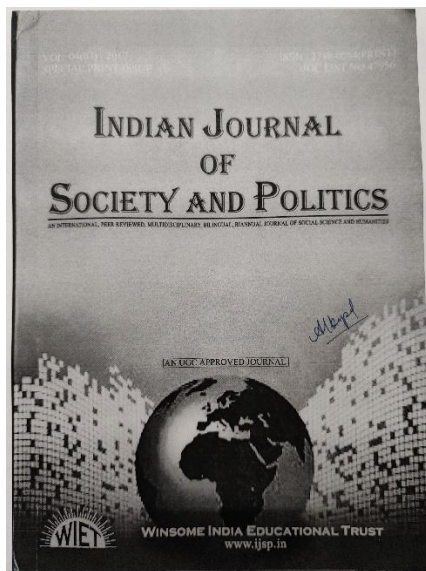**DEPARTMENT OF POLITICAL SCIENCE**
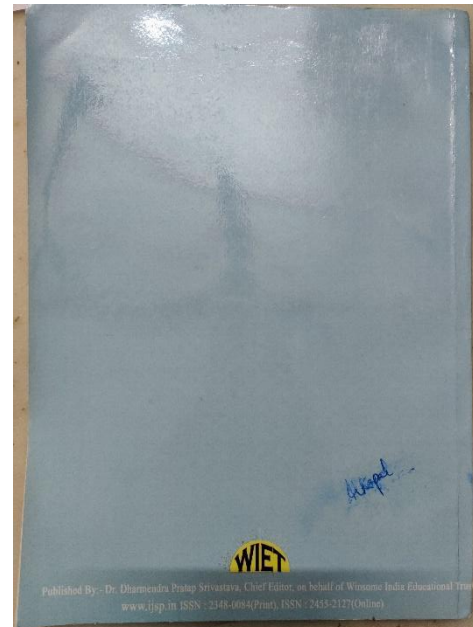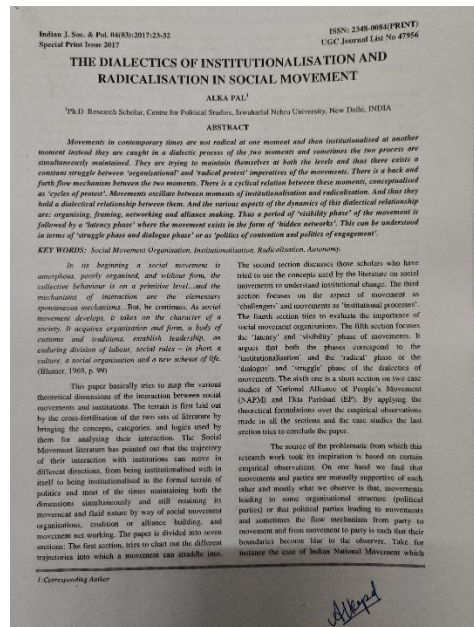
Ms. Alka Pal

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THE DIALECTICS OF INSTITUTIONALISATION AND RADICALISATION IN SOCIAL MOVEMENT

ALKA PAL[1]

[1]Ph.D Research Scholar, Centre for Political Studies, Jawaharlal Nehru University, New Delhi, INDIA

ABSTRACT

Movements in contemporary times are not radical at one moment and then institutionalised at another moment instead they are caught in a dialectic process of the two moments and sometimes the two process are simultaneously maintained. They are trying to maintain themselves at both the levels and thus there exists a constant struggle between 'organisational' and 'radical protest' imperatives of the movements. There is a back and forth flow mechanism between the two moments. There is a cyclical relation between these moments, conceptualised as 'cycles of protest'. Movements oscillate between moments of institutionalisation and radicalisation. And thus they hold a dialectical relationship between them. And the various aspects of the dynamics of this dialectical relationship are: organising, framing, networking and alliance making. Thus a period of 'visibility phase' of the movement is followed by a 'latency phase' where the movement exists in the form of 'hidden networks'. This can be understood in terms of 'struggle phase and dialogue phase' or as 'politics of contention and politics of engagement'.

KEY WORDS: Social Movement Organisation, Institutionalisation, Radicalisation, Autonomy.

In its beginning a social movement is amorphous, poorly organized, and without form, the collective behaviour is on a primitive level....and the mechanisms of interaction are the elementary spontaneous mechanisms...But, he continues, As social movement develops, it takes on the character of a society. It acquires organisation and form, a body of customs and traditions, establish leadership, an enduring division of labour, social rules – in short a culture, a social organisation and a new scheme of life. (Blumer, 1969, p. 99)

This paper basically tries to map the various theoretical dimensions of the interaction between social movements and institutions. The terrain is first laid out by the cross-fertilisation of the two sets of literature by bringing the concepts, categories, and logics used by them for analysing their interaction. The 'Social Movement literature has pointed out that the trajectory of their interaction with institutions can move in different directions, from being institutionalised with in itself to being institutionalised in the formal terrain of politics and most of the times maintaining both the dimensions simultaneously and still retaining its movement and fluid nature by way of social movement organisations, coalition or alliance building, and movement net working. The paper is divided into seven sections: The first section, tries to chart out the different trajectories into which a movement can straddle into.

The second section discusses those scholars who have tried to use the concepts used by the literature on social movements to understand institutional change. The third section focuses on the aspect of movement as 'challengers' and movements as 'institutional processes'. The fourth section tries to evaluate the importance of social movement organisations. The fifth section focuses the 'latency' and 'visibility' phase of movements. It argues that both the phases correspond to the 'institutionalisation' and the 'radical' phase or the 'dialogue' and 'struggle' phase of the dialectics of movements. The sixth one is a short section on two case studies of National Alliance of People's Movement (NAPM) and Ekta Parishad (EP). By applying the theoretical formulations over the empirical observations made in all the sections and the case studies the last section tries to conclude the paper.

The source of the problematic from which this research work took its inspiration is based on certain empirical observation. On one hand we find that movements and parties are mutually supportive of each other and mostly what we observe is that, movements leading to some organisational structure (political parties) or that political parties leading to movements and sometimes the flow mechanism from party to movement and from movement to party is such that their boundaries become blur to the observer. Take, for instance the case of Indian National Movement which

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Women and the Hindu Personal Law in India:
A Case of Systemic Denial of Land Rights-Deconstructing the Legal and Ideological Constructs

Alka Pal
Ph. D. Research Scholar, Centre for Political Studies, School of Social
Sciences, Jawaharlal Nehru University, New Delhi, India

Abstract
The whole plethora of steps being taken by the state, in terms of legal injunctions, affirmative actions, and welfare schemes designed to provide socio-economic and political benefits to women in particular, is a reflection of the whole debate on 'engendering development.' Several policy documents and debates recognise the significance of addressing 'rights to land,' in the context of challenges to development. Women face multiple barriers in accessing and benefiting from such rights and often cannot realise their transformative effects. Such barriers include inadequate legal standards and implementation of laws as well as discriminatory social norms, attitudes, customs, and traditions. The result is that women are less likely than men to have secure land rights.

In the above context it would be pertinent to discuss the issue of 'land rights' to women in India and it is in this context, that an analysis of the codification of the Hindu Code Bill becomes necessary but such an analysis should be done both in terms of its historical contextualisation and the rights and opportunities that flow out of it. The notion of opportunity over here implies both the presence of rights and also the presence of a set of circumstances which facilitates the exercise of rights. When contrasted with historical antecedents the Hindu code bill was definitely a step forward since it did provided certain legal claims to property ownership to women but when it comes to the creation of opportunities, it failed because it could not deconstruct the ideologically constructed gendered spaces and gendered roles which truncated the legal rights.

Introduction: The whole structure of gendered spaces and gendered roles is the result of ideological reproduction by way of every day practices, and custom with its strong anchoring in history becomes the modality through which these ideological structures of patriarchy are reproduced in every day relations. The idea of division of labour in terms of gender should be viewed as a historical juncture rather than a moral claim, and it is this

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