, Civil Society Organizations (CSOs) working at the grassroots can play a very significant role in awareness generation among wage-seekers and in supporting and building capacities of GPs and State Governments in planning, implementation and

social audit of MGNREGA. Self Help Groups (SHGs) can play a direct role in spreading awareness, organizing work, accessing entitlements and ensuring social accountability.

The funding pattern of the scheme comprises100 percent funding for unskilled labour cost and 75 percent of the material cost of the work by the Central Government and the are borne by the State government.

10.7: SUMMARY

Planned social change is a necessary prerequisite for rural development. It brings about a productive change in rural societies. Rural development is considered as both process and policy. It is an unavoidable policy intervention to develop rural areas. It is regarded as a dynamic process that brings about transformational changes in rural societies. As discussed above, the three dominant programmes namely IRDP, SGSY and MGNREGA are considered as dominant rural development programmes in India, which have made significant impacts in rural societies.

10.8: SUGGESTED READINGS

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10.9: QUESTIONS FOR PRACTICES

The possible questions for practice have been mentioned below.

10.9.1 LONG ANSWER QUESTIONS

1. Explain rural development as a planned social change.
2. Discus IRDP as a dominant programme of rural development.
3. Elucidate the features and objectives of SGSY.
4. Explicate MGNREGA as a significant programme for employment generation in rural areas.

10.9.2 SHORT ANSWER QUESTIONS

1. What is planned social change?
2. Discuss the meaning and objectives of rural development.
3. What are the features of IRDP?
4. What are the objectives of SGSY?
5. What is the organization and monitoring of MGNREGA?