
UNIT 1 POST-GANDHIAN SCENARIO

Structure

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1.1 INTRODUCTION

India after Gandhi represents, in the profoundest sense of the term, a negation of Gandhi. Gandhi's concept of India signified village republics comprising of self-reliant, democratic local communities committed to the ideal of the minimisation of wants. However, when, after independence, Jawaharlal Nehru became the prime minister, he declared India's "tryst with destiny." This tryst was to create a totally new India modeled upon the industrial civilisation, which Gandhi had condemned in *Hind Swaraj*. In translating his vision of India, Nehru progressively undermined what Gandhi had envisioned about the reconstruction of the Indian society after the base of Indian civilisation was dismantled by the British rulers.

The realisation of the Nehruvian vision of India was, however, beset with a set of three major problems that were crying out for solution, i.e. ethnic and social divisions, extreme economic disparities, regional differences and imbalances, multitudinous languages and existence of princely states. All these problems kept, so Nehru thought, India socially, culturally and politically fragmented and, nourished and reinforced local and regional loyalties. As such, integration of diverse people and unification of political purpose were the *sine qua non* of forging oneness. The second problem was to evolve a political system that could ensure unity of political purpose and its realisation in a concerted manner.

Creation of such a political system was necessary in view of the problems of social schisms and economic backwardness that India suffered from. Lower mortality rates, illiteracy, backward economy, low agriculture productivity kept Indian people extremely poor; and health services were conspicuous by their absence. The third problem pertained to social and economic reforms. India had to tackle successfully to realise the Nehruvian vision of a new India. The solution of these problems was urgent and required a strategy of development with a view to embarking upon a beneficial growth trajectory. Resultantly, India had to shed its old socio-cultural garb and emerge as a modern political entity for action in history.

The national reconstruction for promoting a new pattern of social life and relations meant re-alignment of the past and its socio-economic institutional arrangements and the initiation of the process of radical change in the economy by introducing new thought-ways and work-ways to give a fillip to modernity, without disturbing the existing equilibrium. Given these systemic goals, certain questions relating to the character and the functioning of the newly created institution—political, social, and economic—in the last six decades, arise.

Aims and Objectives

This Unit would enable you to understand

- The different facets of Indian polity
- Assess its achievements, short-falls, vulnerabilities and problems
- Evaluate its performance as a political unit acting in history.

1.2 POLITICAL STRUCTURE AND ITS WORKING

Three years of rigorous deliberation, discussion, and drafting bore fruit and the Constitution was inaugurated on 26th January 1950. The Preamble promised justices—social, economic, and political—to the people of India, while the Directive Principles of State Policy exhorted the government, and other provisions imposed upon it, the responsibility of pursuing the social revolution and to protect the minorities. Fundamental Rights enjoined the government both to protect rights and refrain from violating them. The power of the central and state governments to amend the constitution was subject to judicial review. The Supreme Court became the apex court and the last resort of appeal. The central government was given vast powers to intervene in the affairs of state governments. An entirely new institution, the constitutional head of the state, the President, was created. Two vitally important Commissions, The Finance Commission and the Planning Commission, came into existence. The government, including the national civil service, was made responsible for economic development, over and above collecting taxes and maintaining order in the country.

To enhance national unity and to promote economic development without alienating subordinate levels of government was tackled by refurbishing the federal structure introduced by the 1935 Reforms Act. Since federalism is a political arrangement, Indian Constitution provides for three tiers and three lists—Centre, State and Concurrent lists for the division of power and authority; these lists specify the areas in which the Federal government alone can act, the areas in which States alone have the power to initiate action and the areas where both the Federal and State governments can legislate.

The Constitution provides for a parliamentary system in which the lower house of the Parliament, the Lok Sabha, represents the sovereign people of India. It is the highest legislative organ, the national forum for the articulation of public opinion and aspirations and is elected every five years through popular elections unless dissolved earlier for some reason. The Lok Sabha is the highest law making body of the country and enjoys equality of status with the Rajya Sabha except in the matter of money bills, which can originate only in the Lok Sabha. The people's will is supposed to reign supreme in the Lok Sabha, through the members of the Parliament they elect as their representatives. When called for, they exercise their franchise moved by their reaction to the acts of omissions and commissions of the party in power.

The Indian Constitution seeks to institutionalise the rule of law, prescribes certain goals to be pursued by the political community and authorises the ways and means for realising these goals. It sets out certain substantive goals to be pursued to carry on the social revolution it had launched and provides a framework that stipulates the goals to be achieved by the State. The constitutional provisions are subject to change depending on diverse socio-economic interests; those, who are adversely affected or if the promotion of their interest is blocked, clamour for change and take recourse to confrontational politics to change the concerned provisions. Also “as values change and the views regarding how the world works—and the social forces associated with those forces associated with those views—change, constitution too tends to change. Either their letter is amended or their spirit (‘intent’) is reinterpreted.”⁷ Thus politics also determines the way these constraints work and what forces should change them.

India opted for representative democracy as a mode of governance. This meant that the sovereign people rule through their chosen representatives. India has opted for single-member constituencies where representatives are chosen by majority vote. The key to the working of the political system is the existence two or more parties that compete for capturing and controlling the power apparatus of society. India was initially ruled by the Indian National Congress (Congress Party), which happened to be a dominant party, but soon, its dominance began to atrophy and was ultimately replaced by a robust multi-party system.

Congress majorities in the Parliament and State legislatures confronted the JP Movement and all-India railway workers strike in 1974 that paralysed the largest railway network in the world. All these developments led to the proclamation of internal emergency by Mrs. Indira Gandhi in June 1975 after the Allahabad High Court unseated Mrs. Gandhi on the charge of electoral malpractices in the 1971 election. The entire leadership of the movement and the opposition parties, including a few congress dissidents, were put behind the bars; press censorship was also imposed. The Emergency excesses made the Congress regime extremely unpopular. As a result, the congress Party suffered the heaviest loss in the 1977 election just after the termination of the Emergency. However, the fiasco of the Janata Party government, falling prey to factional feuds and ego clashes among its top leaders, paved the way for a mid-term election in 1980, which saw Mrs. Gandhi back in power. Mrs. Gandhi’s assassination in 1984 was instrumental in restoring Congress dominance. Soon, this dominance was soon squandered away. It has recorded a steady decline but later regained its strength to form a Congress-led UPA government at the centre. In the interregnum, coalition governments have come and gone out of power due to Congress decline and the regionalisation of politics. The Bharatiya Janata Party (BJP) emerged as a powerful national rival party to the Congress and there was rise of various State and regional parties like the Samajwadi Party (SP) and the Bahujan Samaj Party (BSP) in UP and the Rashtriya Janata Dal (RJD) in Bihar that constituted crucial elements in the formation of coalition government at the national level.

This variegated electoral change raises two vital questions: (1) what induces change in the electoral fortunes of different political parties? (2) what ramifications does this have for the functioning of the party system in India, on the other? In an interest-driven society, socio-economic groups vie among themselves for articulation, ascendance and control of power apparatus of society with a view to influencing or controlling collective decision-making in order to safeguard and promote their interests. This leads to the surfacing and deepening of social cleavages, as reflected in the electoral process. Diverse socio-economic interests

work through either existing political parties or some of them organise themselves in political parties.

Social creation in India involves a complete turn around of society from what it formerly signified. The reconstruction rests primarily on material prosperity. It is economic prosperity that is considered to be the king-pin of the good life signifying the conquest of deprivation and the achievement of progressively rising levels of living for all without any exception. Material prosperity is supposed to be the basis of development of all varieties including even moral development. This has meant not only revolutionising the production system but also making available goods and services to all. Both these prospects stimulate a strident demand for privileged access to scarce societal resources especially by those who have suffered poverty and deprivation.

Failure in satisfying these expectations evoke sectional and regional loyalties that eventually lead to the formation of regional/state parties, vying to capture power and having more leverage and greater say in the decision-making process at the national level. This encourages the formation and persistence of regional/state parties and is a major factor in the unavoidability of formation of coalition governments at the national level.

1.3 ECONOMIC CHANGE

The process of social creation today needs the support of democracy and economic development to sustain irreversible and durable modernisation. At the time of independence India had inherited a backward economy rendered more depressing by the British's draining India's wealth. The British rulers did initiate the process of economic development but it was insufficient to unleash the creative entrepreneurial energy that could have introduced a self-propelling dynamism in Indian economy. India remained staggeringly poor at the time of independence in 1947, despite being endowed with rich natural resources. In view of the social backwardness reinforced by economic stagnation, the question of development assumed a critical importance. To overcome backwardness two distinct strategies, one Gandhian and the Nehruvian, were vying for supremacy.

The Gandhian model of development was articulated by Sriman Narayan Agrawal, who, inspired by Mahatma Gandhi's vision of man and his world emphasised the need for conserving indigenous culture and civilisation and promoting organic growth. This plan emphasised the need to avoid excessive regimentation of the masses and to promote a democratic political life and relations as well as ensuring minimum state control. Agrawal underscored the need for erecting the edifice of economy on simplicity, decentralisation and cottage industrialism. His aim was to infuse, in Gandhian lines, the construction of a reverse pyramid that would make the village the primary unit of economic activities and also for democratic political management of local affairs. His plan for economic growth and revitalisation was inspired by Gandhi's advocacy of the minimisation of wants and complete decentralisation that would enable the ordinary people to guide their own destiny whether economic or political. In this perspective, there is only a reluctant recognition of the role of the state and little or no room for large-scale industrialisation. Gandhi condemned the consumerism that the western civilisation promoted and the economic and political rivalry that lay at the heart of Western civilisation, with its emphasis on the value of competition over and above cooperation. The learner has been familiarised with the Gandhian economic thought in the previous courses.

The strategy adopted by the Nehru-led Congress government was, however, at complete

variance with Gandhian vision. Nehru's vision envisaged a modern social order in which the state assumed the primary responsibility of launching a revolution of social creation; it highlighted the primacy of material life focusing on the ever-escalating levels of standard of living. It did, however, accept the importance of agriculture and small-scale village-based industries. It chose a centrally planned economic development that treated the growth of capital-producing industries as the driver of economic development. The choice of technologically induced and sustained economic growth was deliberate; it emphasised on growth simultaneously with distribution and opted for growth first, distribution later. Nehru presided over the process of planning and was convinced that the problems of poverty and unemployment, of national defence and of economic regeneration would not be resolved without rapid industrialisation. He believed in three fundamental requirements of Indian development and national self-sufficiency as (i) heavy engineering and machine-making industry, (ii) scientific research institutes and (iii) electric power. The State controlled planned economic development, building of industrial base for an autonomous capitalism, controlled core sectors of production, control over re-distribution, or in other words the mixed economy model (coexistence of public and private sector).

Post-Nehru period was characterised by political instability, widespread social unrest and marked fluctuations in the planning process as well as in development achievement. The economy had become considerably weakened following the Indo-China war of 1962 and the Indo-Pak war of 1965. It became further weakened because of natural calamities like drought, failure of agriculture and absence of radical programme of redistribution, food shortages and weakened further due to administrative inefficiency and corruption. The central role of the State in guiding the course of economic development saw a strict regulation and control of the private sector with a view to attuning its activities to the aims and objectives of planned economic development.

Accent on creating heavy industries and scientific research institutes resulted in the building of an industrial base with trained and skilled man-power through state control and planned economic development. The state controlled the core sectors of production as well as redistribution. In other words, Nehru-Mahalanobis model of planned economic development assumed mixed economy. It included (a) a method of political democracy; (b) government planning, regulation and control of economy; (c) a Public sector; and (d) a system of tax relief and state financial aid to the private sector.

What was aimed at was progressive elimination of social, political and economic exploitation and inequality along with the motive of private gain in economic activities. All this was summarised under the rubric of socialist pattern of society. It laid emphasis on the need of sizable increase in national income through an increase in agricultural productivity and industrial development to improve the standard of life for the people. During Indira Gandhi's era, populist policies and vote-catching devices with the slogans like *Garibi Hatao* gained thumping majority in 1971 General Elections.

The economic development through planning was plagued by balance of payment difficulties, food shortages, rising population, shrinking marketable food surplus and stagnant agricultural production. There was political upheaval, social unrest, deepening economic crisis, and radical rhetoric of "remove poverty" unsupported by concrete action. Dependence on the USA for food supply was the harsh reality of the day. India had to buckle before the World Bank, which forced upon it the Washington Accord containing a package of policies considered to be growth-inducing.

This meant a shift in emphasis from major to minor irrigation, adequate provision for credit to credit-worthy farmers, increase in new costly agricultural inputs and production of fertilizers and hybrid seeds. These measures did stimulate farm production, especially of wheat, initiating the Green Revolution. However, in its social impact, it “conferred more than proportionate benefit to the better off farmers in the infrastructurally better endowed regions.” Also, it forged a linkage between agriculture and industry and made the former vulnerable to market fluctuations, especially in regard to price and availability of key inputs. It certainly ended the stagnation which had assumed alarming proportions, but it did so at the cost of increased polarisation within the countryside. A financial crisis ensued; it led to the devaluation of the rupee, created a political storm and led to recession, inflation and decline in exports.

The deepening economic crisis combined with the weakening legitimacy of the political institutions ultimately resulted in the imposition of Emergency in 1975. The consequent political instability weakened commitment to socialism and attempts to develop the Indian economy on a capitalist path. The state-controlled industrial infrastructure, instead of promoting distributive justice led to an arbitrary, authoritarian, unimaginative and corrupt bureaucratic regime. Thus, 1980s started with the new regime of liberalisation of the economy.

The third phase of planning began in 1984, which saw the acceleration of the process of liberalisation as well as the emergence of state units as power centres enjoying a decisive voice in government formation at the national level. This phase is still continuing and the process of liberalisation, initiated on a large-scale by P. V. Narasimha Rao in 1991, has widened the scope for the private sector to play a pivotal role in shaping the economy and taking it on a higher growth curve.

The third phase is ongoing and marked by the process of liberation that became inevitable because of the malfunctioning of the economy. Excessive state control, straight-jacketed private sector and highly inefficient public sector were responsible for this. India, therefore, embarked upon the process of liberalisation in the 1980s wherein it initiated economic reforms by removing License Raj, a key factor in the irresponsible, self-perpetuating bureaucracy and widespread corruption and inefficiency. Telecommunications and software industry gained prominence. The liberalisation process aimed at tackling the balance of payment problem and ensuring long-term budgetary viability and the enhancement of the efficiency of the production system on the whole. It reflected market-orientation and integration with the world economy designed to promote openness of the economy to competition. The primary initiatives were in three areas, namely: (i) relaxation or removal of controls, greater competition and bigger role for the private sector and reforms in the public sector; (ii) reorientation of the fiscal policy and (iii) modernisation of industries with hi-tech bias.

A huge balance of payments crisis ensued in 1991, which provided an opportunity to the government to undertake major policy reforms of domestic investment and international trade policy reforms. The government abandoned the use of quantitative controls in economic management in favour of market instruments. There was a decisive move away from inward orientation towards greater integration with the global economy. Efforts to attract Foreign Direct Investment (FDI) have so far met with limited success. Critics point out that liberalisation and privatisation lead to jobless growth, voluntary retirement, and job retrenchment. Rise in fiscal deficit and neglect of agriculture are other areas of concern. Furthermore, redistribution of income in favour of the internalised elite, deterioration

in living standards of the vast majority of people, laxity towards the goals of social equality, justice and welfare are some of the areas where the New Economic policy has raised questioned marks.

Though liberalisation process has unleashed a higher economic growth rate, several problems remain unresolved, for example, the average Gross Domestic Product (GDP) and per capita income growth rates are lower; there is a prolonged deceleration in agriculture and industrial growth rates along with increased volatility of the former; decline in per capita production of food grains; sharp fall in capacity utilisation in industry; and the steep rise in unemployment ratio. Agriculture is grossly neglected without the creation of infrastructure like irrigation, research and extension, power and transport and distribution of land directly to the cultivator and the creation of cooperatives (or credit marketing and the establishment of rural industries) so that growth benefits could be shared with the population at large. The Green Revolution did help in achieving self-sufficiency in food but it increased the cost of production greatly burdening the small and marginal farmers. The rich farmers reaped the benefits of the Green Revolution, thus creating a vast chasm between the rural areas and the urban class in terms of their access to resources necessary for carrying out production purposes successfully and better standard of living. Failure of reforms in this sector has led to increasing poverty, slow growth in productivity, migration of villagers to the cities and low levels of nutrition and high rates of infant mortality. India's agrarian structure remains unchanged. Moreover, a new class of middle peasants has acquired political clout and emerged as a significant force in Indian politics. With no land reforms, a vast number of marginal and landless have been unable to improve their lot.

1.4 DEMOCRACY AND SOCIAL REVOLUTION

India embarked on creating a new social order founded on the values of freedom, equality and fraternity. The constitutional provisions setting the goals for social revolution, such as, the Directive Principles of State Policy, Fundamental Rights, the various articles protecting minority rights, those protecting the welfare of the weaker sections, especially Scheduled Tribes (STs) and Scheduled Castes (SCs) and Other Backward Classes (IBCs) have now been in operation for the last six decades.

The Fundamental Rights aim at protecting the individual's private space from encroachment of the public space, such as, society and its conventions, and the government and other public associations. The provision of group rights was necessitated by cumulative inequality in a caste-differentiated, hierarchically organised society sanctioned by age-old traditions. Certain socioeconomic groups, such as, the SC, ST, and the OBC have been deprived of enjoying social goods such as, wealth, power and prestige and need to be uplifted not individually but as a group. Consequently, group rights have been granted to these groups so that they can be adequately empowered to take their rightful place in society. In order to achieve these objectives, the provision of removing socio-economic disparities that cripple individuals and prevent them from participating effectively in the shaping of collective decisions, has been provided for in the Constitution, particularly in the Preamble, to secure for all social, economic and political justice.

The working of the constitution is, however, influenced by socio-cultural environment of a country. India is no exception to this. Social stratification and cultural moorings have limited the spread of democracy and social and economic reforms, especially among the

lowest castes and poorest citizens. However, representative government and adult franchise are cherished by one and all for the empowerment they bring.

Insofar as Fundamental Rights are concerned, they, especially the right to property, created visible strains because of incompatibilities between the right of the individual and the goals of social revolution, on the one hand, and between Directive Principles and Fundamental Rights, on the other. These incompatibilities have led to a series of Constitutional amendments and to occasional instances of Parliament and Judiciary collusions as to who is a more capable guardian of the Constitution. The Fundamental Rights are no longer considered to be absolute. There are certain limitations, qualifications and exceptions to these. They are subject to Constitutional limitation and judicial review to ascertain conformity to the basic structure of the Constitution.

An attempt to remove incompatibilities between the Directive Principles and Fundamental Rights is also discernible. Even while the Directive Principles are not justiciable, the decisions of the Supreme Court from 1970 onwards have emphasised their positive aspects. The Directive Principles have been held to supplement the Fundamental Rights for achieving the objectives of a welfare state. The Supreme Court has begun to underscore their significance in determining the validity of an act. It holds that the exercise of Fundamental Rights by individuals cannot be ensured unless and until the Directive Principles are implemented.

The provision of group rights is meant to mete out preferential treatment to excluded or marginalised social groups within the Indian population. If the Preamble assures social justice to all, the Directive Principles require the state “to promote, with special care, the educational and economic interests of the weaker sections, and, in particular, of the Scheduled Castes and the Scheduled Tribes.” The state is also directed to protect them from social injustice and all forms of exploitation (Art. 46). In addition, Art. 15 (1) prohibits discrimination against a citizen “on the grounds of religion, race, caste, sex, place or birth or any of them.” Going beyond legal equality, the Constitution permits the state, through Art. 16 (3), to make any provision for the reservation of appointments or posts in favour of any backward class of citizens, which, in the opinion of the state, is not adequately represented in services under the state. Art. 15 provides that nothing can prevent the state from making special provisions for the advancement of any socially and educationally backward class of citizens or for the SCs and STs.

The Constitution sanctions three types of preferential treatments: reservation of seats of legislative bodies for SCs and STs, government jobs and educational institutions, provision of certain expenditure, services, and ameliorative schemes such as scholarships, grants, loans, land allotments, health-care, legal aid as well as some anti-poverty measures, and measures of social protection intended to safeguard vulnerable groups from oppression and injustice. In all this, the framers of the Constitution refused to accept economic deprivation and the consequent backwardness as the sole criterion of identifying groups for preferential treatment. They treated social backwardness as the *causa prima* of both educational and economic backwardness and deprivation. These provisions have been eminently helpful in reducing the pains of dispossession and destitution; they have uplifted a large number of people from economic distress and social degradation. The programmes of social justice, however, have not made a significant dent in the structure of exclusion or even blunted its sharpness. There is a gap between the deprived and the general population. Discrimination in employment, wages, credit, etc. is still widespread. Thus the differences in economic status among several social groups still persist.

1.5 OVERVIEW

It is at this backdrop as mentioned in the above sections that various movements arose, which tried to address the concerns of people at large. The dissatisfaction of the people with the lack of governance and government-related projects in the political, economic and social realms has given way to mass movements. In the political arena, instability and corrupt practices led to movements like Total Revolution; in the economic field, it saw movements like Bhoodan for land reforms; farmers' movements seeking to redress their long-term grievances; development-projects led to displacement and degradation of ecology and environment and hence gave way to Narmada Bachao Andolan and Tehri dam, Chipko Andolan and so on. All these movements, taking cue from the examples of history, followed non-violent principles as enunciated by Gandhi and involved a massive number of people to show their strength of solidarity and collectivity. We are now witnessing movements that are addressing issues as varied as civil and democratic rights; rights of tribals and adivasis; women's rights; rights for conserving natural resources like water and land. Most of these movements have been rather successful in achieving their objectives. Similarly, the organisational abilities, dynamics and strategies have acquired new dimensions and presented the leadership with enormous challenges to sustain the momentum of the movements. India has had an advantage of closely witnessing the Gandhian methods and principles being put into practice. It is, therefore, not surprising that many of these movements provided exemplary models to others across the world to seek justice. It is one legacy of Gandhi that refuses to fade away in this country of numerous contradictions.

1.6 SUMMARY

India's tryst with destiny has not only seen the forsaking of Mahatma Gandhi's vision of a resurgent India but also brought forth a pattern of development that has failed to tackle some of the basic problems that have plagued Indian society for centuries. The phenomenon of lopsided development region-wise, economic sector-wise and social sector-wise still dogs the Indian economy. While gross domestic product has recorded a phenomenal growth but the distributive aspect of growth has been grossly neglected. Food grain production has increased tremendously; however, hunger still plagues a large proportion of the people. Lack of education condemns a large section of the population to unemployment and under-employment reinforcing acute poverty or worse, low wage jobs. Health and nutrition have not yet received the attention they deserve.

The phenomenon of disproportionate development points to a serious gap between promise and performance. This is best illustrated by the progress India has made in achieving the Millennium Development Goals (MDG) that consist of a set of eight targets to fight hunger, disease and ignorance to be met by 2015. India is severely lagging in poverty eradication, in providing food to all (while food grains keep rotting in government's go-downs), in reducing child and mother deaths and in fighting infectious diseases. This backdrop serves as a catalyst for many movements that have been concentrating on issues of social justice and equality.

1.7 TERMINAL QUESTIONS

1. What distinguishes Mahatma Gandhi's vision of India from that of Jawaharlal Nehru?

2. What do you mean by social revolution and what instrumentalities did Jawaharlal Nehru use to realise the goals of this revolution?
3. Evaluate the achievements of state-planned economic development and the problems it has created.
4. What are the characteristics of democratic governance in India and how successful has it proven?
5. Discuss the achievements and shortfalls of the social revolution in India.

SUGGESTED READINGS

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UNIT 2 LEADERSHIP AND ORGANISATIONAL PATTERNS

Structure

- 2.1 Introduction
 - Aims and Objectives
- 2.2 Peace Movements in India
- 2.3 Gandhian Agenda for Peace Movements
- 2.4 Gandhian Lieutenants: Variety of Followership
- 2.5 Post-Gandhian Leadership
- 2.6 Post-Gandhian Organisational Structure
- 2.7 Critical Appreciation
- 2.8 Summary
- 2.9 Terminal Questions
 - Suggested Readings

2.1 INTRODUCTION

In the course of history when men started fighting- fighting group or collective wars, somebody rose up to fight for peace. In one sense, the whole history has been a ceaseless dialectics between forces of war and those of peace, between the dragons and the angels, between the realists and the idealists and so on. The modern peace movements, the roots of which go back to several centuries in history, have been unique in more than one way. But its most critical uniqueness lies in the fact that it aims at and struggles for global peace, or at least it claims to do so. To fight for global peace is no easy task and even limited successes deserve our gratitude. But worse than failures have been the illusions which the organisational structure and the leaders of the peace movements have entertained or spread. Nevertheless, so many men and women of commitment, goodwill, religion, compassion and above all young men and women have thrown themselves into the fight for peace in a manner that the merchants of death find it difficult to carry their business, and military strategists cannot legitimise their doctrines. However limited the achievements of the peace movement may be, they cannot be minimised. What is dangerous for both peace and peace movement is to exaggerate them.

The role of leadership and organisation pattern of the peace movement deserves careful analysis for at least two important reasons. First, peace movement can become a very powerful force if its purposes are well understood, is led by committed leaders and, above all, if it is a people's movement carried on a sustainable basis. Second, if the movement keeps a narrow focus, remains regional, and is led by people who are otherwise motivated but are consciously or unconsciously oblivious of major related issues, or if the movement is one class affair and, finally, if it is infiltrated by social jetsam or by agents of zonal powers, then the movement can become counterproductive.

The global power imbalance among nations, structural violence, economic exploitation, technological determinism, denial of human rights by those who are controlling the military machines of the nations and so on will have to be tackled by the peace movements as a single issue. Also, without a proper organisational pattern, peace movement will always lack coherence and without masses of people participating in it, the movement can be constrained by interests of one or the other section of the people.

Aims and Objectives

After studying this Unit, you should be able to understand

- The leadership and organisational patterns of peace movements in India
- The Gandhian Agenda for peace movements
- The Gandhian Lieutenants engaged in peace movements

2.2 PEACE MOVEMENTS IN INDIA

Peace movements in India are still in their infancy; they must travel a long way before they become the part of the political life of the country. They lack organisational structure because of their intellectual fragmentation and isolated functioning. However, what strikes one most is that a new vision is nevertheless being articulated by a few groups in response to the present crisis in India, both political and socio-economic.

The peace movements in India arise from an entirely different perspective from what obtains elsewhere, particularly in the West. The problems that confront the Indian people are quite far away from those (the fear of a nuclear war) that gave rise to peace movements in the Northern hemisphere. Peace for the common people of India includes far more than the absence of war. To be meaningful in their everyday life, peace must mean a decent livelihood, freedom from oppression, access to resources for survival, cultural autonomy, and freedom from violence by the State as well as the powerful. Security for them is not so much national security but people's security. Of course, none of the movements focuses on all these issues at once. But they are gradually realising that these issues are interlinked.

2.3 GANDHIAN AGENDA FOR PEACE MOVEMENTS

Gandhi, with his full faith and extraordinary practical commitment to non-violence and truth, could not but be a votary of peace everywhere. That is why he said, "Not to believe in the possibility of permanent peace amounts to disbelief in the Godliness of human nature"(Collected Works, vol. 62, p.175). But that was an essential philosophic hypothesis and not a political strategy. Peace is at once a political, an ontological and an existentialist issue. But he was not to be easily taken in by slogans and mere faith flashing sideshows. "The attainment of real peace," he wrote, "is impossible except for greater scientific precision, greater travail of the soul, greater patience and greater resources than required for the invention and consolidation of means of slaughter". Again, he added, "It cannot be attained by a mere muster roll signed by millions of mankind during peace"(ibid, vol.66, p.73). The existing peace movements in the light of Gandhian approach cannot be considered a very big success. The Gandhian agenda requires non-violent and non-cooperative movement both spontaneous and institutionalised and by all those who are concerned with issues of peace, poverty, ecology, human rights etc.

2.4 GANDHIAN LIEUTENANTS: VARIETY OF FOLLOWERSHIP

The analysis of leaders cannot rest content with enumerating their attributes and capabilities, nor can these attributes be understood by regarding the leader as an isolate. Relations to others constitute his meaning. To grasp those relations requires a “follower-oriented” approach, which attends to the qualities and interests of a leader’s constituents and the articulation of those qualities with the leader’s style and appeal. But there is never one following. There are many, at graded degrees of intimacy and relation to the leader, and bringing to the relationship with him the requirements of various psyches, roles, and social and political interests.

While a follower-oriented approach to the analysis and understanding of leadership may be fruitful in any study of leadership, it is of special interest in relation to Gandhi. Unlike a more rigorously ideological leader, who might expect the human material with which he deals to adapt itself rather precisely to his movement’s normative and behavioural requirements, Gandhi was strongly attuned to the varying inner states and potentialities of his followers. While remaining a movement leader, and thus committed to shaping men, he suited the shaping to the character and logical contours of followers, sensitive to the limits of their adaptability. This was not invariably true. His sensitivity failed him with his sons and wife, whom he sought to mould beyond their tolerance, and with some significant public figures, such as Jinnah and Ambedkar. Yet it was sufficiently true to represent a distinguishing mark of his leadership.

His capacity to serve the variety of strengths and needs of those close to him and his skill and versatility in shaping his response to each had less relevance for Gandhi’s mass following than it did for his religious followers and political lieutenants. His capacity and skill were especially important in connection with dwellers in the ashrams, which represent the institutionalisation of his spiritual teaching and leadership. And they assume considerable importance in connection with the co-leaders who joined the nationalist movement in response to Gandhi’s revitalisation of it. Much of his success in amplifying himself to wider audiences in India lay in the psychological and stylistic versatility of which he was capable, i.e., his ability to be the Mahatma, Bapu, and Gandhi. What follows is an exploration of this versatility with reference to two types of followers, his mass following and the ashramites.

The “mass following” constitutes an amorphous category which can be given precision by a number of approaches. One can reach the mass following by situational analysis, asking who became involved, in what capacities at “movement moments.” Gandhi’s relationship to his mass followers represents one type of followership and a form of communication appropriate to it. It is a relationship in which Gandhi appears as a generalised sacred presence, the belief in sacredness resting on his specific reputation for saintly conduct. Its intense impersonality establishes no specific two-way bond between Gandhi and his constituents, except the abstract bond which the follower may conjure up out of psychic and symbolic materials within himself.

Gandhi communicated quite differently, much less abstractly with the ashramites who sought the discipline, order and authority that a quasi-monastic setting provides. The ashramites were the community of men and women who had come to him because they had some religious vocation, and sought in the ashram an occasion to realise a version of traditional aesthetic discipline.

2.5 POST-GANDHIAN LEADERSHIP

The important thinkers of this school are Vinoba Bhave, Kishorilal Ghanshyam Mashruwala, J.C. Kumarappa, Kaka Kalelkar, Dada Dharmadhikari, Shankarrao Deo, Dharendra Mazumdar, Jayaprakash Narayan and J. B. Kripalani. All of them, except Jayaprakash Narayan, had been closely associated with Gandhi in his constructive work. Most of them had acquired during the life-time of Gandhi some prominence both as original thinkers and as interpreters of his thought, and as such their ideas cannot all be strictly considered post-Gandhian. What rather happened after the death of Gandhi is that their thoughts came into greater prominence due to the peace movements and the growth of the movements led to their further elucidation and development. Jayaprakash Narayan, of course, came late into the field and while Gandhi lived, he was a Marxian. Besides these prominent persons, there are several others who deserve study as they led some peace movements.

Of the prominent thinkers, Vinoba Bhave is regarded as the moral and spiritual heir of Gandhi, who had a very high opinion of him. He told C. F. Andrews in 1917, "He (Vinoba) is one of the few pearls in the Ashram. They do not come like others to be blessed by the Ashram, but to bless it, not to receive but to give" (Gandhi Marg, 1958). He also once wrote to Vinoba's father, "Your son has acquired at so tender an age such high spiritedness and asceticism as took of me years of patient labour to attain." (Ram, 1958, p.15). He expected Vinoba to be an instrument of great service, and deemed him capable of writing on 'the science of Satyagraha'. He chose him as the first satyagrahi for the Individual Satyagraha of 1940, and thus brought him into limelight as the 'ideal Satyagrahi'.

Vinoba's authority to represent Gandhi has been recognised by other close associates of Gandhi. K.G. Mashruwala observed in March, 1948, "We hold that Vinoba has understood best the principles of peace movements. Therefore, our faith in him is the highest." Kaka Kalelkar was of the opinion that "Vinoba Bhave represents the high-water mark of the Gandhian way of life and the Gandhian technique of rebuilding society" (Gandhi Marg, January, 1958, p.27).

But Vinoba was no mere interpreter of Gandhi. He was an original thinker with a simple and lucid style tinged with subtle humour. According to his own admission, Gandhi was not the only person to influence him, and he does not claim to represent him. He rarely speaks of Gandhi in public and has his own dignity, emphasis and method. In the words of Hallam Tennyson, "Like a candle lit at a neighbouring flame, he now burns with a steady and separate light" (Tandon, 1958, p.98). Such was Vinoba Bhave, the undisputed leader of the Sarvodaya workers and thinkers.

K. G. Mashruwala had been associated with Gandhi since the latter's return from South Africa. He worked first as Secretary and then as President of Gandhi Seva Sangh, an organisation dedicated to the ideals of Gandhi. He had come to be looked upon as an important interpreter of Gandhi's ideas during the latter's own life-time. Dr. Rajendra Prasad considered him as "one of the acutest students of Gandhian philosophy and whose close association with Gandhi gives his words an authority which may not be disregarded" (Diwakar, 1946, p.VI). That was why, in spite of his poor health, he had to shoulder the task of editing the Harijan Weeklies after the death of Gandhi. He was an independent thinker, who did not hesitate to express his differences with Gandhi, and he valued his opinions highly.

J. C. Kumarappa had taught at Gujarat Vidyapith (1929-31), and had been the Secretary of All India Village Industries Association from 1934 to 1948, and then its President after the death of Gandhi. He was a very stimulating thinker. Kaka Kalelkar writes of him, "Upon Kumarappa fell the mantle of the interpreter and, organizer of Gandhian economics of non-violence. Kumarappa's books and writings on economics have considerably moulded the minds of young India and specially of constructive workers. Gandhi gave his ideas on economics to young India. It was Kumarappa, however, who gave scientific interpretation in a manner acceptable to the educated community" (George & Ramachandran, 1952, p.348). However, Kumarappa was an extremist, and many came to regard him as an impractical theorist. But he had a living faith in non-violence and the Gandhian way of life.

Kaka Kalelkar also had been a close associate of Gandhi. Before joining him, he was at Shantiniketan. Later on he joined Gandhi and subsequently became the Principal of Gujarat Vidyapith. He moved to Wardha later on and edited Sarvodaya- a Hindi monthly. He engaged himself in constructive work and led several peace movements.

Dada Dharmadhikari was a prominent Sarvodaya thinker. He was first the publisher and then the co-editor of the Sarvodaya monthly. Later on, when a monthly of the same name was started in August 1949, he became its co-editor with Vinoba as editor and devoted his life for Sarvodaya movement.

Shankarrao Deo had been both a constructive worker and a political leader. He had been the General Secretary of the All-India Congress Committee for a long time. He had completely devoted himself to Sarvodaya activities and was reckoned as one of the leading thinkers of the school.

Dhirendra Mazumdar was an important leader of the Sarvodaya movement. He devoted himself to constructive work since 1921 when he left his studies at the call of the Non-Cooperation movement. He became the President of All-India Spinners' Association after Gandhi's death. He was both an astute thinker and a great constructive worker. As such, he supplemented Vinoba both in the field of practical movement and that of thought.

Jayaprakash Narayan was the most prominent Sarvodaya leader after Vinoba. He was one of the founders of the Congress Socialist Party in 1934, and since independence, has been reckoned as the most important political leader after Jawaharlal Nehru. He joined the Sarvodaya movement in 1954 after travelling a long way from Marxian to Gandhian thought. But it did not mean that he ceased to be a socialist. He himself observed, "The same old beacon-lights of freedom, equality and brotherhood that had guided the course of my life and brought me to democratic socialism, drew me onwards around this turning of the road. My regret is that I did not reach this point in my life's journey while Gandhi was still in our midst" (Narayan, 1959, p.26). This evolution of his thought made him an effective interpreter of Sarvodaya from a different angle.

Another very prominent political figure, who had, in several respects a Sarvodaya outlook, was Acharya J. B. Kripalani, a former president of the Indian National Congress. He had been associated with Gandhi since 1917. He also distinguished himself as a constructive worker, who founded the Gandhi Ashram in Uttar Pradesh and who inspired many young men to dedicate themselves to the cause of constructive work. Kripalani began his career as a teacher in the higher seats of learning and later on became the Principal of Gujarat Vidyapith. Gandhi's high regard for him is shown by the fact that at times he consulted him on matters which might be considered as purely personal.

2.6 POST-GANDHIAN ORGANISATIONAL PATTERNS

From the point of view of organisational patterns there are two broad categories into which the peace movement in India may be classified. The first is the nonviolent approach towards an alternative notion of peace and development belonging to the Gandhian school of thought and action. A clear example of this structure can be seen in the Gandhian Ashrams that are spread widely throughout the country. They remain not only the main sources of inspiration for the nonviolent movements but also are themselves engaged in confronting the basic problems of security and survival of the people. This nonviolent movement, having its bases at various Gandhian Ashrams, consists of people (functioning as both conscientious intellectuals and grassroot activists) determined to contribute their lives to the most fundamental issues of peace and survival.

The Gandhians are quietly acquiring greater involvement and dynamism through excellent task forces which are at work in several places. Bhoodan Movement, the Chambal Experience, the Shanti Sena, the Swadhyaya Ashram in Vedchi near Surat, the Gandhigram near Madurai, the Institute for Total Revolution in Vedchi, among others, are very active. It was in the Swadhyaya Ashram in Vedchi that the War Resisters' Triennial Conference was held from 29 December 1985 to 4 January 1986. Around the same time, the Institute for Total Revolution organised a Consultation on 'Non-violent Peackeeeping' which was sponsored by Peace Brigades International. Participants with long experience in nonviolent action and training came from Australia, Belgium, Canada, Colombia, Costa Rica, Guatemala, Israel, the Netherlands, Sri Lanka, Thailand and the United States.

Scholarly support for the Gandhian peace movement comes from the Gandhian academies spread all over the country. The Indian Society of Gandhian Studies founded by Acharya J.B. Kripalani and Jayaprakash Narayan in 1972 with nearly 800 strong membership from India and abroad, Gandhi Smriti and Darshan Samiti, New Delhi, The Departments of Gandhian Studies in Panjab University, Chandigarh; Nagpur University, Nagpur; Gujarat Vidyapith, Ahmedabad; Jain Vishwa Bharati University, Ladnun; Mahatma Gandhi University, Kottayam and Mahatma Gandhi Kashi Vidyapith, Varanasi are the most prominent among them.

The second category comprises a whole range of autonomous peace initiatives. Although by no means entirely new, their somewhat rapid growth reflects a growing concern on the part of various disparate groups about the threats to peace. The roots of these movements lie in several different but often overlapping areas: student groups, women's organisations, religious bodies, environmental activists, artists, educationists and civil rights workers and concerned journalists. Working in their own areas, they gradually came to realise that most negative developments in India were linked not only to each other but also to the problems of militarisation and misguided development. Single-issue groups, in dialogue with each other, discovered the link between national, defence policy and underdevelopment, nuclear weapons and nuclear power, industrialisation and crime, the green revolution and ecological destruction, development and the loss of cultural autonomy and so forth. But they seem to have had very little or no impact on the actual policies and actions (defence budgets, human rights, ecology and social and economic policies) of the government.

Such lack of effectiveness can be attributed to a number of factors. The movements in India presently continue to be isolated entities. They have not established organisational or

working links with one another. It is necessary for them to identify a common base and work out common strategies for bringing about fundamental social and political transformation for achieving a life free of violence, deprivation, political oppression, and war.

Another problem is that many groups are primarily centred in metropolitan cities. This can be seen more particularly in the case of anti-nuclear movements. The recent growth in size and number of the anti-nuclear movements is, in fact, a response to the success and influence of the European peace movements. Having mobilised remarkable global attention on the nuclear threat to the human survival, their influence has now spread to India, although it is still limited to the few segments of the population. Their role in India will acquire importance only if they proceed to establish creative connection with other movements.

Nevertheless, the anti-nuclear groups have succeeded in creating a wide awareness about the threats posed by nuclear weapons and nuclear energy through a considerable amount of information on nuclear issues which has been made available through the groups' own publications, debates and through popular demonstrations. They insist that the Indian nuclear energy programme should be made accountable and the government's policy on nuclear weapons must be debated by the people. For instance, not just the nuclear weapons but the opportunity costs of military expenditure.

These groups are opposed to the building of nuclear power stations in India and demand a moratorium on all nuclear power projects. They are in favour of alternative energy technologies that are efficient, renewable, and safe and appropriate, for the Indian needs.

2.7 CRITICAL APPRECIATION

The future of the peace movements in India rests upon the capacity of its leadership and organisational pattern for vision and mobilisation of the social forces within a broad process and framework of the conflicting dialogue that has already set in between the social power (which is more often inactive) and the static political power. This is no utopian programme. The developments in the recent years definitely indicate a positive turn towards this direction. Can we deny the role played by the Kerala Shastra Sahitya Parishad and the people of Kothamangalam in successfully resisting the nuclear reactor plant in their territory? Where else to identify the people's determination to resist the political structure in other than the resistance of the people for peace and justice? The determined resolve of the people of Baliapal has finally forced the government to postpone its entire operation for the establishment of a national missile testing range for an indefinite period.

We cannot deny the rightful place to the developments mentioned below in the country. More than four thousand people have shown their concern with and involvement in and around Kakrapar against the establishment of nuclear reactor plant at Kakrapar; the villagers living in areas adjoining the Narora atomic power plant (NAPP), the mobilisation of students, teachers, anti-nuclear groups, and peace activists, farmers and Bharatiya Kisan Union of the Bulandshahr District against the establishment of NAPP have all demonstrated a tremendous capacity to protest.

Kalpavriksh, a Delhi-based students group, is engaged in research and action on ecological, human rights, and peace issues. Kalpavriksh has been carrying out an awareness programme on issues of nuclear energy and weapons at selected educational institutions, mostly high schools. Network to Oust Nuclear Energy (NONE), a Delhi-

based activist group, mostly consisting of students, has been carrying out an awareness campaign on problems of nuclear energy with a special focus on Narora Atomic Power Plant. The Group for Nuclear Disarmament (GROUND), a Bombay-based group has been educating the people about nuclear weapons and warfare through audio-visual slide shows, exhibitions, lectures and panel discussions. The Bombay Sarvodaya Mandal has effectively been conducting its campaign against nuclear energy and weapons through poster exhibitions and lectures. The National Association of Indian Doctors for the Prevention of Nuclear War has been carrying out an awareness programme on the effects of nuclear warfare. Another positive trend in the country is the growth of the people's science movement in a big way in recent years.

The anti-nuclear groups and peace activists working in a particular region (CANE- Kaiga, Ratnahalli, in fact in the entire state of Karnataka; CONSUP and NON- Narora; Sampoorana Kranti Vidyalaya and Anu Urja Jagriti- Kakrapar; the Media Group- the IRE plant at Alwaye, Kerala) have been actively engaged in creating mass awareness through their own publications and popular demonstrations. Besides these groups' role in educating the masses on issues of nuclear energy and weapons, their experiments of nonviolent resistance in the above said sites themselves constitute an important active campaign of the students, academicians, lawyers and journalists.

2.8 SUMMARY

These developments undoubtedly help us build up a perspective of the Indian peace movement itself. But this perspective still lacks clarity because of its incohesiveness and scattered functioning. In recognition of the size and diversity of this country, the happenings concerned with issues of peace and survival are to be taking place in isolation. There are new signs of drawing together of the anti-nuclear development from various parts of the country. The activist groups functioning in one place are now willing to know the experiences of other groups working in different parts of the country. The new conscientiousness includes an extension of interest and identification with the developments that are taking place in far-away locations. This identification of problems of the activists and the sufferings of the people in different parts of the country is increasingly made possible by greater interaction amongst the anti-nuclear activists and the interested citizens. This is made easy by the activists- academic seminars, student group-discussions, publications, video films and other exchanges.

The issues that give rise to peace movements in India are quite far away from the experience of the developed North (the fear of survival in the face of nuclear threat- nuclear war and accidents). If there are any positive indications of the developments here, they in fact point towards people's movement. The leadership of the Indian peace movement has taken itself away from the web of a single-issue movement (anti-nuclear) in its early phase itself. The integrated perspective ensures that it is concerned with an analysis of a range of issues that are interrelated, such as nuclear energy/weapons, environment, displacement and human rights. This is a new beginning indeed.

2.9 TERMINAL QUESTIONS

1. Examine the organisational patterns of peace movements in India.
2. Discuss the role of leadership in peace movements in India.
3. Discuss the Gandhian Agenda for peace movements.

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UNIT 3 DYNAMICS, STRATEGIES AND OUTCOMES

Structure

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Aims and Objectives

3.2 Nonviolent Movements after Gandhi

3.2.1 Nonviolent Movements in India

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Suggested Readings

3.1 INTRODUCTION

Mahatma Gandhi has been the most inspiring icon in the history of nonviolent movements. His arrival marked a watershed in the development of ideas and strategies of nonviolence. In leading the struggle for India's independence and liberation of its society from different evils, Gandhi employed various strategies to create effective power for achieving long-term collective goals. Deeply religious and experimental in temperament, Gandhi proved to be an able organiser, astute political strategist and profound social visionary. His theory of principled nonviolent action, which he called *Satyagraha*, expanded nonviolence beyond its past understandings limited to personal life by relating it with larger political goals. Commitment to truth and self-improvement, constructive programmes and active resistance of exploitation and injustice were essential for the pursuit of Gandhi's *Satyagraha*.

Nonviolent movements as realistic alternatives to armed struggle and military conflict have been a universal and persistent phenomenon in the modern history. All classes of people, across political and social systems and under different forms of government, have posed great challenges to the State's authority and its legitimacy through nonviolent means.

Aims and Objectives

This unit enables you to understand

- The key features, strategies and dynamics of nonviolent movements after Gandhi.
- The processes and approaches through which nonviolent movements seek to achieve justice and liberation from oppression.
- The nonviolent strategies, their categories, methods and types
- The areas of success and failure of nonviolent movements after Gandhi.

3.2 NONVIOLENT MOVEMENTS AFTER GANDHI

The theory and practice of Gandhi's nonviolent *Satyagraha* had far-reaching global influence as reflected in the several nonviolent movements for social and political transformation carried out in the last century, both in India and outside. These movements sought to apply the ideas of Gandhi to the specific social, political and economic circumstances of their societies. There is much greater awareness of nonviolence today through networking, media coverage and scholarly writings. This has led to the development and systematisation of knowledge concerning nonviolent campaign strategies and their dynamics.

3.2.1 Nonviolent Movements in India

Probably one of the most significant nonviolent efforts for large-scale socio-economic change in India after independence has been the *Bhoodan* (gift of land) and *Gramdan* (gift of village) movement launched by Acharya Vinoba Bhave (1895-1982). Vinoba Bhave was the most significant and charismatic *Sarvodaya* leader after Gandhi who held considerable influence over *Sarvodaya* activists all over India. The *Bhoodan* movement evolved from the constructive programmes undertaken by Gandhi during his lifetime. The communists' violence over land inequality in the Telangana region sparked off an alternative *Sarvodaya* approach to bring about justice in rural India. The constructive workers, after independence, focused on rectification of rural inequality through voluntary land redistribution. *Bhoodan* was supplemented in 1952 by the concept of *Gramdan* which entailed granting land to the whole village. *Bhoodan-Gramdan* movement rekindled and strengthened the spirit of nonviolence after independence and reminded us of the imperative of placing the poorest of the poor at the centre of economic development and planning. Consequently, the redistribution of this land was facilitated by the enactment of appropriate land reform legislations by the Central and state governments. We would know more about this movement in Unit 5.

Several other movements in India have also been launched on nonviolent lines to achieve the goals of social and political transformation. The *Total Revolution* movement against authoritarian regime and imposition of Emergency in the 1970s led by Jayprakash Narayan is noteworthy in this respect, which would be studied in detail in Unit 6. Similarly, movements against big dams and large-scale human displacements caused by

them, for prohibition, for conservation of forests and other natural resources, and so on brought a refreshing new dimension in India's socio-political landscape.

3.2.2 Global Nonviolent Movements

Gandhi's nonviolent methods were also applied globally in several important movements and in widely varying political circumstances. Perhaps the most remarkable cases of nonviolent resistance campaigns after Gandhi have been the American Civil Rights movements of the 1950s and the 1960s led by Martin Luther King, Jr. and the movement against Apartheid regime in South Africa (1950-1990) led by Nelson Mandela. Pro-democracy movements against dictatorial and semi-authoritarian regimes in Argentina (1977-81), the Philippines (1986 and 2001), Chile (1983-9), Poland (1983-9), Myanmar (1988 and 2007), China (1989), Czechoslovakia (1989), East Germany (1989), Serbia (2000) and Georgia (2003) adopted nonviolent strategies to secure political freedoms. Similarly, movements for national self-determination carried out by the people of Tibet, Kosovo or East Timor as well as anti-nuclear and peace movements were based on the principles of nonviolent resistance. The campaigns for environmentally sound economic policies, for the protection of human rights and for a fairer globalisation in today's world also meaningfully link up with the Gandhian ideas on nonviolence.

3.3 FEATURES OF NONVIOLENT MOVEMENTS

Nonviolent action is not simply any act or method that is not violent. Going beyond the conventional and institutionalised methods of political communication and of waging conflict- such as voting, discussion, negotiation or lobbying - nonviolent movements employ a number of active and dynamic strategies of resisting oppression and injustice without causing violence in the form of physical injury or destruction of properties. In this sense, nonviolent movement is not passive or pacifist in nature. Gandhi, therefore, objected to the description of nonviolent struggles as passive resistance- a phrase borrowed from the writings of thinkers like Leo Tolstoy. Nonviolent movements reject cowardice and do not shy away from struggle against injustice. They are essentially mass movements even as in some contexts symbolic individual actions might become the key method of action. They are a means of waging conflict actively by discovering and mobilising the moral power of the people. They keep the State out and attempt to bring about changes from below. Change of mentality and values is regarded more important than any imposed or legal reform in nonviolent movements. Nonviolent struggles are most exacting as they require willingness on the part of their adherents to take risks and bear great personal suffering without violent retaliation.

The nonviolent methods are preferred in movements because they involve challenge to the legitimacy of the actions of the State, which is more effective than constitutional or legal techniques. Besides, nonviolent action usually wins more support than does violence. When violence is used against nonviolent protesters, it is widely seen as unjust and leads to an expansion of support base of the movement. Nonviolence can generate support of people even from the adversary's side who might shift their loyalty moved by the suffering undergone by nonviolent protesters. Nonviolent movements are also more participatory in character as they make it possible for even children, elderly people, women and persons with disabilities to contribute to the many forms of nonviolent action. Greater participation results into greater empowerment of the movement. Violent movements (e.g. in the Soviet Union, Cuba or China) are generally followed by an increase in the powers of the State or even in the establishment of a dictatorial State. Nonviolent movements, in comparison,

promote decentralised, democratic and participatory processes even after they have come to an end.

Nonviolent movements can be applied to oppose both direct and physical violence as well as structural violence. Direct violence results from personal injuries while structural violence is institutionalised and results from the policies of the State and its organisations. Structural violence gets manifested in inequality, starvation, disease, psychological alienation and in the lack of education, jobs, housing and freedom of expression.

3.4 TYPES OF NONVIOLENT MOVEMENTS

Nonviolence is both a philosophy and a strategy that strives to attain change without the use of violence and can be distinguished into two kinds: movements that use nonviolence on principled grounds and movements that remain nonviolent due to strategic reasons. Nonviolence that is grounded in religious, spiritual and moral injunctions against violence is called principled, philosophical or ethical nonviolence. Nonviolence that is based on political or tactical calculations is referred to as strategic, tactical or pragmatic nonviolence. A nonviolent movement may have one of these two dimensions as its dominant character. However, as these dimensions are not exclusive, they may be generally present in all nonviolent movements simultaneously. Principled and pragmatic arguments on nonviolence should, therefore, be treated as complimentary. For example, the civil disobedience campaigns during India's independence movement or during the American civil rights movement- both advanced the level of truth and brought about a change in the balance of power vis-à-vis the government.

3.4.1 Principled Nonviolent Movements

In principled nonviolent struggles, the practitioners explicitly affirm their intent to resolve a conflict without the use of violence and adopt precautions to carry out that intention. In the Gandhian sense, nonviolent movements cannot be waged for purely selfish or arbitrary ends as such ends would fail to unleash the spiritual energies of the people. The followers of nonviolence need to transcend self-interest in order to become effective. Committed to the values of love, self-sacrifice and human dignity, they should be prepared to suffer rather than inflict suffering on others. In other words, they should practise nonviolence by conviction rather than by expediency. Adoption of nonviolence by them is a result not of the lack of availability of other alternatives but of the deep abhorrence of dehumanising and brutalising effects of violence, both on the victim and on the executioner.

3.4.2 Strategic Nonviolent Movements

Although many prominent leaders like Mahatma Gandhi and Martin Luther King, Jr. were committed to principled nonviolence, the vast majority of the participants in nonviolent struggles have used nonviolence without deep commitment to its moral and spiritual core. According to the strategic nonviolence perspective, in the most recent cases of nonviolent resistance, the protagonists were not motivated by moral values of love and self-sacrifice. Instead, they selected nonviolent strategy in order to achieve results with means that are more effective and less costly as compared to the violent means. Gene Sharp embodies the pragmatic or strategic approach to nonviolent movements. Consequently, he is often nicknamed as the Clausewitz of nonviolent struggles.

3.5 SALIENT COMPONENTS OF NONVIOLENT STRATEGIES

The idea of strategy has been originally conceived in relation to wars and military campaigns. In the military parlance, strategy refers to the maneuvering and deployment of troops before the enemy is actually engaged. Though originating in the military sphere, nonviolent movements have adapted the ideas of strategy to their goals and operations.

Strategy is a plan for the conduct of a movement. It involves a basic idea of how the movement shall develop and how its separate components shall be welded together to achieve its objectives in the most advantageous manner. In the context of the limited resources and prevalent uncertainty, strategy is concerned with deciding whether, when and how to fight. Strategy is not the mission. It is the plan that allows the mission to be accomplished. Tactics and methods are used in specific operations meant to implement a strategy. Nonviolent movements require effective strategies in order to achieve their goals in the most effective manner. If nonviolence is applied in a sporadic and spontaneous manner, it might not lead to much success.

Gene Sharp has theorised the nonviolent movements and systematised an important field of enquiry about their strategies and dynamics. He has catalogued scores of different techniques of nonviolent struggles along with their historical examples. As strategies have to do with power directly and are concerned about fighting against unjust or exploitative forces through nonviolent power, Sharp has also elaborated a theory of power that explains how nonviolent actions work.

3.5.1 Four-Level Strategic Management of Nonviolent Movements

Strategic nonviolent movements are not organised spontaneously. They are carried out on the basis of a deliberate and detailed planning. There are four levels of strategic management of nonviolent movements: grand strategy, campaigns, tactics and specific methods.

Grand strategy is the broadest conception of the objectives and how they are to be attained. Grand strategy determines the forms of action to be used in the struggle and addresses the coordination, allocation and timing of all appropriate and available resources (human, political, economic etc.).

Campaign is a plan for the conduct of each major phase within a grand strategy. Campaigns are designed to reinforce the objectives of a movement's grand strategy. Each campaign involves a series of activities designed to achieve a particular medium and long-term objective. Each campaign also has a plan for the development and integration of its separate components (such as tactics and methods) to contribute to its success.

Tactics are limited plans of action for achieving specific, partial objectives that support the larger objectives of a campaign. They are intended for implementing a wider strategy in a particular phase of a conflict. They are the building blocks of nonviolent campaigns. Sequencing of a variety of nonviolent tactics is essential. It allows a movement to increase pressure on opponent and maintain its momentum.

Methods are specific nonviolent actions. There are scores of methods of nonviolent action which fall into three broad categories: nonviolent protest and persuasion, non-cooperation and nonviolent intervention. We will have a detailed understanding of these methods of nonviolent struggles in the next section.

Peter Ackerman and Christopher Krueger in their book *Strategic Nonviolent Conflict: The Dynamics of People Power in the Twentieth Century* suggest twelve principles of strategic nonviolent movement. Adherence to these principles raises the probability of the success of the movement.

These twelve principles are:

1. The nonviolent group must formulate clear, well-defined, functional goals. Such goals must be amenable to nonviolent action.
2. The group must develop organisational strength at each level of the organisation: leadership, operational corps and general population.
3. The group must secure access to material resources. Adequate food, energy and medical supplies can be crucial in maintaining the morale of the activists.
4. The movement must cultivate sources of external support. External sympathy and support can be very helpful in achieving the first three principles.
5. The movement must seek to expand the group's repertoire of strategic nonviolent actions. Flexibility and versatility are keys to success in nonviolent movements.
6. The movement must attack the adversary's strategy for maintaining control and obedience.
7. The nonviolent group should seek to minimise the impact of the adversary's use of violence. Groups may try to limit the violence by disabling the adversary's weapons.
8. The group should use the adversary's attempts at violent repression to alienate the adversary's supporters.
9. The nonviolent protagonists must maintain discipline and thereby gain credibility, stature and power.
10. The movement must pay attention to the five different levels of strategic planning and decision-making. These are the levels of policy, operation, strategy, tactics and logistics.
11. The nonviolent strategist should adjust offensive and defensive operations according to the relative vulnerabilities of the protagonists. Offensive actions undermine an adversary's ability to stay in the fight. Defensive actions protect a group's own ability to stay in the fight.
12. The nonviolent strategists must match their choice of nonviolent action not only to their goals but also to the desired mechanism by which the adversary eventually accedes to that goal.

It is clear from the above that a movement must first define its grand strategy, identify suitable campaigns and then choose different tactics and methods that support those campaigns. The outcomes of the movement will be partly dependent upon the skills of the leaders and the activists pursuing it. In general, unity and discipline of the leaders and followers ensure greater success of nonviolent movements. Successful movements also invest on building up their capacity to recruit and train the activists.

3.6 METHODS OF NONVIOLENT MOVEMENTS

Methods of nonviolent movements are as critical for their success as the conditions under which they operate. Once a movement identifies its strategic objectives, it must identify effective nonviolent methods in order to increase the number of supporters and their participation, as also to build their capacity to resist.

Nonviolent movements use a number of methods to carry out the campaigns. Certain methods are more useful in achieving change than the others. Nonviolent methods can be the acts of omission - that is, the participants refuse to perform acts that they usually perform or that are required by law; or the acts of commission - that is, the participants perform acts that they usually do not perform or that are forbidden by law.

Nonviolent strategies include a multitude of specific methods that can be grouped into three main classes: methods of protest and persuasion, methods of non-cooperation and methods of intervention. Gene Sharp has documented almost 200 nonviolent methods under these three categories. These methods are like the 'weapons' of nonviolent action.

Depending upon a movement's objectives, the capabilities of the principal actors and the probability of violent reprisals by the adversary, different nonviolent methods can be applied from amongst these three categories. Nonviolent actions belonging to the various categories of methods can also be employed simultaneously.

3.6.1 Methods of Protest and Persuasion

The nonviolent methods of protest and persuasion include protest actions such as public speeches, petitions, leaflets, posters, street theatre, door-to-door campaigns, radio and TV coverage, press release, rallies and marches, picketing, wearing of symbols, display of flags, singing, walk-outs and other forms of action. As most of these acts are symbolic in nature, they might not directly cause the desired changes. However, the main purpose of such actions is to educate the people and communicate a strong message that something is wrong and that people are ready to act to resist it. By transmitting the movement's message, these actions can be helpful in converting the members from the other groups. The methods of protest and persuasion thus create conducive environment for launching more targeted and disruptive actions later.

3.6.2 Methods of Non-Cooperation

These methods consist of different forms of social, economic and political non-cooperation such as social ostracism, protest emigration (*hijarat*), civil disobedience towards illegitimate laws and decrees, boycott of elections and legislative bodies, withdrawal from formal educational institutions, strike, work slowdown, blocking of the lines of communication and command, withdrawal of money from bank accounts, refusal to pay rent and interests, international trade embargo, stay-at-home and boycott by various groups such as consumers, students, workers, traders, and management. Non-cooperation implies that people stop obeying the adversary and deny and withdraw their support to its system of power and control. Some of these methods require numerous people in order to be effective. When there is broad public participation, these methods can be most effective in achieving successful outcomes.

3.6.3 Methods of Intervention

Intervention methods such as sit-ins, blocking of roads, physical obstructions, overloading of facilities, self-inflicted suffering such as fast and hunger strike, establishing of parallel

institutions and alternative practices, underground educational institutions, occupation of buildings, collective acts of civil disobedience, deliberate imprisonment etc. directly disrupt the ability of the adversary to function. The risk level in the practice of these methods is very high as the authority can mount a very violent response. Since these involve risks, only the most committed and the best-trained people carry out these actions. Failure of the interventionist methods can also damage the credibility of the movement.

3.7 GENERATION OF POWER THROUGH NONVIOLENT STRATEGIES

There is a widespread perception that nonviolent actions are powerless, driven as they are by moral considerations and neglect of the reality of power politics. However, this is a misconception as power plays a crucial role even in the operation of a nonviolent movement. A nonviolent struggle is as much linked up with the power distribution in society and politics as a violent movement is. All nonviolent strategies are meant to generate power and match forces against an adversary who usually commands considerable administrative, economic, political, police and military capability. An essential part of a nonviolent struggle aims at denying these capabilities to the adversary. It succeeds when it is able to produce sufficient power against the unjust adversary, which may be a person, a group or an institution. The practice, dynamics and consequences of nonviolent movement depend upon its effects on the adversary's power. Therefore, understanding of nonviolent movements requires consideration of the dynamics of the generation of power.

Nonviolent strategies do not create the power to dominate but the power to get liberated. They are not about power over someone, but about power to be and power to do. Nonviolent struggle thus involves qualitative changes in power relationships. It envisages a process of restructuring social power from the grassroots. The power of a nonviolent movement operates at three levels: power-within (personal power that we sense when we feel centred), power-with (the power we feel when we connect with others) and power-in-relation-to (the power to achieve our goals and to defend our values). Mahatma Gandhi proved that social solidarity can overcome efforts to dominate or exploit. It is not just enough to oppose an adversary and blame it for everything but also to look at our own responsibilities and behaviour. Freedom and justice are not just to be demanded but to be practised by the leaders and workers of the movement.

Since it defines conflict as a structural problem that requires structural change, the theory of nonviolent struggles is based on a strong analysis of the structural contexts that organise and institutionalise power relationships in a society and the social patterns that explain the origins and perpetuation of injustice. The nonviolent 'theory of consent' was first formulated by the French philosopher Etienne La Boetie (1530-1565) and further developed by European and American thinkers. Henry David Thoreau (1817-1862) and Leo Tolstoy (1828-1910), stipulate that the authority of any ruler or regime rests on the continued voluntary obedience of its subjects. Therefore, the essence of a nonviolent movement rests on the withdrawal of this consent on which the exercise of power is based through non-cooperation or civil disobedience so that governments can no longer operate. It seeks to weaken the legitimacy of the rulers to rule and carry on with oppressive acts. Pursuit of nonviolent methods enhances the movement's domestic and international legitimacy and encourages more broad-based participation. Such increased legitimacy translates into increased power vis-à-vis the adversary and encourages alienation of the masses from the oppressive regime.

3.8 DYNAMICS OF NONVIOLENT MOVEMENTS

When conventional political and legal channels of securing justice appear blocked and yet people are unwilling to abandon their goals, the typical structural conditions leading to nonviolent struggles arise. The nonviolent actions sustain as they have many advantages over violence as a means of struggle. Compared to violence, nonviolent actions tend to invoke less cruel retaliation from the State forces. The use of violence by the British colonial rulers against nonviolent Indian freedom fighters was much smaller as compared to the violence used against the nationalists in other colonies. Besides, the application of nonviolence keeps the adversarial camp somewhat disunited, whereas use of violence tends to strengthen its unity and gives legitimacy to its oppression.

3.8.1 Mechanisms of Nonviolent Change

According to Gene Sharp, there are four mechanisms that impact power relationships between a nonviolent movement and its adversary and determine the outcomes of nonviolent movements: conversion, coercion, accommodation or disintegration.

Conversion: In this, the adversarial party accepts the justification of the objectives of a nonviolent movement for practical or ethical reasons. It willingly makes the desired changes and accepts the new point of view with some involvement of the emotions and belief system of the nonviolent campaigners. Conversion in which the hearts and minds of the adversary are touched is a very rare phenomenon.

Accommodation: In this, the parties strike a mutual compromise over select objectives. Accommodation is the most common mechanism which can occur through a variety of processes. When one or both the parties hope to avoid an escalation of conflict or to cut their losses, they prefer accommodation in which the adversary yields to the demands without changing its position on the underlying issues. Rather than changing the mindset of the adversary as in conversion, accommodation alters the circumstances of the conflict.

Coercion: In this, a party to the conflict is compelled to concede the demands due to the use of nonviolent methods. Goals are achieved against the will of the adversary but this does not necessarily imply disintegration of the oppressive system. In rare instances, the adversarial group might split through internal division and its ability to use repression against nonviolent activists might get circumscribed because of the disruptive consequence of non-cooperation.

Disintegration: In this, an adversarial party's official machinery or its capacity to make and implement decisions collapses as it is simply unable to respond to the extensive non-cooperation and defiance by the people. Such disintegration of the unjust system is a very uncommon but the highest achievement of nonviolent movements.

A movement aims to achieve different mechanisms of change with different groups and in different phases of struggle. Decisions regarding what mechanisms to apply, when to apply them and what groups to apply them to are strategic in nature that involve calculations of the power resources of the movement as well as of the adversary. All mechanisms require active participation of the masses as well as support of such community leaders who hold sway over them. In conditions of structural violence, mere disintegration of the unjust regime is not a sufficient condition for the desired changes. Unless necessary structural alterations after the change of regime are guaranteed by the nonviolent movement,

society might not experience stable and peaceful condition and new forms of injustice might come up.

3.8.2 Role of Leadership in Nonviolent Movements

There are three levels of human resources involved in a nonviolent movement: leadership, movement activists and the general public. As exemplified by Mahatma Gandhi, Martin Luther King, Jr. or Nelson Mandela, visionary and charismatic leadership plays the most critical role in the success of nonviolent movements. Leadership is the process of influencing, motivating and enabling members to achieve the objectives of a movement. An effective leader brings inspiration, courage and clarity of purpose to the movement. He also creates the future vision of the movement and acts in a democratic and participatory manner so as to retain and broaden the movement's social base. It is, therefore, vital for a nonviolent movement to apply principles of sound leadership and to recognise a leadership style that serves the movement well.

3.9 OUTCOMES OF NONVIOLENT MOVEMENTS

Nonviolent actions in India and abroad have had a mixed record during the last six decades. However, there is ample historical evidence that establishes that nonviolent movements can be an effective method of social transformation under certain conditions. They have helped in toppling dictators and establishing democratic regimes. At another level, they have advanced the people's freedoms and rights of the marginalised groups and minorities in the existing democracies. The overall record of accomplishment of nonviolent movements has been significantly better than that of the changes brought about by violent means.

Armed liberation struggles against a powerful state have met with no success in the recent times. The anti-apartheid movement in South Africa made much more progress after the armed struggle was subordinated to nonviolent action. In East Timor, nonviolent protests in urban areas were more effective in winning international support than guerrilla warfare in the interior areas. The first *Intifada struggle in Palestine* (1987-1993) which was largely unarmed was much more effective in bringing legitimacy for the Palestinian cause than the previous terrorist campaigns and the violent tactics used in the second *Intifada* (2000 onwards). Violent revolutions and campaigns have also achieved very little success in terms of establishing democratic, just and exploitation-free societies in spite of incurring a great loss of life and property.

Of course, instances of the failure of nonviolent movements also exist - such as the repression of the pro-democracy movement at Tiananmen in China in 1989 and the failure of the movement led by Aung San Suu Kyi to overthrow military regime in Myanmar. Similarly, the Tibetans' nonviolent struggle for self-determination has not borne fruits despite decades of activism. One can also argue that even as the American civil rights movement resulted into legal changes to remove discrimination against the African Americans, it has not succeeded in altering the deep-seated prejudices in the psyche of the ordinary white American citizens and in the institutional functioning. Failure of a nonviolent struggle also arises when it is unable to remain consistent with the nonviolent discipline and sporadically practises violence through the course of the movement. Also, the idea of civil disobedience is criticised for being a threat to the institution of democracy and rule of law.

When a conflict involves highly polarised communal groups opposed to each other over non-negotiable issues, the prospects of its nonviolent resolution are bleak. Nonviolent struggles in such situations are not always helpful in preventing misperceptions and hatred. If nonviolence has been adopted by the majority of activists purely for tactical reasons, it cannot guarantee that a spirit of nonviolence and truth would prevail once the cause is achieved. As seen in the case of India after independence, nonviolent freedom struggle did not pave the way for the establishment of a corruption-free and peaceful society. Many commentators are skeptical about the power of nonviolence against entrenched and brutal regimes. The Marxist thinkers believe that nonviolence is a false bourgeois ideal imposed upon the masses to retard the prospects of revolution through violent class struggle.

3.10 SUMMARY

While there are spontaneous dimensions in the origin and progress of nonviolent resistance, most nonviolent movements are based on strategic planning, coordination and implementation. The historical record indicates that the nonviolent campaigns have been more successful than the armed struggles in achieving ultimate normative goals. Although the power of nonviolent resistance does appear to be doubtful in the face of an acute asymmetry of power, it has proven to be an effective strategic tool in the hands of the marginalised communities to redress structural violence and claim rights to justice and human dignity.

Power has generally been identified with violence committed by the coercive agencies of the State. Legitimacy too is associated with the government authority. The nonviolent movements after Gandhi have brought a new perspective in the understanding of power and legitimacy. The nonviolent strategies are most effective when applied to undermine the legitimacy which allows the *status quo* to persist. Therefore, the major goal of a nonviolent movement is to convince a large number of people not to support the established order and to actively withdraw their consent to it. Empowering people to make them feel that they can bring about changes, inspiring them to adopt active nonviolent resistance and relating nonviolence with core philosophical values are the key functions of nonviolent movements. The strategically planned nonviolent movements can have any of the following main outcomes: mobilisation of target groups within society; recruitment of activists; interruption of the adversary's activities; and defection of people from different sectors of society, including from the adversarial camp. Nonviolent campaigns are more likely to win legitimacy and attract extensive domestic and international support.

There are some elements of the Gandhian thought which are non-negotiable. Truth and nonviolence which are integrally connected are two such elements, albeit not in an absolute sense. In a principled nonviolent movement, the means must be consistent with the end results it professes to achieve. Therefore, such movements have to be concerned as much with moral changes as with social and political ones, or else they are unlikely to fulfill their fundamental objectives of achieving normative and empirical justice. Just as all materialists are not Marxists, all those not using violent means of protest are not following the Gandhian philosophy. Harmonisation of the inner world of values and consciousness and the outer world of action was of prime importance to Gandhi. In his thought, nonviolence is a product of a morally and spiritually inclined way of life. Hence, mere tactical or strategic application of nonviolence without commitment to its principled and ethical aspects is not a preferred form of nonviolent action.

3.11 TERMINAL QUESTIONS

1. What are the key features of the nonviolent movements?
2. Define 'strategy' and demonstrate its importance in the conduct of nonviolent movements.
3. Distinguish between principled and strategic nonviolent movements.
4. What do we understand by four-level strategic management of nonviolent conflicts?
5. Categorise methods of nonviolent struggle into different types and elaborate upon them.
6. Explain how nonviolent movements seek to generate power to achieve their objectives.
7. Critically examine the outcomes of nonviolent movements after Gandhi.

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UNIT 4 SOCIAL AND ECOLOGICAL ISSUES

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4.1 INTRODUCTION

The modern world is marked by social and ecological crisis enveloping the individual, social, political and cultural lives of man. The pursuit of materialism with all its emphasis on growth and development has led neither to individual happiness nor to social harmony and peace. Man lives in a state of inner-contradictions and outer disconnections being placed against man, society and nature. The problem of poverty and hunger, unemployment, female foeticide, honour killings, racism and inflation etc. are assuming staggering proportions day by day. Threats of environmental pollution, depletion of scarce natural resources and deteriorating ecological balance loom wider than ever before. The world is today faced with catastrophic situation. Albert Schweitzer remarked, "It is clear now to every one that the suicide of civilisation is in progress." Some feel that if the present way continues, there may be no one to write our obituary. This Unit deals with some of these pressing social and ecological issues in the context of India.

Aims and Objectives

After studying this Unit, you should be able to understand:

- the social issues confronting our society
- the ecological issues the world is facing today.

4.2 SOCIAL ISSUES

Some of the current and prominent social problems are:

4.2.1 Female Foeticide

Foeticide or feticide is primarily a legal issue referring to illegal killing of a foetus. In medical terminology, foeticide is the termination of a foetus. It might occur during the initial stages of a legitimate induced abortion of a foetus of female gender as a result of a sex-determination test. Female foeticide (also referred to as sex-selective abortion) and sex-determination tests are illegal in India. Abortion is legal and is allowed if the pregnancy does not exceed 12 weeks (3 months), or exceeds 12 weeks but does not exceed 20 weeks under the conditions that:

- (1) the continuance of pregnancy would involve a risk to the life of the pregnant woman or of grave injury to her physical or mental health; or
- (2) there is a substantial risk that if child were born, it would suffer from such physical or mental abnormalities to be seriously handicapped (http://www.countercurrents.org/gender-nair_0515005.html).

Amniocentesis first started in India in 1974 as a part of a sample survey conducted at the All India Institute of Medical Sciences (AIIMS), New Delhi, to detect foetal abnormalities. These tests were later stopped by the Indian Council of Medical Research (ICMR), but their value had leaked out by then and 1979 saw the first sex determination clinic opening in Amritsar, Punjab. Various women's organisations took up cudgels to put a stop to this menace but were helpless because of the Medical Termination of Pregnancy Act. This is because the amniocentesis test was claimed to be used for the detection of foetal abnormalities, which was permitted by the MTP Act.

The 2001 census of India reveals a decline in the overall child sex ratio for the age-group 0-6 years from 945 in 1991 to 927 in 2001. Contrary to the belief that the malaise is typical to rural backward areas, urban centres- more literate and liberal- have shown a drop from 935 in 1991 to 906 in 2001.

In Delhi, the national capital, the child sex ratio is an alarming 868. While the reasons for this vary from higher female mortality at a younger age as a result of neglect to infanticide and foeticide, the dismal numbers are a telling comment on the educated society that refuses to rid itself of its regressive male bias.

The Pre-natal Diagnostic Techniques Regulations and Prevention of Misuse Act came into force in 1994 to curb selective sex determination. With rapid improvements in diagnostic technology, the Act was amended in 2003 in order that it became more comprehensive and was renamed the Preconception and Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act.

To monitor the implementation of the PC & PNDT Act, the Ministry of Health and Family Welfare has set up a Central Supervisory Board as well as state-level supervisory committees. A ministry report indicates that there are 420 ongoing court/police cases for violations of the law. Of these only 65 cases relate to identification and revelation of the sex of the foetus, 43 are against people who have advertised facilities for sex selection and the rest are for non-registration of clinics/facilities.

The government's inaction in most cases is due to the fact that the patient, her family and the violators of the law are hand-in-glove. The Annual Report (2006) of the PC & PNDT division identifies the non-availability of evidence or witnesses as the chief hindrance to implementing the law. The unscrupulous doctors and patients have developed their own sex determination code language to circumvent the law. For an instance if a doctor says collect the report on Monday the family is meant to infer that the unborn child is a boy. Friday connotes the girl child. Signing a report in blue ink indicates a boy while red ink is meant for baby girls. The Annual Report mentions that the CMO or CS is usually not empowered enough to bring violators to book. Also abortions to limit family size add to the difficulty of nabbing the guilty.

Despite the loopholes the government has exerted itself to advocate the girl child's right to live. A new website has been launched (www.pndt.gov.in) with the facility to file a complaint online against doctors, maternity homes and clinics. The organisations like Sonological Society of India are supporting the government initiatives.

4.2.2 Honour Killings

An honour killing (also called a customary killing) is the murder of a family or clan members, where the murderers (and potentially the wider community) believe the victim to have brought dishonour upon the family, clan or community. This perceived dishonour is normally the result of (a) utilising dress codes unacceptable to the family or (b) engaging in certain sexual acts. These killings result from the perception that defence of honour justifies killing a person whose behaviour dishonours their clan or family.

According to Human Rights Watch, "Honor crimes are acts of violence, usually murder, committed by male family members, female family members, who are held to have brought dishonor upon the family. A woman can be targeted by (individuals within) her family for a variety of reasons, including: refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce – even from an abusive husband – or (allegedly) committing adultery. The mere perception that a woman has behaved in a way that "dishonours" her family is sufficient to trigger an attack on her life". (Human Rights Watch, <http://unfpa.org/swp/2000/English/ch03.html>)

In many parts of North India, when the young boys and girls belonging to different communities show mutual interest and affection, an intolerant and bigoted society refuses to accept any violation of its rigid code of decorum in such cases, especially when it comes to women. Many such killings are happening with regularity in Punjab, Haryana and Western Uttar Pradesh. These are socially sanctioned by caste panchayats and carried out by mobs with the connivance of family members.

The usual remedy lies in suggesting to society to be more gender-sensitive, shed prejudices of caste and class and sensitise people on the need to do away with social biases. Since there is no specific law to deal with honour killings, it should be made clear that there is no escape for those who take justice into their own hands. The murders

come under the general categories of homicide or manslaughter. In case of mob attacks, it becomes difficult to pinpoint a culprit and the collection of evidence becomes tricky; the eyewitnesses too are never forthcoming.

Like the case of Sati and dowry where there are specific laws with maximum and minimum terms of punishment, honour killings, too, merit a second look under the law. In many cases, the victims who run away with 'unsuitable' partners are lured back home after the First Information Reports (FIRs) are filed by their families. Though the police are aware of the dangers involved in the return that might even lead to death at the hands of their relatives and fellow villagers, no pre-emptive action to protect them is taken. Active policing and serious penal sanctions is the only antidote to this most dishonourable practice.

4.2.3 Plight of Women Victims of NRI Marriages

The search for resources for a better life has been the human endeavour throughout history, and man has always been moving out in search of livelihood or better prospects. The migration to foreign counties is nothing new for the Punjabis who began migrating to foreign countries since the late nineteenth century. While some of them migrated to North America and South Asian countries, many were in the forefront of the struggle to liberate India from British imperialism and took an active part in the national liberation movement suffering innumerable hardships.

In the past, the changing socio-economic conditions of Punjab forced many of its inhabitants to go out to foreign lands because agriculture, the peasants' traditional base, did not remain economically viable. Punjab had had more than 65.5 percent people living in the rural areas and depending directly or indirectly on agriculture. This forced the Punjabis to go abroad for better livelihood. But in course of time it became a craze to go abroad, and thus began the exploitation of many social ties under the influence of a money-minded culture. Today this badly affects the social relations in Punjab.

However, now under the changed scenario, influenced by the globalisation policies adopted by the Indian government, the problem of NRI boys marrying girls and to flee away is becoming a menace. Punjab is becoming a source state as well as a transit state for the trafficking and/or forced migration of young women. Not only has the government (in its hunger of the dollars and pounds coming from the NRIs) failed to check such marriages but it also failed to pass a law enforcing compulsory registration of NRI marriages.

There are hundreds of such instances in which teenage girls were married to NRI grooms, many of whom were of their fathers' ages, with the only intention that their girls' sacrifice would pave the way for other family members to go abroad and improve their economic conditions. Due to this mentality, parents from middle class strata go ahead to arrange their daughters' marriages with NRI youth without even verifying the background and antecedents of the latter.

In many cases, these NRIs are already married and have children. In some cases, there is a considerable age gap. They make short visits to India, and allure and exploit young girls through matrimony. Such grooms not only sexually exploit the girls but also demand handsome amounts from their families. After the marriage has been solemnised, such an NRI husband proceeds back to his adopted country, leaving behind his newly-wed wife on the pretext of calling her to the foreign country after making the necessary arrangements.

In most cases, after waiting for years together, the girl finds that her 'husband' has only exploited her sexually and left her to her miserable destiny for the whole life. In some cases, where the girl accompanies the groom, she is often subjected to physical and mental harassment, confiscation of passport and other official documents. She is beaten, tortured and humiliated. With no considerable support in an alien country, the girls are forced to lead miserable lives.

In Punjab, incidents of such exploitation are on the rise at an alarming rate, especially in districts like Ludhiana, Nawan Sahar, Jalandhar, Hoshiarpur, Kapurthala and Moga, from where very large numbers of Punjabis are settled in foreign countries. These frauds are perpetrated by those living in the USA, Canada, UK and other European countries, and also by those working in the Gulf countries and other Arabian countries. Districts of Ludhiana, Nawan Sahar, Hoshiarpur and Jalandhar have maximum number of such heinous incidents.

This exploitation is facilitated by many factors. More than 50 percent cases are reported by the peasantry, and some 25 percent by middle class families. The main reasons are the socio-economic conditions of the peasantry in Punjab, the ever-rising level of unemployment and the westernisation of social relations, which together provide a fertile ground for such incidents. Gujarat, with a substantial NRI population, also has such cases. Women are especially vulnerable in the foreign country often without any financial support. They have no one to turn to at the time of crisis.

Besides the lack of a strong law and of awareness among the young girls, which makes it easier for the NRIs to perpetrate the fraud, such cases are also kept hidden from others for fear of being stigmatised.

The decision of the Ministry of Overseas Affairs to appoint volunteers in countries with a high density of NRIs and PIOs to carry out check of the grooms abroad has remained superficial. With the number of NRI-Indian marriages on the rise, it is impossible for the bride's parents in India to verify the credentials of the NRI grooms. Institutional mechanisms are needed for getting authentic information before these so called NRI marriages are finalised. The Indian Missions should help out with the task in conjunction with local NGOs and even come to the rescue of victims of these fraudulent marriages. Police and law enforcing agencies in India need to be more sympathetic in dealing with them. Filing of FIR should be made possible for the victims. The government needs to ensure that a comprehensive regulation that enables protection accorded by the law to the Indian women with regard to marriage, divorce, maintenance, inheritance and custody of children should also apply to victims of fraudulent NRI marriages.

4.3 ECOLOGICAL ISSUES

Ecological problems are becoming more and more public and this is the reason why ecology has become a much general term despite its originally scientific character. Modern ecology is generally connected with Charles Darwin and his theory of evolution and natural selection where he pointed on firm connection between animals and their natural habitats. But this firm connection often gets ruined because in general, people think that Earth has just one purpose- i.e., to satisfy their needs, and their plans do not usually include concern for plants and animals that lived on their habitats thousands of years before humans came along. Unfortunately homocentric system by which all natural goods are used just for human exploit is still very much present in world's philosophy, although

it has to be said that ecocentric system, based on ecosystem, has seen rising number of supporters as well. The lack of concern has resulted in many species becoming endangered animals and the increasing pollution all over the world.

To understand ecology, we need to think in terms of the healthy interplay of man and his total environment. What are the limits, quantitative and qualitative, within which we can interfere with an inherited natural environment without dire consequences? How far can these safe limits eventually be stretched, given more knowledge and understanding, and more time? What are the penalties of overstepping them, as we have and will, and how can these be mitigated and injuries checked or healed? What is the relation between pressure of human population and the carrying capacity of the earth? How far can practicable corrections of the needless extravagances and wastes of our present economy and technology move toward a new equilibrium?

The term ecology, in its broad sense, means scientific study of plants, animals, or people and institutions in relation to the environment. The main basis of the ecology in environment and the related components are plants, animals, peoples and institutions. There is ecological balance when all the components harmonize with each other and nothing occurs that is detrimental to one or more components. An ecological crisis occurs when this equilibrium is disturbed by nature and by man. (Chauhan, I. S. and Arun Chauhan, 1998, p. 39)

Environment is the whole system of biosphere consisting of both biotic and abiotic components interacting with each other and involving a series of cyclic balances. In this system land, water, plants, animals, worms and humans are linked by a complicated cobweb of interconnections and interdependence. So much so that the entire world and all the living system within it can be looked as one “living organism” (Chaudhuri, B. D. N., 1976, p. ix).

Humanity, along with all species is dependent on our habitat. Degradation of our environment not only affects the carrying capacity of life on the planet but also affects the number of people that the planet can support. Many of the natural resources of the planet, when degraded, have impacts far beyond what is commonly perceived.

Today we can see significant impact on many ecosystems in all parts of the globe. The resilience of many ecosystems is likely to be exceeded this century by an unprecedented combination of climate change associated disturbances (eg. flooding, drought, wildfire, insects, ocean acidification), and other global change drivers (e.g. land use change, pollution, over-exploitation of resources). (Intergovernmental Panel on Climate Change Fourth Assessment Report, 2007)

It is generally recognised that ecosystems are degraded or destroyed when the productivity of the biosphere is not able to keep pace with human consumption and waste generation. This is intimately related to the human population of the planet.

Human consumption is now 23% larger than nature’s capacity to regenerate or to absorb our ecological footprint (Millennium Project State of the Future Report, 2006).

“... we are using the planet’s resources faster than they can be renewed – the latest data available indicates that humanity’s Ecological Footprint, our imprint upon the planet, has more than tripled since 1961. Our footprint now exceeds the world’s ability to regenerate by about 25%” (Living Planet Report, 2006).

4.3.1 The Air Pollution

Air is one of the most important constituents of the environment. It is calculated that a man breathes about 22000 times a day inhaling about 16 Kg of air by weight. Therefore, clean and pure air is necessary for survival and good health. But due to the Air Pollution our health and survival have been endangered. A complete definition of air pollution, according to India Air Prevention and Control of Pollution Act, 1981 is – “air pollution means any solid, liquid and gaseous substance (including noise) present in the atmosphere in such concentrations that may tend to be injurious to human beings or other living creatures or plants or property of environment.” Major pollutants of air are carbon compounds (CO_2 , CO) Carbon monoxide, Sulphur Compounds, Nitrogen Dioxide, Acid Rains, Oxygen difluoride (OF_2), Mercury, lead, Green House Gases (GHG) and others (Agarwal, K. C., 1996, p. 264).

Industrialisation everywhere has polluted the air. Toxic fumes are emitted into the air from factories and transportation system. A large number of people become ill or die because of the toxic gases in the air they breathe. In 1984 an accidental release of toxic gas from an American owned chemical plant in Bhopal, killed more than two thousand people and injured more than two lakh.

4.3.1.1 Airborne Lead

The story of airborne lead well establishes the connection between industrialisation and air pollution. Scientists estimate the amount of lead in the world's air by taking core samples of the ice in the Greenland icecap. From 800 BC to the beginning of Industrial Revolution around 1750, the amount of lead in the air was low. There was a major increase after 1750 and a massive increase after Second World War when the use of leaded gasoline rose sharply (Seitz, John, L., 1990, p. 120).

4.3.1.2 Depletion of Ozone Layer

The ozone layer in the atmosphere protects the earth from harmful ultraviolet rays from the sun. That layer is now being reduced by Chloro fluorocarbons (CFC), used as a propellant in aerosol spray cans, as a fluid in refrigerators and air conditioners and for other industrial purposes, as exhaust gases from supersonic transport planes. Ozone may also be destroyed by gases which are released when nitrogen fertilizer is extensively used and when nuclear bombs are exploded. German scientists were the first to notice ozone holes in the Antarctica atmosphere. The British scientists in the mid 1980's discovered that the hole over the south pole was growing each year and in 1985 it was about the size equivalent to the area of the U.S.A. (Ibid., p. 123).

4.3.1.3 The Green House Effect

The release of carbon dioxide (CO_2) into the atmosphere from the burning of fossil fuels coal, oil and natural gas causes the warming of the earth's climate. Scientists agree that CO_2 has increased significantly since the Industrial Revolution, by about 15-25 per cent between 1800 and 1980 (Council on Environment Quality, 1981, p. 1). This increase will cause a warming of the earth's surface “the green house effect” since CO_2 in the atmosphere allows sunlight to reach the earth, but traps some of the earth's heat, preventing it from radiating back into space.

It is estimated that a doubling of the CO_2 level (anticipated in the middle of the next century) could lead to an average global warming of about five degrees Fahrenheit (Ibid.,

p.56). Though 5 degrees does not appear alarming, it would bring a significant climatic change. There would be major changes in the amount of rainfall and its location, with some areas getting more rainfall than at present and some less. Scientists are unable to predict reliably which areas would be hurt and which would gain, but there is speculation that the Central and Western U.S.A. would be seriously harmed by the climatic changes. India, the Middle East and some parts of Africa would have better climate for agriculture than they have now (Ibid., pp. 15-18).

Another possible effect is that the level of the seas might rise by as much as 15-25 feet especially if the West Antarctic ice sheet melts. Such a rising of water level could lead to the evacuation of many coastal cities around the world.

4.3.2 The Water Pollution

Water, like air, is an indispensable and precious natural resource on this planet. But due to industrialisation, urbanisation and other development-related activities, resources of water (river, pond, lake, streams, and seas) have become highly polluted.

Development has tended to turn clean water into dirty water, as it has turned fresh air into dirty air. Water pollution of river take place from sewage produced by cities and wastes released by factories. During floods and heavy rains, huge amount of polluted water rushes into rivers and lakes and huge amount of water drain laden with pesticides, herbicides and excess fertilizers (UNI, The Hindustan Times, Patna edn. 26th August, 1995).

4.3.2.1 Lack of Fresh Water

Water is a renewable but finite resource. We are now using about half of the fresh water available on the planet. Many nations now have water shortages that threaten the health and economics of these nations.

In recent years the world has seen catastrophic damage and loss of life from an excess of water – monsoons, tsunamis and floods. Ironically, at the same time, “millions of people live without access to adequate or clean water, with little hope their situation will improve as the global water-shortage crisis escalates.” (IRIN, 2007)

“By 2050, as much as 40% of the world’s population may have to live in countries with insufficient freshwater stocks to meet the combined needs of agriculture, industry, and domestic use.” (GBN, 2007, p. 9). “Many major rivers now run dry during part of the year. Water withdrawal from lakes and rivers has doubled in the last 40 years. UN agencies estimate that without major changes, by 2050 more than 2 billion people will live in water scarce areas. Agriculture accounts for 70% of all human usage of fresh water” (Falk, Richard, 1975, p.108).

As populations grow and cities increase in size, industrial, agricultural and individual water demands are rising. According to the World Bank, world-wide demand for water is doubling every 21 years. However, population growth alone does not account for increased water demand. Since 1900, there has been a six-fold increase in water use for only a four-fold increase in population. This reflects greater water use associated with rising standards of living.

4.3.2.2 Depletion of Wetlands

Millions of species of plants, animals and other organisms enrich our environment.

Awareness of the importance of this biological diversity has grown in recent years along with concern that more effective action is needed to preserve it. There is urgency because destruction of ecosystems and species extinction entails irreversible losses. Ecological degradation of wetlands together with pollution has resulted in the loss of flora and fauna. The high amount of fertilizers and other inputs required in agriculture for increasing the productivity has led to the degradation of the environment. Coral reefs and mangroves are threatened by increasing discharge from industrial establishments along the coastal belt. The mangroves of Sunderbans delta have been reduced to half (Kumar, A. Biju, Science Reporter, December 1999, pp. 10-15).

Organic pollution of water is the most serious problem in most of the developing countries. There has been a marked increase in the surface water pollution caused by the use of Chemical fertilizers, pesticides, acid rain and excessive use of ground water and other natural resources (ARRO, Environmental Degradation and Its Implication on Rural Development, Report of International Workshop, Cairo, 1996).

4.3.2.3 Ocean Pollution

It has been estimated that the world's merchant ships dump 6,39,000 plastic containers into the seas everyday. On a large scale the world's oceans and seas are being affected by plastic nets and bags that kill sea birds and turtles. The oil leakages from the tankers also harm sea birds and fishes. There is also dumping of nuclear wastes in the sea.

4.3.3 The Land Pollution

Whenever development takes place, its effect on the land has had been profound. More natural resources from the land are required for the production of goods and services and their extraction disturbs the land greatly. But even more widespread are the changes to the land which come with the disposal of the goods after they are no longer of use and of the wastes which are created in the manufactures of the goods. Many of these wastes are artificial substances which never existed before in the nature. Besides bringing ugliness to the land, the wastes affect the health of the people who come into contact with them.

4.3.3.1 Plastic Panacea

The plastics industry is jumping on the "green" bandwagon with a new line of "environmentally safe" products. In reality, these products are no friend of the environment.

Plastics are synthetic substances produced by chemical reactions. Almost all plastics are made from petroleum, save a few experimental resins derived from corn and other organic substances. "Plastics" earned their name because they can be molded, cast, extruded or processed into a variety of forms, including solid objects, films and filaments. These properties arise from their molecular structure. Plastics are polymers, very long chain molecules that consist of subunits (monomers) linked together by chemical bonds. The monomers of petrochemical plastics are inorganic materials (such as styrene) and are therefore not biodegradable.

According to the Federal Environment Authority of Germany, the production of 50 thousand polythene bags releases 17 kg of sulphur dioxide. A study of F.A.C. revealed that the production of one tonne of synthetic fibre based on refined natural gases releases at least 13 kg of nitrogen oxide and 12 kg of sulphur dioxide. The production of one tonne of synthetic material leaves behind 5.5 tonnes of solid waste which further adds to pollution of air and water. The processing of plastic also causes emission of Monoxide,

Nitrogen and Hydro carbons in the air and toxic substances into the waste water (may be called “Plastic Pollution”) (Seitz, John, L., p. 122).

In 1989, the U.S. used over twelve billion pounds of plastic for packaging designed to be thrown away as soon as the package is opened. At present this figure is expected to nearly double. Fortunately, more and more people are becoming aware of the damage plastic does to the environment. They are speaking out against it, protesting irresponsible industries and getting laws passed banning polystyrene and other plastics but much remains to be done in terms of not using this material.

The plastic industry is fighting back, using advertisements to promote what they call “environmentally sound” plastic packaging and products. By comparing the breakdown of “degradable” plastics to the familiar, natural decay of living things, manufacturers imply that their products are not harmful and may even benefit the environment. In order to support their claims, plastic producers have used two techniques. The first technique involves linguistic manipulation. According to industry, a plastic product can be called “biodegradable” if a small amount of starch, a legitimately biodegradable material, is added to the plastic.

However, the plastic itself, which generally comprises over 90 percent of the material, is not biodegradable. Although so-called “biodegradable” plastic products typically contain chemicals that help them fragment, the additives do not render the plastic biodegradable.

The second technique is simply bad science. Manufacturers conclude from poorly designed tests that the actual plastic in a “degradable” plastic product is converted to fragments that can be consumed by microorganisms. Having examined data from actual tests of biodegradability, we only find evidence that plastics are not fully metabolised by micro-organisms. Therefore they are not legitimately entitled to the term “biodegradable” and may leave behind harmful fragments of plastic and plastic additives.

While the plastic industry promotes its new “environmentally friendly” products, they deliberately ignore the highly toxic nature of plastic production, whether the product is called “degradable,” “recyclable” or any other “green marketing” catchword.

Among the 47 chemical plants ranked highest in carcinogenic emissions by the Environmental Protection Agency (EPA), 35 are involved in plastic production. Certain plastics such as polyvinyl chloride (PVC), used for indoor and outdoor plumbing, electrical cables and countless other products, are potential sources of highly toxic dioxins when burned in municipal incinerators or in accidental fires. Polystyrene foam products are often made with chlorofluorocarbons (CFCs) and hydrochlorofluorocarbons (HCFCs), both of which are ozone-destroying chemicals.

4.3.3.2 Deforestation and Desertification

Over the past several centuries the world’s forests have declined one fifth, from 5 to 4 billion hectares of areas. When forests are cleared, their capacity to withhold carbon dioxide from the atmosphere is lost. Due to vanishing of Flora and Fauna and deforestation, over 3000 plant species are endangered in our country. As useful medicines can be prepared from *Rauwolfia serpentina* (Sarpagandha), it has been intensively exploited and has become rare. The tuber of *Dioscorea deltoidea* commonly known as ‘kins’, used to cure rheumatic illness and ophthalmic problems, is facing extinction because of over-collection.

Development projects, construction of big dams, heavy industrialisation, urbanisation and growing population involve deforestation. Research into the mysterious collapse of the Mayan Civilisation in Central America suggests that an exponentially growing population may have put pressures on the environment which led to the collapse (Deevey, E. S., et. al., October 19, 1979, pp. 298-306).

Deforestation is a serious problem because it leads to erosion of the land, can cause the soil to harden and can lead to significant changes in the climate. These changes usually mean less rainfall. Sometimes deforestation leads to too much water in the wrong place. Now severe floods are occurring in our country, never witnessed before. It is believed that the destruction of forest cover in the Himalayas, is causing the flooding. The forest cover in the Himalayas which was estimated to be 60 per cent in beginning of this century, now has been reduced to around 12 per cent (Sabri, M. A., 1999, pp. 37-39).

4.3.4 Noise Pollution and Electronic Pollution

Due to auto horns and noise from loudspeakers, blood pressure and heart beats rise. This noise pollution impairs ear drums also. Radiation from T.V, V.C.R, Mobiles and other electronic gadgets not only affect the atmosphere and mind but also the health of the mankind.

4.3.5 Thermo-Nuclear Pollution

The greatest pollution today is radioactive fallout from nuclear testing or from storage and disposal of nuclear wastes. When in 1954, a Hydrogen bomb was tested by the United States in the pacific area, it caused widespread radiation sickness among a large number of Japanese fishermen and about 80 per cent of the children on the Island of Rongelap developed Thyroid growth of an intractable nature.³³ And as the tests continue (with the Chinese and the French still conducting them in atmosphere, underground nuclear explosion by India and Pakistan) an increasing number of children (born in the test areas), according to the noted British marine biologist, Arthur Bourne, are likely to die of cancer, and leukemia induced by radiation from them (Isachs, Ignancy, 1977, p. 281).

The testing of atomic weapons and the continued development of nuclear power even for peaceful uses (energy generation) adds on a global scale man made radio activity. Apart from this, the selective destruction of atomic weapons and also, the nuclear waste disposal causes greater problems to such an extent that the polar ice caps may melt and lead to massive flooding by the middle of this century, or even earlier.

4.4 SUMMARY

The present social and ecological issues are a direct consequence of man's inability to rise to the level of understanding and responsibility as demanded by his new power role in the world. The problem is within man, not outside him, and so is any solution. Human beings will have to realise that a way of life that rapidly depletes the power of earth can only be called violent. Man's urgent task is to follow a non violent way of life that needs to be widened to combat human dealing with living nature around him and with the limited and finite resources of nature.

There is no other avenue but to explore his goals and values as much as he seeks the world to change. An unending commitment would ensure that man will survive without falling into a state of worthless existence. More and more people all over the world

should look for the ways to redirect ecological system “as if people mattered” (Schumacher, E.F., 1989, p. 139).

4.5 TERMINAL QUESTIONS

1. Discuss the various social problems India is facing today.
2. Discuss the different ecological issues that are affecting the mankind today.
3. What do you understand by pollution? What are its kinds and damages?

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