

Course Name- Sociology and Sanitation: An Introduction

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Week-3

Lecture 07

Social Movements and Societal Sanitation

Good morning friends. So, today we are going to take up another unit that is unit 7 and its own social movement and societal sanitation. And here we are going to speak about the different aspects of movement in that sense and also we are trying to speak about the various key social reformers in the Indian society which has contributed towards the societal sanitation. And apart from that I think we are also going to speak about certain issues which are having the practicality with regard to the Indian society. So, I think when we try to speak about the issue of movement many things comes in our mind and the most important thing is that we try to speak about that Indian society is marked by the presence of cultural diversity. And the social reforms in that sense which is seen as associated at both the levels either it is at regional or at the national level.

It has to be emphasized that no sanitation is larger than the societal sanitation and that of course, is the major agenda which I have taken into consideration that sanitation canvas has to be enhanced. And for that I think the social conditioning of Indian society is to be seen as an interplay between the historical events and the prominent thinkers how they have set the tone with regard to the understanding of tradition in the modern society. It is to be emphasized that the social movement are the outcome of the societal upheavals and we try to see that it leads the societal transformation. Thus we have to understand the meaning of social movement that of course, is our first priority and when we try to speak about that the basic idea is that what the social movement means.

I think the very essence of social movement in that sense tries to speak about the ocean of social transformation. I think when we try to speak about the movement the basic idea in that sense is that it has to bring about the drastic change in the society. And here the social reform initiatives which has been done by the various social reformers are going to be important. As we know that there have been certain bottlenecks which have been associated with the Indian society and for that I think there has been certain contribution by various leaders in that sense the social thinkers which tries to contribute towards the understanding about the whole issue. Now the most important thing is that in order to have the survival of the good society I think the change is desired and required in that

sense.

And for that we have to speak about that societal sanitation in that sense has to be seen in the historical framework. And most important is that what has been the attempt which has been made and the basic idea in that sense of course, is that it tries to concentrate only on the central philosophy of and the ideas of thinkers and through that we try to see that what are the nuances of the Indian society. Now to understand the social movement we can say that it has to be seen as something which is purposeful, it is something which is organized, it is something which is striving for the specific common goals and more than that these groups in that sense which are trying to create a change they try to resist the change or also they try to bring about the political voices and in that way we try to see that social movement is to be seen along with the various aspect of technology, social institutions, population, environmental changes and creating the social change and that way the social movement in that sense has to be seen as an informal social entity which is basically engaged for the extra institutional conflict. And that is where we try to see that it is sometimes trying to be challenging to the cultural changes also and we try to speak about that conventionally the social movement had been seen as something which is going to be a sort of a collective mobilization to bring about the change in the thought process, in the belief system, in the values and more than that we try to speak about the major changes which have taken place in the cultural context and that is where we try to see that we have to speak about the changes which are associated with the structural element of the society which has been talked by Heberle and Gusfield. We have also to speak about that it is also to be seen in terms of dimension of the new collective identity formation and the resource mobilization which is going to be an important aspect and I think Elaine Taurin who was emphasizing upon the issue of social movement which has to be seen in terms of historicity by the question of the self-conscious awareness and the collective identity and we try to see that Melucci has seen social movement which has to be seen in terms of the new social identity and how they have to be seen in terms of to empower the members in defense of their identity.

And that is where we try to see that we have to have the space for the human creativity and Allan Scott has seen social movement which has been manifested in terms of articulation of common interest and the common identity. And we try to see that the basic purpose of the social movement is in terms of resource mobilization and we try to speak about that what is the basic benefit of this collective action it has to be seen in terms of the gratification or in terms of some political or the material interest of the parchment that of course is the basic agenda. And we try to speak about that sociologists like David Aberle was trying to address this particular issue in terms of what are the different aspects in which we can see the reform and the reform movement which he was trying to speak about are to be seen in terms of the specific social structure we try to speak about certain anti-nuclear group we try to speak about the mother against the drunk driving in

that sense or the human right campaign. All these things in that sense are basically seen as the new forms of issues in that sense which have been taken into consideration when we try to speak about the issue of movement. And we basically try to see that there are different categories in which we try to speak about the counter movement which has been initiated in 1960s and we basically try to see that it has to be seen as something which of course is going to be at the counter to the basic current of the society.

And we basically try to see that the religious or the redemptive movement which of course is sometimes seen as meaning seeking and the basic purpose is that it was trying to speak about organizational pushing of this movement in terms of providing the new alternative and we basically try to speak about that there has been various instances where certain travel movements fall into this category of the religious or the redemptive movement. And the whole idea in that sense was that it was basically seen as the resistance movement to try to bring about or to try to restore the changes in that sense which have been there. And for that I think we have various key thinkers in that sense in the Indian scenario which tries to speak about the movements in their own way. I think the first in that category which we try to see I think we try to speak about the Indian renaissance in our own way and for that I think one significant person whom we can read is Raja Ram mohan Rai and his concern for the sanitation of women and social evils in that sense has to be seen on priority. And when we try to speak about his contribution I think he was one of the first social reformers of modern India who can be rightly called as the father of modern India because he had a rational and the scientific approach and he was believing on the principle of human dignity and social equality.

And we try to know that his contribution in that sense is quite remarkable because he was trying to speak about the various religious and the social reforms and for that he has established the Brahmo Samaj in 1825. And he has also attacked on the basic crusade of caste system and he has campaigned for the government to abolish the practice of sati and in which the women were basically forced to have the self-immortal on the pyre of their dead husbands and the child marriage. He also had tried to speak about the question of equal rights for women, the right of widowers and also the question of remarriage of the widow women and the right of the women to the property. I think these are certain sensitive issues which have been part and parcel of the traditional Indian society and there was a need for bringing about the sort of a transformation in these social values in the customary practices in that sense which have been associated long back and Raja Ram Mohan Roy was seen as the champion of the women's right in India. He laid the foundation of the women's liberation movement in the country.

He revolted against the basic issue of subjection of the women's and pleaded for the restoration of their rights and that is where we try to see that the strength of Raja Ram Mohan Roy is that he was trying to speak about the different kinds of injustice and deprivations which has been associated with the women. So according to Roy the root

cause of all round deterioration of Hindu women are the complete denial of their property rights and where he was trying to see that the Hindu girl was not given the traditional right to the share with her brothers with regard to the property of their deceased father and that is where we try to see that the married Hindu women was refused the right to share with her sons and the property left over was given by the deceased husband. So we try to see that Raja Ram Mohan Roy was best known for his agitation against the sati system. It was basically seen as a practice among the Hindu communities. I think there has been rationality which has been associated with the issue of Raja Ram Mohan's contribution because when he was trying to speak about these things I think it was not even what you can say visualized or it was not even been thought of that these sort of arguments can be raised in that sense and that too which has been raised by an Indian scholar.

So that way I think we try to rate Raja Ram Mohan Roy as one of the pioneer in that sense who had tried to see things very differently. Even when he was trying to speak about his brother's widow who was clearly forced to commit sati in 1812 and then he was unable to stop that and that is where I think Roy set his mind to abolish this practice and among his actions he visited Calcutta's cremation ground to persuade women not to die for this cause and he has also saw various practices in that sense which have been there and in 1829 he was trying to speak about formally banning the Bengal presidency's lands and then the governor Lord William Banting in that sense was supporting him and he was basically trying to speak about certain issues in that sense where he can speak about the question of ban of sati and that was seen as one of the most remarkable contribution. So that way I think the contribution of Raja Ram Mohan Roy as a societal sanitary component in that sense is going to be important because he was trying to bring about the change changology in the life of the women in that sense he was basically trying to speak about the cause for the child marriage in that sense and the concern for widow and these are certain things in that sense which are seen as one of the important aspect of what you can say the traditionality of the Indian society and also it was basically seen as something which is related to the old customary practices which should have been banned long back. But I think people were not even thinking about that these possibilities can be there whereby these sort of concerns can be taken into consideration and Raja Ram Mohan Roy has taken the lead and he was that we considered to be one of the pioneer who was trying to speak about the question of abolishing these aspects and I think through Brahmo Samaj he was trying to create the new order and that is where we try to see his contribution lies and I think we try to see as one of the pioneer person who had tried to speak about the question of Indian renaissance in a specific framework. The next in the line is Swami Dayanand Saraswati who was considered to be an important pioneer in terms of the sanitation of Hinduism and I think when we try to speak about the contribution of Swami Dayanand Saraswati he was considered to be the important radical social earliest reformers and we try to speak about that he has founded the Arya Samaj and it was

basically meant for providing the egalitarian approach of the Veda at that period of time and the widespread caste is which has been prevalent in the society he wanted to have certain amount of interpretation to the reforms with regard to the stagnant Hindu thoughts and he has put wonderful work with regard to Satya Prakash that is the light of truth and where he was trying to speak about various issues which has something to do with the sanitation of the Hinduism and he was profoundly quoted that the Vedas and the radius text they insist on the issue of salvation and his basic motto was not simply to see things in terms of Hindu or Arya which he believed but he was trying to bring about the transformational changes which can be thought of and in that sense Swami Dayanand Saraswati was trying to speak about the question of how the Hindu should stop practicing the belief that the idol worship in that sense the caste the polytheism panethism and the issue of untouchability in that sense has to be seen and to be abolished and more than that I think the issue of child marriage the force widowhood and many other practices which he felt were wrong as part and parcel of the Hindu culture has to be stopped and that is where I think Dayanand was a great supporter of the right of women in the society and he wanted to put the women at par with men in terms of equality and he was also opposing the issue of child marriage and he was basically the person who was trying to favor the women's education at that period of time where of course I think it has been denied in the ancient past and we try to speak about that he had advocated the New York system and the idea according to him was neither strange nor immoral and he was basically trying to speak about that how the Hindu orthodoxy is going to justify this particular belief in these orthodoxy practices and that way we try to see that Swami Dayanand Saraswati he tried to condemn the basic issue of the parda system the child marriage and the illiteracy among women I think these are certain basic issues which we try to see are going to be crucial which have been seen as the important bottlenecks for the Indian society I think the evils associated with the women in terms of lacking them for participation in the equal partnership with the men in the social life that was one important aspect and he has that way advocated the complete emancipation of women through education and that is how he was trying to bring about certain changes in that sense his concern for the network of girls school throughout the country was organized through this R.S. George and with that he was trying to speak about the question of the women's education Swami also was opposed to this child marriage which he wanted that marriage age of the girls has to be fixed at 16 and that was one of the important contribution of Swamiji that he was trying to speak about the social reform and which later on has resulted into the formation of the shaarda act which regard the fixation of the marriage age of boy and the girl and in order to have save the position of the women the anand also provoked for or has advocated for the inter caste marriages I think that is where we try to see that these sort of arrangements which have been there in terms of the humanistic understanding about the society and we try to speak about that the human history was full of these evils in that sense the evil practices the orthodoxy which has been associated with the

Hinduism and Swami Dayanand Saraswati was basically trying to resist these things and he was trying to advocate for the new order in terms of the awakening for the women in that sense I think his movement on Arya Samaj was seen as very strong when we try to speak about the northern India especially in the area of Punjab in that sense and these sort of issues in that sense he was trying to promote it was basically against the tyranny of the Hinduism of the caste system I think his Arya Samaj movement in that sense which have been there in various states was trying to speak about the what you can say the Jat Patthor Andolan which was basically seen as how to debunk the issue of caste and that was where the Arya Samaj movement was trying to work for and it was trying to plead for the equality among the various caste groups it was trying to speak about the representation of the women in the active participation and also within that framework we try to speak about that his concern was also for bringing about the change in terms of education. So I think we try to see that it was again a package from Swami Dayanand Saraswati who was trying to advocate for how we can speak about the societal sanitation and that of course is the major concern which has been put forth by Swami Dayanand Saraswati. The next person the next key social reformers which we can put in this framework is Ramaswami Naickar who was been considered as the sanitation of Brahminism itself and that is where we try to see that Naickar's contribution in that sense has to be seen as something which of course is non conformist as such he was an atheist and he was basically seen as a social reformer and as an educator and more importantly his concern in that sense was based on the rational thinking and the whole idea in that sense was he was trying to equate the social movement with the issue of poverty with the race with the caste and he had formulated the famous movement which is called as the Dravidian movement to fight against the domination of Aryans which has basically led to the domination of the Brahminical ideology.

And that way I think he was one of a pioneer in that sense who was trying to speak about the anti Brahmin movement and the whole idea in that sense was that it was something which of course has been at par with the Satishodak movement of Jyotibav Phule at certain period of time in Maharashtra and we try to see that Naickar's movement which has continued to represent the strong Tamil reaction to the Brahminical culture and where the Tamil identity in that sense was seen as prominent with regard to the issue of how they can challenge the Brahminical ideology and the Brahminical hegemony and that is where we try to see that his attempt for joining the Vaikam Satyagraha for the Harijan temple entry in the neighboring areas of Travancore state was seen as something which is remarkable. And he was basically trying to argue for and he has an disenchantment with the Gandhi's contribution of various issues in that sense and Ashram in Cheren Mahadevi named as after Gandhi's practices of discrimination against the non-Brahmin especially the Harijan children was been taken into consideration. And Naickar's campaign in that sense took the form of crusade against the caste-ridden Hinduism. The Brahminical priest was the symbol of target in that sense and it was a revolt against the so-called ritualistic

religion and the hierarchical structure which has been built. So, virtually we try to see that Robert Ingersolls who was basically seen as Naickar was been re-rendered him into the Tamil literature in that sense.

It choose to attack the casteism with Hinduism in that sense and had sanctified it. And Naickar that way has founded the Tamil journal Kudiyarsu which was seen as one of an important journal in that sense in terms of the revolutionary ideas. He was also trying to speak about certain other issues which are related to Viduthalai that is the art of liberation in that sense as such or the common sense or the discernment. And that is where we try to see that he continues to speak about the radical ideas in that sense. He was basically involved with regard to providing the justice party in terms of a non-Brahmin caste groups are trying to be the leader in that sense.

And his concern in that sense was basically seen as something which has to be seen as anti-religious or anti-Hindu. And that way I think Naickar's movement was basically seen as a liberation of the non-Brahmin masses from the cultural domination of the upper caste including the Brahminism as such. So, we try to see that the justice party which has secured the significant number was basically seen as non-Brahminical party and it has to show certain negative identity in terms of being projection against the domination of the Brahminical culture. So, that way we try to see that he described it basically as a Dravidians movement and we basically try to speak about that in 1944 when the Salem conference took place. It was the all Tamil body which has come into picture and it split into the two and then I think Naickar has gone for another wing that is Javeda Kazahagam who was basically seen as another part of this party.

And the basic idea in that sense was that Kazahagam in that sense was seen as the new foundation which the Naickar had taken against the Brahminical issues. So, virtually we try to see that caste wise anti-Brahminical community in that sense anti-Hindu attempt in that sense. All these things in that sense are basically been taken up by the concern and the most important thing in that sense of course is that even after independence also we try to see the presence of the Kazahagam party. And it is basically trying to demolish or try to delink the issue of the idol worship in that sense conduct of the marriage of wedding without the officiation of the Brahmins in that sense as the priest. And such weddings in that sense were seen as the reform weddings which of course was something seen as symbolic and it was in 1953 that the Madras High Court had put them as illegal and that is where we sometimes try to see that there has been the special marriage act of 1955 which validated the condition that there has to be the they were have to be registered under the act.

And this is where we try to see that there have been some bottlenecks which have been took place in a very different way. But the whole idea in that sense of course is that the Hindu wedding in that sense with the officiating priest in that sense was been free from

this requirement. So we try to see that these are certain initiative which has been taken up by Naickar and Naickar in that sense was considered to be one of the pioneer in that sense who tried to promote the basic idea of putting the caste away in terms of the idol worship or trying to speak about the Hinduism as such and the domination of one caste groups in that sense within that to be something which is indispensable. And that way I think we try to see that he was trying to speak about the potentiality of the Dravidians in that sense as such and trying to see them at par and sometimes the resistance which has been promoted or which has been put in terms of the north and the south we try to speak about that the Khasgam party in that sense was trying to speak about certain issues which were trying to challenge the orthodoxy and the domination of the Brahminical culture in the deep south. So that is where we try to see that it was an attempt to bring about certain amount of equality.

We was basically trying to speak about the whole concern that how they try to put the debate in a very different way in terms of having the specific form of marriages in that sense which are to be beyond the ritualism in that sense and that is where we try to see the contribution of Naickar. And next in this line is the contribution of Jyotibha Phule whom we try to claim that the concern was basically for sanitation of women and the Brahminical order. And I think when we try to speak about that the most important thing is that the Indian renaissance which has been seen as representing the first generation of Indian thinkers he was definitely one among them who was trying to speak about the backwardness of the own society in culture. And he was basically seen as the follower of self-criticism and he was trying to speak about the social transformation in his own way. And that way his concern was basically based on the science and rationality of the Indian culture and Phule was trying to speak about the social transformation and the basic idea in that sense of course is that he was trying to speak about certain practices which has to be put very differently especially with regard to the Hindu culture and the caste system which was rested on the issue of Brahminism.

Hence Phule was wanted to put this thing away and he wanted to have the complete destruction of the caste the superstition and the inequality which has been prevalent in the Indian traditions they have to be put off. And that of course is where we try to see the contribution of the Phule and we try to speak about that the non-Brahminical aspect which has been projected by Phule was trying to see in a very different way. His attempt was basically seen as in terms of formulation of the universalistic institution that is what he says that Sarvajanic Satyadharam which was been expressed as the concept of complete introduction of the true religion of the community. And that is where we try to see that the strength lies with the issue of certain amount of what you can say rationality in that sense as such and how we can see the unified men and women in terms of equality in that sense rather than fragmenting and dividing them into the separate social groups. And the most important thing in that sense of course is that we try to speak about that

how the basic concepts which has been associated with the Satyashodak teaching in that sense was trying to speak about the question of equality.

And it was an assertion that no middleman or the priest is necessary between the men and the god and he was basically trying to provoke for the missionary education and the Christians influence on his thinking and Phule was accused of being Orthodox opponent because he was trying to promote certain ideas of Christianity in that sense. But one aspect of rationalist which he tried to promote with regard to the Satyashodak Samaj is that he was trying to emphasize upon the truth seeking and that is where we try to see the effort of Satyashodak Samaj in that sense was seen as quite radical because he was trying to speak about that how Phule was trying to speak about the practical social reforms the efforts which have been put forth. And he was basically trying to speak about that the traditional Brahminical culture where we have the presence of women and untouchables in terms of the unequal or the odd practices and how we have to liberate this issue of paternalistic understanding as such which is associated with the Hinduism. And all these things in that sense have been taken into consideration when we try to see the contribution of Phule and we try to identify that how his non-Aryan theory in that sense was been seen as a significant and it has been seen as in comparison with the non-Brahminical untouchability. And Phule's famous work on Gulamgiri which was considered to be that how the presence and the untouchables together as a community were been oppressed and the sufferings under the Brahminical celery.

And that way I think the Gulamgiri was basically a thought provoking work in that sense which tries to speak about that how the Brahmin has identified the caste Hindus separate from the untouchables and the untouchables were which has been later on carried forward by Ambedkar in a specific way. And that way we try to see that his concern was towards the women liberation and he was basically trying to provoke the whole idea of the women's education in that sense as such and also his concern was that we have to see that how the male social reformers in the history can provide the respect for the women and that is what he tries to put things in practices also. And we try to speak about that the contribution of Jyotibha Phule in that sense is quite remarkable because he tried to provoke and promote the basic idea of providing education to the girl child and that of course is what now we try to see in terms of Beti Padhao and Beti Bachao Andolan. And all these aspects in that sense has some bearings with regard to the historical transformation which took place and that is where we try to see the strength of the work lies. The next key thinker in that sense which we can promote and which we can just speak about in terms of the societal transformation is none other than Mahatma Gandhi who was considered to be concerned for the sanitation of the lower caste of the social evils and the Hinduism in general.

And I think when we try to speak about Gandhi in that sense as such he has the connect with regard to the issue of scavenging. I think we have discussed about that particular

issue when we have talked about the situation of the ramifications of the sanitation with regard to the Indian scenario in that sense. There also we try to discuss about the contribution of Gandhi directly and indirectly especially the work of Bindishwar Pathak which we have referred. And most important in that sense of course is that Gandhi was calling the scavenging as one of the most honorable occupation. And that is where we try to see that he was trying to speak about the question of dignity for the lowest group.

And Gandhiji wanted to bring about the change in the attitude of the upper caste towards the manual scavenging. And somewhere he was trying to refer to the term Harijan meaning the children of god for the manual scavengers. And that is where we try to see that it was not that unclean occupation which he was trying to refer to. But the way the scavenger was like the Brahmins in that sense they were basically the sanitation of the soul which the Brahmin does. And the scavenger does the sanitation of the body.

And that is where we try to see the sort of the linkage which he was trying to promote. And he was trying to speak about that how the mother handled the dirt the faces of her child. And the similar way in that sense as she cannot be considered to be unclean. And Gandhi said that he was trying to speak about one of his work that is the ideal Bhangi in terms of his contribution in 1936 as an article in the work Harijan. And Gandhi has thought about these things which has been prevalent in the day to day practices.

And the whole idea in that sense was that he was trying to put manual scavengers in terms of a physician and as a warner. And for that he wrote that my ideal Bhangi would known as the quality of night soil and the urine. And he would keep a close watch on these and gave a timely warning to the individual concerned. So that way he was basically putting the ideal Bhangi in terms of a physician or as a warner of the health. And he was trying to see that he was the person who was examining the excreta.

And that is where he was trying to speak about the scientific knowledge which is required in terms of a profession. And that of course is where we try to see that Gandhi has tried to put the profession in terms of the required way. And as an a specialist or sometimes in terms of a scientific temperament. And that is where we try to see Gandhi's contribution is going to be quite significant. And then I think we try to speak about the concern for the village in that sense as such which of course was seen as one of the brainchild of Gandhi to bring about the reforms in the villages and could see the village in terms of an Indian civilization.

And for that we try to see that Indian village what he tried to see in terms of a typical life was to be seen as something which is going to bring about certain changes especially when we try to speak about the whole question of how the village are to be represented in

the British colonial rule. And he was trying to put it in terms of how the villages are to be seen as the spirit of the Indian society. And for that I think he was somewhere concerned about that the practices of untouchability and the general lack of cleanliness which is going to be an important issue. And for that he was trying to compare to the cities where the people were educated and broad-minded to the little extent at least. And untouchability was seen as a more serious problem in the village and which were the center of orthodoxy.

And that way he was trying to criticize the traditional village life and he was trying to speak about that how we have to see the consequences of these in the urban influence. And that is where we try to see that he was trying to compare the cities where the peoples were to be educated and broad-minded. And to a greater extent in that sense we try to see that the problem of untouchability in that sense was seen as a serious problem in the villages. And that of course is where he was trying to speak about the reforms where we have to see that the lack of hygiene and sanitation were considered as two important things in that sense which he was trying to speak about with regard to the villages. And that of course is where he was trying to speak about the whole idea of cleanliness.

And somewhere I think we had to see that this Swachhita which has been created by Gandhi in terms of maintenance of cleanliness was seen as the mission mode for the various government. In the present government in that sense is trying to speak about the Gandhi's mission of cleanliness in that sense which is been seen as in practice in the coming years. And that is where we try to see that his idea of an alternative India which Gandhi tried to provoke is been written in Harijan. And his idea of change in terms of the contribution has been what he has written in Harijan in 1942 that my idea of village Swaraj is that it is completely republic independent of its neighbour for its own vital wants and yet interdependent for many others in which the dependency is necessity. Thus every villagers first concern will be to grow its own food crop and cotton for its cloth and then if there is a more land available it will grow the useful money crops.

Thus basically he was trying to exclude the issue of ganja, tobacco, opium and the other things and he was trying to speak about the education which is going to be compulsory up to the final basic course. And he was trying to provoke that how we can speak about the graded untouchability which is prevalent and he was trying to speak about that the government of the village will be conducted by the panchayat of five and who are going to be seen in terms of the real model of the village which he was trying to speak about in terms of panchayatira system in his own way. And his concern was to bring about the true democracy with regard to the villages and for that I think his contribution is quite significant because Gandhi was trying to speak about the democratic decentralization which has been taken into consideration and has been put forth in the Indian constitution and gradually we had the advent of this 73rd and 74th amendment. So that way I think Gandhi's contribution either it is in terms of the village Swaraj or in terms of the concern

for Hinduism in that sense or his concern for the scavengers or the lower caste all these things in that sense were quite prominent and his concern for the women in general in that sense in terms of upliftment. All these issues in that sense was which was seen as the brainchild of Gandhi and that way his concern was basically meant for how the social reform in that sense is going to be seen within and that is where we try to see that his concern was to bring about the change in the Hinduism within and that is where he wanted to reinvent Hinduism as such.

So I think somewhere we try to see that Gandhi's attempt in that sense was trying to encompass the various facets of life his concern for the tribal upliftment his concern for the women's upliftment his concern for the so called education for women in that sense as such or his concern for the various communities in terms of the orthodoxy Hinduism. All these things in that sense were considered to be quite significant and he can be seen as the real masiah of the social sanitation or the societal sanitation which of course is going to be an important issue. And I think in extension to that if you try to see another person who can be thought of in terms of the social reform in terms of the societal sanitation is the contribution of Rabindranath Tagore and his concern was I think based on something which was Gandhi was speaking about his village forage and his sanitation in that sense was related to the agrarian society to the larger extent. And we basically try to see that Rabindranath Tagore's pioneering experiment was to promote the collective grass root initiative which he was trying to promote in the rural West Bengal starting in 1920s. And there I think we try to see that his concern was based on the motivated philosophy of the human being and the question of national independence and the development which has to be seen in terms of self-reliant participatory development that of course was the important thing which he has emphasized.

And in 1890s at the age of 30 when Tagore was assigned the responsibility for running the family estate that is the Zamindari in his own village in district Pabna he himself went to the town and Tagore established the deep contact with the villages and the village life and through that he had based his understanding on experiment of the self-reliant village in the development. And he advocated in terms of his speeches in the formation of one or more village community in terms of palli samaj and to take charge of the cooperative based collective self-development. So the idea of cooperatives in that sense was one bigger initiatives and the cooperative were to take the charge of the literacy for all that of course was one important thing which he was trying to promote. And he was trying to speak about the local industries, he was trying to speak about the community healthcare, the recreation, the safe drinking water, the model farming, collective paddy stores, domestic industry based work for the women and the other campaign for against the drinking of liquor. So all these things in that sense if you try to see are seen as the major source of evils which he was trying to see and the sort of setbacks which have been there with the Indian society especially the rural India.

He was trying to speak about that if the villages in India can be transformed definitely we can speak about the better future for India and that is where he was trying to put the changes in terms of speaking about certain amount of transformation in the village life and for that he was basically trying to speak about the village in terms of the self-reliant village development. Now I think we try to speak about how the villages are to be put at par with urban but at that period of time itself he was trying to speak about the self-reliant village development in terms of the three places that is Shiladaha, Kaligram and Sriniketan the three ideal places in that sense which he was trying to put in terms of the self-reliant village development. And Tagore in that sense has introduced the system of the loans for the poor peasants who were traditionally burdened with the heavy debt in the hands of the village money lenders and that is where I think we try to speak about the portion of the micro credit programs for the poor peasants and we are basically trying to see that in Kaligram he started with the idea of the low interest rate against the mortgage of their harvest. And that is where he was trying to provoke that how we can bring about the transformation in the existing order. His concern in that sense was how the social activities in that sense has to be seen in such a way that the basic idea of community self-rule and self-initiative in that sense have to be promoted in the village development.

And the most important thing is that Tagore never stopped experimenting and in 1922 when he founded the Vishwabharthi University and as a part of this university he was trying to speak about the Sriniketan which was been seen as action research institution and the motto of Sriniketan was to put in bulletin the centers containing the words like that we shall do our work ourselves, we shall not wait upon others to do things for ourselves. Self lines and cooperative works are the two mantras of our life and we belong to the village and the village belongs to us. Our good is in the good of the village and we shall develop our village. This is not the task of anyone alone, this is the task of all of us and we are to take the charge ourselves of the advancement of the agriculture, our industry, our business and our health, our education or joy and the work included the adult and the child education and clearing the jungles and turning them into the farming plots, the vegetable gardens, the road constructions, experimentation with the cooperative farming and many other things in that sense including the livestock production, promotion of cottage industries. And his concern in that sense if you try to see that his concern for the village in terms of the development we try to see is the central concept for the paradigm of human creativity, the question of self-reliance and the collective economic and the social action which has been the central or the focal point of Tagore's philosophy of nationhood and the national development.

And that way if you try to see I think Tagore's idea of India's independence struggle in that sense lies with the energies of the people and that way he was trying to promote the idea of Atmoshakti that is the self-strength which is going to be seen as the energy and this of course is seen as the foundational concept in Tagore's developmental thinking. He

wanted to have the fulfillment of people's Atmashakti in the realization of the material cultural and spiritual aspirations and he was basically the person who was trying to promote the idea of universal literacy and for that he was basically concerned about that what is the primary is that literacy in terms of road for travel and the minds of the people to reach the other minds. And that is where he was trying to focus upon the concern for the education in that sense as one of an important aspect in order to bring about the transformation. And we basically try to see that adult education centers which he was trying to speak about in terms of night schools and he was trying to provoke the idea of that literacy is not to be seen in terms of the traditional forms but it has to be seen through the storytelling from the mythical classics from the lectures and discussions on healthcare and the other curriculum aspect in that sense and through that we can promote the basic idea of the education. And that is where I think he was trying to speak about the alternative form of education through which we try to learn what may be the possibilities of the creative education in that sense the creative minds and which of course is the contribution of Rabindranath Tagore.

And then I think we can quickly come to the independent India especially we can speak about the contribution of Jawaharlal Nehru in terms of sanitation of traditionalism. I think he was trying to speak about the whole concern for the poverty which he was trying to put in terms of its elevation and he was trying to speak about the freedom for nation and the people in terms of the freedom for the political independence and for that he was basically trying to speak about certain important issues like he was trying to speak about the widespread illiteracy and the general absence of sanitation and the medical relief which was lacking in India and for that he was trying to speak about that the feudal relic and the big landlords are the biggest hindrance on this path of development. And so he was promoting the idea of tiny holdings which has to be seen as uneconomic and for that he was trying to speak about the scientific method of agriculture and the large scale state and the collective or the cooperative forms has to be taken into consideration when we try to speak about that. And I think within that framework we try to see that education and sanitation are seen as the important issue which we have to take into consideration and the most important thing is that the whole history of India in that sense has to be seen as the essentiality of unity and the vitality and also the adaptability to the culture and he was trying to promote the whole idea of Indian cultural solidarity and that way if we try to see his attempt in that sense was based on the principle of rationalism and the scientific basis in that sense and with that I think we try to promote that how he has been seen as one of the important pioneer who try to speak about the science which has to be which was dominating in the western world has to be seen as important when you try to speak about the Indian scenario and his concern was towards the various aspect which are related to the issue of the human growth with the scientific knowledge in terms of the scientific humanism that of course is where he was trying to speak about. So his concern for the society in that sense was for the perfection what Tagore says is that savage and mentally

civilized that of course is how he was trying to put the contribution of Nehru and we try to speak about the perfection is to be seen beyond and we basically try to speak about that with regard to the urban life Nehru was trying to speak about the unstable society which gradually lose its vitality and the most important thing is that he was trying to speak about the divorce from the soil from the god earth and he was trying to see things in a different way.

So Gandhi Nehru's philosophy and vision was shaped by the table policy of 1950s which of course is been landmark with regard to the integration and that was one important aspect which Nehru tried to work for and gradually he we try to see that people should develop about the line of their own genius or tribal rights in the lands are to be given in that sense and then he was also trying to promote the idea of the question of the money spent in terms of quality of human character which has to be evolved and I think apart from that we have another significant thinker in that sense whom we can rate is one of the champion of the sanitation in terms of the real upliftment of the lower caste that is B.R. Ambedkar and his contribution in that sense lies with the sanitation of the lower caste and the Hindu social order. I think trying to speak about Ambedkar's contribution we try to speak about that how he was trying to speak about the changes which has to be there especially his Ambedkar achievement was virtually to be seen in terms of how he was trying to go of reading the untouchability and the inhuman injustice which has been prevalent and he was trying to attack on the various issues in that sense as such and trying to see that how we can speak about the changes in the structure and especially he was seen as the modern Manu who was trying to be the savior for the oppressed and the basic idea in that sense was that he was trying to speak about that how the things are to be put differently especially when we try to speak about his contribution. I think he was the person who was fighting for the cause of Dalits in that sense and his movement in that sense was not simply the untouchable removal rather it was a self reform also and especially these things have been reflected through his Maher movement which took place in the 19th century and the important thing is that Ambedkar realized that the identification of Indian culture has to be seen in terms of the correction of Hinduism as such and the most important thing which he was trying to promote is that he even has gone beyond and he was trying to speak about that in fact the non-Hindu choice seems to have led him finally to identify himself as Buddhism and that is where we try to see that he was trying to see the development of Dalits beyond Hinduism also and for that I think he had certain issues in that sense which always was in tessell with the Gandhi's ideology in that sense to some extent Ambedkar appeared as the leader of untouchability in Maharashtra by 1920s he had seen the bitter experiences of untouchability and for that in 1924 he has created the Bahishkarith Hithkari Sabha which was basically seen as an important organization working for the cause of the lower caste and later on he has founded the scheduled caste federation which was basically seen as an important body which was trying to pursue for the cause of the lower caste and then I think Ambedkar

who organized the Satyagraha in terms of the public lake at Mahar and this Mahad Satyagraha in that sense in 1927 which was free of all the communities in that sense it was basically the case in which the people who have been banned from taking water in that sense so he has raised the campaign and similarly he has conducted many such cases in the different parts of the current of the state and there is where we try to see that his concern for the reforms in the Hindu was to be seen as what he has tried to speak about in the round table conference in London in 1930 he used the conference as a platform for influencing the public opinion in India and the second round table conference Ambedkar stood up to the emotions political and spiritual pressures of Gandhi he confronted Gandhi who refused to consider the separate electorate and he was pursuing for separate electorate for the reserve seats and after the round table conference Gandhi when he was put to jail so gradually we try to see that his concern was to bring about the issues with regard to the Poona pact and this Poona pact in itself which was been seen as an important milestone especially we try to see that Ambedkar continued to the work in the field of education policies and his attempt was to give the legal rights for the untouchables in the secular world and that of course is where he tried to see that the Government of India Act 1935 which Ambedkar was preparing was trying to see the strategy for the struggle of the lower caste and this Government of India Act 1935 on the all-India basis which was to be promoted and later on he was trying to argue for the independent Labour Party and we try to see that the famous work on the annihilation of caste which has been put forth has tried to speak about that how Hindu has to be put in a different order and to destroy the earliest notion on which the caste system is founded Ambedkar made on 18 March 1955 he outlined to spread the education to give more representation to the untouchables and to improve the conditions of untouchables in the villages and that is where we try to see that his role in that sense is considered to be quite significant he was basically trying to argue for the idea of injustice and his concern in that sense was based on the fact that he has created a mukhnayak and Bhashkarithi his Hithkari Sabha and many other such aspect in that sense which tries to speak about the contribution of Ambedkar in its own way and then I think the Satya Shodak Samaj which of course is considered as the society for the search of truth was seen as an important aspect and foolish contribution in that sense which has been spoken about has to be seen in terms of how we can speak about the concern for the contribution of Ambedkar and he being the chairman of the drafting committee of the Indian constitution is going to be seen as an important aspect and we basically try to see that Ambedkar concern was for the social justice in terms of just societies and the caste less society and that was the basic premise which Ambedkar was trying to promote and we try to see that his concern has basically resulted into the change with regard to the reservation policies and we try to speak about the exclusion policies in that sense which have been revived and trying to speak about the question of inclusion with regard to the Indian society and we try to see that Ambedkar's support towards the limitation of Hinduism in that sense is the freedom

of the mind is the real freedom and person whose mind is not free may not come out from the chains and that is where we try to see that his concern for social philosophy was based on the three words that is the liberty, equality and fraternity and that is how he tried to see that caste cannot be abolished by the inter-caste dinners rather he was trying to speak about the inter-caste marriages as one of the solutions to the whole issue and Ambedkar's support towards the sanitation of women again is going to be important because he was trying to pursue for that how the upliftment of the women can be seen through their participation and to through their education and that is where I think he was trying to promote that Moolivasi women in that sense has to be given certain rights and the most important concern was been seen in the Mahad Tank Satyagraha where the women's were seen in the forefront and the basic idea in that sense of course is that he was trying to speak about certain issues which is going to be detrimental with regard to the development of the women in general and that is where we try to see that his concern for the understanding of the upliftment of the Dalits and the women in that sense was seen as one important marker for the safeguarding the interest of the schedule caste and for that I think we try to speak about various concerns which he had carried forward and I think since we try to see his contribution is based on certain facts which is going to be quite detrimental and quickly I think we can say another person in that sense whom we can say is going to be crucial with regard to this issue of the sanitation is Ram Manohar Lohia and his concern for sanitation of social ideology in that sense is going to be important and I think quickly if you try to see we can speak about his concern for women in that sense has to be treated equal and I think Ram Manohar Lohia's idea in that sense was to be seen in terms of the dynamic freedom fighter and his concern for humanization and for the modern knowledge was seen as one important aspect and the most important contribution which has been promoted by him was the idea of the seventh revolution and what are that basically it is that equality between the men and the women against the political, economic and spiritual inequality and based on the against the inequality between the backward and the high groups in that sense against the forest enslavement and the freedom for the economic equality and the plant production and for against the unjust encroachment on the private life of the democratic method and lastly the against the weapons and for the satyagraha I think that is where we try to see the contribution of Lohia is and the basic idea in that sense of course is he was trying to speak about the revolution which is going to be an important issue and quickly we can speak about the Kanchi Ram's contribution in terms of sanitation of Bahujan in that sense which he was trying to see in terms of the reforms and the most important thing in that sense of course is that he was trying to speak about certain important issues with regard to the formation of the Bahujan Samaj Party and for that I think his contribution is going to be significant in terms of the formation of BAMSEF which he was trying to float in 1984 and the basic idea in that sense of course is that he had spoken for the D-S4 as an important aspect for the upliftment of the Bahujan Samaj Party and Kanshi Ram that way I think is considered

to be challenger in terms of who had given the concept of Madhbur Sarkar dependent government and then he tried to provoke for the Madhbur Sarkar towards the strong government and that is where he was trying to speak about the contribution of the lower caste in that sense and their contribution towards the societal reforms.

I think these are certain things which we have to take into consideration but the most important aspect of course is that we have to see that how these things have to be put differently the contribution of Ramaswami Naickar or Periyar for that sake or maybe trying to speak about the whole issue is going to be quite significant. I think there is no end to the issue of key thinkers in contemporary scenario we try to speak about the contribution of Narendra Modi our honorable Prime Minister who is trying to speak a lot about the societal reform in terms of bringing about the representation of women in the constitutional framework. He is trying to promote the idea of putting the last first in terms of representing the president who belongs to the children tribes as the leader of the topmost leader of India and apart from that his concern for the Bedi Bachao and also his concern for the so called marginalized is going to be quite significant and the most important thing is that he is trying to promote the whole idea of Swastha in terms of the societal reform political reforms and many other things. I think friends these are certain things which we have to take into consideration but the important aspect of course is that we may have galaxies of scholars which can work for this particular aspect but the important thing in that sense of course is that these key thinkers and the contribution in that sense is going to be significant when we try to speak about the sanitation in terms of the societal sanitation which is going to be important. So, with this I think let us stop it here and we will try to speak about certain other issues in the coming lectures. Thank you for the patience listening. Thank you.