Contribution of Political Leaders InHaveri District with special reference to National Movement – A case study

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Abstract:

From the early 1970s new forms of social mobilisation began in India. They gained a variety of names such as social movement, people's movement, popular movements, socio-political movements etc.[1] These movements emerged and highlighted some of the major issues such as gender and environment.

One of the leading analyst and participant in social movements in India, Sanjay Sangvi, identified the major agendas of them as "Movements of landless, unorganised labour in rural and urban areas, adivasis, dalits, displaced people, peasants, urban poor, small entrepreneurs and unemployed youth took up the issues of livelihood, opportunities, dignity and development."

Most well known movements in the country are Chipko movement, Save Silent Valley, Narmada BachaoAndolan, Honour for Women National Campaign, KoelKaro, Chhattisgarh MuktiMorcha, JholaAandolan (fighting polythene), Appiko movement, Save Kudremukh, LokSatta Movement, Swadhyay Movement, SwatantraSharad Joshi [1], Karnataka RajyaRaithaSangha [2]

These movements largely distanced themselves from political parties, or tried to cut across the ideologies of the political parties. Yet many of them rooted themselves or drew from ideologies of the Mahatma Gandhi, various shades environmentalisms or gender politics, or socialism.

Key words:- National Movement, Political Leaders, Parties, Activities, Women, Independent, Social Movement, Country.

Introduction:

India is a country with very deep historical roots. It has strong cultural traditions and institutions of community life. It has experienced important changes in its polity and society in different historical periods. Social movements of varied nature have played an important role in different spheres of life, including the issue of water management.   This paper gives a historical overview of social movements in India with a focus on movements related to water management. First, it touches upon the concept of social movement. Secondly, it briefly sketches the role played by the state and the people in water management in different historical periods. Thirdly, it analyses the responses of the state and the civil society, particularly NGOs in tackling the water crisis in recent years in the country. Finally, it closes with certain concluding observations. SOCIAL MOVEMENT Studies on social movements have been very popular particularly

from the mid-1960s in India. They have tried to define the term 'social movement'. But no precise definition has been accepted by scholars of different disciplines or even scholars belonging to a particular discipline. Ghanshyam Shah (1990:16) notes that some studies use the term movement interchangeably with 'organization' or 'union'. Some use it to signify a historical trend or tendency. Some political leaders and social reformers call their activities 'movements' even if their organization has a very small following, may be less than a dozen members. Just issuing press statements on public issues is said to be launching of a movement. Obviously, the term movement is used in a very loose sense by different sets of people.   In a simple sense, social movement may be said to signify a collectivity of human beings on the move in a socio-political sense. It represents a collective endeavour which would obviously involve certain goals, means and the process to achieve the goals. While talking about social movements, MSA Rao (1978) refers to the issues of its genesis, ideology, organization, leadership, structure, internal dynamics, and social consequences. In his view, '… a social movement is an organized attempt on the part

 2 of a section of society to bring about either partial or total change in society through collective mobilization based on an ideology' (Rao 1978:2). A broad definition of the concept is offered by Paul Wilkinson. He states, A social movement is a deliberate collective endeavour to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into 'utopian' community…. A social movement must evince a minimal degree of organization, though this may range from a loose, informal or partial level of organization to the highly institutionalized and bureaucratized movement and the corporate group…. A social movement's commitment to change and the raison d'être of its organization are founded upon the conscious volition, normative commitment to the movement's aims or beliefs, and active participation on the part of the followers or members. (Cited in Shah 1990:16-17). Thus, it could be observed, as Shah states, that objectives, ideology, programmes, leadership, and organization are important components of social movements. These components are inter-dependent, influencing each other (ibid:18). RanjitGuha opines that these elements are found in all types of movements or insurgencies including 'spontaneous' rebellions, their forms vary from very unstructured to well organised (cited in ibid). Social movements involve collective action which may be both legal/institutional and illegal/non-institutional. There are actions which follow the path of acquiscence for change in situation. According to Johnson, the action which is legally permitted and 'widely accepted as binding in society or part of society' (cited by Shah 1990:18) at a given time is instituionalised action. This type of actions include e.g. petitioning and fighting legal battles in courts. Shah talks about several forms of non-institutionalized collective action which include e.g. protest, agitation, strike, satyagraha, hartal, gherao, riot. He does not think that agitation or protests are social movements in strict sense of the term. However, he notes that more often "a social movement develops in course of time, and it begins with protest or agitation which may not have the 'organisation' or 'ideology' for change" (Shah 1990:19). In his study (1990), he treats agitation, protest, strike etc as 'movements' or more as a part of a social movement of a particular stratum of society (ibid). Shah categorizes movements as reform, revolt, rebellion and revolution in connection with changes in the political system (Shah 1990:96). Reform movement does not involve challenge the existing

system per se. It is geared to changes in the relations between the parts of the system for making it more efficient, responsive and workable. In contrast, a revolt challenges the existing authority with the objective of overthrowing the ruling regime.   A rebellion involves an 'attack on existing authority without any intention of seizing state power'. But in case of a revolution, a section or sections of society launch 'an organized struggle to overthrow not only the established government and regime but also the socio-economic structure which sustains it, and replace the structure by an alternative social order' Shah 1990: 26-27). ParthaMukherji (1977) classifies movements based on the criterion of quality of change it intends to bring about or the kind of change that has been effected.

 3 According to him the nature of movements could be 'accumulative, 'alternative', and 'transformative'. If social mobilization demands changes 'within' the system, the changes that are likely to happen would be accumulative. If the social mobilization is aimed at creating new structures which would qualitatively affect the entire system, then the change, in case attained, will be alternative. But in transformative movements social mobilization seeks to replace one structure and substitute it by another. Rao (1978:xiv) calls the accumulative movements as quasi-movements, and the other two as social movements in full sense. Rao himself talks about three types of social movements on the basis of the consequence of a movement. He says that there are movements which aim at bringing about 'reform' in some area of life or the other, involving new relationships, activities, norms and values.   In contrast, 'transformative' movements are oriented towards effecting changes in power relations i.e. the super-ordinate and subordinate relationships. And there are movements which aim at 'revolutionary' changes in all domains of life and in all basic values (Rao 1978:3). Thus, there are different types of social movements which are talked about. Essentially, they could be put into two categories – one referring to changes 'within' the system, and the other implying changes 'of' the system. In the first category could be placed the reformist and alternative/transformative movements, and in the second the revolutionary movements.   This is in terms of their ideological orientations and consequences. Reformist movements would refer to changes of 'minor' nature within the system. Transformative movements would involve 'major' changes within the system. And replacement of one system by another would be the trait of revolutionary movements. This general typology of social movements could be applied to understand the nature of changes which have taken place in the past and are presently occurring in the area of natural resource management in general, and water management in particular. There are different stakeholders of the natural resources like land, water and forest. These include different sections of the society such as different castes, classes, communities, gender etc, and the state itself. Historically, there has taken place changes in the access, control, ownership and management of natural resources by different stakeholders. Traditionally, the natural resources have been considered as 'commons' characterized by collective/community/local control, ownership and management. But the state has gained hegemonic/dominant position in the area of natural resources especially forest and water. There has been the trend of privatization of the commons. As a result, there has emerged social movements relating to natural resources, including water The most recent of social movements is 'Campaign against corruption', April 2011, led by a group of social activists- Anna Hazare, ArvindKejriwal, KiranBedi , a

Gandhian sits on, Sri Ram Burgula the heart of New Delhi, capital of India, for fast unto death, demanding enactment of the long pending Jan Lokpal Bill. This movement got support of general masses and media. This created a buzz when political leaders were denied sharing of dias with the social activists. This movement is a landmark in the constitutional history of independent India, which has forced government to include 5 non-official members in the Sri Ram Burgula Bill Drafting committee. Usually, only ministers are members of any legislation drafting committees. While enactment of the law and action by Sri Ram Burgula and Sri Ram Burgula (ombudsmen) will take some more time to be on actual ground, this movement has certainly made corruption a major social issue in India."India is a country with very deep historical roots. It has strong cultural traditions and institutions of community life. It has experienced important changes in its polity and society in different historical periods. Social movements of varied nature have played an important role in different spheres of life, including the issue of water management. "This paper gives a historical overview of social movements in India with a focus on movements related to water management. First, it touches upon the concept of social movement. Secondly, it briefly sketches the role played by the state and the people in water management in different historical periods. Thirdly, it analyses the responses of the state and the civil society, particularly NGOs in tackling the water crisis in recent years in the country. Finally, it closes with certain concluding observations."

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