THE ROLE OF NON-VIOLENT PROTEST IN ACHIEVING POLITICAL CHANGE: CASE STUDIES FROM 20TH CENTURY AND 21ST CENTURY

Author: Muskan Sangwan
Designation: Student at O P Jindal Global University

ABSTRACT

This research paper offers a thorough analysis of significant civil resistance movements that took place in the 20th century and 21st century, with a focus on the Arab Spring, BLM, and Marriage Equality Movements in the latter and the US CRM (CRM), South African Anti-Apartheid Movement, and the Indian Independence Movement in the former. This research aims to clarify the fundamental ideas, tactics, and results of these revolutionary revolutions by incorporating historical, social, and cultural viewpoints. This paper aims to contextualize each movement within its distinct socio-political milieu by utilizing a wide range of primary materials, such as archival documents, eyewitness accounts, and multimedia records, in addition to secondary literature and modern assessments. I want to identify recurring themes, flexibility in responding to various contexts, and the influence on legislative changes, policy adjustments, and public perceptions by investigating the initiators, institutional frameworks, and ideological foundations of these movements. The paper also looks at how charismatic leaders, community mobilization, non-violent resistance tactics, and coalition building shaped the direction and eventful success of these movements. Through comparative study, the emergence of civil resistance as a powerful tool for social transformation is highlighted, along with the innovations and continuities that distinguish these efforts across different historical settings. I seek to explore the legacy of the US CRM, the South African Anti-Apartheid Movement, and the Indian Independence Movement, as well as their continuing impact on later struggles and contributions to the larger conversation about social justice and human rights. In parallel, analyzing the 21st century Arab Spring, and BLM offers a modern perspective for comprehending the changing dynamics of civil resistance in a world growing more linked and globalized. In conclusion, this research paper aims to clarify the intricate interactions among political upheaval, social mobilization, and cultural changes, providing insightful information about the continuing importance of civil resistance movements as engines of justice and development in the contemporary period.

US CIVIL RIGHTS MOVEMENT

The capture and slavery of Africans to labor mainly in the plantation economy of the US South gave rise to 400 years of violent and non-violent conflict, which eventually gave rise to the US CRM. In the years between colonization and the American Civil War, abolitionists – mostly notably, adherents of the ancient peace churches, the Quakers, Mennonites, and Church of the Brethren – frequently engaged in peaceful resistance as a method and a matter of principle. Apart from sporadic uprisings, the slaves would purposefully damage tools and supplies, decelerate their labor, and pretend to be sick, flee, and engage in the art of disguising. Their liberated allies conducted direct action, purchased the liberation of slaves, wrote letters and polemics, and protected escapees. In the years preceding the civil war, abolitionists began to hold more militant views, particularly on John Brown's attempted armed insurrection. 38,000 black soldiers lost their lives in battle during the civil war, out of the almost 200,000 who fought. African-Americans continue to be denied equal rights even after slavery was abolished, the constitution was amended to provide equal protection, due process, and universal adult male suffrage. During the Reconstruction Era (1863-1877), racist state laws known as "Black Codes" and later as "Jim Crow Laws" denied most African-Americans the ability to vote and forced them into segregated theatres, restaurants, schools, and transportation across the majority of the former Confederate states. Regardless of these obstacles, by 1900 there were over 30,000 certified and working African-American teachers, ensuring that literacy rates were high in black communities. Hundreds of churches and mutual aid groups were started by African-Americans.

In the midst of increasing violence – race uprisings led by white racists annihilating African-American communities in several cities across the nation – and severe injustice, African Americans organize on a large scale for equal opportunity in jobs and other rights. In the early 1900s, white mobs targeted hundreds of African-Americans. In 1909, the National Association for the Advancement of Colored People (NAACP) was established. To demand equitable pay and employment opportunities, 8,000 African Americans silently marched along Fifth Avenue in New York City. Notable African-American scholars like W.E.B. Dubois and Wendell Johnson were among those in showing up with the goal of "making America safe for democracy". In an effort to enhance African-Americans' rights, the Communist party founded the American Negro Labor Congress in 1925. In the same year the Brotherhood of Sleeping Car Porters, a significant civil rights organization led by African-Americans was created.

President Roosevelt acted swiftly to prohibit discrimination in defense hiring after Randolph called for a large-scale demonstration in 1941 that was expected to draw 100,000 participants, against job discrimination on the defense sector. The march was cancelled after achieving its goal without actually happening. The Congress of Racial Equality (CORE) was founded in 1942 by a group of American conscientious objectors and pacifist acquaintances who were also greatly motivated by Gandhi's extraordinary achievements in India. The group had just a few hundred members at first and was tiny, but it was effective in forcing the desegregation of public spaces through a series of sit-ins in Chicago (1942). In the case of Brown v. Board of Education of Topeka, the US Supreme Court declared on May 17, 1954, that racial segregation in public schools was unconstitutional. The case essentially overturned the Plessy v. Ferguson (1896) decision, which had permitted Jim Crow laws –

which required segregated public spaces for white and black Americans – to remain in places across the South in the early 1900s. Although the Brown case decision mainly dealt with schools, it suggested that segregation in other public spaces was also illegal.

Direct action became the main strategic instrument of the movement by the mid-1950s. At the Tennessee Highlander Folk School, civil rights advocates like Rosa Parks of the NAACP branch in Montgomery, Alabama, received training in strategic non-violence. Following her return from Highlander, Parks was imprisoned for defying the city's racial legislation by refusing to give up her seat to a white man. A bus boycott was organized by the newly formed Montgomery Improvement Association, which was headed by the then 26-year-old Martin Luther King Jr. The 381-day boycott, which had 42,000 participants, had a significant negative financial impact on the municipal bus service and finally resulted in the consolidated of the city buses. Young African-Americans were motivated to advocate for broader civil rights due to the Montgomery Bus Boycott's intentional, non-violent direct action. Riding the wave of enthusiasm that Montgomery produced, King, Fred Shuttlesworth, Baynard Rustin, William H. Borders, and Charles K. Steele founded the Southern Christian Leadership Conference (SCLC) in 1957. Together, they asked President Eisenhower to hold a White House Conference on Civil Rights. Following the president's denial, SLC organized a prayer march on the Lincoln Memorial with 25,000 participants. Speakers demanded strikes, work slowdowns, boycotts, and non-violent protest; sit-ins were organized against Wichita and Oklahoma City. In response to developments, the US Congress passed the Civil Rights Act of 1957, allowing the Justice Department to bring legal action on behalf of African-Americans who were denied the right to vote in the Southern States. As this was going on, nine students in Little Rock, Arkansas, caused a nationwide uproar by attempting to become the first African Americans to enroll in the recently desegregated Central High School. An uproar from the public prompted a fresh court decision and the involvement of federal troops after the governor and the Arkansas National Guard attempted to bar them from accessing the school. CORE continued its work in the Northern States while SCLC focused on the Southern.

A second phase of the revolution began on a bridge near Selma, Alabama, in March 1965. African Americans' right to vote was peacefully protested in the streets by civil rights and human rights activists, many of whom were youth. Numerous people, including a teenage activist John Lewis were badly assaulted. However, the attacks on the campaigners throughout their march did not go in vain. Americans were introduced to this struggle between irrational, violent rage and morally upright protest by television. President Johnson told in a joint meeting of Congress five days later that he would provide them with a practical voting rights law. He said, "We shall overcome", echoing the CRM's spiritual song. The voting rights act was signed on August 6, 1965 by President Johnson, which is often regarded as the most successful civil rights legislation ever. In order to put an end to the restriction of voting rights to those of color, particularly African Americans, the Voting Rights Act of 1965 was created. It forbids racial discrimination and mandates that some jurisdictions often multilingual support to voters who identify as linguistic minorities.to address the voting rights of linguistic minority groups, the Voting Rights Act was amended in 1975. Section 4 and 203 of the Act mandated that voting materials and assistance be provided in pertinent languages other than English in jurisdictions where a substantial portion of the voter population speaks little or no English.

In a significant ruling in the year of 1967, the Supreme Court issued a decision that reverberated down the halls of legal history. In the case of Loving v. Virginia, the US Supreme Court ruled on June 12, 1967, that Virginia laws that forbade interracial marriage is unconstitutional. Nine years had passed since white man Richard Loving and woman Mildred Jeter, who was of mixed African American and Native American descent, had entered a guilty plea to breaking a Virginia state law that forbade a white person and a "colored" person from getting married, leaving the state, and then coming back to live as husband and wife. The couple's one year prison term was deferred in exchange for their leaving Virginia and Vowing to never return as husband and wife for twenty five years. After relocating to Washington, D.C., the couple filed another suit in the state court of Virginia in 1963. Their conviction was overturned by the Supreme Court once the matter reached that level. For a unanimous court, Chief Justice Earl Warren ruled that the right to marry was an essential civil right and that it would be "to deprive all the state's citizens of liberty without due process of law" to restrict that right on the basis of arbitrary classifications set forth in Virginia state law. As a result, the decision struck down the prohibitions on interracial marriage in Virginia and Fifteen other states.

Another major incident related to CRM that took place was when, President Lyndon Johnson was unable to convince Congress to approve a civil rights measure that included a fair housing clause in 1966. Two years later, after civil rights leader Martin Luther King Jr. was assassinated, the law was passed with the necessary backing. The Civil Rights Act of 1968, also referred to as the Fair Housing Act, was signed into the law by President Lyndon Johnson on April 11, 1968. It forbade discrimination on the basis of race, color, religion, sex, or national origin in the purchase, leasing, or financing of real estate. In addition, it included anti-riot clauses that safeguarded those using certain rights-like going to school or sitting on a jury – as well as civil rights workers encouraging others to use these rights. In order to provide Native Americans with constitutional rights not already granted by the Bill of Rights, it also incorporated the Indian Bills of Rights. Only four protection groups were included by the Act when it was first approved in 1968 – race, color, religion, and national origin. In 1974, sex was included as a protective class. In 1988, further protection classification were added – disability and family status.

SOUTH AFRICAN ANTI-APARTHEID MOVEMENT

The famous conflict between South Africa's apartheid government and its opponents highlights the intricacy of certain civil resistance situations. Gandhian principles, which were first developed in South African in 1906 when Gandhi was a lawyer for an Indian commercial firm, served as the foundation of the early use of civil resistance against apartheid. The African National Congress (ANC), which was established in 1912, quickly rose to prominence as the main force resisting the apartheid regime's tyranny of the nation's 80% non – European people. During its first forty years, the ANC largely used legal protest strategies. However, in the early 1950s, the ANC became more militant and started utilizing non-violent direct actions.

Afrikaners, or white South Africans, controlled the economy and the state, as well as abundant natural resources including one-third of the world's known gold reserves. The Afrikaners created a legal and economic framework that purposefully barred non-whites from positions of economic and political power, and they also built an

explicit theology and philosophy of white racial supremacy that was enforced by a modern military and police force. However, the system grew more dependent on non-white labor and cut off from global trade and diplomacy.

Disappointed with the peaceful campaign's lack of success, Nelson Mandela and others called for an armed insurrection, establishing the Umkhonto We Sizwe, or "Spear of the Nation", which ran parallel to the non-violent struggle. The apartheid regime was ultimately compelled to talk after a coordinated grassroots non-violent civil resistance campaign with international support and sanctions failed to overthrow it.

On March 17, 1992, a negotiated end to the apartheid system and the minority regime was supported by two-thirds of the South Africa's white voters. In the first free elections, Nelson Mandela was chosen by the whole populace to be the president of the new South Africa. The anti-apartheid movement had ebb and flow in a wide range of strategic initiatives during the course of the decade-long battle. The campaign was "probably the largest grassroots eruption of diverse non-violent strategies in a single struggle in human history", according to American theologian Walter Wink.

The Dutch East India Company founded Cape Town in 1652 as a stopover between the Netherlands and the East Indies, marking the beginning of this conflict's history. The Afrikaners, a European born group that eventually made up less than 20 percentage of the total population but had almost total authority over the country's government and economy, settled there as it grew into a settlement. More and more restrictive laws were passed in response to growing opposition to the system; non-whites were forced out of their homes and into segregated neighborhoods; and any sign of dissidence was suppressed, ranging from the imposition of martial law to the exclusion of certain people and groups from public life.

After decades of opposition to the overtly racist system, concerns and even defections from the white power elite surfaces in the 1980s as business leaders, conscious of the need for a skilled labor force and trying to develop a small trying to develop a small sector of back population, became discouraged by the lack of progress made in small reforms and stepped up repression. Even the Dutch-Reformed Church, which created the apartheid ideology that gave the government legitimacy, started to raise concerns.

Ultimately, non-violent resistance deprived its potency from the regimes paradoxical combination of extreme power and extreme vulnerability. Apartheid South Africa was reliant on its non-white labor population, its neighbors in southern Africa, and its international connections with the industrial West despite possessing strong security forces, abundant mineral riches, and industrial capability. When these pillars stopped supporting the dictatorship, it could no longer be maintained.

The main institutional vehicle of the resistance was the African National Congress (ANC), which was founded in 1912. Initially, it focused on legal forms of protest, but in the early 1950s, it changed to a more militant, non-violent direct action campaigns. Later, it advocated for violent resistance, along with the Pan Africanist Congress (PAC), which was revived in 1959. The only violent opposition tactics were periodic bombing of government buildings and avoiding the deaths of civilians. As Zunes (1999) accurately notes, the armed conflict could have been detrimental to the cause, undermining the effective nonviolent activities that were associated

with it and providing justification for the suppression of any resistance initiatives. There was never a real threat from armed resistance against the mightiest force on the continent and a heavily armed white population that feared a racial conflict.

The regime's vulnerability was exposed in the 1970s by growing labor militancy, community support for opposition forces, and the successful 1973 strikes in Durban. One January morning, brick and tile workers walked off the job, which prompted other workers in the transportation, industrial, and municipal sectors to follow suit. In Durban, 30,000 workers went on strike at the beginning of February. The apartheid government depended on black labor to sustain its economy, but the strikes demonstrated that mass unrest could be organized to sabotage the regime's vital functions. Due to Durban's labor militancy, strikes broke out elsewhere, which in turn sparked a student rebellion that resulted in a police shooting of a thirteen-year-old boy during a march through Soweto in 1976. The police increased the ante by firing at students everywhere during what became to be known as the "Soweto Uprising", which resulted in over sixty fatalities (including the deaths of two white men). Young people worsened the situation by breaking windows and setting fire to schools and government buildings.

Because of the apartheid regime's military superiority, anti-apartheid forces by the early1980s were essentially unified around a non-violent resistance strategy that could maximize non-white participation, divide the white community and inspire some to act on behalf of non-whites, and apply pressure from abroad on government.

A mass democratic movement emerged in the 1980s, drawing inspiration from the Black Consciousness Movement led by dissident Steve Biko. This movement called for a multiracial democracy to be led by the ANC, the United Democratic Front (UDF), and the Congress of South African Trade Unions (COSATU). Archbishop Desmond Tutu was well known leader of the UDF, and the South African Council of the Churches was among the white community's many supporters. Mkhuseli Jack, then 27 years old, organized boycotts against white-owned companies in the city if Port Elizabeth in 1985 as non-violent pressure grew. Ackerman and DuVall (2000) state that the boycotters made a number of demands, including the integration of public spaces, the withdrawal of military forces from black townships, and an end to employment discrimination. The regime attempted to halt the movement's momentum by declaring the first state of emergency in 23 years in response to the boycotts, but it had little success. More than 3 million workers and students went on a three-day general strike in June 1988, which shut down the economy. This was followed by an even greater general strike in August 1989.

Along with CD (CD) against intolerable apartheid laws and practices, such as the banning of dissidents (which restricted their travel and activities, required them to report to authorities on a regular basis, and prevented the press from quoting them), resisters also revived the Defiance of Unjust Laws Campaign of the 1950s in 1989. By providing non-whites with nominal representation on the government, it promoted non-compliance with the tricameral parliamentary system, which was designed to co-opt dissidents and mend the apartheid government's demand reputation with the international world.

The establishment of alternative community-based institutions, including as cooperatives, community clinics, legal resource centers, and other organizations, which gradually sidelined and replaced official governmental

institutions, was another tactic used by resistance groups in addition to open confrontation with the dictatorship. After the Soweto Uprising repression in 1977, many black South Africans were reluctant to become politically involved. However, the group appealed to them since it addressed issues related to housing, rising rents, sanitation, and other local concerns. In response, the government outlawed the funding of these groups internationally, but this had little effect on their operations. The government had lost control over almost every aspect of apartheid by the end of the decade, as evidenced by the flying of banned ANC flags, the renaming of public spaces, school children confronting government officials, activists in jail going on hunger strikes, and clergy illegally marrying mixed-race couples.

The 1989 Defiance Campaign, which featured interracial peace marches in Cape Town, Johannesburg, Durban, and other parts of the nation, marked the culmination of the resistance. The movement also attracted elements of the white establishment and commercial leaders, such as the mayor of Cape Town. The conflict escalated to the negotiation table, where anti-apartheid forces maintained their advantage while crafting a democratic resolution that paved the way for a healing process.

With universal suffrage and a democratic government, all South Africans are eligible to vote and run for public office. However, a large section of its non-white population lives in abject poverty and the pessimism brought on by unfulfilled aspirations, which leads to rampant violence, crime, and unrest. The country's economy, civil service, and military are still heavily influenced by the white minority, despite the non-white population having achieved what former Tanzanian president Julius Nyerere called "flag independence" by winning the right to vote and electing an ANC-dominated government. This has resulted in ongoing power struggles and compromises. The Truth and Reconciliation Commission, led by Archbishop Desmond Tutu, played a significant role in easing the difficult transition by bringing the harsh realities of the apartheid regime to light, sentencing the worst offenders, and then attempting to mediate a settlement between the parties involved.

INDIAN INDEPENDENCE MOVEMENT

Until Gandhi's return to India from the South Africa in 1915, anti-British agitation had been intermittent and primarily confined. The period known as the Indian independence movement began when Gandhi took over as the principal vehicle for nationalist resistance, the Indian National Congress (INC) fundamentally changed the organization's methods and strategies. Gandhi created a popular nationalist alliance between rural masses and urban elites to resist foreign occupation through the INC and his own autonomous cadres of non-violent campaigners. He oversaw Congress's adoption of non-violent direct action, CD, and non-corporation strategies in loosely organized nationwide campaigns that collectively constituted a three-decade long continuous opposition to colonial occupation.

Alongside the growth of local self-government institutions approved by the imperial authority came the Indian independence movement. The Indian government instituted a "dyarchy" strategy in 1919, giving locally elected provincial assemblies administrative authority over the fields including public welfare, education, and agriculture. At the provincial level, elected individuals held the position of minister and were accountable to

the legislative assembly for the management of their respective provinces. The viceroy had unfettered authority to reject imperial legislation, and the Dyarchy also established an Imperial legislature, albeit one that was far weaker than the provincial assemblies. The central (colonial) government of India retained control over the majority of income collection, banking and currency policies, foreign affairs, and police and military operations in all new entities. Even after the provincial level dyarchy was eliminated in 1937 and elected provincial ministers were granted significant authority over provincial matters, India remained without independence and the government steadfastly upheld its imperial objectives.

In light of this, Gandhi and the Congress adopted a mass direct action plan in an effort to use their influence to push for more access to and authority over the government, as well as ultimate independence. When the congress was initially established in 1855, its organizational structure did not support widespread involvement or direct action. Gandhi reasoned that large-scale, adaptable, and diversified organizations capable of penetrating India's numerous cities and vast countryside, which is home to over 700,000 villages, were necessary for the success of statewide campaigns of non-violent action. One of his greatest political achievements was reorganizing the official Congress party organization in 1920 – it was "a landmark in the direction, composition, and structure of institutional politics." In many places, even down to the village, the new constitution sought to "decentralize the party organization by constituting branches in every district and taluka of British India." The Congress changed under Gandhi's leadership from being a stately organization of professionals who spoke English to become a broad, multilingual, federated organization that reached "within the range of literate peasants, small town traders, and lawyers in all parts of India."

With the help of Gandhi and revitalized organization, Congress adopted a dual strategy of voters and protest mobilization. When it did not choose to boycott elections, it constantly and overwhelmingly won municipal, provincial, and national elections by fielding hundreds of candidates for offices. At crucial junctures in its fight against the raj, Congress also chose to employ more divisive strategies in conjunction with a strong network of Gandhian activists and direct action groups.

The Indian people showed a great deal of support for the weapons of peaceful protest, CD, and non-corporation, which were used on a scale never seen before in human history. a notable regional satyagraha among peasants in Champaran, Bihar (1917), a limited nationwide satyagraha against wartime restrictions on civil liberties (the anti-Rowlett Bill satyagraha, 1919), and the first large-scale national non-violent movement, the non-corporation movement, which took place between 1920-1922, were among the events that marked the first period of peak mobilization. As first imagined by its organizers, the non-corporation movement was, from a strategic perspective, a very effective "series of local protest movements, (but) not a withdrawal of collaboration at key points in the structure of the raj". Because of the lessons learned from non-corporation movement, Gandhians and Congress concentrated on fostering connections between urban nationalists and India's large agricultural communities and small towns throughout 1920s. Sarvodaya, or "universal uplift", is Gandhi's grand plan for social welfare, religious reforms, and nationalist self-reliance. To this end, Congress employees and satyagrahis dispersed throughout the countryside to teach the poor in literacy, health, and sanitation, and other

areas of "constructive work." The 1930s saw a significant increase in rural communities' involvement in CD and mass protest because of this groundbreaking organization.

Gandhi and the Congress were encouraged to revert back to a mass direct action approach following the highly acclaimed success of the Bardoli anti-tax Satyagraha among Gujurati peasants (1928), which culminated in the CD movement of 1930-1934. Out of all the Congress mass movements, this one was the most dramatic and spectacular, with millions of Indians participating in protests to force the British out. Gandhi's renowned Salt March, a 240-mile foot journey from his ashram in Ahmedabad, through hundreds of Gujurati villages, served as the impetus for the CD movement. Following his apprehension for engaging in illicit salt-making on the Dandi beach, activists around India initiated widespread acts of CD. Aside from thousands of marches, demonstrations, and protests, Congress and the Satyagrahis also broke the laws against salt, refused to pay land revenue taxes and local police taxes, published illegal newspapers, harassed and socially boycotted public officials and employees, picketed government schools, and blocked access to forest resources. Official records show that more than 60,000 protestors had been imprisoned nationwide in the very first year.

Gandhi and the Indian government reached a deal in March 1931, almost a year after the Salt March, suspending CD in exchange for the talks on constitutional reforms, the release for prisoners, and properties seized during CD movement, the unbanning of the INC, and the repeal of the salt tax. Gandhi's action was an attempt to keep a direct action campaign going that was losing steam and to give Congress more negotiation power. Suspension was viewed by many in the nationalist movement as a tactical error on Gandhi's part by some experts. Congress returned to CD in 1932 after the Round Table Conference in 1931 failed to provide a concrete result, but it was decisively suppressed by the Indian government and never gained Traction. In 1934, the CD had reached its peak.

Even while the CD movement's use of non-violent tactics produced several small victories for organizers and drastically questioned British authority, mass-scale non-corporation methods eventually failed to force the British to retreat. Likewise, peaceful means had little to do with the British withdrawal in 1947. More than 10 years before the formal decision to withdraw from India, the CD movement had come to an uneventful conclusion. With the passage of the Government of India Act of 1935, which significantly increased Indian authority over legislature and the electorate, Congress decided to forgo protest tactics and instead focus on electoral politics starting in 1935. The third and final countrywide campaign of CD, known as Quit India Movement's "individual satyagraha" method, was swiftly and successfully put down in 1942 after being legally severed from the Congress organization. The political calculation of officials in London and New Delhi regarding the chances of long-term rule were influenced by two events that led to the British retreat from India in 1947: first was the unexpected loss of Churchill, a fervent supporter of empire continuation, and the Tory Party to Labour in the first post-World War II; and second was the violent riots between 1945 and 1946 that required a massive government response and raised the highly unpopular prospect of a colonial was following the most catastrophic was in human history.

The ability to mobilize millions of Indians against British policy and rule, even in the face of CD's failure to bring about independence, left Congress "formidably positioned and armed to negotiate India's future with the

British". Jawaharlal Nehru, Gandhi's protégé, a veteran of the nationalist movement, and an enthusiastic secularist who won over many intellectuals, young, and elites, was chosen by the Congress on August 15, 1947, making a victory for the nationalist cause. Nehru became the first prime minister to independent India. However, the Congress movement was not successful in other areas. Gandhi, for example, was adamant about Hindu-Muslin unity, and he achieved some early successes in forming cross-communal alliances, such as Khilafat Movement that happened in 19201922. However, Congress failed to maintain a significant coalition with Muslin leaders or persuade Muslim voters that it would uphold their interests. Gandhi's own speech which was deeply rooted in Hindu traditions has been criticised for severely limiting the nationalist message's attractiveness to Muslim audiences. In the years preceding India's independence, communal riots, or violence between Hindus and Muslims, were common particularly in 1946. Gandhi interpreted this as evidence that his campaign had completely failed.

Owing to Congress steered clear of confrontations with India's indigenous capitalist and agricultural elites, several opponents perceived the party's mobilization approach as intrinsically conservative. This was hardly unexpected, given that nationalists funded their movement's operations and electoral campaigns primarily via the backing of industry and the elite. Furthermore, unrestrained violence was something Gandhi "firmly believed that a direct attack on the propertied classes… would in the long run have a disastrous effect." This explains, for example, why congress frequently spearheaded no-rent campaigns against exploitative landlords, despite the fact that rent was usually greater hardship for the rural poor than taxes, but declined to spearhead no-revenue efforts among peasants to oppose British and taxes. Numerous academic studies have shown that congress often found it difficult to supress, subjugate, or stop protests occurring outside its purview.

Apart from its domestic influence, the Indian Independence Movement had resonance in settings far outside of South Asia. Many in the colonized world looked to India as an example when they developed their own tactics to push for independence since it was the first and most celebrated country to emerge victorious in the post-World War II wave of colonialism. Kwame Nkrumah, for instance, used Gandhian strategies and CD in the 1953 Ghanaian independence movement. The growth of strategic thinking among American civil rights leaders, including Martin Luther King Jr. and several others, was impacted by the Indian Independence Movement's triumphs. African-American journalists covered the Indian anti-colonial movement extensively between 1919 and 1955, sometimes making comparisons between the conditions of black Americans in the American South and those of India's people. During this period, notable civil rights activists travelled to India to meet with nationalist activists (such as Gandhi) and get further insight into the politics of CD. They also hosted Congress organizers for tours across the United States.

Lastly, Gandhi's iconic image has become as a seemingly permanent fixture in both worldwide public debate and protest culture. Across the world, organizers of popular movements against oppressive authority evoke his name, image, and some of his principles. Gandhi's ideas have played a significant role in a number of movements, including the US peace movement, the anti-Vietnam War movement, Christian pacifists, the anti-nuclear weapons movement, the vegetarian and animal rights movements, the South African anti-apartheid

movement, the European Green movement, and the so-called "coloured" revolutions in Eastern Europe following the fall of the Soviet Union.

ARAB SPRING MOVEMENT

The dramatic events of the Arab Spring began in early 2011. The term "Arab Awakening" or "Arab Spring" refers to a revolutionary wave of protests, marches, and other violent and nonviolent forms of resistance to the government that began on December 18, 2010, and included riots and lengthy civil conflicts across the Arab world. Up until now, leaders have been overthrown in several Arab nations, including Tunisia, Egypt (twice), Libya, and Yemen; civil uprisings have occurred in nations like Syria and Bahrain; significant demonstrations against the government have occurred in Algeria, Iraq, Jordan, Kuwait, Morocco, and Sudan; and smaller-scale protests of a similar nature have also taken place in other countries such as Mauritania, Oman, Saudi Arabia, Djibouti, Western Sahara, and the Palestinian territories. Similar events that took place outside of the Arab regions included border clashes in Israel in May 2011 and non-majority Arab protests in Iranian Khuzestan in April 2011. Scholars referred to the prolonged fighting in the Maghreb as "fallout" from the Arab Spring, and it began with the return of weapons and Tuareg militants from the Libyan civil war. The Middle East Arab Spring and the subsequent bloodshed brought about by the Syrian political uprising were the causes of the sectarian conflicts in Lebanon.

Every nation in the Middle East and North Africa (MENA) has seen protests using comparable tactics. In response to the state's attempt at crackdown and Internet censorship, the civil resistance partially exhibited similar patterns involving strikes, demonstrations, marches, and rallies, as well as the skilful use of social media like Facebook, Twitter, Instagram, and the like to organize, communicate, and create awareness. The majority of the Arab Spring-inspired protests have been violently put down by government-sponsored militias, counterdemonstration forces, and state apparatus. In several cases, the demonstration organizers have retaliated against these crackdowns with violence. The phrase "the people want to bring down the regime"—al-sha'b yurīdu isqāṭ al-niẑām—has been a popular cry among those who have organized protests.

Some onlookers have drawn comparisons between the 1989 revolutions—also referred to as the "Autumn of Nations"—that swept over Eastern Europe and the intifada or resistance in the Middle East and North Africa. The analogies were based on the magnitude of the revolutions and their importance following the collapse of the majority of communist governments as a result of widespread public outcry. The majority of the former communist nations quickly embraced capitalist economies and political pluralism. But things in MENA did not happen in a straight line. While Syria and Libya were sucked into a civil war and Egypt, Tunisia, and Yemen entered a time of uncertain transition, the affluent monarchies of the Gulf were mostly unaffected by the events.

Although some have linked the "Arab Spring" to widespread economic disparity, the majority of people feel it was brought about by the way local government administrators handled their administrative duties. The protests have a number of causes, including authoritarianism, or an absolute monarchical system of government, violations of citizens' unalienable rights, political mismanagement and nepotism, the economic downturn,

unemployment, extreme poverty, and a number of structural demographic factors, such as a sizable proportion of young people who are educated but dissatisfied. The Arab Spring was also influenced by the Iranian election protests of 2009–2010. One other thing that could have contributed to its start was the 2010 Kyrgyz Revolution.

The Arab Spring was primarily sparked by the unequal distribution of wealth among nations and its concentration in the hands of a small number of powerful people, especially those who have held power for a long time. Other contributing factors included corruption, nepotism, and the youth's persistent efforts to overthrow the status quo. World-wide hunger rates and ongoing food price inflation were also significant contributing factors, since they featured worldwide food security challenges and prices that almost matched those of the global food price crisis of 2007–2008. The cost of living, educational attainment, and tertiary education have all grown in the modern era, and this has enhanced the Human Development Index in the respective nations. The discrepancy between growing expectations and insufficient government reform initiatives might have played a role in all of the upheavals.

The current upheaval was not entirely a new development; it was partly caused by the efforts of dissident revolutionaries and members of various union and social organizations that had long been at the forefront in nations such as Tunisia, Algeria, Egypt, and many other states in the Maghreb. In the Arab world, rebellions have occurred since the 1800s. Only recently, though, have these revolutions and conflicts shifted from opposing foreign overlords or colonial resistance to the Arab state itself. The 2011 summer upheaval indicated the end of the previous phase of national liberation from colonialism, colonial dominance, and subordination; currently, the revolution is focused inward and aims to address the main problems plaguing the Arab world. For the past years, Tunisia in particular has seen a number of internal conflicts; the most notable was in 2008 in the resource drilling region of Gafsa, where protests lasted for many months.

The resistance movements manifested themselves in a number of ways, such as strikes, sit-ins, and rallies. Since 2004, the Egyptian labour movement has organized many industrial actions, demonstrating its vibrancy over the years. One notable uprising occurred on April 6, 2008, when workers at the government-owned textile manufacturing facilities at al-Mahalla al-Kubra, which are located outside of Cairo, the state capital, participated in an industrial action. The concept for this type of revolution spread throughout the nation, helped along by young, computer-literate members of the working class and their allies, middle-class college students. A Facebook page devoted to social media that was created to promote the strike attracted a lot of followers. While the government was partially successful in averting a strike, demonstrators formed the "6 April committee" of youths and labour revolutionaries, which became one of the main forces supporting the anti-Mubarak riots on January 25 in the historic Tahrir Square. The government used several tactics, including infiltration and riot police, to put an end to the strike.

The unrest in the area has not only affected Arab countries but has spread to other countries as well. The 2009–2010 Iranian uprisings served as a catalyst for the initial uprisings in North Africa. From there, they spread throughout the Middle East and North Africa (MENA); the neighbouring countries of the South Caucasus, namely Armenia, Azerbaijan, and Georgia; a few European countries, including Albania, Croatia, and Spain; sub-Saharan Africa, encompassing Burkina Faso and Uganda; and various Asian countries, such as the Maldives

and the People's Republic of China, where protestors and resistance leaders were inspired to orchestrate their own demonstrations. The President of the Maldives resigned in response to protest. In addition, it is believed that the UN's September 23, 2011, offer of statehood for Palestine was inspired by the Arab Spring, following years of fruitless and unproductive talks with Israel. Schools and government buildings in the West Bank were shuttered to allow pro-UN protests in Ramallah, Bethlehem, Nablus, and Hebron; these actions mimicked similar nonviolent protest strategies used in other Arab countries. The Arab Spring provided an immediate impetus for the October 15, 2011, global protests and the "Occupy Wall Street" movement, which started in the US before spreading to Asia and Europe. The movement's organizers posed the question, "Are you prepared for a Tahrir moment?" to US citizens. The demonstrators' main emphasis was on achieving their goals of limiting corporate power and influence in Western governments by utilizing the "Arab Spring strategy." Similarly, the Arab uprising served as inspiration for the "Occupy Nigeria" demonstrations, which broke out the day after Good luck Jonathan announced that fuel appropriations had been scrapped in oil-rich Nigeria on January 1, 2012. In post-2011 Tunisia, the nexus between art and politics saw significant transformations as a result of the revolution there. Today's Tunisian society is starkly divided between Islamists and secularists. Egypt is considerably more divided now than it was when the army overthrew Islamist president Mohamed Morsi in July 2013. In Egypt, a very unstable scenario is currently emerging. Iraq has become a chaotic, violent, sectarian nightmare. Libya is experiencing a perplexing and unsettling state of affairs. Nobody is certain of what is going on in Tripoli. The Prime Minister was once kidnapped by a single armed force.

Precariousness waves are currently sweeping from North Africa to the Western Sahel. When agitators in the northern section of Mali declared their statehood in April and May of 2012, weapons from the 2011 Libyan civil war swiftly spread across the region, particularly through Chad and Niger, and into Mali. Foreign proxies were drawn to fight on both sides, localizing the impact of the conflict. The conditions are still precarious even if the US-sponsored French military intervention had curbed the insurgents' ambitions. The "Worldwide War on Terror" now includes North Africa and the Sahel region as a front because to the instability that is spreading from the north to the south. The instability that followed the Arab Spring as a result of the growing gap between Islamists and seculars is one of its main effects. Expectations of a seamless transition to just and stable structures were quickly crushed as deep disagreements arose on new constitutions and the nature and pace of change. The public is sharply split between Islamist and secular factions in Egypt, Tunisia, and Libya in particular. These groups have been engaged in a protracted conflict on the place of Islam in politics and society. Less than a year after his victory, Mohamed Morsi, the democratically elected leader of Egypt, was overthrown, causing extreme division in the country. En-Nahda's alliance in Tunisia with other parties faltered under the weight of its own immense burden. Unchecked armed militias are causing instability in Libya.

However, the significance of Islamist politics in the area is undeniable five years after the start of the Arab upheavals. Islamists are rapidly multiplying in the MENA. In October 2011, Tunisia's first elections for the Constituent Assembly following Ben Ali's fall saw the Islamist En Nahda Party garner over 40% of the vote. A month later, following constitutional revisions enacted by the Moroccan King, the Islamist Justice and Development Party of Morocco won a majority of the votes in the nation's first elections.

Without a question, the Arab Spring has shown itself to be a process rather than a sequence of events. Its unpredictable shockwaves are still being felt by countries outside of the Arab world. The uprisings are widely seen as a watershed event that has fundamentally altered the region and the social compact that governs the relationship between the Arab ruling elites and their populace. However, there are many concerns over how long the insurrection will last or how likely it is to spread. Another idea is that the Arab Spring will tragically end in a harsh and protracted winter. The absence of liberal traditions, tribal authority, elite control over businesses, ethnic minorities' grip on power, high-ranking military personnel holding onto power, sectarian division, and Islamic extremism will all contribute to the region's slow, bloody, and difficult transformation. Going forward, the driving force behind translating the revolutionary fervour of the past few years into tangible measures that bring about political freedom and equitable economic prosperity should be pragmatism based on the rule of law. Establishing a functioning democracy in the area will have a significant impact on social fairness, long-term stability, and growth. In order to foster a vibrant citizen-based politics, developing constitutions must be written with a strong sense of political plurality. Avoid at all costs the short-lived Morsi experience in Egypt. Post-authoritarian Arab Spring transitioning nations will be occupied for some time by a variety of socio-political diversions, from economic shocks to the challenges of electoral and constitutional reform. With the exception of the disastrous Islamist movement in Egypt, counter-revolutions, sectarianism, and the strengthening of Islamist authority are still real possibilities that might lead to further unpredictability and inadvertent outcomes.

The revolution in Syria has collapsed into what may be described as the most intricate conflict in the Middle East since World War I. Two conflicts are tearing apart the nation: the Islamic State (IS) radicals are wresting land not only from the rebels but also from the governments of both Syria and Iraq. The rebel groups that sprang from the 2011 uprising are battling the government of Bashar al-Assad. Numerous militias are involved in the multifaceted conflicts, which represent an existential threat to Syria, its borders, and its citizens. After almost four years, Yemen was in disarray. Shi'ite Houthi rebels, who were left out of the late-2011 agreement that removed Salih from office, overran the capital city of Sanaa in late January 2015 and forced President Hadi and his government to resign. This sparked a military operation spearheaded by a Saudi coalition to restore the country's legitimacy. The other gas- and oil-rich Gulf countries supported by the West, with the exception of Bahrain, have not experienced much of the Arab Spring. Together, sheikhs, kings, and emirs promised billions of money to placate the populace while launching harsh crackdowns on reform-seeking activists. The only revolution that has brought about more egalitarian governance and a constitution that balances the powers of the President and Prime Minister to avert the return of authoritarian rule is the one in Tunisia.

Regarding the Arab Spring and its future, there were two opposing theories: the optimists heralded the birth of democracy and pluralism throughout the region, emulating the 1989 anti-communist revolutions in Eastern Europe. The pessimists were worried that the Arab world would be imitating Iran in 1979 and installing even more oppressive Islamist governments in place of secular rulers. But both narratives have shown to be false, and not because those who believed them were misinformed. There was more than one Arab Spring. Every impacted Arab country is heading in a separate, occasionally opposite direction, unlike Eastern Europe. Everyone has a unique past and surroundings. Any scenario that was placed on top of this sequence of events

was certain to be oversimplified and deceptive. The path of events in the MENA will probably be less symmetrical and clear-cut. The myth of Arabs' political ineptitude and the false notion of invincible corrupt dictators, however, are the main legacies of the uprisings.

BLACK LIVES MATTER (BLM)

Although the concept of police brutality, particularly against African Americans, is not new in America, it has recently gained popularity due to the several young black males who have been shot by police in American cities. Due to the fact that police officers have not been charged in connection with the deaths of unarmed young black males, there have been several protests and riots. As a result of these events, a new social movement known as #BlackLivesMatter was born, initially as a Twitter hashtag. Even though there have always been CRMs in America, this one takes place at a time when the country is perceived as a "colour-blind" or "post-racial" civilization. This indicates that the vast majority of Americans think they are not racist and do not care what colour someone's skin is. The post-Civil Rights period in which America today finds itself is rife with colour-blind thinking that views all people as non-racial or as not belonging to any one race.

Although colour-blind philosophy may seem like the ideal way to combat inequality, it is not. This colour-blind philosophy has played a part in the systemic problems that have plagued the criminal justice system, leading to the manifestation of uneven racial consequences. A new kind of racism known as colour-blindness emerged in the years following the CRM and is linked to the opposition the BLM movement has faced. There has been blowback, just like during the CRM of the 1960s. It has taken the shape of the hashtag #AllLivesMatter for the BLM movement. This raises the question: How did the BLM Movement come to be necessary in America? Furthermore, how does the All Lives Matter movement relate to the idea of colour-blindness?

Following the killing of Trayvon Martin, the BLM Movement gained momentum, and it further expanded following the passing of Michael Brown. These two young black males were shot and murdered. They were both unarmed. In February 2012, Martin, a seventeen-year-old Black male, was shot and murdered by George Zimmerman when he was in Florida visiting his father. After a trial, Zimmerman, the neighbourhood watch captain of a gated community, was acquitted of Trayvon Martin's murder. In August of 2014, Michael Brown, a young Black man, was shot and murdered by White police officer Darren Wilson.

In reaction to these killings, the BLM Movement was founded with the goal of honouring and bringing black lives to the forefront of society. In a culture where black lives are methodically and deliberately targeted for destruction, it seeks to be a political and intellectual intervention. Rebuilding the Black liberation movement is its aim. The goal of the BLM Movement is to free black lives from injustice by attempting to shift American society's perspective from one of "us versus them." If America has genuinely entered a post-racial society, then why is there a need for a campaign like this to affirm what citizens already know? Many have been attempting to refocus this campaign by arguing that all lives count and are significant, not only Black lives.

The All Lives Matter declaration is being used by some in America to distort the BLM Movement from being pro-black to anti-white. They are not really listening to the issues being raised because of this, as well as the

fact that the BLM Movement is centred on the "Black" community. True, all lives matter, but people are reiterating that BLM for a reason. America is delivering the message that black lives are not genuinely lives and may thus be lost, destroyed, or otherwise dealt with if the claim that "BLM" is untrue. In addition, history shows that under slavery, black lives were considered to be a small portion of human life. When calculating population, slaves were considered to be three-fifths of a person in Southern states where slavery was lawful. Since a real post-racial society has not yet been achieved, why do some Americans continue to reject the modern CRM and insist that all lives matter? Some claim that the slogan "BLM" is self-evident, however neither history nor contemporary American culture have supported this claim.

The dominant racist worldview has changed since the CRM ended. The primary manifestation of racism has shifted from overt prejudice against groups of individuals based on biological characteristics to covert or colour-blind racism, which is based on a group's cultural shortcomings. During this period, there were some claims that prejudice had disappeared and that Americans were colour-blind, incapable of seeing colour in people. There is also the idea that acknowledging race is equivalent to acknowledging that it still matters and affects people of colour's lives. In many areas of the United States, societal expectations have shifted in the wake of the CRM. These days, it is more acceptable to criticize a group for cultural and social shortcomings than it is to say certain things in public or treat someone differently because of their skin tone. There are significant ramifications for American culture from this new strain of racism. It has affected people's perceptions of Black culture and has impacted the criminal justice system and those who interact with it the most.

A society that is colour-blind may seem perfect on the surface as it indicates that racial differences have been resolved. It is assumed that by declaring America to be a colour-blind society, racial differences that have existed since the start of slavery have been eradicated. That is not the case; rather, America has just given rise to a new kind of racism that has supplanted historical overt racism as the most prevalent kind. Unlike the biologically based racism of the past, this new kind of racism is a subtle version focused on culture. A person's race is typically the first thing that others notice about them. It serves as a hint as to their personal characteristics. One might infer information about an individual's inner self from variations in skin tone, facial features, and other biological traits. The reasons why Americans now feel inequality exists have changed. The overt form of racism—that is, the idea that black people are inherently less capable than white people—is fading, but the colour-blind version—that is, the idea that black people's lack of drive or willpower is what causes inequality— is still very much alive. Essentially, this indicates that Americans claim that cultural and moral differences have more to do with inequality than skin colour. It "deemphasizes the role of race or racial discrimination while emphasizing core US values like individualism, morality, self-reliance, obedience, work ethic, and discipline." This gives little consideration to the historical oppression that Black people have endured, concentrating instead on myths and stereotypes that served as justifications for the oppression.

The criminal justice system has been significantly impacted by colour-blind racism. This is a systemic problem that has impacted the criminal justice system at every level. There is a significant difference in the number of Black individuals impacted by the criminal justice system, while functioning within a "colour-blind" culture that disregards race in policymaking and decision-making. In the criminal justice system, race does matter.

Between 1980 and 2000, the imprisonment rate for Black people nearly quadrupled. Additionally, the black-to-white ratio rose to more than 8 to 1 throughout this time. Accordingly, a black individual has an eight-fold higher likelihood of serving time in jail than a white one. Compared to one out of every eighteen white males, one in three black men will serve time in jail at some point in their lives. According to the 2009 Uniform Crime Report, Black people made up 30% of those detained for non-violent offenses and 39% of those arrested for violent offenses. These figures are out of proportion to the 12% of Black Americans who make up the population. The primary explanation for this glaring racial inequality in the criminal justice system is because it is now racially impartial; as a result, the rise in the racial difference in incarceration rates may be attributed to the sheer volume of crimes committed by Black individuals. This is untrue; instead, communities of colour have been disproportionately affected by laws and practices (including stop-and-frisk, mandatory minimums, and drug prohibitions) designed to be colour-blind and limit the discretion of those working in the criminal justice system. The fact that black people are arrested at rates higher than any other race demonstrates that these laws are not colour-blind at all.

In the criminal justice system, police and prosecutors are endowed with a great deal of discretion. Both prosecutors and police have discretion over what charges are brought against anyone who interact with the system. Racial considerations are taken into account by police nationwide when deciding who to contact. Between June 2005 and June 2008, the New York Police Department executed 685,724 stop-and-frisks; of them, 85% involved black individuals and only 8% included white individuals. This indicates that there is a higher likelihood of police searches and criminal justice system inductions for Black individuals. Because this strategy was intended to lessen implicit prejudice rather than to create it, it has the unintended consequence of producing a racially disproportionate result that is subsequently justified as non-racial. The next tier of criminal justice system employees, prosecutors have extensive influence over who stays in contact with the system. They choose which cases will be prosecuted as well as the manner of prosecution. If a white person is slain, the likelihood of the criminal receiving the death penalty is four times higher than if the victim was black. This demonstrates the degree of latitude prosecutors have over the defendants' life. Although the standards forbid using race in prosecution or punishment, this does not prevent the adoption of laws that have racially disproportionate outcomes. It was also discovered that the prosecutor's choice to press charges and carry out a thorough investigation was significantly influenced by the offender's ethnicity. The likelihood of charges and complete prosecutions against minorities was greater than for white people. Policies that purport to represent racial neutrality support the discretion that police officers and prosecutors have over who enters and leaves the criminal justice system, but they really have a greater detrimental impact on the lives of Black people.

The goal of BLM is to combat and eradicate the colour-blind bigotry that permeates modern culture. The goal of the BLM Movement is to eradicate the racial injustice upon which the US was built. It has the capacity to develop into the "wide-ranging social movement, one that rivals the movement that was started in the 1960s and left unfinished in size, scope, depth, and courage." It is taking up where the twentieth-century CRM left off and reimagining it. This new CRM aims to combat a new form of racism. The CRM of the past started to alienate itself from the people it was meant to assist when it transitioned from being a grassroots effort to a legal struggle waged by attorneys in courtrooms. The attorneys rose to prominence in politics and made an effort to break the

stigma of representing people who had been branded as criminals. The goal of the CRM was to assist individuals who would be sympathetically seen by society; convicts were not sympathetically viewed by most Americans and were therefore not relatable. This is all being altered by the BLM movement. The phrase "BLM" asserts that all Black lives count, not only the implicit "BLM too." It is an all-inclusive movement that aims to unite all those excluded from the previous CRM. To eradicate the colour-blind bigotry that still exists in modern American culture, a movement similar to the one that BLM has begun to take on is required.

The BLM movement did not spontaneously take up the CRM's legacy. Social movements go through several phases as time goes on, and the BLM movement is still in its infancy. All social movements begin with a concept. The concept of BLM was inspired by Trayvon Martin's killing in 2012, according to this social movement. BLM was born out of the notion and term that emerged after neighbourhood watch member George Zimmerman was found not guilty of shooting Trayvon Martin. The three female founders of BLM shared their new hashtag on social media. Their concept began to receive more attention on social media, and it progressed into the "hope" stage of the social movement. As the BLM hashtag gained traction, some Americans began to think that it might transcend social media and influence societal change. Following Michael Brown's death, the movement attracted even more attention and advanced to the level of action. The BLM movement is currently moving from an action-based to a change-based phase.

CD, legal challenges, and new legislation are necessary for the BLM Movement to reach a stage where social change occurs. All three of these factors play a part in the transformation of a society. Right now, the BLM movement is about to incite CD. The goal of CD is to attract the attention of society, politicians, and the media. To encourage society to recognize that there is a problem, the many chapters around the US are holding protests that disrupt people's daily lives and draw attention to the cause. After the BLM Movement has incited enough CD to get people's attention, new legislation and legal challenges may be able to affect a social shift. The BLM Movement is sometimes criticized for being disruptive and for causing discomfort in people's lives, but it is precisely their intended purpose. To get noticed and heard so that changes can be done, they must be disruptive.

The BLM Movement's overarching objective is to combat colour-blind racism and alter the institutions and structures in American culture that disregard black lives. The criminal justice system is one of the systems that the BLM Movement is trying to reform, but more significant changes in society as a whole are necessary for it to improve. The BLM Movement attempts to alter society on several levels in order to alter the criminal justice system. It is cognizant of how racial stereotypes about crime and racism in general undermine efforts to implement any kind of reform aimed at reducing the racial inequities pervasive in all facets of the criminal justice system. The BLM movement aims to change the subject of discussion to how racism affects society and the criminal justice system. Although racial neutrality in the writing of criminal justice legislation aims to prevent a particular race from suffering more than others, this is not the actual situation. The BLM Movement aims to raise awareness of colour and break free from colour-blindness.

The BLM Movement strives to dismantle the notion that race has no more bearing in modern society as well as colour-blind racism. Racial differences in the criminal justice system and other societal aspects would not exist if black lives were valued more than white ones. It is important to have open discussions about race without

fear of being called racists because race does matter. Racism is a persistent problem, and ignoring it makes it worse. Colour-blind racism is not disregarded by the BLM movement. It's a societal movement that acknowledges the importance of race.

Black lives have been viewed as unimportant from the founding of the United States of America. The hue of their skin and other biological traits led to the enslavement and oppression of Black people. Even after slavery was abolished, black people continued to face discrimination because of the colour of their skin. Before the CRM, it was legal to discriminate against people based just on their skin tone, but afterward, things changed. Racial discrimination is no longer primarily overt or motivated by biological traits. Colour-blind racism is a subdued kind of racism that has affected many facets of American culture, including the criminal justice system. The colour-blind culture is the source of the All Lives Matter movement. It is intended to put an end to any discussion about race and to the BLM Movement. To combat this new wave of racism, there is a new CRM called BLM. It is asserting that, in a culture where race is viewed as irrelevant, race matters. The goal of the BLM movement is to promote colour consciousness rather than colour-blindness. The fact that racism persists in the US is not something to ignore.

As a social movement, BLM must continue to expand. It should make an effort to stay away from turning into a movement headed by civil rights attorneys, as was the case with the CRM of the 1960s, when the leaders separated themselves from the people they were fighting for. To combat racism locally, local chapters of the BLM Movement may be found all around the United States. In order to grow, the BLM Movement should concentrate on winning over people and teaching their communities about colour-blind racism. In order to change the racially neutral rules and policies in the criminal justice system that lead to racial inequities, legal challenges as well as new legislation are required. It is necessary to examine the policies at every stage of the criminal justice system to make sure that no race is being harmed more than any other. The BLM Movement will need some time to adjust to these new policies. The most crucial thing that the BLM Movement can do going forward is spread awareness of colour-blind racism in America, influence public perception, and garner support. To transform the criminal justice system and American culture, there must be a fundamental shift in the public's perception that race and black lives count.

CONCLUSION

African Americans persevered during the US Civil Rights Movement for equality and justice. This movement was defined by non-violent resistance and daring direct action for four centuries, from slavery to the mid-20th century's tremendous triumphs. From the abolitionists' principled struggle to Brown v. Board of Education, systematic racism was challenged at every turn. Collective action and civil disobedience were shown in the Montgomery Bus Boycott, Southern Christian Leadership Conference, and Selma-to-Montgomery march. The 1965 Voting Rights Act and Loving v. Virginia judgement further outlawed discrimination, stressing that justice should be race-neutral. After the Fair Housing Act of 1968, civil rights were expanded to cover sex, handicap, and family status. Legal triumphs were only part of the story. The Civil Rights Movement woke up the nation and changed policy. African Americans and their supporters built a more inclusive and just society through

perseverance and smart activism. Their legacy inspires hope and shows the power of collective action against injustice.

In summary, the confrontation between South Africa's apartheid state and its adversaries serves as a prime example of the intricate dynamics inherent in civil resistance. The African National Congress (ANC) initially adopted a strategy of lawful demonstrations, which were influenced by Gandhian principles. However, in the 1950s, the ANC shifted towards a more militant approach, employing non-violent direct actions. The economic and racial policies implemented by the dictatorship dominated by the Afrikaner community resulted in the perpetuation of oppression. However, the vulnerability of their system increased as international connections deteriorated. The transition of Nelson Mandela towards armed resistance resulted in the initiation of a well-coordinated non-violent grassroots campaign, which finally exerted pressure and facilitated the commencement of negotiations. The cessation of apartheid in 1992 signified a significant milestone in the pursuit of justice, as Nelson Mandela assumed the role of South Africa's inaugural president through democratic means. The movement's multifaceted approaches, encompassing large-scale demonstrations and nonviolent forms of opposition, effectively demonstrated its significant influence. The enduring socioeconomic discrepancies can be attributed to the lasting impact of the apartheid era, although the Truth and Reconciliation Commission played a crucial role in fostering reconciliation and ensuring responsibility. In its whole, the battle against apartheid serves as a testament to the efficacy of nonviolent resistance when confronted with deeply rooted tyranny.

In summary, the Indian independence movement, led by Mahatma Gandhi, brought about a significant change in nationalist opposition to British colonial control. Gandhi's astute restructuring of the Indian National Congress (INC) resulted in the empowerment of a heterogeneous alliance comprising rural people and urban elites, thereby establishing a formidable resistance against foreign occupation. The utilisation of non-violent direct action and civil disobedience strategies, in conjunction with a mass mobilisation strategy, resulted in unparalleled amounts of nonviolent protest, effectively contesting British authority on an unprecedented magnitude. Although the aforementioned endeavours did not immediately culminate in India's attainment of independence, they exerted a substantial influence on the course of the nationalist movement. The impact of Gandhi's influence transcended national boundaries, serving as a catalyst for independence movements on a global scale. The concepts of non-violence and civil disobedience espoused by him found resonance with prominent leaders such as Kwame Nkrumah in Ghana and Martin Luther King Jr. in the United States. Gandhi's principles have had a lasting impact on global movements advocating for peace, justice, and human rights. The Indian independence struggle ultimately showcased the efficacy of non-violent resistance in challenging deeply rooted injustice, hence creating a lasting impact on the trajectory of historical events and serving as an inspiration for marginalised populations globally. The lasting impact of Gandhi as an emblem of nonviolent resistance continues to exert a significant influence in the ongoing endeavour for equitable treatment and preservation of fundamental human rights on a global scale.

In retrospect, the Arab Spring was a complicated and multidimensional series of events that changed Middle East and North African politics. Many nations moved towards democracy and pluralism, but others fell into

protracted conflicts and instability. The hope of a unified reform movement faded as each country's historical, social, and political background determined its course. The Arab Spring's many outcomes make a one-size-fits-all narrative difficult. Tunisia showed optimism by achieving egalitarian governance. Syria and Yemen went through horrific wars caused by internal differences and external factors. The Gulf governments' resource-driven economy suppressed dissent with financial incentives and reform crackdowns. The binary choice between optimists and pessimists—democratic renewal or oppressive Islamist governments—failed to capture the complexity. Historical, socio-political, and geographical factors define each nation's journey. Economic shocks and electoral and constitutional reforms await the region as it transitions politically. Pragmatic, rule-of-law initiatives that promote citizen-based politics are needed. The Arab Spring's accomplishments and shortcomings must be learned from to realise that stability and progress will take time. The Arab Spring's legacy includes political upheavals, refuting political ineptitude clichés, and revealing authoritarian rule's vulnerabilities. To navigate the region's destiny, one must understand the complexities that influence each nation's direction.

The advent of the #BlackLivesMatter campaign, which arose in reaction to the concerning occurrences of police brutality targeting young Black males, represents a significant juncture in the annals of American history. Although the notion of colour-blindness may appear desirable in principle, it has inadvertently contributed to the perpetuation of structural problems within the criminal justice system, leading to disparate racial outcomes. The phenomenon of colour-blind racism has emerged as a replacement for explicit forms of prejudice, leading to a subtle shift in attention towards cultural stereotypes, hence exerting additional effects on communities of colour. The criminal justice system, which has been influenced by discretionary decision-making, has exhibited a disproportionate impact on individuals of Black descent, hence emphasising the pressing necessity for reform. The Black Lives Matter (BLM) Movement, originating from a tragic event, tries to address deeply rooted racism by emphasising the importance of recognising race as a crucial factor in undoing structural inequalities. As the progression of the movement unfolds, it is imperative to prioritise the active involvement of communities, the exertion of influence on public opinion, and the advancement of legal reforms. These efforts are essential to guarantee the recognition and safeguarding of all lives, with a special emphasis on Black lives, inside the framework of American society.

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