

# Social Movements: Conceptual and Theoretical Perspectives

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## **Abstract**

A social movement is a collective effort in which diverse actors work together to challenge or change an existing social order. According to sociologist Mario Diani, social movements are characterised by dense informal networks, shared beliefs and collective identity, and sustained collective action on conflictual issues. This paper reviews Diani's concept of social movement alongside those of other scholars. It discusses social movements from the perspectives of collective behaviour, resource mobilisation, the political process, the environmental movement, and new social movement theory.

**Keywords:** Social movements, Resource mobilisation, Environmental movement, Political process, and New social movement.

## **Introduction:**

The concept of movement operates between social conflict and social change. Due to conflicts, a movement takes birth, and in the later stage, it leads to social change. The basis of any movement can be formed with the help of an objective that is created by the collective action of people. This collective action and behaviour of people have ignited the fire of inquiry and raised many questions in the minds of social scientists. Questions like how do people come together? Why and how do people form collective action for the struggle? What makes some people react to some particular issue? As Oommen defines, "Movement is not the result of random events or the actions of authorities or ideologues; rather, it is the result of men's deliberate efforts to energize mechanisms in the context, improve actual expertise, and eliminate traps" (Oommen, 1990: 32).

### **1.1. What are Social Movements: Meaning and Composition**

The fire of social movements burns at the heart of society and with the help of these words, the French scholar Alain Touraine describes the importance of social movements in society. He further described that social movement is at the core of society. Without getting into the process of change, no advancement in society is possible. Society and social change are inseparable from each other in history (Touraine: 1981:1).

The term 'movement' arises from the ancient French verb 'movoir', which means "*to move, stir, or drive, and the mediaeval Latin word 'movimentum'*". The Standard English definition of movement is "*a succession of actions and endeavors of a person's body for a certain aim*" (Wilkinson, 1971).

Many of the findings of social movement sociology can be attributed to the ideas of academics whose thoughts are interconnected. Group activities are evidenced to be positive activities that assist in instructing critical societal changes. Observations of interaction processes regulated by collective action are also necessary foundations for those who have just begun comprehending movement dynamics. Porta and Diani also underlined the importance of empirical research, which has resulted in creative and experimental procedures that allow for the legitimate assimilation of archive data through various research work strategies. Since the 1980s, the social constructivist version of collective behaviour theory has been preoccupied with the nuances of emblematic output and uniqueness construction, both of which are vital ingredients underlying collective actions (Porta and Diani, 2006).

Within the present time, by passing through various stages, a social movement has become a force to be reckoned with, as a powerful weapon of social change, recognized by people worldwide. Movement is an arena where people challenge

the mightiest of powers. “*Social movement as a campaign slogan, a resistance to authoritarian powers, as an appeal towards direct engagement in contradiction of a variety of afflictions*” (Tilly and Woods, 2009:3).

According to Yanqi Tong (2005), social movements' origin and growth depend on the dynamic association of three broad groups of components. First, social activities are tailored to the national environment, which is developed by more considerable political restrictions and possibilities. A national political system's regulatory arrangements and colloquial power relations influence these limits and possibilities. These include the extent to which institutionalized political systems are open or closed, the consistency of political elites, the presence or absence of aristocratic allies to certain social movements, and the ability and propensity of states to oppress. Second, both informal and formal organisational possessions are required to mobilise participants and sustain a social movement. Existing organisations, such as informal networks, voluntary associations, spiritual groups, and organisations founded by movements, might contribute as resources. Various kinds of social movements may necessitate different organizational structures. Third, the collaborative process of interpretation, attribution, and social construction will serve to make the value of collective action meaningful. People who are dissatisfied with some element of their lives might become more positive if they work collaboratively; they can solve their difficulties by applying common meanings and concepts to their circumstances. People are unlikely to be mobilized even when given opportunities to do so if proper framing is not in place. A social movement can be called an interrelated and interdependent phenomenon in social sciences because this term has been used extensively in sociology, political science, and also in psychology. In sociology, it is termed ‘sociology of action’, which provides an idea to understand the various aspects of movement and collective action; in political science, it is associated with power, civil society, and state discourses. In the same way, in Psychology, probes into individual and mob behaviour in any act of movement.

Charles Tilly, one of the pioneers of movement studies, has tried to settle this debate on sociology, political science, and psychology. He concluded that it is a historical category because it has occurred in history. By understanding the social movement of any society, it is easy to know about people's participation in politics.

### **1.1.1: Types of Social Movements**

Moreover, history is essential because it calls attention to the growing contemporary discourse that facilitated the creation of social movements. As social movements begin to diminish, we observe the disappearance of vital outlets for people to participate in public affairs (Tilly and Woods, 2009:3). Diani defines SMs and comments on their relationship to formal organizations as follows:

It is difficult to establish social movements; they cannot be halved to specific uprisings or mutinies, but rather evoke strings of more or less connected events distributed across time and space; they cannot also be distinguished from specific organizations, but rather composed of groups and organizations with varying levels of formalization, connected in communication patterns that range from the fairly centralized to the decentralized, from cooperative to the explicitly hostile. In other words, social movements are complex and diverse network systems (Diani and McAdam 2003). Social Movements of all forms and durations including all characteristics, such as claim, protest, sporadic, centralized, and change, might be characterized as follows: i) unstructured networks centred on; ii) mutual conviction and camaraderie, that mobilize around; iii) contentious issues via, and iv) the recurrent employment of multiple forms of activism (Porta and Diani 2006). According to Garner and Zald (1985:138), protest and controversial collectivism constitute ultimate “democracy through other techniques,” and Social Movements constituted simply possibilities available to critics in pursuit of policy results and polity membership.

Various phrases, such as reform, revolt, rebellion, and revolution, are often used in defining any social movement in common parlance. Ghanshyam Shah explains these terms in describing the Bihar agitation of 1974-75 very clearly. These terms are defined as follows:

- *Reform does not challenge a government or a political system. It tries to modify the relationships between the pieces of an organization to ensure more functionality, adaptability, and sustainability.*
- *Revolt is a protest against political authority; it is an attempt to overthrow a government, often without the prior organization of the masses for the struggle and without any clear set of alternative social and political order.*

- *Rebellion is an onslaught on current leadership without the goal of seizing governmental control. It questions society's dominant ideals and mechanisms, but it really doesn't recommend replacement establishments to introduce a unique social cohesion.*
- *In contrast, in a Revolution, a sector or portions of society coordinate an orchestrated attempt that abolishes an established state and system and the socioeconomic structure (Shah, 1977:605).*

Shah uses the term 'social movement', which encompasses all movements, including political ones. As Rajeev Bhargava describes:

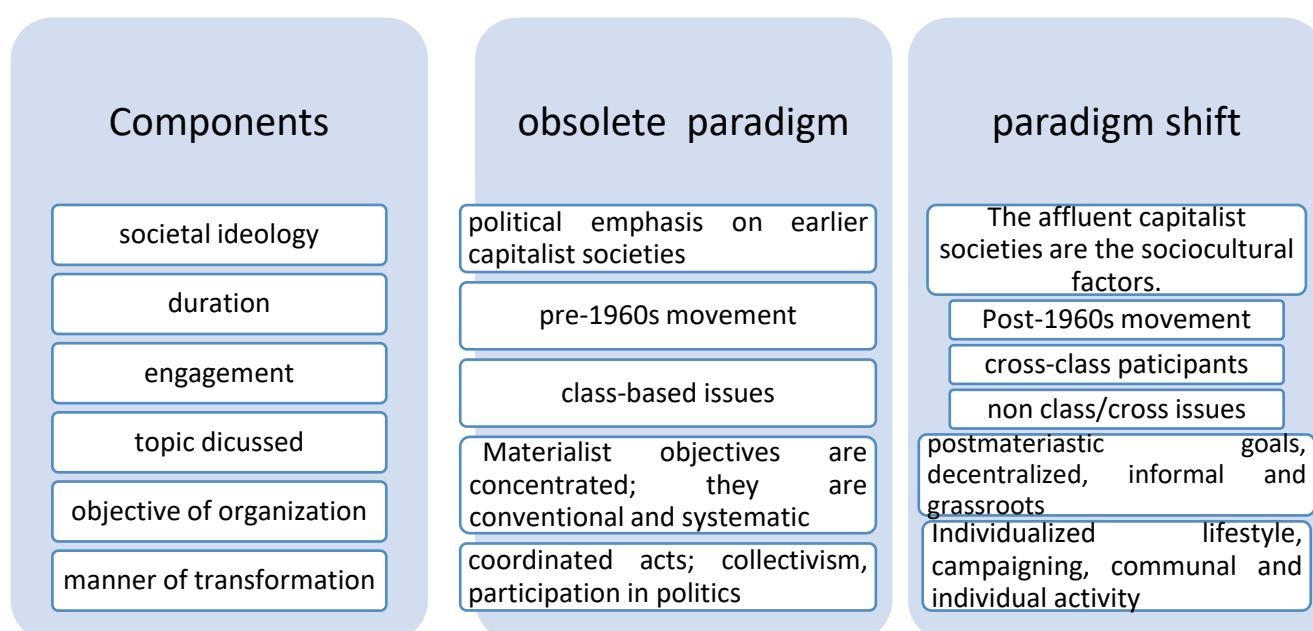
The political is that sphere or feature of our collective existence in which we struggle over our interests, make assertions on one another, notably moral statements, and where the significant and pressing concern is fought (Bhargava, 2010:4). According to Bhargava, the term politics necessarily generates conflict with the help of demands, claims, and protests. With the help of social force applied by society, social conflict produces movement. All movements have their emergence from conflict and contradiction in society. It is through this conflict that the movement grows and develops (Touraine, 1981:5).

## **1.2: Social Movements: Old and New**

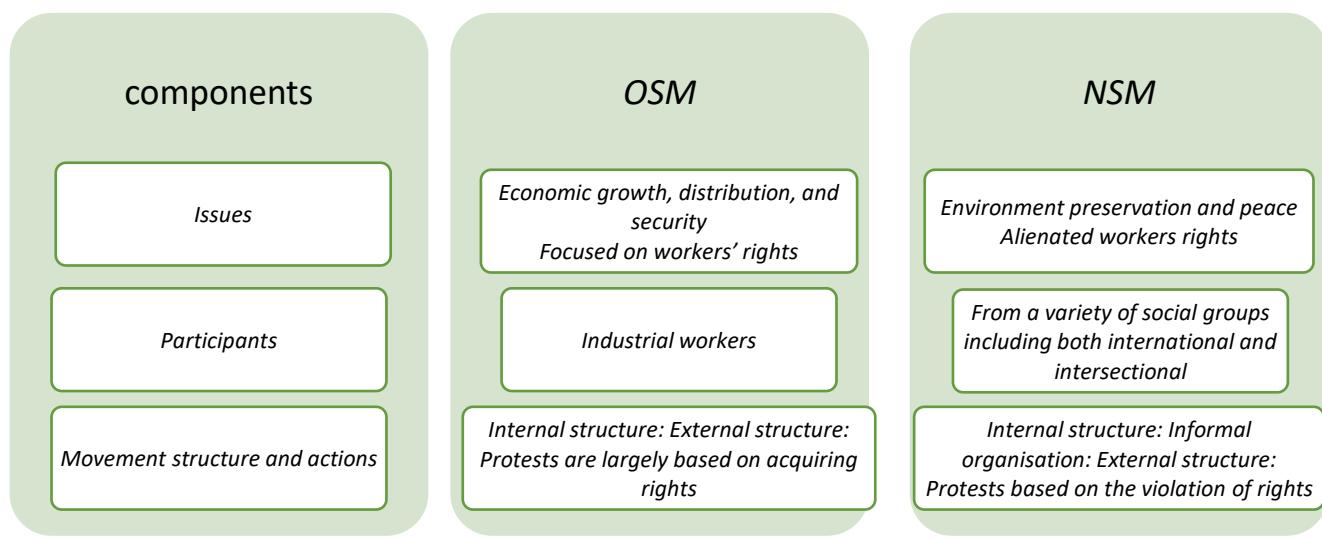
### **1.2.1: Old Social Movements**

"A deliberate, consensual, coordinated endeavour to convey about or oppose humongous shifts in society's structure using non-institutionalized methods" is Wilson's definition of a social movement (Wilson 1973:8). During the late 19th to 20th century, the social movement passed through two main periods: industrial and post-industrial. For mobilizations that involved improving working conditions, rights, and wages of the numerous working classes, movements were produced during the industrial period. Others emerged throughout the post-industrial era, such as rights movements, women's movements, and climate action, which differed beyond traditional social movements in ideological goals. The ancient social movements were connected by the end of the nineteenth century and the beginning of the twentieth century. It is difficult to distinguish between the New Social Movement and the Old Social Movement. Numerous academics have worked incredibly hard to define the contrasts, notably among new social movement theorists who contend that New Social Movements (NSMs) remain fundamentally different from old social movements (M. Manosmita et al., 2012).

**Figure 1: Assessment of obsolete paradigm and paradigm shift of social movements**



Source: M. Manosmita et al., 2012

**Figure 2: Qualities of Old and New Social Movements**

Source: Offe, 1985

### **1.2.2: New Social Movements**

Buechler (1995) defines "the term 'New Social Movements' refers to a broad spectrum of collaborative efforts which are perceived to effectively supplanted the old social movement and revolutionary movement associated with classic Marxism. Despite the notion of new social movement theory being a positive reaction towards classical Marxism, some individuals wish to adapt and revise conventional Marxist concepts, whereas others aspire to replace and transcend them" (Buechler, 1995: 442).

Since the mid-1970s, the phrase "new social movement" (NSM) has been recurrently used by peace, feminist, environmentalist, and local-autonomy movement thinkers in the West. However, it is unclear if these movements constitute a substantial innovation or the conceptual or political consequences of the advances (Cohen, 1985).

The phrase "New Social Movements" refers to a wide range of interconnected conduct that is supposed to have substituted the old social movement and revolutionary dictatorship associated with classic Communism. Whereas modern social movement theory is indeed a decent response to classical Marxism, certain attempts to accommodate and continually enhance traditional Marxist notions, while others aspire to supersede and surpass them. Analysts of new movements agreed that depicting movements as essentially homogeneous topics does not illustrate their legitimacy and that hostility between industrialized elites is becoming less significant. However, there were variations in perspective about the potential of defining the new primary contradiction that would characterize the future society's paradigm, which was sometimes labeled as "postindustrial," "post-Fordist," "technocratic," or "programmed" (Diani and Porta, 2006:8).

Claus Offe (1985), a German sociologist, emphasized the distinction between industrial society movements and new movements. In the name of radical democracy, movements, he claims, establish a profound, metapolitical criticism of the social hierarchy while questioning institutionalized preconceptions about traditional means of doing politics. The workers and new social movements differ due to a critical ideological dogma about progress and modernization; participative and democratized organizational structures; the struggle for affiliative cohesion counter to the prodigious quangos; and the resurgence of autonomous places rather than pecuniary benefits (Diani and Porta, 2006).

The NSM approach says, first, that NSMs differ from social movements of the industrial era and, second, that they are the result of the post-industrial economy. People think NSMs are very different from industrial working-class movements because they focus on postmaterialist concerns about one's standard of living. It makes qualitatively different from OLMs (Pichardo, 1997). *"Among the movements studied by NSM students are urban social conflicts, environmental or green*

initiatives, women's and homosexual liberation, humanitarian progressions, and intellectual revolutions, each of which is intimately linked to student and youth activity (Boggs 1986:39-40 cited in Pichardo 1997: 413).

Although the term's current general usage, it is a misrepresentation if it presupposes global consensus between a variety of theorists on numerous key assumptions. It would have been more correct to refer to "new social movement theories," which suggest the existence of various variants on a fairly broad framework of engagement and commitment to social movements. However, motifs can be discovered as the first estimation of this methodological framework. According to certain contemporary societal movement theories, emblematic activity in civil society or the cultural realm is just as important as pragmatic engagement in the state or political domain. Second, the new social movements theorists put systems based on autonomy and self-determination ahead of methods that have the most impact. Third, some new social movement theorists believe that postmaterialist ideals play an essential part in much modern combined effort, as contrasted to disputes over material resources. Fourth, rather than believing that their interests are fundamentally defined, contemporary social movement theorists seek to deconstruct the sometimes-unstable collective identity process and define group interests. Fifth, rather than thinking that discontent and ideology can be derived from a group's structural placement, the new social movement theory emphasizes their socially produced aspect. Finally, rather than presuming that centralized organizational structures are effective mobilization, the new social acknowledges a range of hidden, latent, and transient networks that frequently underpin collective activity (Buechler, 1995:3).

According to the literature on subject awareness and current political practice, "critical social movements" are a new kind of political action. This is because "fundamental social developments" revolve around the interactional functioning, certainty, and need for collective action in social developments. Many witnesses believe prophesied the appearance of "new social forces" which might "combat for concrete and aesthetic interests, for the acquisition of innovative implications in collective reform." These are sociocultural instead of sociopolitical mostly in meaning as, in contrast to past social and political groupings, organizations attempt to help construct a new common imperial imprint for the community instead of vying over financial sustainability (Giri, 1992:40).

Traditional culture serves as motivation and a source of power for emerging movements. Science is currently part of the accepted discourse. According to Nandy, "critical traditionalism," or people's customs, is the source of anti-systemic thought and accomplishment. Because power institutions have become gears in big enterprises, there is a separation among social institutions in post-industrial nations, with culture becoming the localized practice. The problem's current ability to oppose a structure stem from the realm of culture, as seen by the works of Castells, Touraine, and Martin. The famous social scientist Robert MacIver exploited the distinction between "civilization" and "culture" in this respect. Considering the traditional foundation of grassroots social movements, the process of adapting to issues in the globalized system. As a cultural response to the "Crisis in Civilization," Sunderlal Bahuguna, the chairman of the renowned social environmental movement Chipko in the middle Himalayas (Giri, 1992).

Many researchers regard emergent societal activities as intersecting coalitions and a rare opportunity for academics to make a meaningful contribution to addressing crucial social concerns. Since "knowledge" and "information" are becoming more fundamental in the formulation of many of the difficulties facing modern social movements, collaboration among interested academics and activists is inescapable (Giri, 1992:41).

People assume that New Social Movements are considered a response to the government's mainstreaming efforts. Others claim "*NSMs arise beyond the capitalist public domain as extra-institutional manifestations embedded in civil society, leading towards civil society's recuperation. Resulting in cultural upheavals emerge (including sexual credentials, role characterizations, and community. NSMs are also responses to post-development of modernization, which disregard the social costs of expansion to maintain wealth.*" As a result of a progressive attitude has two momentous consequences. To begin with, it fosters a large consumerist culture marked by an arcade, commercial areas, widespread promotion, and purposeful depreciation. This kind of ideological influence is opposed by a number of NSMs. Additionally, the expectations of extensive consumer values frequently result in undesirable ecological effects that were not anticipated. Examples include ecological pillaging for industrial primary products, rubbish mounds, crematoriums, and hazardous contamination. As a consequence, NSMs also reflect difficulties with living standards. Finally, the purpose of NSM

members is to "reclaim ownership of their own lives by disengaging from the capitalist justification of productivism, not to fear dominance but in order to construct a utopian society." (Pichardo, 1997: 420-421).

### **1.3: Theoretical Perspectives in Social Movements**

In sociology, the term sociology of action is used to understand the various aspects of the movement. It is associated with power, civil society, and state discourses in political science. Thus, we can call a social movement an interrelated and interdependent phenomenon in social science. Charles Tilly, one of the pioneers of movement studies has tried to settle this debate on sociology-political science and psychology. He concluded that movement is a phenomenon that has occurred in history. Finally, history is useful since it references the evolving political circumstances that enabled social movements. As social movements begin to collapse, we recognize that a crucial conduit for encouraging common individuals to participate in public affairs is receding (Tilly and Woods, 2009:3).

In the 1940s and 1960s, critics denounced "*inelegantly qualitative knowledge and a perceived absence of conceptualization*" in the analysis of social changes. By the mid-1970s, the collaborative achievement was "*one of sociology's foremost vibrant fields.*" End-of-the-1980s reviewers noted, "*a boom of academic and pragmatic works on social movements and participatory democracy*" (Diani and Porta, 2006:1).

#### **1.3.1: Marxist Perspective**

The movements are accelerating the development of society. Karl Marx's famous phrase aptly describes "Revolutions are locomotives of History." The historical role of social change is particularly revolutionary. Movement fastens the progress of humanity, and abruptly, this growth of society, facilitated by movements, keeps the world moving. It is easy to know that the historical aspect of movement in any democratic right that a common citizen enjoys is a product of a long struggle waged against the ills of feudalism in the Western world (Grayling, 2007).

Since Marxism played such a central role in intellectual debates throughout Europe, the continent's social scientists gained a reputation for rationalizing the development of social movements. Because they unequivocally condemned Marxist concepts of social dissent in the 1960s and 1970s. Criticism was directed both at the most social constructivist visions of Marxist philosophy, which derived class conflict directly from the mode of production, and those concerned with creating class perception (or class itself). Emerging movement intellectuals and those studying the labor movement to understand the formation of the collection agency should be aware of these challenges. They also call into question the widely held belief that fundamental tensions are transformed nearly automatically in conscious behaviour. Researchers of the new movements accepted that modern classes were losing significance because of rivalry and that depicting the development as basically homogenous units was not plausible (Diani and Porta, 2006).

However, there were disagreements over the potential of defining the new primary contradiction that would characterize the future society's paradigm, which was variously labeled as "postindustrial," "post-Fordist," "technocratic," or "programmed." "*Social movements are not peripheral rejections of authority; there are core energies battling each other to dominate the production of society by itself and the activity of classes in defining historicity, i.e., the overarching framework of interpretation that establishes prevailing laws in a particular society,*" was stated by Alain Touraine, a prominent proponent of this approach (Touraine 1981: 29). According to Touraine "*in the industrial society, as in the agricultural and mercantile societies, and in the planned society, new social groups will replace capitalists and the working class as the key protagonists in the battle*" (Diani and Porta, 2006:9).

#### **1.3.2: Structural Strain and Relative Deprivation Theory**

The literature on the stretch has spawned a plethora of terminology but a scarcity of coherent definitions. "Strain," "pressure," "malintegration," "disequilibrium," "disintegration," "imbalance," "disorganization," "inconsistency," "conflict," "deprivation," and "anomie" are among the current terms aimed to encapsulate the relevant body of data (Smelser, 1962: 47).

**Table 1: Levels of Specificity of the Components of Social Action**

Level	Values	Norms	Mobilization of motivation for organized action	Situational Facilities
1	Social values	Compliance	Socially motivated	Cause-and-effect assumptions
2	Institutionalizing values	Standards are set according to the perceptions of organizations	Capacity for generalized competence	Formalisation of information
3	Legitimization of recompences	Identification of norms according to types of roles and organization	Capacity-building	Technology, or information categorization in contextual circumstances
4	The Legitimization of distinct obligation	Individualized standard observance criteria are specified	Conversion to the adult-role supposition	Obtaining prosperity, supremacy, or respect to stimulate Level 3
5	The Legitimization of Contending Ethics	Description of standards of challenge for recognised segments	Distribution to an exact society	Distribution of operative technology to the segment of society
6	Legitimization of values for realizing organisational roles	Organizational collaboration and coordination norms must be specified	Assignment to certain jobs or organisations	Effective technology is assigned to jobs or organisations
7	Legitimisation of values for the expenditure of effort	Plans and programmes are specified to govern activities.	Assignment of positions and duties within an organization	Deployment of resources within an organisation to achieve certain aims.

Source: (Smelser, 1962)

Each piece's detailed level may be divided into practicable sections. The top three levels (Table 2) generate or "prepare" resources to be put into real action. Therefore, any element of stress can "appear" first at the lower, more functioning levels. For illustration, if a person's personality framework was effectively developed at Levels 1-3 of the Mobilization Series, his or her tangible inability to maintain employment, respect the law, carry out obligations, partake in family life, etc (Levels 5-7). These are the breakdown boundaries of an operational tangible activity. Comparable to this, natural calamities like floods, hurricanes, and explosions do have an influence on everyday life; organisations cease, trains stop operating, families are wrenched apart, and schools burn down no matter where the strain in table 2.3 comes from, it is at the functional levels, or what we will refer to as Levels 5-7, that it appears initially and dissatisfaction begins to build.

The considerable modifications of the components are not initially triggered until dissatisfaction increases and the focus turns to the source of operational issues (Smelser, 1962: 49).

The comparative impoverishment concept was frequently utilized in the social movement literature throughout the late 1960s and early 1970s, describe Gurney and Kathleen (1982) in the context of social movements. The idea of relative deprivation (RD) has been used to analyze social movements for almost as long as sociology has existed. However, with implicit references to comparative suffering, both Marx and de Tocqueville developed ideas that have generally survived the transition into contemporary social movement theory. One branch of the RD school used the "immiseration thesis" by Karl Marx to highlight the part that "relative" plays in income disparity (Bottomore, 1963, cited in Gurney and Kathleen, 1982).

The RD concept has been utilized by a significant number of social movement (SM) specialists in their empirical and theoretical research since the 1960s. Urban social unrest was linked to a wide range of factual and perceived social inequalities by early twentieth-century research. In contrast to that era, which focused on the social-psychological aspects of movements like RD, SM organizations increased their focus in the 1970s. Initiatives to connect the emergence and expansion of movements to persistent exclusionary emotions appear to have been overshadowed by an analysis that stresses the importance of societal cohesion in movement mobilization (Tilly, 1978; Traugott, 1978) and explains how organisations like movements function, aiming to gather support and use other resources to achieve a shared objective. The RD technique is rejected by adherents of the organization/resource mobilisation viewpoint, but the conception of privation as a component of movement expansion and movement subtleties continues to find significant resonance (Isaac, Mutran, and Stryker, 1980; Useem, 1980, cited in Gurney and Kathleen, 1982: 34).

### **1.3.3: Resource Mobilization Theory**

The most often used theoretical framework in sociology for assessing social movements and collective action is the resource mobilization (RM) theory (McCarthy and Zald 1977). The 1960s and 1970s movements were not due to economic concerns or breakdowns. They comprised explicit objectives, clearly stated underlying aims and values, and sound strategic predictions. It was necessary to develop a new theoretical framework for analyzing social movements. In the United States, the conceptual response was the emergence of the "resource-mobilization" framework; in Western Europe, the "identity-oriented" framework became the dominant strategy (Cohen, 1985: 673).

Resource mobilization theorists share the following parameters: (1) Social movements must be described in terms of an institutional arrangements conflict model. (2) No substantial distinction exists between institutional and noninstitutional collective activity. (3) Both include inherent conflicts of interest in established power dynamics. (4) Collective action entails groups rationally pursuing their interests. (5) Because objectives and discontent are persistent byproducts of power dynamics, they cannot explain the development of movements. (6) Rather, this is attributable to differences in resources, organisation, and collective action possibilities. (7) Achievement is demonstrated by the group's acknowledgment as a political player or by improved monetary rewards. (8) Mobilization necessitates the establishment of large-scale, distinctive, administrative, and formal institutions (Cohen, 1985:675).

*"A "social movement organisation," according to McCarthy and Zald, is "a complex or formal organisation that identifies its purposes with demands of a revolutionary movement or a neutralise and attempts to implement our aims." (Zald and McCarthy, 1977:1218).*

According to Zald and McCarthy, understanding social movements requires several accentuations:

- *Research into aggregating aid (money and labour). Aid must be obtained since involvement in social disagreement requires them.*
- *Resource accumulation necessitates some management, and traditionally, the emphasis has been on social movement groups rather than individual authors.*

- *Individuals and organizations outside of the social movement comprehensively understand the significance of participation in explaining the movement's accomplishments and delinquency.*
- *An explicit (though basic) supply and demand model is sometimes utilized to comprehend resources going towards and away from the movement.*
- *Individuals and organisations participating in the movement are aware of the relevance of costs and rewards (Zald and McCarthy, 1977:1216).*

According to McCarthy and Zald (1987), resource mobilization and political process theory highlight that embittered people's accessibility to resources and political prospects are the predominant factors determining collective action participation. While collective action is rare, grievances are all too ubiquitous. As proven by the Resource mobilization theory and the expansion of political chances for members, efficient asset accumulation determines the effectiveness or failure of a social movement. Time, money, human resources, organizational skills, electronic media, and specific social or political opportunities are all examples of non-material resources that social activities can use to their advantage. Additionally, these assumptions are the foundation of resource mobilization theory (Pichardo, 1988).

#### **1.3.4: Political Opportunity and Framing Theory**

Shah uses the term 'social movement' to encompass all movements, including political ones. "*Every thought and action melts down to political discourse of power and resistance in this close-knit political world. Without political possibilities for a social movement, continuity is unattainable. This notion contends that for development to fulfill its goals, political chances for inventiveness and change must be established,*" stated Meyer and Minkoff (2004). "*The political is the sphere or component of our compression in which we struggle over our interests, make assertions, especially moral statements, on one another, and debate significant and pressing problems,*" stated Bhargava (2010:4). Bhargava elaborates on the term 'political,' which would enhance our understanding of political movement. They are discussed below:

- *The collaborative capacity to make decisions concerning all aspects of peaceful coexistence.*
- *The confrontation among fundamentally various power groupings about who will decide things and whose benevolence will triumph.*
- *The ability of certain groups to dominate or subjugate others in order to achieve particular, limited interests instead of the betterment of the entire community.*
- *The sovereign's ability to hush and make a final, indisputable judgment, particularly on an extraordinary subject in extraordinary situations.*
- *State power is employed to achieve the objectives of the common good.*
- *State power is used to assert supremacy by one collective over the other (Bhargava, 2010:5).*

Political movements are collective activities aimed at increasing political involvement and improving participants' position and knowledge in society's decision-making system. On the other hand, political movements work outside of preset political institutions to startle the system by broadening participation beyond previously recognized borders and opening up new avenues for expressing political demands (Melucci, 2007:38).

The term "*political opportunity structure*," when referring to the environment beyond a societal resistance movement, has always been an accepted part of much of current political demonstration theory and analysis. The fundamental idea is that movements can impact mainstream institutional politics and policy when specific persuasion strategies are used, certain types of statements are pushed over others, and opportunities for mobilization are favored or hindered by external conditions. This is a lot of burden to endure for any concept. "*The concept of the political framework is in danger of becoming an absorbent which captures every dimension of the social movement environment,*" warns Gamson and Meyer (1996: 275). "*To avert this inevitability, we must pay substantially greater attention to questions of effective implementation of this approach and the design of current democratic models, combining and aggregating research performed under its auspices,*" (Mayer and Minkoff 2004: 1457-1458) noted.

Concerned with the problem of political opportunity and protest, the researchers explain how this development is influenced and which situational risks contribute to the expansion of social movements. Researchers in various versions refer to the environment outside the social movement as the "structure of political opportunities" (Mayer and Minkoff,

2004). Tarrow (1994:85) provides a concise and practical definition: "*Obstinate but not necessarily formalized or perpetual political systems that reassure individuals to get involved in communal action by disturbing their conceptions of success or failure*" (Mayer and Minkoff, 2004: 1459).

#### **1.4: Environmental Movements**

Environmental movements are thought to be very complex and diverse, with institutional arrangements ranging from structured and explicitly enshrined to fundamentally informal, the geographic scope of their functions ranging from local to nearly global, and the existence of their implications varying from individual struggles to the comprehensive spectrum of global ecological issues. This vast definition is consistent with how environmental activists were using the terminology. It enables us to examine the ties among the various aspects and expressions of what activists call "the environmental movement" (Rootes, 2007:2).

The definition of an environmental movement is "*an organized social action actively focused on fostering consciousness in using environment-related resources, protecting from the degradation of environment degradation, or conservational rebuilding.*" Interpreting these institutionalized social actions as environmental movements necessitates investigating the sociological foundations of these demonstrations. According to Ramachandra Guha (1989), "*there is a dichotomy between the "private" and "public" sides of the Indian environmentalism, and a substantial percentage of the movements that are now environmental setting movements are peasant-led rigidity to guaranteed dignity over land, water, and other resources are still battled.*" This concept of Indian environmental conditions is founded on two essential beliefs: I) that environmental damage is not confined to the industrialized world, and II) that environmental degradation is not always the sole effect of ecological decline (Rout, 2009: 327). Table 2.1 depicts the type of environmental kaleidoscope. Critically, each kind is characterized by a distinct blend of the three attributes: identification, adversary, and objective (Castells, 2010).

**Table 2: Typology of Environmental Movements**

Type (Examples)	Identity	Adversary	Goal
<i>Nature conservation (Group often, USA)</i>	<i>Nature lovers</i>	<i>Unrestrained development</i>	<i>Wilderness</i>
<i>Preservation of one's own space (Not in my backyard)</i>	<i>Local community</i>	<i>Contaminators</i>	<i>Excellence of life/health</i>
<i>Counterculture, deep ecology (EarthFirst! Ecofeminism)</i>	<i>The green self</i>	<i>Industrialism, Technocracy, and patriarchy</i>	<i>Ecotopia</i>
<i>Save the planet (Greenpeace)</i>	<i>Internationalist eco-warriors</i>	<i>Unencumbered worldwide progress</i>	<i>Sustainability</i>
<i>Green politics (Die Grunen)</i>	<i>Concerned citizens</i>	<i>Political formation</i>	<i>Counter power</i>

Source: Castells, 2010:171

The environmental movement, compared to any other revolutionary phenomenon, has been able to evolve with the changing strategy plans and the conditions of communication and mobilisation, from which the majority of its power derives. According to media reports, grassroots groups make up most of the movement, and environmentalist action is successful. Environmentalists may reach a far larger audience by organizing activities that attract the attention of the media rather than their immediate base. Exerting pressure on power and influence entails organizing activities to rally popular sentiment on specific problems. The media perspective is clear in examples of the worldwide environmental movement, such as Greenpeace. It is also an everyday occurrence in local ecological conflicts. As local news channels, radio, and newspapers contribute as the voice of environmentalists, corporations, and politicians usually blame environmental mobilization for the culpability of the media (Castells, 2010). According to Dwivedi (2001:12), "the most effective approach to think about the environmental movement as an envelope,' since it incorporates a wide range of socially and conversationally bent philosophies, actions, theories, and acts." Table 2.2 demonstrates how the multidimensionality of components, such as (i) local-global interlinkages and (ii) the epistemological perspective of challenges, are two attributes that can be argued as lying beyond the outer shield of livelihood methods but are still linked.

**Table 3: Diversity in Environmental Movements: Multiple Dimensions**

Dimensions	Themes	Status	Actors	Practices
Reactive (defensive)	Interest's political standing	Profits and deficits in resource modification and redistribution	Local affected communities and groups.	The movement against eviction and displacement; negotiations of compensation and liabilities.
Redefinition of property rights and usufruct	Individual and common property resources; intellectual property rights local control and management of resources	Forfeiture of livelihoods local rights to resource use and assistances.	Local communities and groups such as artisans, peasants, forest and fisherfolks, pastoral groups; local action, and support groups.	Remonstration actions and movement restorative and cooperative practices for more sustainable and equitable management.
Redefinition of impact.	Risks, uncertainties, and threats; aids prerogatives	Information: knowledge claims, public health, the socio-environmental impact of trade and investment, reforms, adjustment, and globalization	Affected groups and communities, knowledge and professional class; national and global networks.	Mobilization of knowledge counter-claims; scientific vulnerability politics involving project environmental and social repercussions, contamination and ecosystem declines, hazardous disposal; calls for protection provisions and restorative measures.
Realignment of institutions	Transparency and accountability in decision-making procedures and	Responsibilities of state and interstate agencies and TNCs, citizens' rights, 'political	NGOs and action groups; knowledge class.	Building civil society networks, requests for engagement and responsibility, and publicly accessible politics, campaigning,

	<i>processes; norms and rules.</i>	<i>closure' and democratization of institutions.</i>		<i>advocacy, and arbitration.</i>
<i>Radical (revivalistic and revolutionary)</i>	<i>Control of political economy, cultural and civilizational identity</i>	<i>Political power and autonomy, rights to self-directed and self-development cultural values and lifestyles.</i>	<i>Political action groups; indigenous people's movements; utopian groups.</i>	<i>Initiatives for decentralisation and regional autonomy; ethnic, religious, and identity-based initiatives for cultural and natural variety conservation; and anti-consumer culture initiatives.</i>

Sources: (Dwivedi, 2001: 18)

Movements that address a more comprehensive range of issues than just a disagreement over community resource allocation are depicted in Table 2.5, as are movements that demonstrate only a portion of what ecological activities are all about. The fights, which take place on a local, national, and global scale, are centered on interests, knowledge, values, and the purpose of life. From the local to the worldwide level, the movement's actors encircle the impacted poor, the organizations that influence them, and a wide variety of action groups dispersed and involved in various practices and networks. Because people from different classes are engaged and actively participate in environmental protest movements in both the south and north, they likely do not divide along class lines. In the broad sense, the fact that they depend on professionals, experts, and the comprehension class shows that they have a "science base. "Then finally, varying degrees of radicalism and conscious actions are deemed environmental exude. For seeking the political status of interests, we have 'reactive' responses at one end of the spectrum (Dwivedi, 2001).

### **1.5: Indian Environmental Movements**

Guha, Ramchandra (1997: 345-346) cites three incidents that unfolded in India in 1973 that enabled discourse about ecological concerns:

- (1) The Indian government announced the commencement of Project Tiger in April, an enormous conservation effort focused on safeguarding the country's national animal. Owing to human population growth, expansion of cultivation at the expense of forests, and (especially) hunting for pleasure, the species' population had plummeted. The government was persuaded to launch systematic efforts to safeguard the tiger and other endangered species with the assistance of Indian conservationists, who were supported and assisted by international organizations like the World Wildlife Fund and the International Union for the Conservation of Nature.
- (2) The Economic and Political Weekly published a lengthy and extremely comprehensive study titled 'A Charter for the Land' by B B Vohra in its March 31, 1973 issue. The author, a senior official in the Ministry of Agriculture, brought attention to the country's extensive erosion, waterlogging, and other types of soil deterioration. Vohra advocated for the establishment of an integrated strategy to address these issues, as well as the establishment of government ministries to assess and oversee ecologically appropriate land use. Later the same year, the National Committee for Environmental Protection and Control was formed, as was a department of environment in 1980, and a developed Ministry of Environment and Forests five years later. It was the initial indicator of authoritative attention about environmental degradation.
- (3) On March 27, 1973, a group of farmers stopped loggers from cutting hornbeam forests in Mandal, a remote village in the upper Ganges in the Himalayas. In the 1970s, the Mandal incident was followed by more than a dozen

protests by hill farmers to stop loggers from cutting trees for external markets. The "Chipko" movement is made up of these protests.

**Table 4: Categories of the Environmental Movement by Issues and Examples**

Categories	Issues	Some Examples
Forest and Land-based	<i>Forest resource access rights</i> <i>Natural resource utilisation that is not for profit.</i> <i>Desertification prevention.</i> <i>Social Justice and Human Rights</i>	<i>Chipko Movement, Appico Movement, Adivasi Movements all over the country, (for example, Jharkhand/ Bastar Belt</i>
Industrial Pollution	<i>Compensation and stricter pollution control methods.</i> <i>Preventing irresponsible industrial growth without taking into account design, locational variables, and local people's livelihood difficulties.</i>	<i>Zahiro GasMorcha in Bhopal; Ganga Mukti Andolan in Bihar; Protest Movement against Harihar Polyfiber factory in Karnataka; The protest movement against pollution of the Sone River by the Gwalior Rayon factory led by Vidushak Karkhana Group of Shahdol district, MP;</i>  <i>Movements against the poisoning of Cheliyar River in Kerala by the KSSP.</i>
Marine resources and fisheries, aquaculture	<i>Trawling is prohibited, prohibiting the marketing of shrimp and prawn farming.</i> <i>Marine resource protection</i> <i>Coastal zone regulation implementation.</i>	<i>National Fishermen's Forum working for traditional fisherfolk on Kerela, Chilika Bachao Andolan, Odisha</i>
Development Project:  a. Dam and Irrigation projects  b. Power projects	<i>Tropical forest conservation.</i> <i>Environmental equilibrium</i> <i>Destructive development.</i> <i>Rehabilitating and relocating the displaced.</i>  <i>Ecological equilibrium.</i>	<i>Silent Valley movement by KSSP, Narmada Bachao Andolan (NBA), Movements against Tehri-by-Tehri Bandh Virodhi Samiti, the Koshi Gandhak Bodhaghat and Bedthi, the Koshi Gandhak Bodhaghat and Bedthi, Bhopalpatnam and Ichampalli in the wet, the Tungabhadra, Malaprabha and Ghatprabha Schemes in the south: Koyna project-affected committee.</i>  <i>Jan Andolan in Dabhol against Enron, Koe-Karo Jan Sanghatana in Bihar.</i>

<p>c. Mining</p> <p>d. Industrial plants/Railway projects/Airport projects</p> <p>e. Military bases</p>	<p><i>The expenditures of reconstruction and relocation are significant.</i></p> <p><i>Natural resource depletion.</i></p> <p><i>Destruction of the land</i></p> <p><i>Unbalance in the environment.</i></p> <p><i>Unification.</i></p> <p><i>Rehabilitating and relocating the devastated.</i></p> <p><i>Environmental equilibrium.</i></p> <p><i>Environmental equilibrium.</i></p> <p><i>Reintegration and</i></p> <p><i>Resettlement and protection.</i></p>	<p><i>Resistance against the Mine project in Doon Valley.</i></p> <p><i>Resistance against the Bauxite mine movement</i></p> <p><i>(Balco project) in Odisha.</i></p> <p><i>Movements and demands of Kakana Railway Realignment Action Committee.</i></p> <p><i>Citizen's group against Dupont Nylon 6.6. Goa. Amravati Bachao Abhiyan against a large chemical Complex.</i></p> <p><i>Protest movement against the Missile test range in Baliapal and at Netrahat, Bihar.</i></p>
<p>Tourism</p>	<p><i>Displacement, cultural changes, and social ills.</i></p>	<p><i>Himachal Bachao Andolan.</i></p> <p><i>Bailanchosaad. Gao</i></p>
<p>Wildlife sanctuaries, National Parks</p>	<p><i>Dislodgment, rehabilitation, and resettlement, and Rehabilitation, loss of livelihood.</i></p>	<p><i>Ekjoot in the Bhimashankar region of Maharashtra, Shramik Mukti Andolan in Sanjay Gandhi National Park, Bombay.</i></p>
<p>Appropriate technology/organic farming</p>	<p><i>Worldwide discussions.</i></p> <p><i>Long-term development. Eco-friendly development models.</i></p> <p><i>Housing and technology that is low-cost and ecologically friendly.</i></p>	<p><i>Ralegaon Siddhi (Anna Hazare's village).</i></p> <p><i>SOPECOMM.</i></p> <p><i>Laurie Baker's Housing Experiments.</i></p> <p><i>People's Science Institute, Dehradun.</i></p>

<i>Advocacy groups/individual campaigns, Citizens' Action groups</i>	<p><i>Policy recommendations, as well as tighter safeguards for protected regions.</i></p> <p><i>A clear policy on national parks and wildlife refuges, lobbying, wildlife research, training, documentation, preservation, education, and community-based environmental management. Publications on environmental issues.</i></p> <p><i>Environmental grassroots initiatives get intellectual backing.</i></p>	<p><i>Society for Clean Cities. Bombay Natural History Society (BNHS).</i></p> <p><i>Center for Science and Environment (CSE), Delhi.</i></p> <p><i>Research, training, and Documentation organizations such as the Bombay Environmental Action Group. Save Bombay Committee. Save Pune Citizens' Committee, etc.</i></p>
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**Source:** Andharia, J. and Sengupta, C. 1998: 429- 431.

'Natural resource deterioration, contamination, and ecological variety reduction have happened concurrently in India's industrialization journey, which is characteristic of the Third World in general. The planned development process that followed Indian independence, as well as the history of colonial exploitation, are both significant here. Furthermore, contrary to that mindset, there is no ambition for a significant change in the use of design from fuelwood to oil, for example, to address concerns caused by deforestation, soil disintegration, and so on. As a consequence, environmental degradation and devastation are expected to remain for the foreseeable future (Gadgil and Guha, 1994-132).

## **1.6: Conclusion**

What the social movements characterize the most is that they must do their own thing in their own way. The most significant thing that social movements have to give the world, both to their participants/members and to others, is their participative, self-transforming investigation method and flexibility. Herein is the eternal optimism they offer. Internal disputes between objectives and tactics are common in social movements. There is little question that when social movements form alliances, primarily for strategic objectives, the members may have disparate and often opposing goals and inclinations for methods. Such, for example, have indeed been prevalent in Third-World anti-imperialist national liberation and socialist movements (Frank and Fuentes, 1987).

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