

PalArch's Journal of Archaeology of Egypt / Egyptology

SOCIOLOGICAL STUDY OF NEW SOCIAL MOVEMENT IN INDIA

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**Dr. Satender: Sociological Study of New Social Movement in India-- Palarch's Journal Of
Archaeology Of Egypt/Egyptology 17(7). ISSN 1567-214x**

ABSTRACT

Modern Indian society has become a hotbed of marches, protests, and actions. Unity of the major bases of these problems and difficulties has been a extremely fragmented culture in which dissimilar clusters, regardless of financial or racial background, come together to address issues. Though, everywhere takes a shift in these controversies in recent times, as they are more focused on original ownership than any ideas. Directing on their class character, many sociologists confirms the notion that the “middle class” today epitomizes most of the social dissent. Recent protests in India that have shaken national thinking have become the order of the day. Examples of common resistance to corruption and sexual harassment of women in large urban areas include those where middle classes have taken to the streets, exiting the haven of their daily private life. This shows resistance to government machinery and the prevailing social media mindset. In fact, the new acquisition of the middle class is not a common anti-state or anti-establishment process but is considered so because of its operational status. This is because a joint action or movement can take the form of a pro or an anti-state, depending on the state character. On the contrary, the complex process of democracy in the current context of global unity also constantly changes the relationship between civil society and state. Castell opinions this procedure as a resurgence of the urban struggle of the urban people in a dialogue by the national and administration forces. Habermas (1989) describes this as “New Social Movement (NSMs)”

Class and New Community Movements

Intermediate phase travel is limited to urban areas; so, the city was an outmoded place of scrap. comes to this city as a community produce as a outcome of contradictory public actions and values. It acknowledges the roles of both classroom-based and non-phase regions in urban mobility. Instead of comparing “political” and “cultural” practices, you see that urban civil society organizations contain a mixture of both forms found in civil society and in

government (Buechler Paratha Chatterjee has expressed concern about the current situation of "cleaning up" Indian cities and restoring public spaces for "eligible citizens" by removing intellectuals and invaders. Therefore, he considers the city to be a public and "public" place. However, there is a difference between community action in urban and rural areas. Social mobilization occurs only in limited areas and in a stimulus manner. To the extent that urban capitalists set up social structures, in the Gramscian hegemonic sense, the central divisions of Delhi itself are a social organization where protests, and politics are at the forefront. Rallies, strikes, riots, processions, and dharna are often popular ways of doing things for the government. The same is true for the poor (who may find the ongoing act of protest more expensive and dangerous in some cases), but especially in middle-class classes.

In the middle class, there is a section that leads to printing, media, and communication and uses a particular language and literature. This urban middle class, located in Delhi or other major cities, is familiar with the current social and political dialogue as we move closer to the power structure. Education as a medium-sized thinking tool makes modern Indian citizens possible and allows the middle class to incorporate status and refinement into everyday life through institutions and practices. Similarly defines "urban foundation" as an important element of the middle class. The "educated" and "urban" qualities of the middle class, as points out, are linked to the continued expansion of the public sector and more recently the expansion of the private sector. This, according to makes the middle class socially different. Sociologists point out that rapid changes in technology and work planning, as well as open access to schools, have created a gap between workers and intermediaries.

Habermas and Parkin studied the element of urban mobility class and described it as New Social Movements NSM agreement and class issue in the social and cultural sphere of everyday life. notes that NSMs represent moderate-level protests that shift from a cult of morality to a political repression group to a civil society. In fact, believes that the magnitude of engagement can be a factor in social movement dominated by the middle class. But how does the middle class become part of or build a social community? Habermas' prominence on crusade moves from the struggle of the old-style collectivism class to the "regulating of independent conflicts" and is crucial to understanding Parkin's analysis.

Middle Class Resistance in India: A Historical Background

Certain movements against a governmental party (Political) are often reinforced by a particular segment, in this case the mid class, which is most exaggerated by management policies. Scholars and academics have provided management in many intermediate movements. Anna Hazare's organization is not the first of its kind to receive moderate support. In fact, the JP movement in India in 1974 is another example of automatic movement. College students in Gujarat formed the Navnirman Samiti and launched a vigorous campaign against then-Prime Minister Chimanbhai Patel. This led to the imposition of a Presidential decree on the government. Jayaprakash Narayan, better known as

JP, a prominent Indian socialist, has been embroiled in controversy. Several political parties, including then-Jan Jan Sangh, rose to his party under the umbrella of the Janata Party which overthrew the Congress direction and entered the state after the Spare.

Later, in 1998, a like assessment by a doctor who worked as a civil servant and later became a prominent advanced, Jayaprakash Narayan launched an anti-corruption campaign and later established a political party, in Andhra Pradesh. The central separations of the AP did not consider the Loksatta party, which sought "new politics of the new generation", as an effective alternative to the established and common politics of Congress and the Telugu Desam Party. Loksatta has won only one seat and has not always been an active political party. This shows the insatiable but fragile knowledge of the middle who wishes to be a political party but has not been able to find a solid alternative.

In Ninety decades, the Central Government passed a Twenty Seven percent reservation policy on public works and was awarded to some Backward Classes making up fifty two percent. This new decision has met with extensive aggravation by elite cultured urban dwellers who create unlawful immigration in central India. Also, confrontation to the idea of merit abounds in the middle classes in general, giving an account of self-justification and legitimacy, as evidenced by the riots against Mandal. The middle class was further interrupted in 2006 when the government introduced another Twenty Seven percent round of other backward class this time on the adoption of public higher education. One of the major upheavals involved many IT professionals in Bangalore, although they were not among those who would be directly threatened by the proposed new reservation. Protests have erupted at specialized institutions such as the All India Institute for Medical Sciences, Indian Institutes of Technology and Jawaharlal Nehru University. A forum called "Youth for Equality" was formed. The protests spread to Indian students and experts in the United States where anti-booking protests were organized in Berkeley, California in June 2006 with the proclamation "Indians of Equality". This illuminates the top character of the middle class in this situation. Though, for some scholars the term "class" is an emerging factor; as states, "civil society is a forum for activists and socialists, while the poor are involved in politics". To make any movement, especially those in the middle class not only support but stand at the forefront of public anti-government protests. Another notable feature is that these gatherings are based on major cities. For example, the 1974 JP type movement announced in Ahmedabad, the regional capital of Gujarat, then moved to Patna, the capital of Bihar and then to the national capital, New Delhi. Similarly, the Loksatta movement originated in Hyderabad, the capital of Andhra Pradesh. In addition, New Delhi served as the birthplace of Anna Hazare's party, which later created a new political party, the Aam Admi Party which became disillusioned when it won the Delhi State Assembly election a year later. These problems are a sign of the times when the Indian democracy was shaken by the middle-class movement, especially the Anna Hazare movement in 2011 and the anti-Rape movement in December 2012. The headquarters of the two parties was the

capital, New Delhi, while activism and movement in other major cities were associated. with this move. As the seat of national government and the urban where the unnamed rape took place in December 2012, Delhi became a hotbed of discontent that was able to flourish due to the increase in the middle class due to movement across the country, as well as augmented job chances in the private sector. Corruption as a common cause has plagued the urban community of Delhi for reasons different from the past.

Considering that urban areas are the center of international corporations and industries, most skilled workers who joined these conflicts were either government or private sector employees. Second, the formation of modern societies is largely at an intermediate level, now unquestionably a protest the state. Thus, the major cities saw the social and political reforms surrounding a new centralized activism and resistance. The middle class had been the mediator between state power and local conflicts. In the past there have been changes in buildings as more private money has been spent by government machinery that dramatically changed the daily lives of the middle class and created a new middle class. As a outcome, middle-class activism, can be understood in terms of the political process of party formation that has arisen in the context of economic freedom policies - a process involving cultural questions, socio-economic factors, and the role of state. However, the relationship between the state and the middle class has changed dramatically as these have become part of a growing civil society. Thus, the current movement is the result of this evolving relationship between the country, the private sector, and the public. It is well-known that corruption over the past decade has surpassed all limits, especially in the Commonwealth Games 2010 scam, the 2G spectrum scam and many others". These organizations want to respond to this relationship. The next section briefly discusses two modern movements, especially moderate ones, that challenged the status quo. It discusses the nature, composition, methods, objectives, membership, and effects of this movement.

The first is an anti-corruption organization, the other an anti-rape organization. The Anti-Corruption Movement gained popularity as the Anna Hazare Movement under the banner "India Against Corruption". The history of the riots began on February 2011 when a large rally was held in Ramlila Maidan under the leadership of yoga guru Baba Ramdev. Anna Hazare and his team drafted an anti-corruption bill, the "Jan Lok pal Bill". Ramdev began fasting on February in front of more than thousands of people who came from various regions to take part in the event, many of whom were his students for yoga. The consultation was disrupted at midnight when police arrested Ramdev for an investigation. The episode dampened the spirit of the anti-corruption movement and left it without leaders. But in the meantime, Anna Hazare was preparing for the next disruption. ACM restarted in April 2011 with Anna Hazare in Ramlila Maidan, Delhi. The organization drew the attention of the average person living in urban areas.

The organization aims to pass an Anti-Corruption Bill in Parliament, to build a world free of corruption. The draft bill was drafted by Team Anna which

included legal experts, former law minister, officials and social workers. Anna's thirteen day fast was the focus of national and international media. In this case it also established national democracy in parliament.

Leadership

Unlike other civil society organizations in India, Anti-Corruption movement did not take a out-of-date organization that liked authority over its members. Hazar holds "Team Anna" as the highest and most well-regarded person who has gained the trust of his groups. He gained fame like Gandhian and Satyagrahi, who have a lot of experience with fasting for social reasons. His work is internationally acclaimed and has a strong influence on the people of his hometown for transparency, and a sincere intention to keep India free of corruption made him an honest man among the middle class. Throughout the disorder, he claimed to be a non-political Anshan. This was in line with your middle-class image. Similarly, Anna's progress has given rise to new and innovative ones who are part of government agencies and who are fully aware of the weaknesses in this system. Some of them have left their lucrative careers as ministers and are working as social workers to combat legal exploitation.

This is one of the great features of this movement: main activists of the New Social Movements are young, cultured, middle-class, and socially active. This new face has given hope to many who were tired of the "old" imperial politics. Also, the term "Team Anna" has taken on the concept of a middle class, used to hear "Team India" of India's most popular sport, cricket. Famous Bollywood celebrities who featured Anna on her stage, remarked, "Anna Hazare deserves more support than cricket". Anna's leadership, therefore, was justified in using the middle words and, of course, Anna's own characters such as dedication and faithfulness and her spirit of "willingness to die for the world" made her an effective leader among the masses.

Purpose and Vision of the Organization

This assemblage fixed non consume a outmoded substance for a specific unit. AHM had one program to power the administration to device the Lok pal Bill. Though, part of the "ideas" was missing during all the time of turmoil. Though, Gandhi's representation on stage helped as a reminder of peace, free from viciousness. Team Anna composed dishonesty statistics to educate and assemble the mob. However, most of their programs were unorganized and unprompted.

Movement Strategies

News of Anna's mourning over corruption spread quickly throughout India with the assistance of the broadcasting. Mishra states that no other association in recent Indian history has gained such popularity in such a short period of time. In addition to the party leadership, it was the media that played a key role in mobilizing the masses. People from different parts of the country have supported the organization by organizing poverty alleviation and non-

poverty. Electrical media transmission the demonstration lives from the premises of Ramlila. Anna's bedtime and social interactions with the media were also reported by the media. Various civil society organizations have distributed pamphlets, pamphlets, and pamphlets to disseminate information about levels of government corruption. The Times of India covered thirteen-day event over one twenty-three pages called "August Kranti" referring to India's independence on 15 August 1947. In total, the cover included four hundred and one news items, thirty four pieces of opinion, a rounding five hundred photographs and twenty nine cartoons and "ribbons". Prominent social workers and veteran actors have increased their support in this regard. The national slogans such as "Vande Mataram" were used to arouse patriotic feelings.

The incident was also described as a "second freedom fight" after 1947. A toll-free number was set up so that the public would know more about Anna's movements and activities. In this way, the masses were united. The uproar began with the proclamation of a hunger strike, or Anshan, as a protest what Anna called Satyagraha. The middle class, dealing with corruption in their daily lives, served as an active part of this organization. Thousands of people wore party hats and T-shirts with the slogan, "I'm Anna". Kiran Bedi, who was a key member of Team Anna, is best known for speaking at rallies, chanting: "Main Bhi Anna, Tu Bhi Anna, Ab to Sara Desh hai Anna". Menon and Sukumar recognize that this is a form of "hero worship". Here the name Anna appears throughout the slogan; indeed "Anna" herself became a symbol of "anti-corruption". Capturing the psychology of the middle class, the image of Anna was raised next to Gandhi, as Sitapati points out that "Gandhari" can be tied to the needs of middle-class urban people. The moderate motto was "Anna Nahi Andhi Hai, Doosra Mahatma Gandhi Hai". With these slogans, corruption as a general problem attracted public attention.

Throughout India, many civil society organizations supported Anna's protest. With the impact of Facebook's transformation into the "Arab Spring", many groups are launching online campaigns. Signature campaigns and sit-ins were held in small towns. Any anti-corruption disruption at this time was considered to authorize Anna's movement. The upper class, the English-speaking youth, and the educated urban and urban technologies as well as the middle-class youth strongly support this campaign. Drivers of auto-rickshaw and tiffin wall as in Mumbai, including weak economic sectors elsewhere, have established an important and visible support group. Many fans were playing games on the street corner and entertaining the audience with songs at Ramlila Stadium. Continuing momentum, Tina Anna continued to provide shocking details about corruption in India, comparing it to exploitation during colonial times. Politicians were targeted, as most of them were collecting "black money" in Swiss banks, according to activists. Arvind Kejriwal, a prominent member of Team Anna, told the crowd: "Britain ruled for 300 years and absorbed our economy, but in the last 60 years, our politicians have plundered our country a hundred times more than the British."

Nirbhaya movement

On December 16, 2012 in South Delhi, a 23-year-old pre-medical student was brutally assaulted and raped by six men on a moving bus. The victim fought with death for thirteen days in hospital, before being injured. The incident produced national and international reporting and was widely criticized in India and abroad. Even though rape is common in India, the incident affected the senses of all parts of the middle class. Situations surrounding the incident were not changed, but the middle class was obviously before the bus was driven by a underground bus, a young student and her male friend were visiting a cinema in a shopping mall. The media emphasized the fact that even though they had come out of a "moral" time in a "respectable" and "well-dressed" place, the girl's safety was not guaranteed. In other words, the community associated with her, because she could be their daughter, sister, or wife. After that, protests across Delhi against the government did not provide adequate protection for women.

The shortage of available and safe public transportation in the city has been painted, as the girl and her friend were forced to board a private bus after being turned over by drivers of certain vehicles. As a result, Delhi Traffic Police have set up a hotline for self-driving passengers and a women's helpline. In addition to the actual efficiency of these calls the move has pointed to the gender problem of public transport, and by including it in public debates, focused on those responsible for public welfare. In addition to the transportation crisis, the brutality of the attempted rape and murder has sparked protests in many Indian and South Asian cities, including marches and rallies in Nepal, Sri Lanka, Pakistan, and Bangladesh as well as non-Indian Native people around the world.

Purpose of the Protest

The main purpose of the protests was to force the government to take immediate action and impose the death penalty on the six assailants. Major protests were organized at India Gate and Jantar Mantar by university students in Delhi. Some activists have painted slogans and slogans denouncing the incident and demanding stricter rules and quick court decisions. The opposition parliamentary party, the Bhartiya Janata Party has reversed its request for a special session in parliament to discuss the case and to adopt stricter laws on crimes against women. Interestingly, senior government officials such as the military chief General also joined the protest with Ramdev and others at Jantar Mantar. The social activist started a hunger strike by announcing, "If my death disrupts the process and the accused is laid to rest, I am ready to die." On December 22, 2012, a judicial committee headed by J.S Verma, a former Chief Justice, was appointed by the federal government to submit a report within 30 days, proposing amendments to the criminal law to deal with cases of sexual harassment. The report found that the failure of governments and the police was the main cause of crime against women.

Protocol Strategy

Some of the most popular protest mottos in Delhi were addressed to officials and the police: "Sheila go back"; "Some objected to patriarchy: "Respect the reproductive sex"; "I live in a world where a girl is unsafe inside or outside the womb"; and "Don't Harass Ladies, they are your mothers, sisters and daughters dear". There was hardship and grief for women and anger and disgrace in the kingdom: "Dark Day - I am ashamed to call myself Indians". Agitators face charges of police robbery, water cannons and tear gas, and police arrests. This echoed another motto: "Do not be raped but do not protest against rape: the world's largest democracy". Protesters were holding candles and black clothing, covering their mouths with black cloth. Other slogans, such as "Din be Hamara or raat bhi hamari hai" emphasize women's rights to live freely. It was a challenge in the traditional and patriarchal debate that the short and tight dress of girls aroused sexual desire among boys. Another controversial motto, "It's better to cut it than to rape it", shows the rage of men and the intensity of women's anger.

The central section of Delhi has shown deep affection for the victim due to the brutality. One poster read, "She is not dead, she has gone to a place where there is no rape." What is new in these slogans is a strong voice. Unlike previous anti-rape protests, these slogans challenged the masculine and masculine views of the patriarchal society. The diversity of these protests was their diversity, as they, according to Butalia were not just "women's issues" but were a mark of the deep-seated violence women and other marginalized individuals face daily in society. The South Asia Analysis Group has described the protests as "expressions of middle-class people" due to the collapse of the social contract between them and the free world. The protests informed the government of this collapse which is rooted in our culture and power building. Singh recognizes that civil society organizations reject the concept of a fixed and unchanging nature of the seat and places of values, values, power, and pyramid in society. Peace protests across the country have given rise to criticism of the traditional concept of "male masculinity".

A COMPARATIVE ANALYSIS

Sources and Methods of complaints Around stay about some cases in these two protests organized by the middle class. Media news is an important source of information for the middle class. Complaining in a safe, prepared manner is another quality of moderate participation. At the Delhi Hostile-Assault protest, hundreds of protesters marched in long lines and candles marched in peace. Prominent Bollywood activists, politicians and Bollywood stars paid tribute to the victim and made people aware of their issues of gender equality. In this way, the masses are given a sense of "sexuality". This middle-class information about their environment is based on media reports. In these are "television-induced conflicts". In addition, even the program to promote several community organizations was limited to urban or urban life. There is a complete avoidance of sexual discrimination taking place in the villages. Therefore, the action of the members of the urban areas does not consider the countless

incidents that take place in the villages in the form of sectarian violence, rape and genocide. Intermediate activism is limited to the problems they face in their daily lives. Whether it is the problem of corruption, water, electricity, or rape, these problems have the same connection with people living in cities. There are certain social conditions and behaviors that arise from common fears.

As a result, society acquires a “common terminology” as well as a new natural political and economic environment. Fear is another common factor in the emergence of public works. Giddiness writes that fear is a factor in the collective conclusion of entry into public awareness. This is especially true in the context of anti-rape crisis. The central Delhi section, which travels by metro, bus, and auto-rickshaws fears for the safety of their daughters or wives. Thus, in addition to the patriarchal understanding of gender, fear provides a shared understanding between the middle class of Delhi and other major cities. Protesting behavior is common among the middle class. Most of their protests are usually spontaneous - unconscious.

The observation group spoke of a living intellectual who was responsible for creating a counter argument. Only then can something like knowledge emerge. In addition, fasting as part of the central Hindu culture easily establishes Gandhi's anti-non-violent practice. Thus, the “instant method of death” used by Anna Hazare, established satyagraha as part of India’s “national heritage of ideas”. In Ambedkar, this is an “unlawful approach” which he calls “the system of language of chaos”. Pending then, the middle class will deliberately be stopped from opposing electoral politics, not as a major force in it. This poses a challenge from outside the institutional center for the established political process. On the other hand, Anti-Rape protesters are protesting all over the city, including India Gate, Raisin Hills, Parliament of India, and Rastafari Bhawan, which are uncommon forms of civil unrest. umeni lead chaos in many public places such as parks, markets, metros and offices. In addition, for the first time in India, protests across the country took place online through complaints and through social media platforms such as Facebook and Twitter. Many online groups come forward to claim their place in independent establishments that are “new public places,

These gaps are now part of normal life. The propagation of skills has providing “new common ways” for partnership. The power of the internet to transform the structure of social relations is suggested by claims that it can promote social relations, such as *gemeinschaft* and *may*, Habermas' view of the social class. Anna Hazare's protest expanded public space as it was the first campaign in India to use cyberspace on unprecedented levels. The “activist” online spaces have provided new downtown networks. The Indian Government Anti-Corruption website has gained a rounding five lakh likes on its Facebook page until the organization officially collapses. On Facebook, more than hundred pages and online groups are created to improve movement around the world. Free telephone technology and Short Messaging Service are made available. Computer-based communication reduces the cost of hiring, organization, and

promotion in many ways. Therefore, it provides a visual representation of human relationships. However, most of the middle and middle class are uneducated or offline. The participation of people who were not part of that community in support of the "real life" activism or protest. The real-life activist has become "clicktivism", or calls "cyber-activism" that transforms local movement into a global one. This is a radical change in the structure of activism but does not promote the same level of crystallization or trust and self-awareness as it does social media bonds. So, in this case, how would it be appropriate to call it the "mass movement"? The connection between middle class confusion and mass movement is confusing, as the first did not have the formation of ideas which is an important factor in any social organization.

In both cases, there was a complete lack of vision. In the case of ACM, the middle class as a rape victim was unaware of the great ancestral problem. It only required instant sentence for the committers, but this did not provide a lasting solution to the problem. This organization has not been able to provide an idea that will open a discussion on gender equality. Unlike the Western women's movement of the West in the West, which had a vision that provided a framework for looking at gender issues, the women's movement in India remained in the middle of a certain level of intellect and could not be a middle class. Similarly, ACM was unable to identify its enemy. If corruption is an enemy of the organization, the middle class is an integral part of the practice. Are they fighting this enemy or are they the enemy themselves? So, because of a lack of ideas, it is difficult to know who the real enemy of this organization is. Two major discourses emerged from the ACM movement: one linking the problem of corruption as a product of "capitalism" or "Neo-Liberalism", according to and the other as "special" as a major cause of corruption in our society recent interview asked whether the "middle class" category was sufficient to define participation in this movement. The exclusion of Dalits, race, and religion, according to Kumar leaves the organization's "nationality" character in doubt. Therefore, intermediate phase participation should be considered with some significance.

Middle class protests are often severely limited in the affairs of their country. Thakur and Rai believe that any movement of the middle class in India should be developed to integrate all classes and, therefore, the fight against corruption must be a struggle against capitalism and socialism. At the same time, the middle class should expand its struggle methods to include the villages and problems of "Jal-Jungle-Jameen". Mohanty points out that Anna's campaign reduced the anti-corruption rhetoric to Jan Lokpal's Bill, and no matter how strong and effective, it did not address broader political, economic, or moral issues. Similarly, the participation of educated people in middle-class urban areas is something that needs to be further explored to explain why these middle-class organizations could not be part of major global movements such as the Occupy Wall Street Movement describe the "new middle class" as highly educated people from the most commonly employed services, yet can be compared to managers or traditional experts.) calls them "the Indian

subcontinent”, most of whom have grown over the past two decades and witnessed the dramatic growth of the Indian economy.

The difference is that most participants were young people in the middle class. In fact, about sixty percent of the population of India is made up of young people, most of whom are educated and able to access and manage the latest information. This generation is immersed in technology and is an expert in communication. In any urban-based movement, this generation acts as a game changer. Therefore, education and youth are the two main characteristics of this new middle class that have a major influence on any movement. In contemporary debates, it is a widely accepted argument that the idea of a civil society has emerged in the urban areas of India that are always democratic. The democratic process ultimately leads to the creation of a society. Mohanty transcribes that many democratic processes have begun as intermediate steps. Public movement in India after the emergency was moderate. Even the Dalit liberation movement had its roots in the educated middle class and in the literary movement and gradually acquired a well-known broad foundation. However, there is a widely accepted view that anything non-political is part of society therefore, the term is widely used in any urban-based struggle.

However, there is a widely accepted view that anything non-political is part of society therefore, the term is widely used in any urban-based struggle. Sheth believes that the concept of civil society has become fashionable. In a similar way, the term “movement” has been widely used in popular media. Professionals disagree on whether the word movement, agitation, protest, resistance, ascension, or revolution is appropriate. These two organizations do not agree with any of these traditional definitions. Apart from ideas and membership, the movement time was also irrelevant. They exploded and disappeared after a while. This, in other words, is a feature of the middle class. Since most of the middle class are employed in government public and private sectors, they have little time to participate in long-term or long-term renewal. Therefore, the timing factor is a key determinant of longevity.

The conclusion

The middle class is extremely limited in matters of their land. Through the Anti-Corruption Movement and the Anti-Rape Movement in New Delhi, the urban middle class found a new definition and perhaps a way to redefine its role in public life. Therefore, Rajagopal believes that he has played a positive role in the democratic process. The urban sprawl is due to the relocation of Delhi and other major cities from across the country, as well as increased employment opportunities in the private sector. The contextual of Anna's departure and the anti-rape movement was the largest city in Delhi, while the activism and movement in other major cities were fragmented. It is important to remember that resistance in India, especially the ACM, occurs between major world conflicts and civil strife. Protests like those of the Arab revolution were different because they involved an educated middle class in the city who used social media platforms to organize and write violently.

Today's class is tired of the situation and is angry with the inefficient government, demanding justice and a better democracy. These protests are likely to have influenced and empowered the modern-day middle class of India, which wants to be accountable and transparent but feels powerless and defeated by the prospect of independence and self-deception. However, with the remarkable success of the overthrow of totalitarian regimes throughout the Arab world, hope for change was dashed. Middle classes have seen how it can be done. Anyone can lead, but not a single leader. Thus, the greatest achievement, writes lies in reviving the neoliberal middle class which is often politically neutral. Power was at rest among the people themselves and they led and directed the movement. The common man now had confidence and methods of protesting against a developed country and city. This is where the "new" of modern social circles lies.

The use of media, social media and mobile technology has played an especially important role in both popular battles. The "media-influenced" unrests do not provide much insight. This type of situation is new to the history of social movement and in quality differs from the "old" social movement. During all this, the most important question is why the middle class, which is a strong "network" society, can support social movements. Is it because moderate anger does not occur or is it because, as Varma's analysis suggests, its rigidity and its inability to look at the broader picture? Is the combined frustration of the middle class more than any pan-Indian situation? Or is it simply a "moderate" movement, in the words of Ahmed's those who "change things" in which the world reflects its soft character? Finally, NSMs are generally known for their ethical concerns and global importance. However, the analysis of these two organizations shows that, in the case of Indians, any "universal" sector rises to represent the "particular" ruling party in society, in this case the educated middle class of the city, namely the "civil society". Therefore, it is difficult to define "new middle class" and "social class", and to do justice to the word "movement". However, whether the movement of the middle class is facing "new conflicts" is still an unanswered question. No doubt they are dealing with "existing conflicts" in a "new" way, which can also be described as a fight for existence and the desire of a better society. In both cases, the middle class serves as a symbol of this "newness".

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