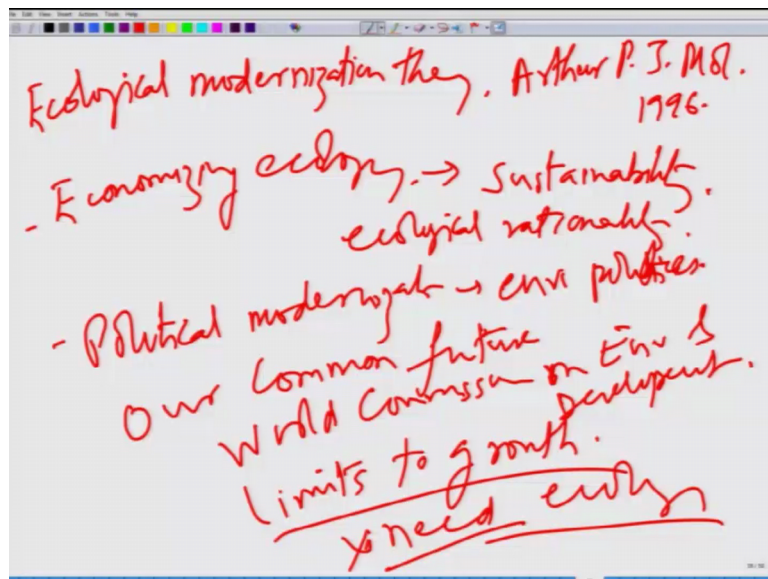


Development of Sociology in India
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Lecture – 14

Welcome back to the new understanding about the perspective, I think we have to recall the previous things that we have discussed. And in extension to that, let us try to understand Indian society further in those perspective that we have discussed. So, I think keeping previous (Refer Time: 00:31) in mind, let us try to have the further deliberation, so that it will enhance your further understanding about the Indian society. So, I think, when we try to speak about the Indian society, let us have these things in mind.

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Also parallelly we have the political modernization. Now, this political modernization if we try to speak about is basically with regard to the environmental policies, because the political modernization is not for the political reforms or for the political parties or the reunion Rather if the concern was to have certain environmental policies, which can make the thing better.

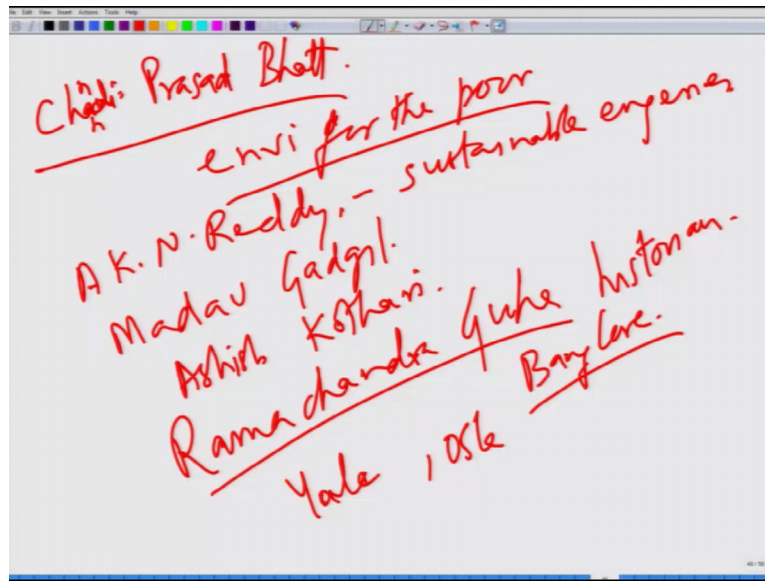
So, political modernization also other than politics, were also trying to work for those policies, which are meant for the protection of the environment. And these environmental policies are to be framed, reframed in that sense as such by the state, they are to be

executive, they have to be reactive, they have to have certain amount of forceful implementation, because that is the only way we can sustain the environment. And it involves both the mode, the centralized as well as the decentralized mode. It also has certain amount of market regulation in which you can have certain amount of control, like I think, when we go for the market, then sometimes we find that there is no polythene or the polythene bags are missing, sometimes we feel bad on that. But, I think if the political policies are made so harsh or so strict, then definitely we have to go for the other options in that sense as such.

So, somewhere the political modernization basically involves that the concern is also for the so called environmental issues in that sense as such. And in that way, we have what one can say our common future. Our common future is not my future or it is your future, in that sense our common future is basically seen as the world commission on environment and development, world commission on environment and development.

And the basic idea in that sense of course, is that how we can have the retention of the development along with the environment. And here of course, I think one very ethical philosophy or the new debate, which has come out which of course, has become a prominent world that is the limits to growth was basically seen as an aspect, where the growth are to be seen in terms of restricted sense. Means, that we can have the so called growth or the issues of growth, where the sustainability aspect is to be maintained. So, we have to have the limited needs, needs are to be limited or consigned in that sense as such. And these needs are to be seen in relation with the ecology. So, the needs are to be sustained and are to be controlled or managed keeping view the ecological concerns.

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Now, we have certain other issues in that sense as such. Like when we try to speak about these what we have talked about is trying to see the environmental concern in the global framework. But, when we try to see that these environmental concern as I said as not regional specifics, but when we try to move down to certain other issues, especially when we try to move down to the developing countries.

And like if you try to speak about the environmental issues in India, I think we try to find out that there are new ways of looking to the environment. Like the environmental issues, which have been raised in the west, I think these modern environmentalism was never been part of what you can say the Indian society. Especially, when we try to see that the scientist or maybe the people in the rural communities they also had certain amount of sensibility with regard to the environment as such.

And on the contrary, we have very significant movements like the Chipko movement, the Tribals, who try to resist in the Chota Nagpur area. And also the Kerala coast, we have the artisans and the fisher folk, which were basically trying to have the protest with regard to what you can say saving the destruction of the fishes because of the pollution. So, I think these are certain prominent issues.

Similarly, if you try to see in the a coastal area of Odisha, the where we try to see that the damage, which is happening to the ecology because of the bauxite mining. So, these are the significant to what you can say concerns, which have been there in India, and which

have been timely resisted and revolted also. And it is not that, it has been with the civil society, it has been with the elites. I think it has been across the sections of the society including the tribal, the rural in that sense as such, and also the artisans and the layman.

So, the issues have not been raised by the elites or the so called the (Refer Time: 06:15) rather it has been resisted by the smaller segments of the society the people the masses in that sense as such. So, in India if we try to see, the environmental movement basically we have in 1970s, the prominence of the environmental issues, and it can have the various stages like the we have that the so called understanding of the environment are to be seen with regard to what you can say the Marxian framework. Where there is an issue of the ecological struggle, we have the class struggle in that sense as such, where the Borgia's are deviating from the issue of ecology in that sense as such.

So, we have the Marxian framework for looking to the environmental issues, then also we have especially this Chandi Prasad Bhatt. And Chandi Prasad Bhatt and his contribution I think is going to be significant, because Chandi Prasad Bhatt has gradually tried to have certain amount of critique with regard to what you can say the environment. And we have the environmentalism of the poor in that sense as such that was the debate, which has been raised by Chandi Prasad Bhatt.

And we try to see that in the west, the green movement were motivated with a desire to keep the beautiful places. But, here we are trying to see that the environmental issues are meant for the survival of the masses. And, we have the unequal conditions, especially we try to see that the control over the fish, over the water, over the pastures, they are basically we have the unequal condition because, plenty of resources have been there. And you have the people, who had the lesser people who are having a control over it as such.

So, in that way, we try to see that the sort of profit making, the urban how they are going to divorce upon these issues of environment as such all these things in that sense were happening in India. And we definitely have a very different scenario, which have been there in the west, but in India, we have the different issues.

Now, we try to see that the peasantry, which have been quite significant, especially when we try to see the birth of the Chipko movement, the Chipko Andolan, which have been there. And in contrary to that, we try to see that it was a what you can say attempt, which

tries to have certain control over the production of the forest, and that has led to certain amount of control. And the basic issues that has been raised is that the hydal projects, which are to be instrumented, it should not be at the cost of the nature or the trees in that sense as such.

Similarly, we try to have certain other significant work, and if I name some of the people, who had contributed significantly, directly, and indirectly. We have the late professor A K. N. Reddy, whose contribution in the field of environmental issues, especially on the sustainable energies is going to be quite significant.

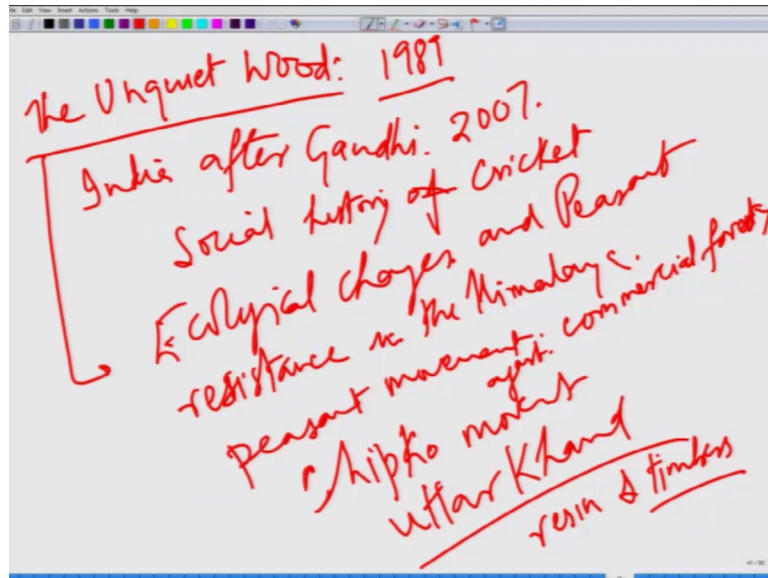
Sustainable energies basically in terms of the strategies, we have Madav Gadgil. Madav Gadgil contribution again is going to be significant, then we have this Ashish Kothari. So, his concern for looking to the environmental issues in that sense as such we have many other names like we have Anupam Misra, we have Ramaswamy Iyer, who were basically trying to fight for the water management in that sense as such. We have Dinesh Mohan, whose contribution we try to see in terms of the transport and also we have Ravi Chopra, who is basically trying to deal with the people science institute at Dehradun for the rehabilitation of the population.

So, in that way, we try to see that these people the long list of people, they work on the different areas, especially they work in the field of environment, they work in the field of water management, they work in the field of rehabilitation or they work in the field of protection of the trees, and many other issues in that sense as such. But, apart from these people, one significant name which has to be concerned for the people and for you people in that sense of course is the contribution of Rama Chandra Guha.

As I said that in the starting itself Rama Chandra Guha, definitely his contribution is going to be quite significant. He was basically a historian by training and a biographer also. But, he was based at Bangalore, which of course was seen as one of the advanced cities. He has taught at the University of Yale, and also has worked in the University of Oslo and also he has served in various other Indo American communities he was a visiting professor of at the University of California Berkeley. And also in his academic area, he served as the Philip Roman professor of history and international affairs at the London school of economics.

So, I think if we try to see Rama Chandra Guha's exposure and his contribution being an historian, and apart from historians he had served in various places. And in that way his, what you can say understanding or his concern about the environmental issues is going to be quite significant.

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I think if you try to see some of his celebrated works, I think we can have certain names and one work, which I will definitely try to focus more upon that is the environment in the case of environmental history, we have the unquiet wood. Unquiet wood is basically an important work, which has been from University of California in 1989, that was one of the significant work and it was also seen in terms of what you can say a work which was to be seen with regard to the environmental movement in the Indian society.

Then you also have another work by him on India after Gandhi that was also an important work, which is in 2007 by Macmillan press. Then also his contribution is to be seen in terms of the social history of cricket, because he is a prolific writer in the field of cricket also, he has written good commentaries on the cricket in India.

And he apart from that has been a regular writer in the times of India, in the San Francisco chronicle's, in the outlook, and many other works in that sense as such. And also if you try to see that he has he is been seen as a writer of eminence, especially he has his contribution in terms of the fictions and also the new fictions writers in that sense as such, that is how we try to see his contribution.

Now, coming down to his important work, the unquiet wood and the full title says that unquiet wood is basically with regard to the ecological changes ecological changes, and the peasant resistance, ecological changes and the peasant resistance in the Himalaya. So, the complete title, the unquiet wood, and then you have ecological changes and the subtitle is ecological changes and the peasant resistance in the Himalaya.

Now, this work is basically seen as a path breaking work in the study of peasant movement. Especially, we try to see as I said earlier also that the ecological issues and the resistance did not come from the so called what you can say elite, rather it has its voices from the peasants from the Tribals in the different parts of the country. And especially, we try to see the peasant movement, which has basically were against the commercial forestry.

So, I think if you try to see the issue, the peasant movement which has been against the commercial forestry; it brings the story of Himalayas as a social protest in up to day life or day to day lives reflecting the Chipko movement in the later phase, because Chipko movement definitely is a prominent movement. But somewhere it also has some background, which has to be seen with regard to this peasant movement; and especially since, it has been part of the Himalayan region.

So, we have that this economic history of India has to be seen in terms of the trajectory. Especially, we have the case study of the history of change in the forest of Uttar Pradesh in India, especially now we have this Uttarakhand in that sense as such, which has been part of U.P earlier, but now Uttarakhand basically was a region, where we have the historical analysis of the two hills in the Uttarakhand forest area, where we try to see that how the present, they try to resist against the commercial forestry.

And the important issue is that this commercial forestry which has been debated out, was been inducted by the colonial rulers at some period of time; and how it is going to affect, the subsistence what you can say the substance economy or the needs of the local people, because if we have the commercial forestry, then definitely it is going to have its attack on the so called, what you can say substance needs of the people. And this particular issue, which Britishers they have planned the British empire, they try to see that how we can have the wider commercial demands to be met out, and exploitation of the natural

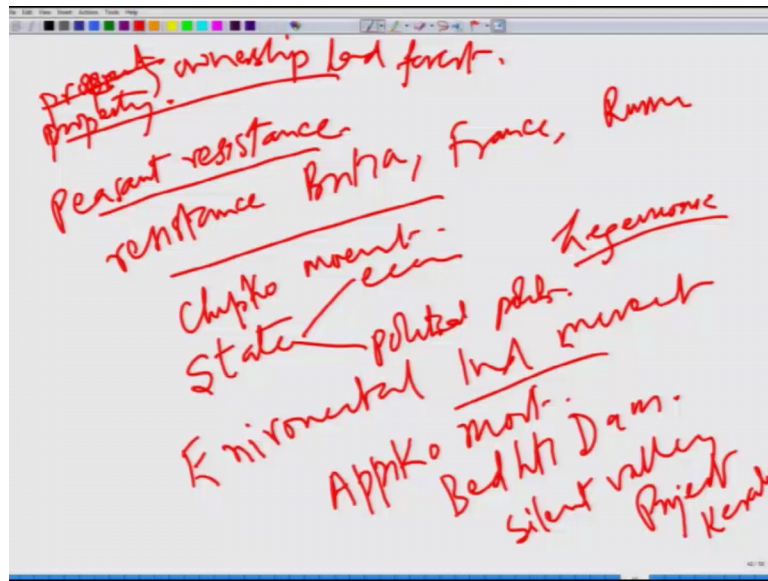
resources can be made by restricting the tribals and the peasantry to move into that particular area.

So, we have the British India, who demand for the increase of the local forest supply, especially the resin and the timbers. The resin and the timbers were required in abundance, we all know that these timbers has been used for the manufacturing of for the laying of the railway lines, the railway sleepers are meant for that as such. And for that we need the wood loss the timbers in that sense as such, and these things were meant for their own interest for their own purpose for the transportation, and for the better networking and the connectivity.

But they try to and they have the extraction of these things from the forest, and that is how the problems have come into the picture. Especially, we try to see that when they try to have an extraction from the forest, then seamlessly they also have certain amount of resistance sorry control from the masses in that sense. Means the restrictions have been put upon the peasantry, that how these peasantries are going to be avoided or they have to take the prior permission, while entering into their own land; and with that what is happening of course is, it has led to certain amount of protest in that sense as such.

And the protest basically is over, what you can say, the trees which are to be taken out, that is the lopping of the trees and the grazing in that sense as such. And basically, burning on the forest floor with a fresh crop of grass, all these things have been done in a scientific way by the by the peasantry earlier, but now we try to see that suddenly because of the governmental control, these things have come into a different framework.

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This has basically led to certain amount of conflict. And the conflict of course is, to be seen in terms of what you can say, one issue of the property ownership; who is going to be the owner in that sense as such, so the whole issue in that sense was over, the whole issue in that sense was over, the control of the ownership of the land and the forest, over the land and the forest. And, we try to see that the developed notion of the private property, when it started coming up with the peasant communities, they try to have certain amount of control. And this has basically led to certain amount of marginalization of the pastures and the woods in that sense as such.

And these also has been with some restrictions, with some guidelines in that sense as such. So, the forests are not to be used in the way the peasantry want to use. And the actions were being directed against the state, and were not been put by the state in the tune that they want. And Guha has basically tried to see that the colonial records, which says that the Indian foresters with they provided the rich sources of information on that size of the various forest management by the forest department. And these forest departments were having the new policies, against the, what you can say, the will of the local masses in that sense as such, and this has basically led to a certain amount of resistance as such.

Now, what British wanted to do, they wanted to have certain amount of hegemony over the ownership of the land, the way they wanted to utilize the land, and also the important

thing that comes into the picture is that these lands definitely the natural resources, which are to be utilized by the masses themselves, but now they are going to be utilized by what you can say the so called governmental policies. And in that way, we try to find out that there are 2 parallel, which are coming up as such.

One of course, is the peasant resistance, peasant resistance which is going to be visible in the Himalayan region. And we also have the resistance by in the Britain, France and also in Russia, so we have the two resistance in that sense as such in Britain, France and Russia. The parallel of history are forcefully [demonstrated] demonstrated, in terms of compression which tries to have certain amount of historical evolution of the current pattern of the resources.

Like, we have the peasant resources at one end, we have also the resistance which were going on in Britain, Russia in terms of conservation over the forest. And, the study basically tries to conclude or examine the formation and the action plan which has been worked out, which is to be seen in terms of the Chipko movement. And especially this Chipko movement, it has seen as a sort of a protest which tries to understand, the forest history in a new way, especially in the Uttarakhand.

It is also interesting to know that the Chipko movement you have the leaders, which were definitely of not the national character, we have the local, we have the national, the globe- and also the global players, which work and tries to have certain amount of interventions into this particular issue. Especially we try to see that the state which will be seen both as the political entity and also as, what you can say social entity in that political and also, like economic activities in that sense as such. And we try to see a great transformation, like with the increasing emphasis on the forest in the community, we have an understanding that this encourage the local participation, in the production and the management of the community forest as such, now this is of course, one side of the story.

Now, this particular social forestry in India was been done traditionally by the foresters, by the people in that sense in the form of communes. And this forestry, now is basically having the notion of local participation, understanding of the indigenous knowledge, and also the acceptance of the local rights by in terms of an (Refer Time: 24:16) to the forest people in that sense as such.

So, virtually we try to find out that the linkage which has been there between the trees, between the people, the local masses in that sense as such, and also the state all the three people, all the three categories in that sense they were in tussle with each other in that sense as such. So, virtually we try to see that this whole notion of Chipko movement and also the peasant resistance which have been there, it involves on the one hand; what you can say, the state which has to be seen in terms of the economic development, but also it has the political policies in that sense as such.

So, state which is seen as a hegemonic, what you can say entity, which tries to hegemonies in terms of the rulemaking, and this state basically tries to what you can say overpower the control from the hands of the local masses. Especially, we try to see that the peasantry who considered themselves to be the part and parcel of that particular society, but by putting up the hedges and the what you can say the limited, what you can say grazing lands, they try to restrict the movements of the peasantry.

And their opposition or the resistance has also come up with regard to the peasantry parallel in that sense as such, but the important thing is that we try to find out that these resistance which have been there, were basically meant for improving upon the conditions at the local level. We also try to see as we discussed earlier, that the various environmental movement which took place in India, environmental movements which were have been part of the Indian history. I think we have a soul, what you can say steady, and what you can say we all are aware about this Bhopal gas tragedy, where we have the leakage of the gas, which has affected the population in terms of a long history. Especially, when we try to see that how it has affected the surroundings in that sense as such, especially this carbon plant which has been put putting on risk to the people in an around in that sense as such.

So, we try to see that there need to be certain policies, which are to have certain appeal for the industrial development. So, industrial development should not be just closed or it should not be one folded in that sense as such, rather it should keep in mind the interest of the local masses, it also tries to have certain amount of sociological imaginations. Especially in terms of integrating, how the human thoughts and the actions can be put together for the environment, and also how it is going to influence upon the human behavior.

So, we try to find out that both the issues are can take place, like we have the Marxian interpretation in terms of exploitation class struggle and the class conflicts, but on the contrary we also have to have certain amount of socialism which has to come up, which tries to overpower these particular issues. Then also, we try to see that the Indian discourse, especially in terms of movement is basically seen as a quest for the men and the nature relationship, which has to be seen in an organic way.

And I think for that our historical leaders like we try to speak about Mahatma Gandhi or we try to speak about Rabindranath Tagore, they all has worked for or they all have tried for making the Indian society more lively. Like talking about the gram of the Swaraj, where the village is the center of the heart or the Tagore's model of development, where the village are to be seen as the sites of development as such. So, I think within that framework also, we tried to find out that the things which have happened were basically meant for putting people closer to the nature, and in association with the nature, and that is how we try to see the issues of development.

Now, the Chipko movement where we also have an appeal for the gender also, especially the womens, which have been part of the movement in a very active way and they basically tries to what you can say a support and also conserve the forest at the cost of their own life. Similarly, if you try to see in relation to the Chipko movement, we also have the Appiko movement. Appiko movement, which is a protest at the Bedhti Dam, which is also seen as a protest at the Bedhti Dam in the southern India, and it has its inspirations from the Chipko movement itself. We have this silent valley project in Kerala; silent valley project in Kerala, which is another instance of what you can say a Kerala peoples science movement for the whole issues.

So, virtually we try to see that these movements, which are spread across the country or diverse in that sense as such. But, the whole thing in that sense of course, is that Indian scenario, we have appealed for understanding the environmental issues in a very specific way. And I think we all will be benefited by this, this is not simply a question of teaching, but it is also the issue, which pertains to that how we can have the sensitivity towards our surroundings.

So, with these words, I will just stop it here. And I think for the references, which we can see is Rama Chandra Guha's the unquiet wood, and also we have Madav Gadgil, Rama

Chandra Guha's further contributions, which can be seen as the significant contribution in the field of the environmental issues; and, like we have also in the valley of the rivers or many other issues, which is going to be part of the further readings that we can see further. So, with these words, I will say thanks. And we definitely will have interaction in different ways through these particular issues.

Thank you.