People's Movements, State and Civil Society: a Study of Odisha

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The last two decades has witnessed number of people's movement in the state of Odisha. Development-induced displacement which leads livelihood deficiency loses their customary rights over land, water and foresthave become the epicenter of people's movements with the state and multinational corporation being on one side whereas the local people supported by the civil society on the other. The community life and livelihoods get hampered, Millions of Tribal and dalitscommunities get dislocated and hence the displaced people therefore have mobilised and refuse to accept this forceful removal.

The present developmental process has failed to end the deprivation faced by marginalized communities in Odisha. In fact it has contributed to the social reproduction of marginalization. This development model operates on the principle of 'optimum utilization' of natural resources which far reaching for the people who are still dependent on nature for their survival. The developmental goals are fulfilled by diverting the resources away from the survival needs of the majority and beneficial only to a small group of people.This study argue that the present model of development paradigm in Odisha is practically marginalized the tribal and dalit people in the name of economic growth and depriving their traditional means of livelihood by establishing mineral-based industries and construction of big dams in the tribal areas of Odisha. In the name of industrialization and the country's economic development, the *Bhadralok* capitalists in Odisha are taking over the life and livelihood of the dalits and tribal people and pushing them into a further impoverished which displacing them from their land and homes, losing their culture and identities.

Role of Anti Superstitions Movement in Social change

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Superstitions, irrationality and blind belief have had an upper hand in our society through the ages. For example - Phenomenon of 'Witch hunting' which has claimed many innocent lives. Superstitions lead to the exploitation of common people by Sadhus, Tantric and Bhagats. They also lead to caste bias and discrimination. Youth practicing superstition will hinder social progress. Insecurity makes a person vulnerable to such beliefs. Caste Panchayats are under the impact of various superstitions. Many castes, tribes groups are living under such fear. We always read various news regarding caste panchayats being very cruel and harmful in giving justice patterns, boycott, sacrifice to the God, Impact of Bhagat, offerings of men-women for

properties, sacrifice for hidden or burried treasure. On this back ground one of the important social movements that is anti superstitions movement is working in Maharashtra. Maharashtra AndhashraddhaNirmulanSamiti is working against such practices, and tries to bring about social change and peace education.

The paper is based on **Secondary sources**.

The Importance And Relevance Of Sndp Movement In Eradicating Exploitation Of Lower Class In Kerala

JINCY PK

Social movements are a type of group action. They carry out, resist or undo a social change. Though there are myriad reasons such as urbanisation, industrialisation, mass education, communication and technologies and democracy behind the awakening of society from the deeply ingrained social evils, the role that SNDP (Sri Narayana Dharma ParipalanaYogam) played in the uplifting lower class people from Brahmanical hegemony and centuries of tyranny to better social status was exemplary in the history of Kerala.

The rigid caste system and caste taboos prevailed in Kerala among the princely states of Kochi and Travancore. The awakening against these social evils took shape towards the last quarter of the 19th century. A number of socio-religious reform movements took place in Kerala. These movements were the utmost significance, because Kerala had centuries, tolerated the caste system in the most oppressive form.

The main purpose of this study is to analyse the socio-religious movements against the social problems with special reference to SNDP movement. This study also looks into Vaikom Satyagraha, Guruvayur Satyagraha and temple entry proclamation. This paper analyse how these movements helped in the eradicating caste systems and other social disabilities. We would like to critically explore the contribution of these movements in the social change.

Peasants movement and Women participation in Bihar

Archana Pandey JNU, New Delhi

This paper attempts to examine the nature of women's participation in the radical peasant movement in the 1980s in Bihar. It outlines the dynamics of the Radical peasant movement and women issues under the CPI (ML) Liberation and Party Unity. No academic account has in detail documentation on this perspective, to my knowledge. The most of the studies focused on the Naxailte Movement examined only class or caste struggle point of view whiles the huge women's participation in the forefront of the movement. From the inception during 1960s, landless women's labor participation in the Naxalite movement but academic scholars are

interested only defined it is class war or caste war without including gender, sometimes included in Naxailt literature in form of tokenism and characterized heroic women struggle but never in absolute sense of their struggle. Gender is important category and pillar of caste and class. I will examine experience of struggle of dalit women against landlord and state repression on the one side and also I will also discuss in this paper CPI (ML) liberation and Maoist party how does address of the women question and what was agenda for women's liberation. Both achievement and contradiction of such both parties are examined through interview which was conducted in 2015. Of particular interestof women experience of the radical left party who active participation in the movement.

Is Social Unionism possible in India? A Critical Appraisal
Biswajit Ghosh, University of Burdwan LMI 1155 & TanimaChoudhuri, Burdwan Raj College, LMI 2056
Globalisation today has seriously posedcertain challenges to organised working class movement in many parts of the globe. In a time when old unions are unable to protect the workers including the other stakeholders of industry from exploitations, job loss and corruption, *Social Unionism* has appeared as an alternative choice. Unlike narrow 'business' or 'political' unionism of the past, Social Unionism is concerned with wide range of social, economic and political issues of workers/employees and people at large and it tries to overcome the limits of class, region or industry to seek affiliation or support. Obviously, the concept of Social Unionism goes beyond the typical Marxist and Pluralist's notion of trade unionism and stand as a model that can embrace conflict and cooperation. It has appeared as modus operandi not only to protect and promote human rights at workplace but also to challenge global capital and its agents. Social Unionism, therefore, calls for a new orientation on the part of our old unions and is on the rise. Drawing on several primary and secondary sources of data, this paper tries to explore the possibilities of such new social movement particularly in the Indian context.

Tribal Insurgency in Tripura: Recapitulation of a Social Movement
Sharmila Chhotaray, Tripura University
Federalism in India is unique primarily because in a few cases it has resolved ethnic and independentist contentions through participative democracy and deliberation. Often, these negotiations break down because the nature of ethnic differences become irreconcilable such as the demand for a greater Nagalim or Twipra Land. In the case of the Tripura people, they have had to negotiate their interests and concerns within the federal framework since 1972, and also negotiate for legitimacy of tribal identity which the CPM- in a Marxist framework without accounting for the rights of indigenous peoples.

The rebellion of tribe and non-tribe occurred conspicuously after the partition of East Pakistan in 1947 and Bangladesh Liberation War in 1971. The ethnic clashes erupted as a consequence of disputed border and large Hindu Bengali influx from Bangladesh. The significant change was the asymmetry in the new demographic profile where the majority turned into minority and vice-versa. Land alienation and displacement of tribal population caused ethnic animosity. The intensification of border violence are citizenship, sovereignty and uncertainties over property rights across the border. Tribal economy was threatened as well as seats for tribal in the state assembly was under-represented. Extremism was ensued through indigenous militant groups that led ethnic massacre in 1980s. Within this historical framework, my paper intends to re-examine the resistance movement against the immigrants through insurgency that led to the violence and animosity among the ethnic groups.

Forging Dalit Identity: A case of two villages of Uttar Pradesh
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Charles Tilly, in his work- *From Mobilization to Revolution*, opines that interests, organization, mobilization and opportunity are the basic components of any collective action, which may, later, turn out to be a social movement. However, various scholars of identity-politics contend that for any collective action to take place, it needs a group of people having similar "identity". However, this "identity" maybe an outcome of strong bonds or a fragile concept formed for achieving certain goals.

In India, the *dalit* is also an "identity" crucial for the continuation of the dalit movement. They have been striving for some space across all spheres – economic, cultural and political. Scholars argue that Identity-politics is a quintessential phenomenon of a democratic society; more so, if various heterogeneous groups live together in it. However, the notion of "identity" and its determining features, in the process of doing identity-politics, keeps changing in accordance with the context across time and space.

The present study is a case study of two villages – Veerpura and Nabipanah – situated in the central and western zones of the Uttar Pradesh respectively. It attempts to understand the process of its formation and determining factors of its boundaries. It elaborates on how the difference in the context, across time and space, may lead to the emergence of different patterns of a singular identity, the *dalit*, in this case.

The data is collected, chiefly, through the interviews of various political leaders and activists of the studied areas.

The study concludes, in consonance with the above argument, that an "identity" is a fragile concept and has flexible boundaries.

'HokKalarab': An Instance of a Social Movement?
Gayatri Bhattacharyya, University of Calcutta

It seems difficult at the present moment to construct any meta-narrative of social movement or any meta-theory based on them. But, this difficulty is a pointer to the everyouthfulness of the sociology of social movement. Narratives of social movement with success, limited achievement, or even abortive experience will be gathered and furnished by the researchers and the activists. In this light, an account of what seemed to be a social movement, viz., 'Hokkalarab' stir and agitation and movement by the students of Jadavpur University, Kolkata, West Bengal, deserves attention. This event or series of events promised to be a movement for securing autonomy of academic institutions and dignity of the community of the students. The paper devoted to its analysis shows the meandering course of the movement and its successive phases, the results of which shaped the impact of the movement and the degree of its acceptance by the intellectual elite of the Bengali community and its followers. The first phase of 'HokKalarab' continued to catch the attention and even imagination of those who valued academic freedom and continued to gather its strength from public support. It was succeeded by 'HokChumban' (Let's kiss in love in public) in defiance of conventional morality and then by what may be termed 'HokPrakasya' (Let there be openness all around) defying patriarchal values. The plausible inference shows the limits or limitations a social movement has to put on itself in order to meaningfully negotiate with the existing social and cultural framework which it seeks to change.

People's Movement And Environment: A Study Of The Modern State Intervention In Assam.
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Himan rights and good governance are quite essential for sustainable human development. Governance of environmental rights within the modern state system is, however, a contested issue as the specific characteristics of modern state, while dealing with the issue of environment, has been basically anthropocentric emphasizing on securing the right to life, private life, and property. So the basic question to be dealt in the paper is concerned with the state responsibility for securing the environmental rights of the citizen. Being an agricultural region, Assam is highly dependent on river flow, flood and amount of rainfall. Changes in these natural happenings also bring changes in the lifestyle of the Assamese people. The natural environment of Assam is favorable for the origin of rivers and rivulets, their flow and erosion, deposition and such other activities. So, due to the existence of innumerable big and small rivers, the natural environment of Assam is river centric. But in the recent times, a techno-fetish state intervention is taking place in the river centric lives of Assamese people in the name of hydropower generation. So, the basic aim of the paper will be to analyze how policies and

program of the modern state affect the right of the native people over the environment as well as on the natural resources.

The Invisible Work: - Issues of Domestic Workers and their Problems of Unionisation
Santosh GovindGangurde Patkar-Varde CollegeMumba
Paid domestic work is not only one of the oldest occupations, but also one of the "emerging" activities that account for the work of increasing numbers of women workers in many developing and developed countries (Chandrasekhar C.P. and Ghosh J., 2012).Domestic workers include full-or part-time employees, some live in their employers' residence, others in their own homes.

Although they make up one of the world's most long-standing and widespread workforce, paid domestic workers are frequently overworked, underpaid, and unprotected. Earlier, the labour movement in India did not take the issues of domestic workers seriously. Domestic workers were left out of labour legislations and policy concerns. Recently, there have been sincere attempts to organise and unionize them to resolve their issues.

This paper has two objectives:-
a) To focus on various issues of domestic workers in India in general, and in Mumbai in particular;
b) To deal with the problems of unionization of domestic workers and to highlight the contribution of the Domestic Workers' Federation, a Mumbai based union of domestic workers.

From Precarious Work to Decent work – Struggle of Delhi Domestic Workers Union
ROHIT JAIN TISS Tuljapur LMI - 3583
As global economy including the Indian economy under the era of neoliberalism, liberalizes, employment has become more precarious and workers vulnerable to the whims of capital. Precarious work is now becoming the norm as labor laws get diluted and working conditions deteriorate, affecting different categories of workers. One such category of workers is the category of Domestic workers, the irony being that they are still not recognized as workers as work takes place in the realm of the household involving regular house chores. Interestingly Paid domestic Work is characterized by 3 Cs - Caring Cooking and Cleaning & 3 Ds - Dirty, Dangerous and Dull. Further paid domestic work is characterized by low skills, low wages and precarious employment. Easy entry and requirement of hardly any skills make women especially from migrant families to enter the paid domestic work market easily. According to the International Labour Office (ILO), "tens of millions" of domestic workers provide essential services that enable others to work outside their homes. NSSO data on employment and unemployment reveals that the number of domestic workers in urban areas increased by 68

percent in the decade between 1999-2000 and 2009-2010. Domestic work has emerged as a crucial livelihood option for millions of migrant women in the country.

It is against this precariousness, Delhi Domestic Workers Union (DDWU) has taken cudgels against and is organizing part time paid domestic workers in Delhi since last 10 years. The struggle of DDWU is to end the invisibility of domestic workers, regulate pay & working conditions through an enactment of a national Law for Domestic Workers for providing 'Decent Work'. The struggle becomes more uphill as India has still not ratified the ILO convention No 189 on Decent Work for Domestic Workers, though some states have laws and have constituted welfare boards for Domestic workers. In a large city like Delhi, struggle of Domestic Workers for Decent Work assumes importance as they are facing the onslaught of involuntary displacement from their habitats due to increasing urbanization leading to loss of livelihood and increasing hardship. The paper will document the struggle of Domestic Workers in Delhi through a case study of DDWU and highlight the challenge and strategy of Domestic workers for Decent Work.

The Advent of Theosophical Society in Bengal with Special Reference to the Contributions of Swarnakumari Devi and other Women of the Tagore Family.
SHINJINEE CHOUDHURI M-2404
This paper plans to present a broader, introductory outline of the theosophical movement of colonial India. It would be interesting to examine how the Theosophical Society established itself in India (with a special reference to Bengal) and manoeuvred the movement in the contemporary socio-political and intellectual environment. This movement began as an interaction with other religious movements of India and was briefly associated with Arya Samaj. It can be said that Theosophy provoked the Indian bourgeoisie as well as the aristocracy to use their Hindu identity as a political tool. The gentry in several parts of Madras, Bengal, Bombay and the United Province were deeply interested in Theosophy and evidences show that it was not very uncommon among westernized Indians to preserve theosophical texts or become members of the Theosophical society. One of the main objectives of this paper would be to examine the close nexus between the Bengal Theosophical Society and the elite community of colonial Calcutta.

The elite community of Bengal was an active participant in establishing the Theosophical Society in Bengal. One of the main contributors or patrons of this society was the elite Tagore family of Jorasanko. Debendranath Tagore, Rabindranath Tagore and the other members of this family helped in laying the foundation stone of this society. But the contribution of the women of this family in this aspect was extremely noteworthy. The most important among them were

the contributions of Swarnakumari Devi Thakur Ghoshal and her daughters. These people belonged to the Bramho community and Bramhoism was seen as an off-shoot of Hinduism.

Swarnakumari Devi Thakur Ghoshal (1857-1933) was the sister of the great bard Rabindranath Tagore and the daughter of venerated Debendranath Tagore. Like her famous brother, she too received her education at home. Being a woman of great honour she refused to bask in the glory of her renowned brother and hence started writing from the tender age of thirteen. From an early age she was attracted to Theosophy. After her marriage with Theosophist J.N.Ghoshal, she started taking an active interest in the Theosophical Society. In 1882, Swarnakumari Devi started the Ladies Theosophical Society in Bengal for women of all religions.The main aim of this society was to develop the Indian culture that can be enriched but not dominated by the west. She alsostarted the SakhiSamiti (Friends of Society) in 1896 which helped orphans and widows in all possible aspects. Several foreign women were attracted to the theosophy and hence joined the Indian Nationalism.

It is will be extremely interesting to map the development of this society under the leadership of Swarnakumari Devi and other leading ladies who were associated with Theosophy. The point of concern would be to notice the nature of the kind of impact this Ladies Theosophical Society had on the women's struggle in colonial India.

Origin of Uttarakhand Movement: Economic Factors
Naveen Prakash Nautiyal, Hemvati Nandan Bahuguna Garhwal Central University
The Uttarakhand movement was not the product of one or more reasons but it was the result of combination of various complex factors such as geographical, economic, identity, cultural and so on. However, the most significant factors led to the demand of separate state of Uttarakhand were the factor of underdevelopment and non-connectivity with the headquarter of administrative and political institutions. Consequently, the regional people got isolated from all kind of activities which in turn became instrumental for lack social and economic infrastructures. Nevertheless, the political reason has always played vital role in making or unmaking any kind history.

A Crore on the Streets. Silent Marches and Identity Politics.
Shruti Tambe, SP Pune University
Since the last few months every major city in Maharashtra has witnessed silent marches with hundreds of thousands participating in collective action. Surprisingly, these rallies are not at least overtly organized and orchestrated by political parties. These marches were said to be a reaction to the gang rape and brutal killing of a minor girl in Kopardi village of Ahmednagar District in Maharashtra. As the first spate of rallies demanded cancellation of the Atrocity Act

(protecting SCs against caste based symbolic and physical violence), now rallies reacting to it are being organized for the last few weeks.

The public sphere seems to be fragmented on caste lines. Though the apparent issue is rape and killing of a minor, it is amply clear that political simmering over distancing of power and feeling of economic exclusion due to globalization are the key issues. Interestingly, large scale participation of women and young girls in these rallies signals a peculiar combination of caste based benevolent patriarchy with neoliberal democratic forces.

Are these marches a new incarnation of the 'crowd in history'? Does the role of social media indicate new forms of collective actions in the Informational Mode of Production? Going beyond politically correct expressions of caste equality are social groups now coming out in open in advocating caste based ideas of socio-economic justice? What does the peculiar intersectionality between caste and gender signal in the contemporary context? Youth leadership in these rallies has been welcomed by many as the rallies are silent and non-violent. What is its purport to the future orientation of social movements in Maharashtra?

Ad Dharm movement in Punjab: A case study of the Dalit movement in India
Amritpal Kaur, CSSS, JNU
Ad Dharmis constitute around 15 percent of the population in Punjab. Ad- Dharm movement emerged in Doaba region of Punjab in 1920s. It shares its name, tactics, type of leadership and some other components with the Ad Dharm movement in other parts of the country, for instance in U.P. The movement is the case of scheduled castes becoming aware of their plight, being organized under a banner of new religion seeking a separate identity and aspiring for an optimistic future. The movement is a curious case of how scheduled castes who do not have many material resources at their hands, use socio- cultural and religious symbols to awaken their brethren and invoke the separation of their identity as a separate 'religion' which tended to include all the dalits in Punjab irrespective of their caste. This movement is a social movement in the sense that it tended to find a separate socio- cultural- religious and political space for dalits, even though it was with the invocation of religious means. The movement continues to have a wide base at grass root level in Punjab with huge following and mobilization of scheduled castes and in particular Ad- Dharmis.

Social Movement of Ramoshi - Berad, the Denotified Tribes in Maharashtra
Sushma Jadhav, DevchandCollege,Arjunnagar,Kolhapur
Ramoshi & Berad are known in Maharashtra as Denotified tribes. According to Criminal Tribes Act of 1871, these tribes were recorded as criminal tribes. These tribes were confined behind three layered - barbed - wires compound affecting the 1912 Habitation Act. This act was cancelled in 1952 and these tribes were emancipated from the factomous confinement.

However, the actual effect of the 1952 act was implemented on 31st August 1960. These tribes could avail some of the civil facilities while inside the confinement. But since their emancipation from the habitations, they began facing new kinds of problems, which included the problems of livelihood, education, health and housing. Hence, the Ramoshi and Berad tribes have been agitating and holding movements for getting freedom from the above mentioned problems and demanding to be included into the main social floor of the development since 1960. These social movements of these tribes have been still continued since then. The present researcher has attempted to analyse evaluative of these movements in this research work.

Research Methodology :-

A) Objectives of the Research Work:-

i) To understand the problems of Ramoshi and Berad tribes.

ii) To review the movements run by Ramoshi and Berad tribes in Maharashtra.

iii) To evaluate and analyses the movements of Ramoshi and Berad tribes.

B) Research Design:-

For the present research work, the researcher has used the descriptive research Design.

C) Facts Finding Resources:-

For the present research work, the research has used the primary and secondary resources for fact finding.

The first organization of the tribe established in Maharashtra was in 1980 in the name of 'Narveer Umaji Naik Samaj-sudharak Mandal, Maharashtra Rajya'. These tribes have run social movements of the tribes through the medium of this organization. The objectives of these movements were:

That these tribes be considered as the citizens of India.1) That the blot of criminal tribes be wiped and these tribes be treated just like other social groups.2)That, the Govt. of India should established an worry battalion in the name of UimajiNaik and the youth from these tribes be recruited for this battalion.3)That these tribes be allotted plots for housing and the barren lauds for agriculture purpose. 4) That they be provided with free educational and health facilities.

The above organization had organized a conference on 8 and 9 May 1983 to make awareness among their tribe's brotherhoods and put forth their demands and their fulfillment before the government. Even after this conference, this organization has been holding many gatherings, seminars, conferences, morchas, agitations, foot marches etc. yet, the problems of these tribes are as they were in 1960 with a little changes. Still, these tribes are not recognized as Indian Citizens and their agitations, too, are not getting the expected success.

A 'double movement'? Global Capitalism Vs. Civil Society Movements in Neo-liberal India
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The world today is facing an unprecedented drive towards commodification of every aspect of life. There appears to be robust attempts at disembedding economic, political and social realities, and subjecting them to the forces of the market. At the same time, counter movements against global capitalism and its related process of homogenization, aimed at the defense of the 'life world' from 'colonization' by the market forces is on the rise. This manifest 'double movement' draws our attention to the lingering significance of Polanyi's theory of embeddedness of market structures in the historical, social and cultural realities of a particular society.

In this context, it may be noted that the Structural Adjustment Programmes (SAP) that introduced a paradigm shift in the Indian economy, from a mixed model to the LPG (liberalization, privatization, globalization) framework of development in the 1990s, ushered in a new era of commodification in India. Ecological, cultural and social reproduction of indigenous communities, known for their sustainable lifestyles, is being severely endangered by this new developmental model. All this is further supplemented with the crisis of governance, mounting corruption and democracy deficit. In this scenario, civil society has emerged as the only hope for the impoverished, marginalized masses of India, and collective mobilizations based on a diversity of indices have flooded the Indian public sphere. In this context, the proposed paper seeks to analyze these movements and counter movements, apart from the 'underground', to test the significance of Polanyi's model for the multicultural and complex social realities of India.

Movement Studies and Its Methodological Issues,
D R Sahu, Lucknow University
Social movements in post independent India have been largely influenced by colonialism and western democracies. It made its presence felt especially in 1980s by social and political activists and attracted the support of marginalized sections of India. The issues centers on individual's conflicting relationship with the state Literature and empirical evidences suggest that unlike the west, these issues are constantly challenged by complexities of socio- political-cultural process.

The paper focuses attention on contributions of Indian scholars and their methodologies in understanding social movementsFurther, it makes an attempt to analyse the historicity and dialectics of the conflicting relationship between the society and the state and emphasizes on the need to concentrate primarily on economic, social and cultural rights in the present age of globalization on an empirical basis. It also tries to articulate how the process of globalization facilitated the assertion of various identities with the help of Indian middle class.

The Presentation of Culture in Identity Politics: The Rabha Movement
Himasnata Dutta Sarkar, Tezpur University, LMI 4208

Identity Politics has been under the microscopic lens of academic research as many of the ethnic groups had and have been asserting their ethnic identity in the line of it. The concept of identity has been used in many ways in a movement as a political weapon to create a mass mobilization. And in that process different cultural marker such as ethnic attire, food, language, festivals, etc are being used as a tool to mobilize the people. In Assam, the Rabhas are one such group who are asserting their demand for *RabhaHasong* i.e. Rabha Land,for which various cultural markers of the group are being used to create a standardized"United Rabha Identity".

This paper is an attempt to understand the blend of culture and identity politics in relation to the political movement of the Rabhas. It tries to delve into the process of identity assertion through the use of various cultural markers of the group. It also focuses on how the cultural markers of a group reshape their own understanding of themselves.

A Sociological Assessment of the Approaches Adopted by Non-Government Organizations to Eradicate Child Labor
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Preamble: Child labor is defined as work which is hazardous to a child's health, education, or physical or mental development. It traps children in a cycle of poverty and many of them work instead of going to school, a phenomenon prevalent globally. This practice destroys a childhood which is actually meant to play, study and enjoy the little joys of life. This evil practice is disquieting because it destroys children's future, the future human resource of India. India is the largest breeder of child labor, with more than around 120 million children toiling in sectors like agriculture, manufacturing and processing, service, repairs, mining, quarrying, construction, trade, transport and domestic helps.

Social movements and approaches adopted are a sure way to encounter this malaise. Approaches adopted by non-government agencies to tackle this issue on a warfooting level have shown the problem can be confronted at the very roots. Despite government's resources, it is restricted in many ways. NGOs easily fill in the vacuum where government is constrained. These agencies can socially mobilize, raise awareness, tie up with government agencies, engage all involved stakeholders to resolve the issue at the grassroots. Social movements like ILO's Global March Against Child Labor, Nobel Laureate Kailash Satyarthi's NGO Bachpan Bachao Andolan and Goodweave are just some live illustrations that have f

shown remarkably successful results in alleviating child labor problem.

Objectives: Attempts will be made in this research paper to sociologically study the efforts of prominent non-government organizations as to how they are endeavoring to resolve the evil issue of child labor practice right at the grassroots level and the level of success achieved. It is the NGOs with their wider work gambit that are beacons of light in solving this malaise.

To assess whether NGOs are incorporating those approaches which include socio-cultural determinants that provide an environment which make a child a laborer.

Methodology: The data will be collected from both primary and secondary sources. Primary sources will include live case studies and interview schedules. Secondary sources will include already published and unpublished articles and studies on the subject. Both primary and secondary sources will be interpreted and analyzed.

Findings: It will be an attempt to interpret how NGOs have attained success in tackling child labor issue. The campaigns launched will be sociologically assessed to comprehend their level of success achieved and how. It will also be found out as to how and why NGOs have a wider approach in contrast to the government campaigns and social movements against child labor.

Unending Struggle of Informal Labour through New Social Movements in India
Aiswarya Mishra M-2406, Kaushal Singh M-2398 and Monica Shrivastav TISS, Tuljapur.
A country's economy, while dynamic in nature, sustains on its labour as its backbone. Although considered insignificant, unorganised workforce contributes to about 60% in GDP while lying out of the purview of social security. An important aspect of the labour market debate surrounding the economic reforms policies in India is the plight of unorganised workers in the informal sector of the economy. Post 1990s, there has been sharp rise in outsourced informal sector employment leading to low wages with nominal protection under the existing labour laws. Also less unionisation has happened because unions in India have concentrated in organizing workers in large public and private enterprises and hence the contract labours remained unnoticed and perceived as 'outsiders'. State is being held responsible by informal labours to provide security against their unstable nature of employment, shifting from workers' rights to social security.

Hence, this paper aims to elucidate the struggle faced by the informal labourers in gaining their rights and subsequent shift towards welfare demands categorising itself as new social movements in the context of the dynamic triad of state-capital-labour. Further it will analyse the political, economic and social aspect of labour movement in construction industry in India as a case study.

Contested Grounds in Organic Agriculture – The Kerala Scenario
Antony Palackal, Loyola College of Social Sciences, Thiruvananthapuram, LMI: 2069
The paper seeks to dwell on the new wave of organic agriculture in response to the agrarian crisis in the state of Kerala. More specifically it will examine the countervailing trends observed: domestic organic production for the domestic market, hence subsistence oriented versus global organic production meant for the global market, hence export oriented. The paper will argue that it is the domestic organic farming from the fringes that is likely to signal the emergence of an agrarian counter 'discourse' to the market-driven agrarian economy which can shape into a radical form of state-led development and politics with civil society input.

The paper is based on the preliminary data gathered from two empirical projects in 2015: 1) pilot ethnographic study among small farmers and homestead cultivators, 2) the three day national seminar on Organic Agriculture in collaboration with the Department of Agriculture, Government of Kerala and World Science Project, Louisiana State University, USA in 2015 June in Loyola College of Social Sciences, Thiruvananthapuram, Kerala.

Environmental Movements in the South and Southeast Asia
Aparna, Bansthali Vidyapeeth & Harinandan Kushwaha, Lucknow University
Environmental movements in South and Southeast Asia can be traced back to the period before rapid industrialization, which occurred in the decades of seventies and eighties and even in mid-nineties. These movements had emerged in various South and Southeast Asian countries as the struggles against nuclear power, as in the Philippines and India, against big hydroelectric dams, as in Indonesia, Thailand, Malaysia, Philippines and India; and against deforestation and marine pollution, as in Thailand, Malaysia and the Philippines and India. These movements were an outcome of state's development strategy involving international sponsors like World Bank. However, some of the very exhaustive battles against Chico River Dam in the northern Philippines and the fight against the Pak Mun Dam in the northeast of Thailand, which forced the World Bank to withdraw its planned support for giant hydroelectric projects that also led to the subsequent battle against the Narmada Dam in India.
However, the industries with participation of foreign firms seeking to escape strict
environmental regulations at home have opened up new front for struggle to save the environment where the process of rapid industrialization took place with least environmental controls. In these societies, farmers, workers, and the environment bore the costs of high-speed industrialization. Moreover, with upcoming protests and with advent of globalization, industries from other parts of globe shifted to South and Southeast Asia mainly for two reasons:

cheap labor and lax environ mental laws. Subsequently, it led to the emergence of environmental movements.

Against this backdrop, based on some cases drawn from secondary sources, the present paper articulates on genesis of environmental movements in South and Southeast Asia, and tries to reflect upon its sociological explanation focusing on the causes, strategies and key actors of these movements and its impact upon development policies.