

BSO-12
Block-1



ଓଡ଼ିଶା ରାଜ୍ୟ ମୁକ୍ତ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ସମ୍ବଲପୁର
Odisha State Open University
Sambalpur

BASO

BACHELOR OF ARTS (HONOURS) IN
SOCIOLOGY

SOCIAL MOVEMENTS IN INDIA

***Social Movement &
Peasant Movement in India***



Bachelor of Arts

SOCIOLOGY (BASO)

BSO-12

SOCIAL MOVEMENTS IN INDIA

BLOCK-1

SOCIAL MOVEMENT & PEASANT MOVEMENTS IN INDIA

UNIT 1: MEANING, DEFINITION

UNIT 2: NATURE AND CHARACTERISTICS OF SOCIAL MOVEMENT

UNIT 3: CAUSES OF SOCIAL MOVEMENT

**UNIT 4: TYPES OF SOCIAL MOVEMENT,
(REVOLUTIONARY, REFORMS, REVIVAL)**

UNIT 5: PEASANT MOVEMENT



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Odisha State Open University, Sambalpur, Odisha
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BLOCK-1: SOCIAL MOVEMENT & PEASANT MOVEMENTS IN INDIA

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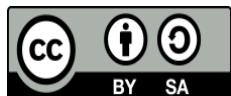
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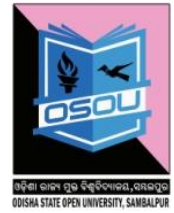
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BLOCK: 1 SOCIAL MOVEMENTS IN INDIA



Every society has its own issues and challenges leading to the foundation stone of social movements. Since societies are an inevitable part of social change, therefore social movements are also inevitable in such societies. Social movements in the process accommodate such social change and open the doors of new social changes. This course focuses on the structure of social movements and the changing aspects and the changing aspects of sociality. The course comprises five blocks. **Unit -1** describes the very understanding of the meaning and definition of social movements. It helps in understanding the concept of social movements in Indian society. Further, it helps in understanding the formation of social movements in a systematic manner. It also reflects on the transformation of social movements. **Unit-2** presents the nature and characteristics of social movements with specific references to the composition of Indian society and helps in understanding the importance of leadership and ideology in social movements. **Unit-3** explains the causes of social movements in a specific way helps in understanding the triangular model (factors) associated with the emergence of social movements. **Unit-4** helps in understanding types of social movements and the function of social movements in a systematic social order. **Unit-5** helps in understanding the peasant Movements in India

LEARNING OBJECTIVES

After studying this course you will be able to

- To get the imprint of the basic concept of social movement, its origin, and its patterns and organizations.
- Learn about changing patterns of social movements, their functions, causes, and types.

LEARNING OUTCOMES

The course is expected to bring familiarity in a student about a social movement. It will provide a comprehensive, integral, and empirical-based profile of the social movement. The very fact that the structure and function of social movement get reflected from the prevailing societal conditions is understood from this course.

UNIT-1 MEANING AND DEFINITION OF SOCIAL MOVEMENTS

Structure

- 1.1 Introduction
- 1.2 Learning Objectives
- 1.3 Understanding Social Movements
- 1.4 Formation of Social Movements
- 1.5 Transformation of Social Movements
- 1.6 Let Us Sum Up
- 1.7 Glossary
- 1.8 Self Check Progress
- 1.9 Answers to Self Check Progress
- 1.10 References

1.1 INTRODUCTION

Sociology aims to study patterns of changes in society. As change is an inevitable component of every society, it is essential to be studied. These studies reflect the radicalness of society and thus a scope for replacing such situations with the newer alternative models are need of the hour. Social Change is not the result of any randomness in society. Rather it is the result of several multiple factors which operates in society. However these multiple factors can be categorized into two broad forces such as i) external force and ii) internal force. External force include elements such as industrialization and urbanization, which in return affect the functioning of joint families and results in nuclear family. Secondly the internal factors include elements of internal insurgences leading to social movements. For example, Peasants Movement and Tribal movement in Odisha and Maharsatra. Thus, sociology in the continuation of studying several factors of social change, also needs to focus on internal factors of social change i.e. Social Movements.

1.2. LEARNING OBJECTIVES

This particular unit would orient students to

- Understand the linkage between social change and social movement
- Describe the meaning, nature and definition of social movement
- Examine the stages of formation of social movements
- Reflect on transformation of social movement

1.3 UNDERSTANDING SOCIAL MOVEMENTS

1.3 UNDERSTANDING SOCIAL MOVEMENT: MEANING, DEFINITION

A social movement involves a minimal degree of organization, which may range from a loose, informal or partial level of organization to the highly institutionalized, bureaucratized group and corporate group. Social Movements are generally perceived as the conscious effort of collectivities. It aims to bring about changes in society. It also aims to resist the change in particular. A social movement indicates collective actions which are conscious and deliberately organized, with specific ideology, leadership and strategy. Smelser (1962) explains movements are viewed essentially as adaptive mechanism in a period of rapid social change. And with adaption social change is institutionalized. Further, Oommen (2010) further explains that first, social movements are mechanism through which men attempt to move from the periphery of system to its center. Movements are conscious efforts on the part of men to mitigate their deprivation and secure social justice. Second, while movements are conditioned by the social structural factors, it implies voluntary action: men create movement to achieve goals they hold. Third, movements are perhaps the chief mechanism through which the deprived categories demonstrate their power. Thus, a movement arises when men committed to a specific set of goals participate in protest oriented, purposive collective actions. Rao (1984) explains that there are two perspectives on social movement i.e. first it undoubtedly involves collective action as distinctive from the individual action. Further, when this collective action takes the role of creating sufficient awareness



among people, it results in social movement. Further, such a movement may be either formally or informally organized. Secondly, social movement is generally oriented towards bringing about change, either partial or complete in the existing system of relationships, values and norms, although there are efforts which are oriented towards resisting change and maintaining the status quo. International Encyclopedia of Social Sciences (1972) reflects a social movement as a variety of collective attempt to bring some change. However that attempt may also represent a socially shared demand for change in some aspects of social order. Toch (1965) emphasizes that a social movement is an effort by a large number of people to solve collectively a problem they feel and they share in common. Herberle Rudolf (1977) defined social movement is a collective effort to transformed established relations within a particular society. Further, Paul Wilkinson's definitions on social movement reflects that it is a deliberate collective endeavor to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into utopian community. A social movement must reflect a minimum degree of organization which may range from a loose, informal or partial level of organization to a highly institutionalized and bureaucratized movement. It also includes the corporate group. He further adds on the social movement's commitment to change includes active participation of its group members.

Social movements are exceptional phenomenon in society as they challenge the established institutional arrangements and practices in the society and promote further changes in the established order. They are also considered to be short lived in nature. However, social movements are core to social progression. They are executed in diverse forms and preach justice, equality, fraternity in any one form. Thus, Touraine (1981) has observed that social movements lie permanently at the heart of social life. They are not marginal rejection of order rather they are central forces fighting continuously to control the production of society. They also shape the action of classes so as to pave the path of historicity. (Touraine 1981:29).

Social movements are organized systematic efforts to alter or change in the social structure or social function. It may be a near protest a movement or reform or a prelude to transformations in society. It depicts the collective support that it commands on the one side and on the other it opens the doors for an organizational effort. Evaluating the

loopholes of social movements, it can be very well understood that the spread of such movements over a longitudinal and restricted period of time creates some problem. Movements are facing challenges due to certain factors such as not perceptible, not structured and not organized.

In Western countries study of social movements were not taken seriously because they thought that social movements cannot hamper political stability. The feeling was that political system has a definite character which cannot be threatened by the social movements. Instead these social movements may cause the emergence of radical movements. For example: racial equality movements in America, nationalists movement in Africa or social movements in Asia.

1.4 FORMATION OF SOCIAL MOVEMENTS

THE FORMATION OF SOCIAL MOVEMENT

Social movement always emerged slowly and never emerged instantly as it is in the case of a crowd rather it is a systematic process of evolution. Blumer (1951) has done all theoretical work in the field of social movement. He explains that social movement involves few stages in ultimate output.

1. THE INITIAL STAGE:

This stage is widely known as “*the unrest stage*”. This stage have some confusions or discontainment among people creating a situation of restless. Further, Smelser explains that all social movement begin with some feeling and understanding of discontent in the existing social order ... Discontent is always a product of a relationship among objective conditions and ideas about those conditions.

If all members in a society feel satisfied with everything then there is no chance for any social movement to emerge. The emergence of a movement indicates people’s dissatisfaction with something or the other. More *feeling of deprivation* does not lead to a movement. People must believe that *these deprivations are man made and they can be effectively analyzed through collective action*.

2. THE FAMOUS/POPULAR STAGE:

In the famous/ popular stage the movement begins widely to a rally around a figure or a leader who promises to alleviate the sufferings of the people. This leader is a charismatic leader with several extraordinary qualities and is capable of a leadership to the movement. He may speak of reform, revolution, resistance or express himself in a way that the followers are made to feel that *his main purpose is to find a solution to their problem*. Thus it can be understood that if the message of the leader is logical in nature then people will definitely follow him.

3. THE FORMATIVE STAGE:

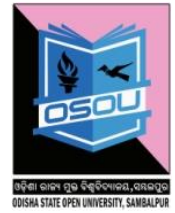
Informative stages programs are made, the alliance is forged and organizations and tactics are also developed in a systematic manner. So in this stage, *a party, a group* may put forward an alternative idea, world perspective, to have a better understanding of the crisis. Once the ideology gains acceptance among people, efforts are made to translate it into a program of collective action which declares the emergence of the movement. Not all the time's movements are launched by charismatic leaders but very often they are sponsored, by other organizations. The deprived pattern may realize the formation of an organization. The existing organization may also take up the cause of the common and head the movement. The ideology is usually used to sustain the organizational setting. But the success of the movement requires the function of the organization more as a movement and less as a rigid formal structure. For some reason, people may collapse their faith in the charismatic leader and be inclined towards an organization's leader.

4. THE INSTITUTIONALIZATION OF THE MOVEMENT:

It appears as an institution when the movement is a success and destroys itself in the later stage of development. *'At this point collective is absent because it is planned, and norms of society and has altered its emotional background to the assumption that change is slow.'* (Wallace and Wallace). When it assumes this stage the institution tries to bring down the normal course of action. . With this the activeness of the movement may come to an end.

In this stage of institutionalization, Horton and Hunt have pointed out that the movement has almost become normalized. In an institutionalization stage, *"as organizations take*

over from early leaders, bureaucracy is entrenched; therefore ideology and programs are abandoned.



5. THE DISSOLVING STAGE:

Hutton and Hont explain the last stage of social movement is, “*the dissolution stage*”. Here the movement becomes an enduring organization (like the Indian National Congress or the Y. M. C. A.) or fades all possibilities to be revived sometimes later. This can be said to have entered the last stage of dissolution.

Hutton and Hont, explain that *the life-cycle fits rarely to the expressive and migratory movements. Further, it is more applicable to the utopian, reform, revolutionary, and resistance movements, etc.* period of time. So there is every probability of the formation of social disorganization. Social Movements originate out of discontentment of the people. It is because no social system is perfect in its structure and function in a given

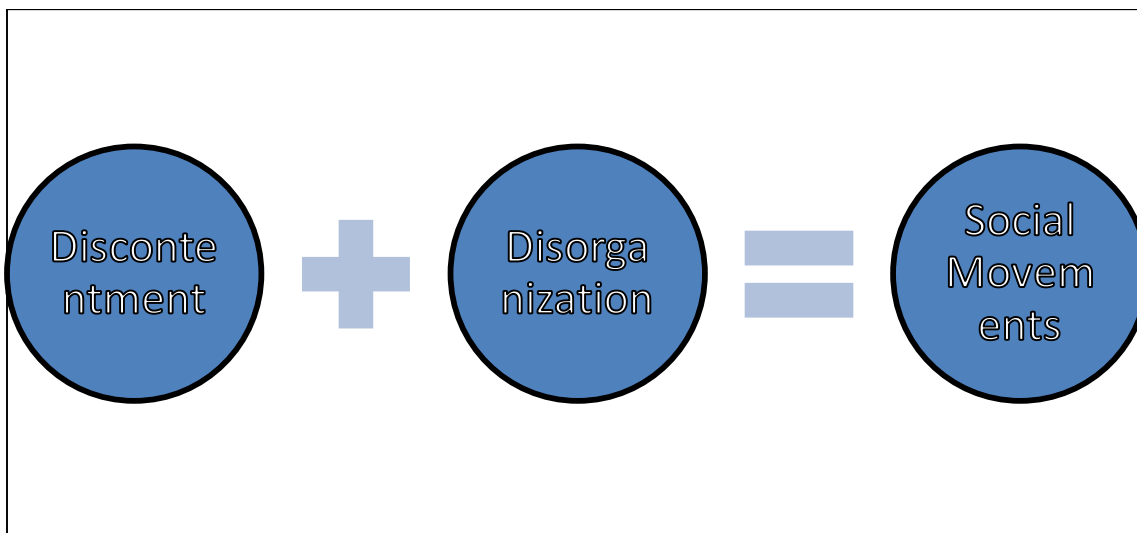
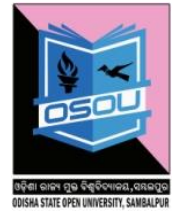


Figure 1.2 : Formation of Social Movement

Social movements cannot originate automatically. Social movements emerge out of shared dissatisfaction, conviction, commitment, collective action to achieve a particular goal.

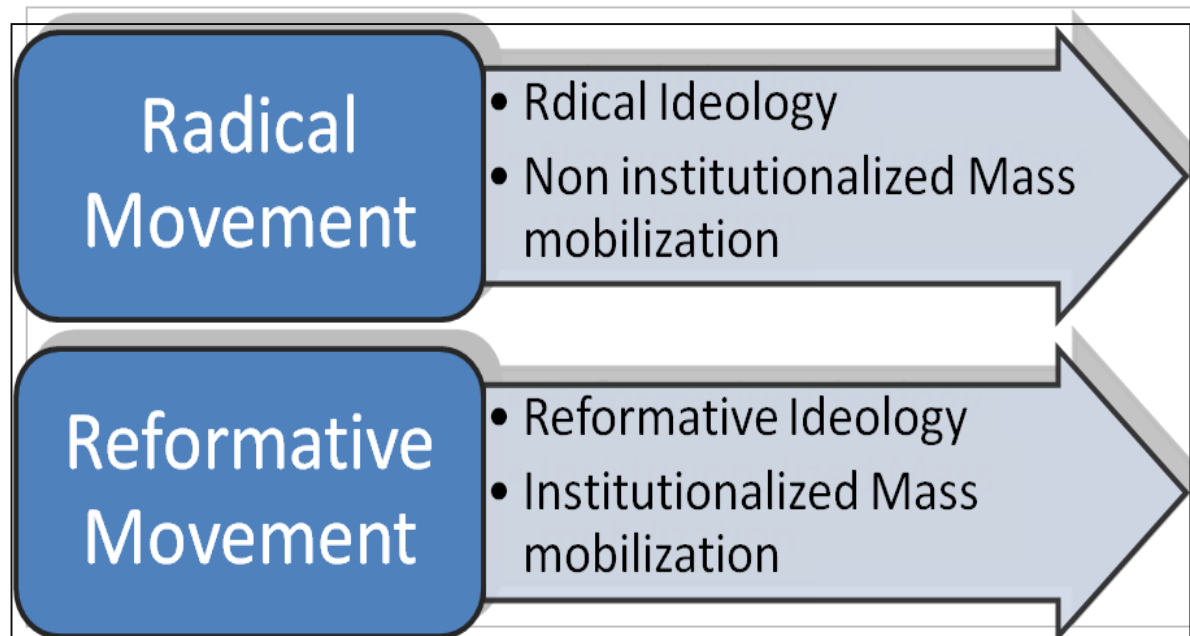
1.5 TRANSFORMATION OF SOCIAL MOVEMENTS



Social Movements can be understood through their life spans and transformations. The movement may emerge as support or decline to any particular cause. (Clark, Grayson and Grayson 1975: 19). These transformations are contextual, cultural, political, and economic specific. However, it can be understood that changes in the component of ideology, organization, leadership, and orientation towards a change of social movements bring tremendous change in the character of social movements. Thus, social movements may also be categorized as “*revolutionary movement*” and “*quasi movement*”, based on the nature and direction of change. This specific change is always the result of collective mobilization. Mukharjee (1987) explains revolutionary movement as a collective mobilization that aims at a wider range and far-reaching changes of a system. Further, he explains quasi movement as a collective mobilization that aims at changes within a system. Sociologists observe that these varieties of social movements follow a pattern of routinization. The course of a social movement can be understood through the process i.e. it starts off with a radical ideology but develops its own establishment in turn. Rao (1985) further explains that in due course of time the defined ideology becomes a well-established political party and ceases to be a movement anymore.(1985:251)

For instance: SinghaRoy (1992) explains that transformation of social movements can be systematically understood by referring to the pattern of transformation of “radical movement” to “reformative”. According to him, radical movements resort to noninstitutionalized large-scale collective mobilization initiated and guided by radical ideology for rapid structural change in the society. Further, they have got transformed into a reformative movement. These reformative movements resort to institutionalized mass mobilization initiated by recognized bodies for a gradual change in the selected institutional arrangement of society that is directed by the reformative ideology of social change or alterations.

Figure 1.2: Transformation from Radical to Reformative Movements.



While distinguishing “radical movement” from “reformative movement”, it can be understood that the extended period of action and collective mobilization is short-lived. Whereas the life span of the “reformative movement” which is institutionalized, is longer in nature. It survives because, in a systematic manner, it accommodates old institutions, norms, values, and customs selectively redefined in a newer context. These transformations affect both the process of formation and rejuvenation of new collective identity and the articulation of new areas of collective action. These transformations also widen the horizon of institutionalized or non-institutionalized collective mobilization. Oommen (1994) points out that the process of mobilization and institutionalization always coexists hand in hand in order to provide new possibilities of constructive mobilization. This kind of constructive mobilization is not displacing institutionalized mass mobilization, rather it is going in hand in hand with the former.(Oommen 1994:251-53).

1.6 LET US SUM UP

Social Movements are core to fundamental elements such as social change and social transformation. It is an important aspect of Political Sociology. Both are part of wider social processes. This unit has tried to focus on social movement within the broader process of society. It further emphasizes on significance of social movement's organization, leadership trends, collective mobilization, ideology and identity in social movement. In order to make an indepth understanding of the whole scenario, specific reference is given to formation of social movements and transmission in social movemnets. Further, this unit also discusses contemporary facts related to social movement.

1.7 GLOSSARY

Social Process: Society is an integrated web of relationshi .This social relationship represents the functional aspect of society. It means the various modes of interactions between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest, and decay. It includes processes such as cooperation, competition, conflict, contravention, accommodation, assimilation, accumulation, isolation, differentiation, disintegration.

Social Interaction: Social interaction is the reciprocal influence human being exert on each other through inter-stimulation and response. It is the dynamic element of social relationships, social processes, and social movement. Social interaction gets reflected through competition, cooperation, conflict, appraisal, adjustment, reconcile, etc.

Social Movements: Social movements have broadly been perceived as organized or collective efforts to bring about changes in the thought, belief, values, attitudes, relationships, and major institutions in society. Social movement may emerge from political opportunities caused by multiple stakeholders such as the state, civil society, common mass. It may include several forms of representation such as demonstrations, strikes, mass meetings, and any form of the democratic process.





Industrialization: This term refers to sustained economic growth following the application of inanimate sources of power to mechanize production. Industrialization initially took the form of factory production, spreading to agriculture and services. The capitalist economy stood as the vital foundation of industrialization.

Institution: The term is widely used to describe social practices that are regularly and continuously repeated, are sanctioned and maintained by social norms, and have a major significance in the social structure. Institutionalization is a process whereby social practice becomes sufficiently regular and continuous to be described as an institution.

Political Sociology: This discipline is the study of politics at four levels i) political conflict and struggles between states namely the sociology of international relation, ii) the nature and role of the state within societies, iii) the nature and organization of political movements and parties, iv) the participation of individual in politics as shown for example in voting behavior.

Popular Stage: This is the particular stage of the life cycle in a social movement, in which the culture of mass/people or subordinate classes are represented in a systematic manner. It is considered to be one of the most known and growing stages in the life span of social movement. This determines the fate of social movement as it is in a concomitant variation that, more the popularity of the movement is found, the more is the intensity, life span, and success of social movements.

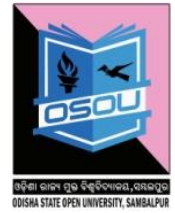
1.8 SELF CHECK PROGRESS

- i) How do you differentiate between radical and reformative movements?
- ii) Dissolution Stage refers to _____ of a social movement.
- iii) Preliminary Stage is largely known as the _____ stage.

1.9 ANSWER TO SELF CHECK PROGRESS

- i) Radical movement strives drastically and alters the total social structure replacing the existing social, economic, and political institutions. Whereas reform movements attempt to change limited aspects of society and it is accommodative in nature.

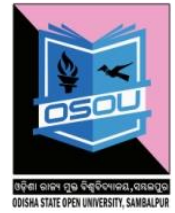
- ii) Dilution
- iii) The unrest stage



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BLOCK-2 NATURE AND CHARACTERISTICS OF SOCIAL MOVEMENT



Structure

- 2.1 Introduction
- 2.2 Learning Objectives
- 2.3 Characteristic of Social Movements
- 2.4 Nature of Social Movements
- 2.5 Importance of Ideology and Leadership in Social Movements
- 2.6 Let Us Sum Up
- 2.7 Glossary
- 2.8 Self Check Progress
- 2.9 Answer Key to Self Check Progress
- 2.10 References

2.1 INTRODUCTION

A social movement is the continuous result of collective behavior, identity, and organizations resulting from social interactions. Social movements are a collection of social actions which are both socially and culturally inclined. Since social actions are diversified in nature, therefore, social movements are also multidimensional in nature. (Tilly 1979). Further, as explained by Tarrow (2011) social movement is the reflection of its member's historical origination and social experiences as well. Therefore, it is very essential to understand the diversified nature and characteristics of social movement.

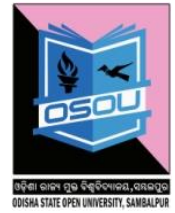
2.2 LEARNING OBJECTIVES

This particular unit would orient students to:

- Understanding the diversified nature of the social movement.
- Analyzing multiple oriented goals of social movements so as to understand the

nature and characteristics of the society itself.

- Evaluation of individual members of the social movement so as to make a deductive understanding of the larger social movement itself.



2.3 CHARACTERISTICS OF SOCIAL MOVEMENTS

The character of a social movement is an element of social change and this is quite different from an imitative, emulative process of mobility or alteration. Social mobility and social change in social movements are dependent on challenges, protests, confrontation, and revolt. The social mobility brought through a social movement leads to social transformation ultimately changing the traditional structures of social relationships. A social movement can be understood in terms of its ideas, identity, organizations, leadership, internal formation, and routine of social consequences. M.S.A Rao (1984:25) explains social movements have mainly three important features i.e. unitary persuasion, leadership, organization, ideas, along with motivation to alter.

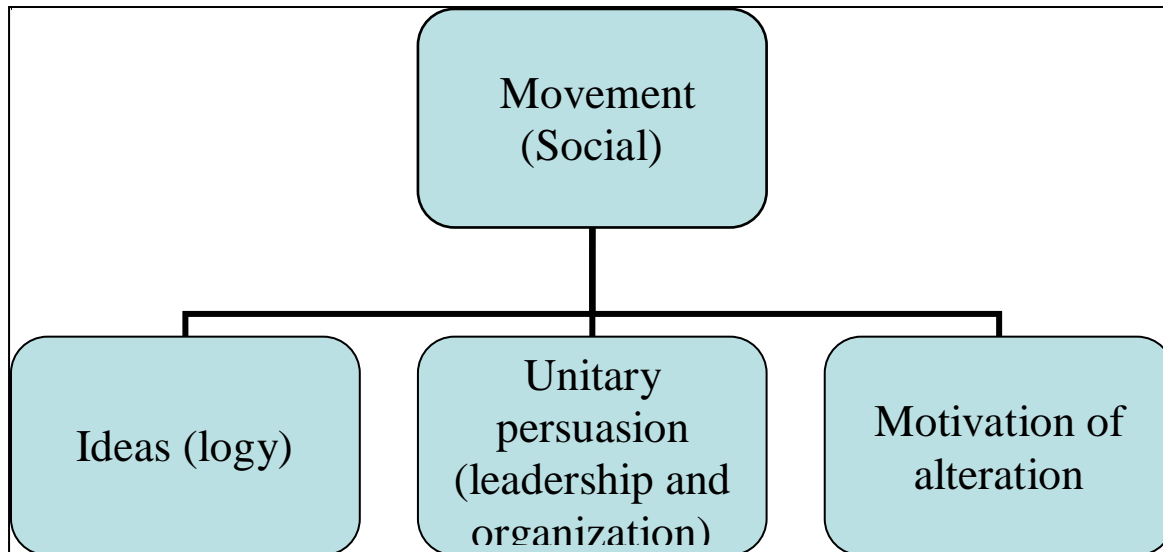


Figure 2.1- Elements of Social Movement

The formation of *ideas (logy)* is an important aspect of any social movement. The leaders work out different themes by which the concerned sections formulate their specific ideologies. Ideology is majorly based on the organizational rules which are

based upon the objective conditions of deprivation. It depends on the way the leaders perceive the situation in the context of wider interacting forces and the assessment of their resources and capacities to meet challenges. Ideology also provides the motivation of legitimization of novel values, norms, and relationships emphasized by the leaders. It provides the basis of interest expression and the establishment of a new identity. One of the most important aspects of ideology refers to the establishment of identity with relative deprivation of the group. The concerned deprived section brings boundaries based on the ideology of their movement.

Unitary persuasion is also a crucial aspect of a movement. It is related to both natures of leadership and organization. In the case of charismatic leadership, the collective mobilization is more spontaneous which involves political elites, business elites, and traditional intellectuals. A social movement continues through the process of routinization. And after the routinization of movement, there are several options, such as it may die a natural death, might lie dormant for some time, and pick up new interests which will give a new life.

The *motivation of change* that a social movement brings about or intends to bring about is a crucial criterion in the classification of movements. The result of a movement bears a closer relationship with the ideology, interests, and organization of a movement rather than with the structural conditions of relative deprivation. Social changes that result from a movement may be seen in terms of the changes in the positions of the concerned section of a movement and secondly in terms of their impact on the wider society. In the later case, a basic distinction is to be made between those social movements which have brought about partial or wholesome changes in the structure of relationships and values. M. S. A Rao, one of the prominent Indian sociologist, has made a mention of the nature of social movements in the book “Social Movements in India”, edited by him. He explains that social movement includes two characteristics about which there is considerable agreement among the sociologist. They are as follows.

1. Unitary Action: Social movement involves collective action. Further, this collective action takes the form of a movement when it is sustained for a longer period of time. This collective action need not be formally organized. It could be an informal attempt also. But it should be able to create an interest in a large number of people.



2. Oriented towards Social Change: A social movement is generally oriented towards bringing social change. This change could either be partial or social. Though the movement is aimed at bringing about a change in the values, norms, ideologies in the existing system, efforts are also made by some other forces to resist the changes and to maintain the status quo. The counter attempts are normally defensive and restorative rather than innovative and initiating change. They are normally the organized effort of an established order to maintain itself.

As M.S.A Rao points out though sociologists are almost agreeable of the above-mentioned two characteristics of social movement; they differ a lot regarding other criteria- such as the presence of an ideology, method of an organization, and the nature of consequence.

1. Ideology behind the Movement: An important element of social movement that distinguishes it from the general category of collective mobilization is the presence of an ideology. For Example, a student strike involves collective mobilization and is oriented towards change. But in the absence of an idea (logy), a student strike becomes an isolated event and not a movement. On the contrary, if the strike is committed to an ideology, it may last for a longer period and assume the form of a movement.

2. Organizational Framework: Wilkinson has pointed out that a social movement requires a minimum organizational framework to achieve the success of the movement. Therefore, the distinction is clear between the leaders and followers. Further, it is understood that in order to adopt different techniques to achieve the goal- a social movement must have some amount of organizational framework.

3. The Technique and Result/Nature of Consequences: A social movement may adopt its own technique or method and achieve its goal. It's uncertain in nature It may follow peaceful or conflicting, violent or non-violent, compulsive or persuasive democratic or undemocratic means or methods to reach its goal. It may become successful or it may fail; it may become partially successful or at least it may create a general 'awakening' in the public regarding an issue. The result of a movement is close to ideology and the organizational framework.

2.3 NATURE SOCIAL MOVEMENTS

The nature of social movements can be further understood through the lenses of several social movements such as i.e.

- Religious Movements
- Millenarian Movement
- Rural Movements
- Urban Movements
- Nationalists Movements

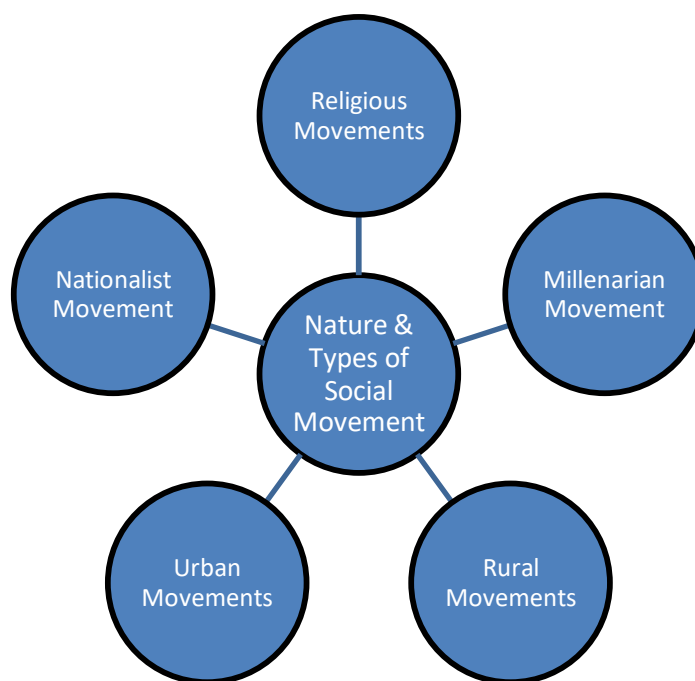


Figure 2.2: Nature &Types of Social Movements

Religious Movements

Stark (1996: 134) explains religious movements as social enterprises whose primary purpose is to create, maintain, and supply religious orientations to some sets of individuals. It emphasizes divinity, and orients individuals towards the supreme power.

Nature of Religious Movements

- Transcendental authority of supernatural powers is a must to play role in the lives of members of religious movements. Religious leaders with supreme power generally inspire the community people and they may be a source of religious

aauthority

- Religious socialization reshapes the behavior and routine of the lives of members. It has a great role in directing the individual's personality in a disciplined manner. Those who involve themselves in religious movements are forced to follow the value system and principles of a particular religious way because of which their personality and behavior both are influenced accordingly. In this particular point of life, the individual socializes himself by accepting many distinctive changes in his personality, which is oriented by religious ideas.
- Wilkinson (1971:56) explains religious movements as a fundamental base of assertive, combative, conflict-inducing, revolutionary, and potential of religion. It is marked throughout the human course of history. Further in this context Huntington (1993) has explained the concept of *Clash of civilization*, which is justifying the conflicting nature of religious movements.
- The integrative role of religious movements refers to the very fact that it directs the unitary function of all members of the religious movement. This unitary process brings a new order of social balance. Thus, it positively contributes to binding social structure.
- Solidarity building is another important characteristic of religious social movement. All classical Functional Sociologists right starting from Durkheim to Parsons also emphasized solidarity boosting of these religious movements. Thus, it brings group solidarity among members of the religious movement. It also creates a specific group identity. Further, solidarity building acts as a safety valve of the pressures running in the society and helps in the safe navigation of day-to-day life.

Millenarian Movement

Talmon (1968:349) explains millenarian as imminent, total, ultimate, this-worldly, collective salvation. Further, Linton (1943) explains that the millenarian movement revitalizes human society and performs a therapeutic role in the anticipated millennium. This is a specific millenarian cult in Melanesia.

Characteristics of Millenarian Movements

Talmon (1968) and Norman Cohn (1957) explained these basic characteristics of the Millenarian movement i.e.

- this opens the doors of total salvation to its members
- it orients toward a transformation and transmission of its member's personality
- it creates a resilience-building amidst its members to deal with crisis situations in their lives.
- This-worldly orientation reflects the fact that good days are to be cherished on this very planet itself.
- Collective rejuvenations of cherished good days are guided by this movement and therefore a paradigmatic shift is to be marked from individualistic-oriented salvation to collective salvation.
- EThe ephemeral phase of this movement refers to the very cause of the downfall of the millenarian movement. This in particular refers to the fact that when the deadline or time period of the promised good days or better days fail, people find themselves in a considerable identity crisis and keep on searching for those promised better days. This is the very reason for the downfall of this movement.

Urban & Rural Movements

Urban Movement concept has been first marked in the work of Manuel Castells in the year 1970s. Castells (1983: 16) refers to collective actions consciously aiming at transformation of the social interests and values embedded in the forms and functions of historically given city. Down (1989) explains urban social movements are mainly collective efforts of neighbors who reside together in urban settlements.

Characteristics of Urban Movements

- Self denomination of the members of urban social movements are always from cities
- Local based and territorial specificities are marked
- Collective goals, collective consumptions, collective cultural identity, and political self-management are elements of urban social movements.

Rural Movements

Wilkinson (1971: 87) refers to the rural movement as a certain primitive, xenophobia, intolerance, anti-urbanism, and anti-industrialism movement which rightly rejects urban elites. It clearly restores faith in the common people believes. Rural society and rural populism hold a greater emphasis for members of this movement.

Characteristics of Rural Movements

- Lack of organizational structures
- Ideological unclearness
- Anti-elitism
- The romanticism of rural culture
- Anti urbanism

Nationalists Movement

Nationalists' movement is the outcome of ideologies that considers the actions a fundamental existing unit of human society. Spencer (1996:590) explained it as a group of people with a shared culture, language (culture-linguists), religion, and history to shape the past, present, and future of a nation. Olzak (2004) explains nationalists' movement aims at attaining territorial sovereignty and promotes the collectiveness of members of a nation.

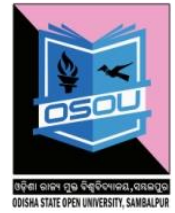
Characteristics of Nationalists Movement

- They are based on identity politics
- Based on particular territorial affiliations
- Strives for economic development
- Proper equitable distribution of resources contributes towards the all-round development of the nation.

2.5 IMPORTANCE OF IDEOLOGY AND LEADERSHIP IN SOCIAL MOVEMENTS

Social movement plays an important role in today's society. Social movements constitute people's effort to organize the fight against inequality, discrimination, and deprivation. Widespread collective mobilization has led to organizing movements with

defined ideologies and leaders who have brought important changes in the societies from which they originate.



IDEOLOGY

One of the important factors in determining the nature of the social structure is ideology. Normally people can be lured by promises of better physical facilities and opportunities for social life only for a short time. Ideology simply denotes the asset of related believes held by a group of people. It legitimizes sanctions pursued by the people. Ideology is important as it makes people understand and justify the implications of their actions. So ideology indicates the goals, means, and forms of practical activities of social groups and individuals. Both the Naxalite movement and the Bhoodan movement had the same goal of helping to overcome the problems of the rural poor. The Bhoodan movement adopted a peaceful, non-violent approach whereas the Naxalite movement adopted more forceful means. Therefore, from the above discussion, it can be understood that ideology distinguishes one social movement from another, even though the goals of both may be similar. Similarly, another such example is Industrial Movement believes industrialization is a form of progress whereas Bahuguna's movement was based on the preservation of the natural environment.

Ideology plays an important part in determining action and in analyzing the situation. It conceives a movement, sustains it, and offers solutions. So both leadership and ideology are indispensable as leaders operate within the ideological framework.

LEADERSHIP

Leadership is important for movements as helps to clarify the issues and shape the movements. It provides guidance to a movement and inevitably finds in the initial phase one person has motivated others to start a movement. For instance, The Rajbanshi Kshatriya movement was under the leadership of Panchanan Thakur who was the first to assert that the Rajbanshis were Kshatriyas. The Naxalite movement had the leadership of Charu Majumdar, Kanu Sanyal, and Jungal Santhal in West Bengal. Chandra Pullu Reddy and Naga Reddy in Andra Pradesh. The movement was characterized by collective leadership with a division of labor among the different types of elites. Social movements arises a concrete problem and provide awareness among people. Leadership



reflects the views of the people and a leader is able to visualize the problem. The leader tries to understand the situation and tries to accommodate all kinds of issues involved with it. So leadership relies on the diverse views of the participants without enunciating its own. Therefore, leadership is necessary for helping to develop and shape a social movement.

2.6 LET US SUM UP

The social movement is a fundamental aspect of society as it reflects the resistance within the society. It is general in its conceptualization and that is the main reason for the necessity to study social movement's nature and characteristics. The specificity of categorization of social movements in fact stands flexible in nature and its approach. This background can be further understood from Weberian reflections i.e. here each category is understood as ideal types in its own way and with complexities, interrelationships, and social traits the practical categorizations may change. Thus, this is a comprehensive approach to understanding these diversities associated with a social movement.

2.7 GLOSSARY

Millenarian Movement: Peter Worsely noted that the millenarian movement is a movement in which a prophet announces the imminence of the end of the world in a catastrophe that will destroy everything. Then the ancestors will return through some liberating power of God so as to fulfill the people's desire and usher the external bliss.

Nation & Nationalism: Benedict Anderson explains that a nation as an imagined political community and nationalism as explained by Hechter (2000) refers to the process of collective action to erase any kind of incongruence such as conflict and violence etc.

Cultural –linguists' nationalism: Cultural linguistic nationalism can be traced in the activities of the intellectuals. Through intellectual writings, they reflect upon the cultural affiliations related to specific territories and languages. For instance; Santhals, Mundas, Bodos, Gorkhas, who have been persistently writing regarding their nationalistic feelings.



Social Structure: Social structure refers to the patterns discernible in social life, the repetitiveness of the regularities observed, and the configuration detected¹. The sociological perspective of some proponents of social structure directs the attention to the intermediate range of social structure that takes into account both micro-social and macro-social phenomena of individual behavior in a particular society

2.8 SELF CHECK PROGRESS

- i) Religious movement's _____ the individual's personality and makes a _____.
- ii) Urban movements are primarily concentrated at _____.
- iii) _____ & _____ are two important pillars of any social movement.
- iv) _____ is an important part of the sovereignty of a nation.

2.9 ANSWER TO SELG CHECK PROGRESS

- i) Re-orient, re-socialization
- ii) Cities
- iii) Leadership, ideology
- iv) Nationalism

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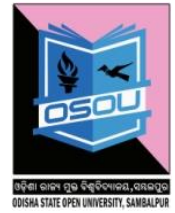
¹ This was discussed on the 69th meeting of the American Sociological Association in which the focus was on ' Social Structure'



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BLOCK- 3 CAUSES OF SOCIAL MOVEMENTS



Structure

- 3.1 Introduction
- 3.2 Learning Objectives
- 3.3 Causes of Social Movement
- 3.4 Factors of Social Movements
- 3.5 Conclusion
- 3.6 Let Us Sum Up
- 3.7 Glossary
- 3.8 Self Check Progress
- 3.9 Answers to Self Check Progress
- 3.10 References

3.1 INTRODUCTION

Any phenomena in society are the result of its causes. It is inevitable in nature as the end result or the consequences are always preceded by its etiologies. In the case of social movement as well several causes are responsible for its operations. When members of the society are involved in the movement it is more often internal causes and when members within the movement are not involved and the force is external in nature like wealth, power education, and networks, leading to social movements, it can be declared as external forces. Similarly, the foundation of such internal and external bases would depend on the subjective and objective orientations of individuals.

If the aggregate causes are to be represented in a tabular form then it reads as



Directional Orientations	Individual Orientations	
Foundations of Social Movement causes	Subjective	Objective
Internal	Discontent	Resource mobilization
External	Cultural	Political Opportunity

Table – 3.1: Cross tabular representations of directional foundations and individual orientations for causes of Social Movements.

Analyzing the tabular representation of directional orientations and individual orientations, it can be understood that when the foundation of direction for social movement is internal in nature, discontent is present due to the objective orientation of disequilibrium in resource mobilization. Further, when the foundation of direction for social movement is external in nature, culturally oriented drifts are marked and objective orientations of political opportunities are created.

3.2 LEARNING OBJECTIVES

- Understanding the foundations of social movements
- Exploring the socio-cultural reasons behind social movements
- Analyzing the role of social change and social disorganization in instigating a social movement.
- Evaluating several causal approaches to social movements.

3.3 CAUSES OF SOCIAL MOVEMENTS

Social movement occurs due to social disorganization or maladjustment of the social system. There are many causes of social maladjustments.

Social movements happen due to several reasons as explained by Saha (2004) such as

- i) Socially Denied Justice
- ii) Social Disorganization

iii) Cultural Drift

Socially Denied Justice: Sometimes it happens that a group of people in the society feel that they are being neglected by the social system as they are not getting proper social justice. They feel that society is giving favoritism to a particular section at the cost of other sections. Therefore, they feel that a particular group is deprived of their basic rights, and hence this is the il to germinate social movement. This is a variable component irrespective of their status level For example: In In the dian context land ceiling policy or reservation policy. It is not limited only to the poor people, apart from class factor, other factors are also playing their role in creating such type of feeling among different sections of people. Even sometimes the rich people also feel that the social system is doing injustice towards them by imposing different types of taxes on them. In the Indian context, the lower caste people suffer from social injustice as higher caste people impose different types of social and economic restrictions on them. At times Brahmins also feel dissatisfied because of religious restrictions imposed on them by society. For example, they cannot plow or till the land themselves. For this purpose, they have to take the help of other caste people.

From the analysis of all these factors it is clear that when the question of social injustice comes, it may happen from any angle, from any background, and from any corner of society. Multiple factors which play a major role in promoting social injustice refer to migration, isolation, economic insecurity, being free from family responsibilities, maladjustments, etc. So, individuals who suffer from social injustice are the fore frontiers of social movements.

Thus, each movement passes through four stages i.e. as unrest, excitement, formalization, and institutionalization due to these above-said causes.

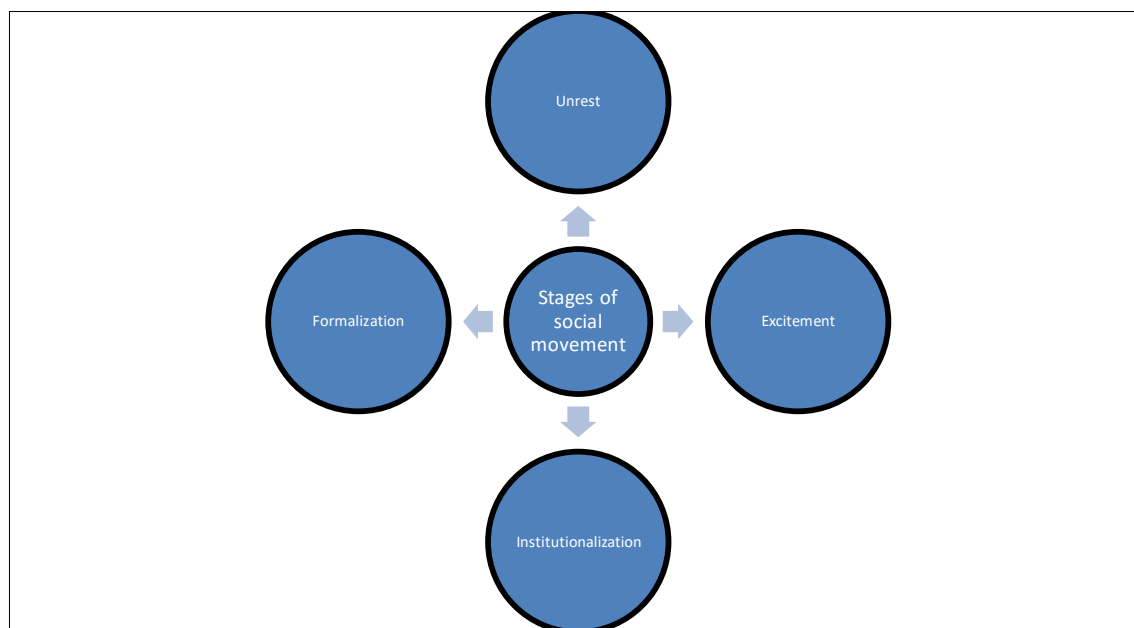


Figure – 3.1 Diagrammatic Representations of Stages of Social Movement

This particular diagram can be explained as stages of social movement through the first ‘unrest and discontent stage’ where a small group of individuals voices their discontentment and dissatisfaction through reform strategies. Thereafter a period of growth of such discontentment is marked and it leads to the stage of formalization, where a large number of people pull into the movement and institutionalization of the movement is the last stage to social movement, where there are routinized investments, institutional patterns of leadership, an organization taking place in a systematic manner.

Social Disorganization: It occurs when there is an absence of equilibrium and organization. It is understood that when there is a breakdown in the systematic arrangement of social structure, and society fails to operate in a dynamic and impressive way. Social disorganization occurs in society. Analyzing several thinkers’ perspectives i.e. Durkheim, it can be understood that a state of social disequilibrium and a lack of social solidarity or consensus among members of a society are major characteristics of social disorganization. Further, Mowerer opines that whenever there is a shake in a relationship, it opens the door for social disorganization. Similarly. S.A Queen, W.B Boden Hafer, and E.B Harper in their work “Social Organization and Disorganization” explain that both organization and disorganization are two sides of a single coin.



According to them, the presence of social organizations helps in bringing social integrity and solidarity. They explain that social control also operates in a healthy way because of these processes. On the other hand, social disorganization creates a situation in which social integrity and social unity both are broken down and society fails to control its members through its institutions. In such a situation there are several consequences such as conflict, disequilibrium, disturbances, confusion, etc leading to the social movement. Further Elliot and Merrill explains that in the case of social disorganization the basic problem is the gradual breakdown of relationship among the members of the community. Ultimately the entire system is affected by this type of situation. When the entire system comes under turmoil, social movements come to the forefront. Further, when there is institutional failure due to social disorganization, it also leads to social movements. Malfunctioning of the institutions creates conflict and confusion among the members of the community in connection to following the rules and regulations of the institutions. Customs, traditions, norms, values, rules, and regulations of the institutions cannot show the right path to achieve the goal of the group as well as society. Definitions of different institutions change very fast, and social movement emerges at that specific point where institutions fail to show the path of unity and integrity to the people of the community.

Further, transformation or change in society is highly linked with a social movement. Mainly changes occur in four areas i.e changes in social structure, changes in social functions, changes in the value system, and lastly change in the behavior pattern of the group or the community. Transformation, change or modification, all are the law of nature and also universal in their nature. Social movement happens because of the universal nature of change in society. It is marked that when society experiences, change or transformation, it fails to fulfill the needs/expectations of varied groups. For example, when there was a change from a monarchical form of society to a democratic form of society, power groups like Kings, princesses, feudal lords, zamindars were dissatisfied as they were losing their power. Further, whenever there is any change in any part of the society, it causes imbalance meant or disequilibrium within the society and this condition is the breeding ground of social movement. One part changes rapidly whereas

the other part changes very slowly producing numerous lagging behind. For instance, industrialization has brought rapid changes in certain aspects by urbanization whereas in terms of attitudinal changes to accept modernized value systems there is still a shortage. Social disorganization makes an individual rootless and they feel isolated from society. A continuous feeling that community members are indifferent towards them is believed by such individuals. They feel insecure and confused in all aspects of their lives.

Cultural Drift: Society constantly changes in terms of values and behavior and germinate new ideas. Further, to get these ideas operative in society they organize a systematic movement. For instance, the development of democratic society spread of education, removal of untouchability practices, equality of opportunity, etc. It can be explained that every society stands with its unique cultural patterns but when they come in close and long-term contact with another culture then there is a gap which is created and this gap is the main reason for drift. For example, When Indian culture came in contact with Britisher's culture it was understood that certain conventional and detrimental elements such as 'sati Daha pratha' etc needed to be changed and the Indian system needs to be more gendered equated. Thus, there was a need for bridging those gaps through social movements.

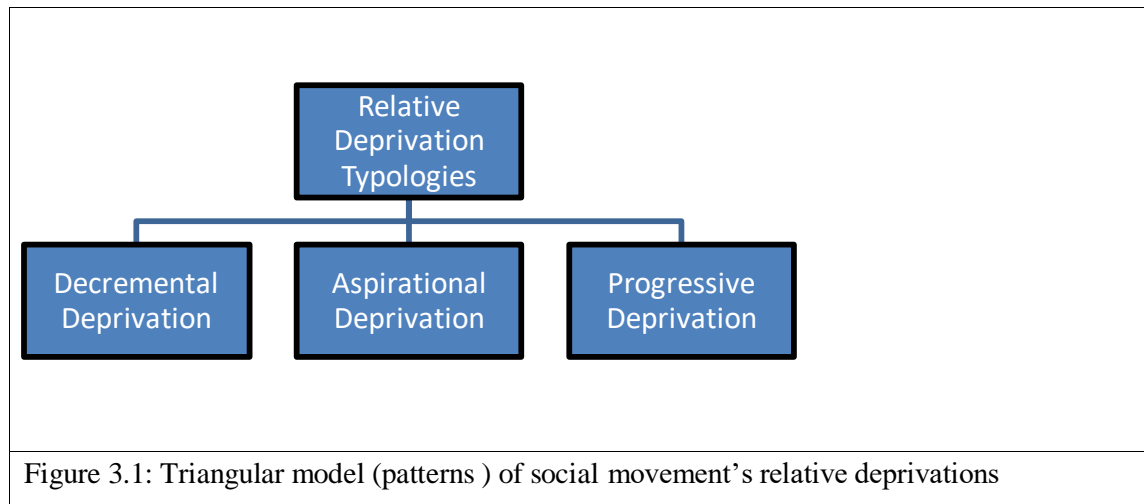
3.4 FACTORS OF SOCIAL MOVEMENT

M.S.A. Rao (1979) has done a great deal of research on social movements. He has identified three main important factors relating to the origins of social movements. These three important factors have been extensively discussed below.

1. Relative Deprivation:

The first most important factor is relative deprivation. This factor highlighted that the state of the unhappiness of the people in society laid the foundation of the social movement. There may be a feeling among the people that they are being deprived of getting certain things according to their requirements For example, The Naxalite movement. In this context, the peasants felt that they were being exploited and deprived of their rights and the fruits of their labor. This kind of sentiment forced them to protest. This is an example of social deprivation. In addition to this, the movement for the abolition of the reservation of seats for backward classes in educational institutions in

Gujurat can be added to this category. Further, it can be understood that deprivation is relative in nature and not absolute. Social movements can arise out of relative expectations and not necessarily out of extreme or absolute conditions. Gurr (1970) explains that there can be three different patterns of relative deprivations in any society.



The first pattern i) Decremental deprivation describes the mismatch which when occurs between the people’s expectation and capacities to meet those expectations drop down and fail. ii) The second pattern of Aspirational deprivation includes the mismatch which when occurs when people’s capacities remain constant but their expectations increase a lot. iii) the Third pattern includes Progressive Deprivation, which explains that mismatch is created due to the increase of both capabilities and expectations of people all together in one go.

An in-depth analysis would situate the Marxian approach to be closely associated with the relative Deprivation factor. As society is understood in terms of inequality under this approach, it can be framed in a way that the relative deprivation factor and Marxian approach are related to each other.

2. Structural Pressures:

In a given society, social movement can also originate from structural pressures. When the prevailing value system and the normative structure does not meet the aspirations of the people, this situation creates certain pressures in society. At this juncture, a new value system is sought so as to replace the old. This leads to conflicts and tension in

society. Usually, in such a situation individuals are forced to violate social norms. For example where inter-caste marriage is not permitted in society, still, there may be instances of a few cases of such marriage, in violation of the norms. Patriarchal exploitations and domestic violence etc are responsible for such situations.

Continuous accumulations of all these factors have made women challenge the existing values. This has resulted in the women's movement, which is also referred to as the feminist movement. Women who have become conscious of these prejudices and evils in society are now collectively trying to redefine the value system. This need has arisen because the traditional value system is causing strain to women who want to think and act as independent beings. As such this movement is not directed against males. It is only an assertion that a new value system based on equality of all human beings should replace the existing value system.

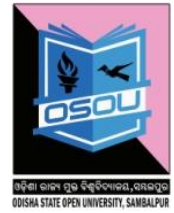
The approach which can be related to such structural strain factor is the structural-functional approach, where the non-Marxists emphasizes the unequal distribution of resources at various levels/structures of society i.e. macro levels (nation-state, economies), meso levels (gender, race, and class) and micro levels (individuals and groups)(Smith and Fetner 2007)

3. Revitalization:

It is very well understood that relative deprivation and structural pressures are related to each other. They together form the basis of a social movement. In the case of the women's movement, relative deprivation is a cause of structural pressure. Similarly, an examination of social reform movements may reveal that both these causes exist in a parallel manner. However, it is understood that social movements do not merely protest movements. Though social movements express dissatisfaction and dissent against the system, they may also offer a positive alternative. Indeed they may be started for revitalizing the existing system which is undergoing structural strain. Revitalization is therefore the third factor associated with the emergence of a social movement.

This urge for revitalization can generate a movement, which promotes patriotism, and national pride could be caused by youth movements, which encourage young people to help and organize the oppressed, or the literacy movements are other examples. The approach of a social movement which can be understood in this particular factor would

indicate towards the Gandhian approach, where within there is an essential confluence of means and ends or moral values and ethics amalgamating together to function this particular factor. Thus, it injects revitalization and can also adhere to constructive means such as ‘satyagraha’ or ‘dialogical resistance’. (Hardiman 2003).



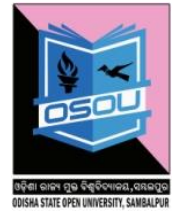
3.5 CONCLUSION

It can be thus understood that social movements arise in favorable conditions and suitable environmental conditions. In the case of stable and integrated societies there are few socially alienated groups and socially suffered groups, so these groups are the front lines of social movements. Thus in this attempt to understand people who are more susceptible to social movements, it can be marked that they have certain characteristics such as

- Those members have fewer chances to be integrated with the regular mode of community life
- They always continue as the marginal group
- They are isolated from the community
- Threatened by economic insecurity and loss of status
- They are sometimes estranged from families and suffer from loss of social status.
- They are already part of maladjustments in their individual lives.

People who are homeless and misfits of society become great supporters of mass movements. Further, some people also join in social movements for the passing of leisure time. Further, some also join social movements to gain some power, prestige, and popularity. Sometimes members also get attached to movements due to official responsibilities. For instance: Members of Action Aid International are part of several movements such as Niyamgiri Movement, Water Save Movement etc. Thus, in any of these cases only and only when wider spread social discontent and social unrest rises, then only social movement can be arranged.

3.6 LET US SUM UP



Social Movements can be understood from their core essence through understanding their causes, factors, and approaches. Once these aspects are clarified, no doubt the other related aspects can be also interpreted and evaluated. The age-old relevance of causes of social movements is understood in terms of issues such as discrimination, social injustice, oppression, relative deprivation, gender discrimination, unjust environmental issues, revitalization, etc.

3.7 GLOSSARY

Socially Denied Justice: When the deserving resources for each stratum of society are not distributed equally, it is known as social injustice. For example discrimination, ageism, homophobia, etc.

Relative Deprivation: It is a judgment of deprivation linked to feelings of anger and resentment. Major and Testa (1988), Norman and Wagner (1983) describes that the multiple dimension of choice a human being does to understand relative deprivation includes i) choosing to compare oneself to others as opposed to oneself at other points of time, ii) comparing an individual with a group, iii) comparing a group with an individual, iv) comparing a group with another group, v) comparing group of one society with a group of another society.

Exploitation: It occurs when unequal economic exchanges are present and unequal class relations are marked in exchanges and productions.

Oppression: It is controlled by the exercise of power. It defines the relationship between dominant and dominated. This is the power domain.

Gender discrimination: Iniquitous relationship between males and females is a system of gender discrimination. For instance differential intake of nutrition for boys and girls where boys are preferred more etc.

Social Disorganization: It is the inability of community members to achieve shared values and solve problems through joint experiences. For example Divorce, Separation, Marital Maladjustments.

3.8 SELF CHECK PROGRESS

- i) _____ approach to Social movements justifies that it is the result of inequality in society.
- ii) _____ approach to Social Movement explains the structural strains as the reason behind social movements.
- iii) _____ is a notion of hope to strengthen the system while reading causes of social movement.

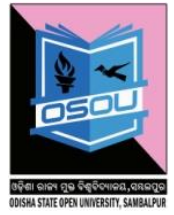
3.9 ANSWER TO SELF CHECK PROGRESS

- i) Marxian Approach
- ii) Structural-functional Approach
- iii) Revitalization

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BLOCK-4 TYPES OF SOCIAL MOVEMENTS



Structure

- 4.1 Introduction
- 4.2 Learning Objectives
- 4.3 Types of Social Movements
- 4.4 outcomes of New Social Movements I.E Environmental Movement
- 4.5 Functions of Social Movements
- 4.6 Let Us Sum Up
- 4.7 Glossary
- 4.8 Self Check Progress
- 4.9 Answers to Self Check Progress
- 4.10 References

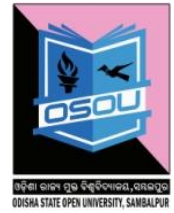
4.1 INTRODUCTION

Social movements are an integral part of social change. Due to multidimensional social change, it can be understood that social movements are also multidimensional in nature. After a basic understanding of the meaning, nature, characteristics, and causes of social movements, this unit is dedicated to understanding several typologies of social movements. These typologies are also in a way depicting the multiple functions of social movements, as each varied social movement functions in a differential manner.

4.2 LEARNING OBJECTIVES

- To understand the diversities in typologies of social movement
- Analyzing the diversified social movement types with socio-cultural background of Indian society.
- Understanding functions of Social movements in a systematic manner

4.3 TYPES OF SOCIAL MOVEMENT



Social movements can be classified according to their goals and values. These can be political, religious, economic, or working class movement or peasant movement or women's movement. These social movements can also be classified on the basis of class, such as middle class movement or on the basis of age, i.e. youth movement or on the basis of strength minority group movement. Few examples of political movement are movement against imperialism, anti colonial movements in the third world countries. Even the struggle for independence was a political movement.

a) Sociologist classifies social movements into different types on the basis of *their objectives*. Wallace and Wallace, Hutton and Hont and M. S. A. Rao and others have mentioned of three main types of movements:

1. Reform Movement:

Reform movements are in with coordination with the existing social order but belief that some reforms are necessary in some specific areas. The reformers endeavor to change elements of the system as it currently stands. *Example, the Civil Right Movement, Women's Liberation Movement, Environment Movement Arya Samaja Movement, Brahma Samaja Movement* ,Prarthana Samaj, Satya Sodhak Samaj , Ramakrishna Mission etc. To further elaborate it is understood that *Brahma Samaj* was pioneered with the effort of Raja Ram Mohan Roy (1772-1833) and he was first of its kind of social reformer. The initiations (1828), he took through this samaj questioned the rigid structures of caste and also declared sati daha pratha as unequal and undemocratic practice. The samaj raised its voice against caste system. It depicted caste system as inhuman, undemocratic and anti- national. Like wise it opposed sati pratha also (burning of widows along with dead bodies of their husbands). By principle Brahma Samaj depicted the epitome of widow remarriage, abolition of sati, abolition of child marriage, and equal rights of men and women.

Prarthana Samaj was initiated by Keshav Chandra Sen in 1867. It was mainly supported by Justice Mhadev Govinda Ranade, who was a great social reformer. The samaj

dedicated its attention mainly to social reform. Some of the major issues emphasized included

- Encouragement of inter dinndininger caste marriages
- Improvement in the condition of women
- Encouragement widow remarriage
- Improvement in the condition of Economically Backward Classes
- Improvement of poor, neglected and orphan children.

Prarthana samaj established orphanage for poor and orphan children, night schools for women section particularly those who are widows. It also built widows home for rehabilitation of widows. Further it played an important role to built up Depressed Classes Mission (DCM) for the improvement of economic condition of poor.

Similarly *Arya Samaj* was founded by Dayananda Saraswati in Bombay in 1875. This Samaj promoted the cause of spread of Vedas and declared Vedas as the ultimate source of knowledge and learning. The Arya Samajists opposed the hereditary caste system, and it stood for ‘chatur varna’ division of society, which was determined by merit and not by birth. They also promoted the equal rights of men and women. The Arya samajists organized a series of schools and colleges i.e D.A.V (Dayananda Anglo Vedic) institutions for promoting Vedic essence in the society. Arjya Samaj wanted to reform Hindu superstitions and Hindu customs, for example in sudhi-right of purification, they wanted to bring a sea change . The Arjyas expanded the use of Sudhis to bring everyone to the accommodative umbrella of Hinduism, which was equivalent to a prophetic religion. There were mainly three pioneers of this movement i.e. Dyananda Lala Hansraj, Pandit Guru dutta and Lala Lajpath Rai. These people established the brand of new educational hub i.e. Dayanada Anglo Vedic Institutions.

Satya Sodhak Samaj or *Truth Seeking Society*. Jyoti Rao Phule established a samaj in 1873 at Pune. The main objective was to save the Hindu Society from the clutches of Brahmins and Brahminical scriptures. The society tried to establish human rights and to liberate Hindus from mental and religious slavery. The samaj was anti brahminical in nature. Jyotiba Phule believed that all sufferings of non Brahmins were due to monopolization of education by the Brahmins. Brahmins interpreted education according to their own convenience.

Ramakrishna Mission was established by Swami Vivekananda (1863-1902). He has given the name of the mission after the name of his guru Ramakrishna Paramahansa in 1897. Ramakrishna Mission was based on two foundation principles such as: service to man is the service to god and equality of all religion. Ramakrishna Mission stands for religious and social reforms which were based on ancient culture of India. The mission emphasized social service as the essential element of religious and spiritual life. The mission also wanted to give education to all as a result of which it opened many educational institutions.

Another addition to this was theosophical society, which was founded originally in United States of America in the year 1875 by Madam H.P Balvasky and Col. H.S Olcott. However the success of the movement came from joining of Mrs. Annie Besant in 1889 and they successfully preached the method of gaining knowledge from nature through intuition. Further, they also preached universal feelings of brother-hoodness and sister-hoodness, despite of all kinds of differences in age, gender, caste and creed. Theosophical society believe in equality forgetting all sorts of differences i.e. caste, class, gender etc etc. It included national spirit among the Indians. It also established many educational institutions for spreading of education among the people.

2. Revolutionary Movement

The revolutionary movement refutes that the system even works. These movements are deeply dissatisfied with the social order they work for radical change. Their main objective was replacing the entire existing structure. In addition to this, their objective is also the reorganization of the society in accordance with their own ideology. Revolutionary movement generally prefers not to use violence although some of them do resort to violence. Example, *the Protestant Reformation Movement, Peasants Movement, the Socialist Movement, the Communist Revolution of Russia And also China, the Indian National Freedom Movement* and so on.

Peasants Movement reflects that the history of peasant movement started from the early British period. During the colonial period, peasants were exploited particularly in Bengal and Bihar. For example in 1820 the Ho tribal peasants of Chotanagpur in Bihar rose their voices against the Britishers. Like wise in 1831 Whabi uprising under the famous Titu Meeta took place in Bengal. These movements took place from multiple

reasons, for example in 1895, Mundas of Ranchi area rose against the Hindu land lords under the leadership of Birsa. At that time there were two important movements such as Tebhaga movement in 1946 in Bengal and Telengana movement from 1946 to 1951. The Tebhaga movement demanded the reduction of the share of the land lords from one half of the crop to one third. Like wise the peasant movement in Telengana was against forced labour and feudalism of land lords.

Kisan Sabha reflects that it occurred in Gandhian period and it was the period of Non Cooperation Movement. This was tagged with political movement in Bihar and Uttar Pradesh. Indian National Congress was a part of Kisan sabha and fought for non payment of land revenue. The peasants fought against the heavy land tax and also participated in the national movement. Kisan sabha were organized in many places like Bengal, Punjab, Uttar Pradesh, Andhra Pradesh, etc. The Kisan Sabhas launched anti settlement agitation against Jamindars.

After independence the modality of Kisan Sabha was varied in nature. It functioned in different ways at different places. For example : In Tamil Nadu and Maharastra it fought for higher wages for agricultural laborers and in Kerela it struggled for land reforms and in Andhra Pradesh, the movement was for rehabilitation of landless labourers.

Telengana Peasant Movement, started in the beginning of 1946 and lasted upto 1951. It was launched in the state of Hyderabad. It fought against the exploitation of low caste people such as laborers, barbers, carpenters etc. Due to the prolonged struggle many progressive land reform measures were enacted and these help the tenant, cultivators and landless labourers. Thus, the Telengana movement has played an important role in social transformation.

Indigo Grower's Movement started in 1860 in Bengal .The peasants of Bengal rose their voice against continuous exploitation on them due to compulsory indigo growing in their respective lands. Adhering to non violent techniques peasants revolted against the Britishers to save themselves from indigo cultivation. But the exploitative and profit oriented mindset of Britishers dragged Indian peasants to the extreme point of exploitation. And gradually the indigo growers of Bengal were degraded to the level of slaves of European countries. Thus, due to the continuous exploitation the agitation grew large.

Naxalbari Movement started in 1967 in Naxalbari of West Bengal. This movement is entirely different from other available peasant movements. Its main aim was to bring transformation of the entire *social* system. Peasants were a part of this. It was characterized by high level of violence. There are several causes responsible for such movement. For instance:

- The poor tribals and farmers fought to improve their position
- Money lenders also exploited these people
- Cyclic exploitation of peasants by lending money
- Mainly against the high class landlords.

However the suppression of the movement was lead by the West Bengal government as it was extremely violent movement.

3. Reactionary or Revivalist Movement

Some movements are known as reactionary or regressive movement. These aim at “*putting the clock back*”. Their members view certain social change with suspicion and distaste and try to reverse the current trends. They highlight the importance and greatness of the traditional values, ideologies and institutional arrangements. They strongly criticize the first moving changes of the present.

Example, the Catholic Counter Reformation, the Brahma Samaja, Arya Samaja, the Sarvodaya Movement, Khadi and Gramodyog Movement of Gandhiji and the like.

4. Resistance Movement

These movements are formed to resist a change that is already taking place in society. These many social and cultural changes of recent decades have been profoundly disturbing to many of the Indians who feel that our national virtues, traditional values and cultural greatness are being eroded by secularism, minority appeasement, sexual permissiveness, moral degradation, political corruption and sell-out of national interests for the partial political interests, and so on. Good members of contemporary resistance movements express their dismay at the directions in which our nation has been moving. *Example, Anti-Abortion Movement, Anti-Hindi Movement, Anti-Reservation Movement, Backward Caste Movement and the Swadeshi Movement against the Movement Towards Economic Liberalization, The Movement Towards Indianising Indian Education etc.*

Backward Castes Movement is the movement where the traditional hierarchization of the Hindu society coincides with political and economic ones. Those groups which were higher in ascriptive social and ritual status were generally high in terms of political power and economic strength in the pre-colonial period. This is a reflection of cumulative inequality and those groups which were poor in economic strengths and political power. In the colonial period the Brahmins in most parts of the country as the literati caste responded to Britishers in a better manner and accessed education and modernization in a better way. However, the backward castes were not in a position to access these facilities, as a result of which discontentment started growing among the backward caste people. *The self-respect Movement* was led by the enlightened members of the forward castes themselves. It was in parlance with the Non-Brahminical movement by Jyotibha Phule. This movement was led by E.V.Ramaswamy Naicker in Madras. This was pronouncedly anti-Brahmin movement and was largely spread all across the country.

5. Utopian Movement

These are attempts to take the society or at least a section of it towards a state of perfection. “*These are loosely structured collectivities that envision a radically changed and blissful state either on a large scale at some time in the future or in a smaller scale in the present. The utopian ideal and the means of it are often vague, but many utopian movements have quite specific programmatic change*”. (I. Robertson) For example, *the Hare Krishna Movement of the seventies, the movement towards the establishment of “Rama Rajya”- as envisioned by the B.J.P. and the Sangh Parivar, Migratory Movement*

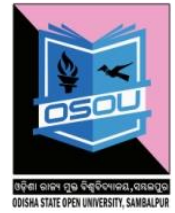
Migratory Movements are movements where people in large numbers move from one country to another. It is rooted in two-way processes. *First, there* may be dissatisfaction among the people of a particular country because of the faulty socio-economic or political system. Secondly, even if there is no such major disorganization within the country but the facilities and comfort zone of another country may attract the people. They move from their own country in anticipation to lead a better life in another country.

They perceive a better future for themselves in other countries. The examples of migratory movement of Jews from their own location to Israel or movement of mass from East Germany to West Germany.

b) **On the basis of Contents:** Social movements are categorized by Sociologists (Blumer 1946) into **Specific Social Movement**, where social movements are goal specific and they have strong “we feeling” to achieve those goals. These movements are well structured and planned as well. For example, reform and revolutionary movements. Further, the next category is **General Social Movement**, where general ideas and values of people changes and are unstructured in nature. Bu however the l, leadership, and membership are always recognized. For example, the Women’s movement, the movement for children’s rights, etc. Last. but not the least is the **Expressive Social Movement** where the contents are influencing individual members’ personalities in such a manner that, people change their lives due to such movements. Here the tension and the unrest of movements are expressed through reformative actions. Example Religious movements and Fashion movements are part of such kinds of movements. Nowadays due to the media association with social movements, expressiveness has appeared to be a common aspect of all social movements.

c) **On the basis of Goals of Movements:** Social movements are categorized by Sociologists (Herberle 1949: 348) into **Movements with limited goals**, where the goals are limited in nature, i.e. protest movement etc. These are including characteristics of locals, regional concerns and national concerns. However it may have a limited goal but its capacity of mass mobilization can be intense. For example Dalit movement etc in India. Further the next categorization is **Movements with fundamental changes**, where deep rooted changes are to be targeted and vales, believes, ideas are changed from fundamentals. These are historic movements which also run beyond boundaries and have the strength of huge mass mobilization. Last categorization is **Movements with motivational changes** (Herberle 1968: 440) where the value rational spiritual community promotes truth of the community. There is an emotional component attached to the charismatic leadership and there is a utilitarian rational goal attached to fulfill the

interests of individuals associated with the movement. For example Anti Corruption movement of Anna Hazare was a motivational one but later on it changed to Aam Admi Party.



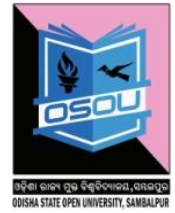
d) **On the basis of Collective Actions:** Social Movements here are categorized by Sociologist (Smelser 1962:330) into **Norms Oriented Movement** are action-oriented to reconstitute the norms of society and the other category is **Value-Oriented Movement** where actions are political and religiously oriented and they aim at changing values of any society. For instance: the formation of cults, nationalist movements.

e) **On the basis of direction of the Movement:** Social Movements here are categorized by Sociologists (Gusfield 1968:234) into **Directed Movement**, where the leadership, organization, and ideologies all are organized in a systematic manner to attain the ultimate goal. Here the changes targeted are also very specific in nature and well planned. The other category is **Undirected Movement**, where the leadership, organization, and ideology are not structured or directed. It is characterized by the transitory nature of its functioning to reshape norms and values.

f) **On the basis of the location and amount Change in Movement:** Social Movements here are categorized by Anthropologists Aberle (1966) as **Transformative**, where total change is aimed at the supra-individual level, **Reformative** is a partial modification in a welfare mode and it includes marriage laws reformation, caste rules reformations, etc, **Redemptive**, where religious cult movements can be included which aims at total modifications of individual and **Alternative**, where the alternatives are promoted such as environmentally sustainable movement.
etc.

g) **On the basis of temporal Component in Movement:** Social Movements here are categorized by Sociologists (Singh 2001: 34) as **Old Social Movements and New Social Movements**. **Old Social Movements** are traditional forms of social movements that involve caste movements, race movements, rural movements education-related

movements, etc. These involve traditional methods of organization and leadership i.e. Indian National Movement etc.

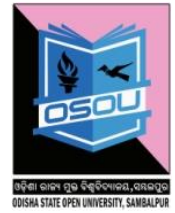


New Social Movements (NSMs) emerged in 1960 and one of the major movements was the environmental movement. Environmental movements are both new and different in terms of their participation, methods of intervention, issues raised by them, their impact in terms of addressable, policy shifts and consciousness, and the discourses they provide. While the agitation is carried out primarily by the shifts in the environment which include the rural peasant, forest tribal, their womenfolk, the fisherfolk, it also includes an allied space where voluntary organizations the media, professionals, civil and human right groups, and even sympathetic policymakers and bureaucrats who have created a public space that supports the movements have a functional role. There are a comparatively new set of ideologies, strategies organization, goals, and associated collectivity of environmental movements. Environmental movement evolves as a response to a crisis situation, problem or social issue. For example: nyamgiri Movement.

4.4 OUTCOMES OF NEW SOCIAL MOVEMENTS LIKE ENVIRONMENTAL MOVEMENT

1. New Social Movements are framing the ideologies, organization and social consequences in a different manner as compared to the conventional movements such as tribal movement and caste movements.
2. Environmental movement as new social movement is hogging the headlines because of macro level industrial effects on micro level indigenous communities and ecological biodiversity.
3. Social movements are means to facilitate the interests of community people and bring social transformation among the communities involved in the movement.
4. Niyamgiri Bachao Movement in Odisha is a burning example of successful social movement launched by indigenous people, civil society and non governmental

4.5 FUNCTIONS OF SOCIAL MOVEMENTS



The most important aspect of social movements is its functional aspects, which needs most consideration. Touraine (1968) explains that social movements have three important functions.

These are:

- i) **Collective Consciousness:** This is the most important function of social movement. Social movements generate and develop ideas resulting in group consciousness arises and grows.
- ii) **Pressure:** Social movements encourage the making of organised groups that function to evaluate if their plans and policies are implemented.
- iii) **Mediation:** They help to relate individual to larger society and give each person a chance to participate, and play a role in the process of social change.

4.6 LET US SUM U

In an attempt to understand and learn types of social movements this unit tries to frame all sociologists ideas in a systematic manner. The sequence includes Sociologists such as M.S.A Rao, Herbert Blumer, Rudolf Heberle, Neil J.Smelser, Joseph R.Gusfield and David Aberle. Further the unit provides an indepth knowledge about functions of social movement as well. In some ways the varieties of social movements discussed are reflection of Weber's ideal types, so in operational practical situation there can be addition, alteration and modification to these typologies of social movements.

4.7 GLOSSARY

Nationalism: Sentiments, aspirations and consciousness are all terms applied to what constitutes nationalism or the valuation of the nation-state above all else.

Multidimensional: Movements which are multi dimensional are multi oriented in nature and multi directional in nature. They are not unidirectional and they are holistic in nature.



Ideology: This term has a long, complex and extraordinary rich history. It is originated from Karl Marx and it is used here in this unit to understand the fundamental base of any social movement.

Norms, Social norms, Normative : Norms are shared expectations of behaviour that connotes what is considered culturally desirable and appropriate. Norms are similar to rules and regulations in being perspective, although they lack the formal status of rules. Norms are commonly defined roles which are attached to a particular social position. Sometimes social movements tend to change those normative aspects. For instance Women's movement.

Values, Value Oriented: Values are inexplicit dispositions which are essentially required to be homogenous in nature and society is based on such values, which are consensus in nature. Parsons emphasizes the importance of shared values to maintain social order. Few social movements are oriented towards value alteration, in those cases mass mobilization is an essential component. For instance: Religious movements like Brahma Samaj etc.

4.8 SELF CHECK PROGRESS

- i) _____ was the pioneer of Brahma Samaj in the year _____.
- ii) _____ --was the pioneer of Arya Samaj and it was in the year _____.
- iii) _____ popularized theosophical society after joining it in the year _____.
- iv) Abernethy defines social movements into four categories of _____, _____, _____ and _____.

4.9 ANSWERS TO SELF CHECK PROGRESS

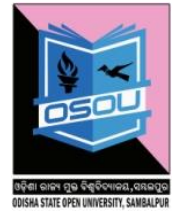
- i) Raja Ram Mohan Roy, 1828
- ii) Dayananda Saraswati, 1875.
- iii) Annie Besant, 1889
- iv) Transformative, Reformatory, Redemptive, Alternative

4.10 REFERENCES



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BLOCK-5 PEASANT MOVEMENTS IN INDIA



Structure

- 5.1 Introduction
- 5.2 Objective
- 5.3 Concept of peasant and peasant movements in India
 - 5.3.1 Peasant in general
 - 5.3.2 Peasant in India context
 - 5.3.3 Peasant Movements in India
 - 5.3.4 Radical peasant Movements
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- 5.5 Radical peasant Movements in India
 - 5.5.1 The Champaran Satyagraha (1917-18)
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- 5.6- Let us sum up (summing up)
- 5.7 Glossary
- 5.8 Check your Progress: The Answer Key
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5.1 INTRODUCTION

Undoubtedly, social movements play important role in human society and represent as a powerful instrument of social change. Social movements are societal processes that occur as a result of social development. These are roughly define as long-term co-ordinated or collective initiatives aimed at changing people's minds, values, attitudes, relationships and significant institutions in society or resisting any changes in societal



arrangements.(Blumber:1951, Guesfield:1971 and Haberle:1972) social movements occur as a result of widespread dissatisfaction with current social, economic and political structures.

Though collective activities differ throughout time and space, fundamental elements such as ideology, organizations, objectives, and leadership all play role in any social movements to varying degrees (singharoy :2005). India's agrarian movements can be divided into two basic types. The first type comprises peasant movements which movements are involving poor tiny and marginalized people whose economic situation and existence is mostly dependent on agriculture. The second category includes those farmers who can have sufficient production from agriculture.

5.2 LEARNING OBJECTIVES

After going through this unit, you will be able to understand;

- Social Movement
- Peasant and peasant movements
- Phases of peasant movements in India
- Emergence of various radical peasant movements
- To know about Champaran Satyagraha
- To know about the Bardoli movement in India
- To describe the peasant revolt in Telengana
- To analyses the Tebhaga Movement in Bengal

5.3 CONCEPT OF PEASANT AND PEASANT MOVEMENTS IN INDIA

5.3.1 Peasant:

Social scientists have long recognized the peasantry's subservient, marginalized and underdog status in human society. Peasants have been described as culturally unsystematic, tangible tradition of mostly unreflective unsophisticated and non-literati composing the mosaic off "little tradition" in sociological and anthropological literature (Radfield: 1956) and a "part society with a part culture" (Kroeber: 1948). They are perceived to be the underdogs in politics and are prone to outsider dominance. (Shanin:

1984) and unorganized and lacking of knowledge required for organized collective action (Wolf: 1984).

The peasants are classified as small producers for their own consumption in economic terms (Redfield: 1956) and subsistence farmers (Firth: 1946) who produce primarily for the family's needs rather than for profit (Chayanov: 1966). Peasants have traditionally been the victims of society's most extreme forms of subjugation and oppression. However, the peasantry's responsibilities in social change and transformation have been largely defined by the socio-economic conditions of their survival (Singharoy: 2005).

5.3.2 Peasant and Caste Relation in India:

In India, the term Peasant is unclear, different researchers or the same researchers use it differently in their different research studies. On one hand, it refers to homogenous agriculturists with small holdings and run primarily by family labour and on the other hand, it includes all those who rely on land including landless labourers and supervising agriculturists (Shah: 2004). In India, Peasants refer to a large group of landless agricultural labourers, share-croppers, Tenants, poor artisans and small and marginal farmers. They have a deep social relationship with the socially disadvantaged including women scheduled tribes, scheduled castes and other backward classes. In Rural India, the so-called outcastes of the Varna system formed the backbone of the peasants.

Usually in local languages peasants are referred to as Kisan Krishak, Chashi, Routu and other terms that more or less denote cultivators who work the land themselves as well as the categories of Adhiar and Bhagachasi (share croppers and tenants) and Majdoor, Major, Collie, Pait, Krishi, Shramik etc as agricultural labourers. All these phrases have distinct cultural meanings that refer to the peasantry's disadvantaged and inferior status in Indian culture. Peasants are, thus, socially and economically underprivileged culturally oppressed and politically powerless socio-economic groups who rely on to make a living (Singharoy: 1992)

5.3.3 Peasant movements in India context:

Scholars like Dhanagare: 1976, Mukharjee:1979 and Rao: 1989 have considered peasant's up risings as a wonderful variation of social actions and have endeavored to examine all the linkages with changes in the mode of production and class struggle. Prof. Singhroy (1992) has very clearly visualized peasants revolts as a systematic,

organized and collective efforts of peasantry (subsistence and small producers, tenants, share-croppers and agriculture labourers) in order to bring about changes in ownership pattern, management and uses of land, percentage of agricultural produce, wage structure, credit and institutional help and other different components of socio-economic life found in agrarian society.

There is hardly any pronounced example on peasants uprising in pre present day India. Researchers characterize this to the conventional social shape common in Indian village that organized through caste system and furnished frame works of all social actions between different groups which induced lower caste people for accepting their positions in the social hierarchy the peasantry class, in India, is of no exception as argued by Shah that the revolutionary potential of a particular class hinges mainly on power alignment and class alliances in a given society (shah: 2004). Changes in the mode of agricultural production that have disturbed the conventional agrarian relationships which additionally caused peasants unrest. During the last part of the 19th century in British India, lands have become a marketable commodity and agriculture has also become commercialized.

The impoverishment of the India peasantry turned in to an end result of change in the agrarian structure the British rule due to;

1. Colonial economic policy;
2. The dilapidation of handicrafts to overcrowding of land;
3. The new land revenue system, and
4. Colonial administrative and judicial system

The peasants suffered a lot due to the increase of excessive rents, unlawful levies arbitrary evictions and unpaid labour in zamindari regions. The government levied heavy land revenue in Ryotwari areas. The over burdened farmers, fearing of their simplest way of livelihood sometimes approached the nearby Sahukar (money lender) who exploited farmers problems by extracting excessive rate of interest. Very often, it is also seen that due to non-payment of loan the Sahukar seized the mortgaged land of the farmers.

5.3.4 Radical and Reformative Movements:

Peasant revolts can widely be classified as radical or reformative relying on their unique mixture with ideology, shape of mass mobilization and orientation towards change. Radical actions are those who use non-institutional mass mobilization guided with the help of using an ideology of speedy change in the social structure. Though these actions are short lived they shall be unfold over a huge geographical area. On the contrary, a reformative peasant movement makes use of institutionalized mass mobilization and is guided with the help of using an ideology of gradual social change that intends to exhibit an extended life span.

However, Peasant movements are not discretely radical or reformative, alternatively one can be an extension of one another over a length of time (Singhroy: 1992)

5.4 PHASES OF PEASANT MOVEMENTS

Though there may be many classificatory structures utilized by distinct scholars for explanation on the premise of duration, the peasant movements in India can widely be grouped in three awesome time phases (Mehta: 1965)

(i) The Preliminary Phase (1857- 1921)

This phase is characterized through the sporadic increase of peasant actions in the absence of a right leadership.

(ii) The Second Phase (1923- 1946)

The Second Phase is marked through the emergence of the class oriented peasant organizations.

(iii) The Post- Independence Phase:

This Period has witnessed the uninterrupted continuity of the agrarian actions because of the failure of the government to solve any of the fundamental problems of the rural masses.

5.4.1 The Preliminary Phase:

The main purpose of this phase, for a sequence of spontaneous peasant revolts in different areas of the country, was excessive handedness of Zamindars or landlords along with hike of land revenue.

The periodic recurrence of famines and serious economic crisis that led to a number of peasant revolts. The remarkable peasant revolts of this phase are:

- The Santhal rebellion of 1855
- The Maratha Uprising of 1875
- The Bengal Tenants Struggles 1870-85
- The Oudh Insurrection
- The Punjab Kisan struggles in the east phase of the 19th century
- The Champaran Satyagraha (1917- 18)
- The Kheda Satyagraha (1918)
- The Moplah Rebellion in Malabar (1921).

The Champaran Satyagraha and the Kheda Satyagraha have been the outstanding movements led by Indian National Congress under the leadership of Mahatma Gandhi, the father of the Nation.

5.4.2 The Second Phase:

In 1917-18 the Indian National Congress led Peasant movement was against the high hike of land revenue which received no result against the Zamindars and land- lords (Desai: 1979). Moreover, the congress policy supported the Zamindars and land-lords which led to the emergence of Kisan Organizations throughout the country.

The Kisan Sabha movement commenced in Bihar under the leadership of Swami Sahajanand Saraswati who had formed the Bihar Provincial Kisan Sabha (BPKS) in 1929 with a purpose to mobilize peasant grievance against the Zamindari attacks over their occupancy rights. Gradually, the peasant unrest intensified and unfold throughout the country. In 1927, the anti-settlement agitation against zamindari zulum was launched in Andhra Pradesh. In the same year, an effective and powerful warfare was also initiated in opposition to the oppressive Woodland legal (Forest Act) Act in South India. Similar moves have also been led in Uttar Pradesh and different parts of the country being opposed to the tyranny of Zamindars (Basavaraja: 2015).

After all these developments in April 1936, the All India Kisan Sabha was formed by the Indian National Congress in its Lucknow session and Swami Sahajanand Saraswati was elected as its first president. Later on, the full body of All India Kisan Sabha was composed which was supported by the congress socialist party and the communist party of India (Basavaraja: 2015).

The Communists have been the essential pressure groups that mobilized the peasants. The Communist Party of India arranged serious engagements with the peasantry after the formation of the All India Kisan Sabha. The CPI expanded its clubs in the peasant front and set the level for the revolutionary struggles throughout the country.

The CPI decided to work with the Kisan Sabhas at the grass root level in the country. In 1941-43 the All India Kisan Sabha exceeded into the Palms of the CPI which Swami Sahajanand Saraswati attempted to form the Kisan Sabha as an organization of the rural masses alienating the wealthy and middle class farmers. And by 1944-45 the Communists Party of India had got the total management over the Kisan Sabha (Dhanagare: 1980). Ultimately, the Kisan Sabha has become an organization of the poor peasant, tenants, share- croppers and landless agricultural laborers. In this way, the Kisan could lead agrarian struggles in the Pre- Independence period. Thereafter, two prominent communist led peasant movements took place in Bengal and the then Hyderabad state known as Tebhaga movement (1946-47) and the Telengana movement (1946-51) respectively (Mehta: 1965).

5.4.3 Post- Independence Period:

In Independent India it was the Left parties who have been the principal organizers of the peasant movement. Mobilization has taken place on various problems like boom in agricultural wages, land to the tiller and the main aim has been the rural agricultural wealthy on whose mercy the landless laborers and the marginal peasants depend.

Initially, the CPI was hoping that the congress could result in some radical programs to modify the land holding pattern in the country. As the communists accepted the wide-spread parliamentary shape of struggle, unbiased independent India has now no longer witnessed any primary armed rebellion in the nation until the Naxalbari rebellion in

1967. The Government's land reforms and community program have not only seriously intensified the farmer's problems but also it has failed to provide proper relief to the poor farmers that aggravated their miseries and resulted discontentment among farmers which led to a number of peasant revolts in various parts of India (Rao: 2015).

Both the Communist parties, the CPI and the CPI (M) have formed peasant clubs just like the Kisan Sabhas and associations of agricultural labourers for mobilizing the worried farmers and have received limited success in Kerala, West Bengal and Tripura and a few different states. Similarly, the CPI (M.L) has formed its peasant organization/club known as the Bihar Pradesh Kisan Sabha (BPKS) which is now lively in some of the districts of Bihar and Jharkhand. It is organizing the rural poor and middle peasants by taking over problems which have an effect on them. The non-parliamentary left people like the Marxist Co-ordination Committee (MCC) or the People's War Group (PWG) have been mobilizing the rural people in Andhra Pradesh, Bihar, Odisha, Jharkhand, West Bengal, Chattisgarh and Maharashtra and the usage of violence as a method to cope with the query of the rural poor. (Singhroy: 1992).

The Non- Communist Praja Socialist Party (PSP) became concerned in numerous actions associated with peasants in Uttar Pradesh, Bihar, Rajasthan and Madhya Pradesh in the Post-independence period up to 1960's. The Republic Party of India, (RPI), a non Marxist party associated with the causes of the agrarian poor/proletariat and led their struggle throughout India. In South India there had been tenant's agitation that include Kagodu Satyagraha in Karnataka in 1950-51 and Uttara- Kannada during 1950-70 over the problems like forcible ejection, debts/loan and rents. In 1960's Choudhury Charan Singh emerged as a farmer leader in the Indo-Gangetic region of North-India. He supported to the Gandhian and Nehruvian joint techniques of development. (Basavaraja: 2015).

In Punjab, the Kathbari Zamindari Union came into action in 1972 that led as many as six main struggles until 1980. Under the leadership of Sharad Joshi, the Maharashtra Shakari Sanghtan (MSS) and under Prof. M. D. Nanjundaswamy, Karnataka Rajya Ryota Sangha (KRRS) have created an environment of considerable actions throughout India (Mehta: 1965).

Check Your Progress Exercise 1

Notes:

- I. Write your answer in the space given below
- II. Compare your answer with the one given at the end of this unit.

1. What is the meaning of peasant?

2. Match the following;

(A)	(B)
1) Santhal rebellion	1875
2) Maratha Uprising	1855
3) Moplah	1917
4) Champarana	1921
Satyagraha	

5.5 RADICAL PEASANT MOVEMENTS IN INDIA

A “Radical Peasant Movement” is considered as a non institutionalized large scale joint mobilization being initiated and guided by radical ideology for a rapid social change. We should discuss here some aspects of peasant movement in India as it is said as the hotbed of many peasant movements. All these have undergone to a process of transformation along with social, political and economic transformation. Many peasant movements till today, have retained their continuity with the past. But the contemporary peasant movements have undergone substantial changes in the society.

5.5.1 Champaran Satyagraha (1917-18)

The Champaran Satyagraha is considered as a part of the wider struggle for the country’s independence. Mahatma Gandhi, the father of the nation believed that after his



successful political movement against racial discrimination in South Africa, in the strength of Satyagraha, encouraged him to launch a satyagraha in India. Thus, he made an experiment of non-cooperation by giving a small leadership to the peasant struggles in Champaran (Bihar) and later on in Kheda (Gujarat). These two movements were considered as reformist movements but the main aim was to mobilize the peasants for their demands.

Champaran, a district in North Bihar has three proprietors- Bettiah, Ramnagar and Madhuban Estates as per the permanent settlement of 1793, controlled most of the lands of the district and these landlords leased out to temporary tensure holders. Champaran district was famous for indigo (Neel) production which yields dye for blueing cotton clothes. In the last part of 18th century and early part of 19th century there was high demand of dye indigo in textile industry in Great Britain and also this trade was a highly profitable business. During 1917-18 many ex-employees of the East India Company along with some youngsters acquired huge patches of land from local zamindars in Bihar and Bengal, and started indigo cultivation on a large scale. The tenant farmers were forced to grow indigo under a system of oppression (Pradhan: 1988).

Further, the tenant farmers were forced by the British planters to cultivate indigo in three twentieth part of a bigha of their holding which is called as 'Tin Kathia' system and were offered very low prices. On the other hand, the British administration was indifferent to the physical abuse and exploitation of farmers. By 1897 due to the introduction of synthetic indigo in the world market, the demand of indigo was decreased and the losses were transferred to the poor peasant, as a result they stopped cultivating indigo by paying higher rents for the land.

Besides, the general economic hardship of the tenants, the 'Tin Kathia' system caused immediate unrest among the cultivators. The name 'Tin Kathia' came from the arrangement in which three kathas per bigha of a peasant land holding was fixed for cultivation of indigo. The Ryots were receiving a fixed price on the basis of the area of the land but not on the volume of crop production. The cultivators had also received serious economic and social exploitation which made them agitated against the existing planter raj.

In early 1917 Gandhiji came to know about the miseries of Champaran farmers. In his protest against farmer's exploitation, Gandhiji was assisted by great personalities like J.B. Kripalani, Babu Brajakishor Prasad, Muzharul Haq, Babu Rajendra Prasad and others. This provided strength and direction to the movement. So far as Gandhiji's method of Satyagraha of civil disobedience was concerned, it was peaceful, unique and effective which had a great positive impact on the minds of the rural poor mass. As a result, due to the intervention of Gandhiji, and the recommendation of the committee of enquiry on farmer's unrest, the Champaran Agrarian Act was passed in 1918 and the Tin Kathia system was abolished (Iyenger: 2017). In this regard, E. M. S. Namboodripad, the leader of the left movement in India considered Champaran movement as a contribution to the development of nationalism. He observed, "despite stiff opposition by the European planters and their protectors in the bureaucracy, Gandhiji and his comrades were able to bring the struggle to a successful conclusion.

5.5.2 The Bardoli Movement in Gujrat

The Bardoli Movement like the kheda Satyagraha was also a no-tax movement. The Peasant Satyagraha of Bardoli was the product of Gandhiji non co-operation movement. Gandhiji chose Bardoli as the site for launching civil-disobedience against the British administration. To DN Dhanagare, the peasants in Surat were divided into two broad classes namely the kali paraj and the Ujla paraj. The kali paraj class of peasant was the black skinned people belonging to lower castes tribals, untouchables and backward classes. On the other hand, the Ujla paraj was the fair complexioned people consisting of Upper castes such as Patidar, Bania, Brahmin and the like. The patidar peasant community was the dominant cultivators in Surat taluka. As a native of Gujrat, Gandhiji very deeply observed that the kali paraj people were living in acute poverty and leading a near slave life in Bardoli. The patidars were a well-to-do class of peasants and did not have good relations with the small, marginal peasants and agricultural labourers of lower castes. They possessed a very small patches of land and also unproductive. Further, the patidars were investing their surplus money by purchasing new lands.

Some of the prominent causes of Bardoli movement are as follows:

- a) Jan Breman has gone deeply into the details about the causes by presenting a historical overview. His key point is that kali paraja's relationship with the land-lords was defined by exploitation. The majority of kali paraj's stock was Dubla, commonly known as Halpati. The peasantry of Ujla paraj enjoyed most of the benefits in terms of land ownership and other amenities. All of these produced a friction between the wealthy and powerful patidar peasants and the poor oppressed small peasants and agricultural labourers.
- b) The constructive activities were started in the entire Bardoli taluka at Gandhiji's initiative. Schools, ashramas, and hostels were established as a reform movement. This sparked a movement among the rural masses in support of their demands. The youths were taught how to prepare for non-violent Satyagraha movement to various constructive activities.
- c) Surprisingly the patidar Yubak mandals was established for the purpose of social change for the patidar population. These youth organizations had not only brought the patidar closer together but also developed in them a hatredness for the lower caste peasants.
- d) The spinning wheel Charkha became popular among the lower castes and tribes at the initiation of Gandhiji's constructive activities, in order to carry out constructive activities and spread a new political culture a Swaraj ashram was formed in Surat and subsequently six similar centres were also set up in Bardoli taluka. Though the patidars appeared to be kind enough to the lower castes the latter's harmony session led the groundwork for peasant Satyagraha.
- e) The Hali System, which was popular in South-Gujarat was a Bardoli Speciality. This system is centred on tribal agriculturalists and high caste land owners such as patidars. The Bardoli Satyagraha is largely due to the exploitation of the Hali system. The relation between a Hali labourer and a land owner was the same as those between a serf and his master in medieval feudal society. Further, in case of debt taken by the poor labourers and if could not be cleared despite of many payments in terms of kind and work and the chain of bondage continued from one generation to another.

5.5.3 The Tebhaga Movement in Bengal

The **Tebhaga movement** was significant peasant agitation, initiated in Bengal by the Kisan Sabha (peasant front of the Communist Party of India) in 1946–47.

Tebhaga movement in Bengal in the mid-forties was a struggle of sharecroppers demanding two thirds of the produce from land for themselves and one third for the landlords. Tebhaga literally means ‘three shares’ of harvests. Traditionally, sharecroppers used to hold their tenancy on fifty-fifty basis of the share of the produce. In land control parlance such cropping system was known as barga, adhi, bhagi etc., meaning half share. The sharecroppers were commonly called bargadars, adhiars etc. The traditional system of dividing produce between the sharecroppers and owners came under challenge in 1946-47, when the sharecroppers called the traditional system unjust and claimed two-thirds share of the whole produce on the ground of their investment and labour input. It was the first consciously attempted revolt by a politicized peasantry in Indian history. Therefore, the movement assumes a special significance in the study of Indian peasant struggles.

Evolution of the movement the movement was started by share cropping peasants in order to improve their position within the existing structure. With the memory of a devastating famine, the jotedars demanded an immediate increase in the share of harvest. When they decided to put the demand into practice, the struggle for Tebhaga, a two-thirds share started. The aim of the movement was to alter the division of the crop to “Tebhaga”, three parts of which two parts would be kept by the sharecroppers and one part taken by the landlord. The movement was led and organized by Kisan Sabha, the peasant mass front of the Communist Party of India (Gupta, 1986) and in the process mobilization agricultural labourers, sharecroppers, poor peasants became the driving force against the jotedars, zamindars, money lenders, traders and the British bureaucracy. Young communists went out to the countryside to organize peasants to take the harvested crop to their own threshing floor and make the two- thirds a reality. The movement began in North Bengal and gradually spread throughout the rest of the province (Sarkar, 2008). The main slogan of the agitators was “AdhinaiTebhaga Chai”



(we want 2/3rd not half) and it was accompanied by other slogans like “Langal Jar JamiTar” (land to the tiller), “Nijkholanedhantolo” (stack paddy in your own courtyard), “BritisherDalal Bharat charo” (agents of the British, Quit India), “Hindustan Zindabad”. The movement mobilized a large section of poor peasants to the forefront of the agitation. In this paper an attempt has been made to point out the role played by woman agitators and their organizations in the popularization of the movement. The Tebhaga movement was an important phenomenon in the pages of history, because the rural women gave the movement its momentum. In this movement woman from different communities fought together irrespective of caste to achieve the common aim. There arose a major question that why rural women ultimately led the movement. There are several reasons for this. In the first place, the rural poor women were the most oppressed section in Bengal’s agrarian society. Above all they were socially oppressed by the males in their families also. Therefore, they showed double strength in their fighting. Secondly, sometimes these rural poor women employed as tenants and labourers were exploited by the landlords both economically and physically (Custers, 1986). Thirdly, the women came forward to look after their forlorn families, to feed their children and to take care of the cattle. Another important factor is that they wanted to challenge landlordism and male oppression.

It was at this time that women’s organizations were formed in different parts of undivided Bengal. They were All India Mahila Sammelan, Bangiya Pradesik a Mahila Atma Rakshak Samiti. In this movement women were organized under the banner of a Communist group in Calcutta- Mahila Atma Raksha Samiti (Women’s Self-defence Society)(Santharam, 1996). MARS functioned from 1942 and admitted nearly 40,000 members. It extended its activities to the villages and rendered relief programmes during the famine period. Rani Mitra Das Gupta, Manikuntala Sen, Renu Chakravathy were the active members of MARS and they wanted to educate, politicize and to bring rural women into this movement (Forbes, 2004). For that cultural programmes and literary campaigns were held. They set up cottage industries of spinning and weaving in order to overcome acute cloth crisis. By encouraging women to work and gain income, their position would improve. Committees were set up in the village; district and provincial levels and meetings were held in different parts and the organizers decided to tour the

village to spread the ideology. By the time of Tebhaga movement, the women's organizations were active but their activities differed. In the initial stage they met strong opposition from family, caste groups and from other villages. MARS prepared them to resist the traditional female dependency and the domestic structure. ManikuntalaSen and Renu Chakravarthy studied deeply about the women's problems of economic exploitation and political oppression. First and foremost, meeting times had to be convenient for women. Second, if women were going to play a prominent role in the movement, something had to be done to free them from household work. Third, something had to be done about the women's complaints that their husbands beat them, drank too much, and took away the money they earned through petty trade. BimalaMaji, a young widow- girl was appointed as a recruitment officer of women and later emerged as an overall leader of the Tebhaga campaign in the Nandigram area of Midnapur. Women were recruited in large numbers to the volunteer squads, which harvested the paddy and stacked it on the sharecroppers threshing floors. For destitute women they set up a system of dhekilabour (rise husking pedal operated by foot). Because of the works of MahilaSamiti, big landlords agreed to provide paddy to the destitutes. The dheki programme enabled them to feed their families and also they became members of this women committee. At first women played a subsidiary role, helping harvest the crops, cooking food for the leaders, acting as lookouts and sounding the alarm to alert their colleagues to danger. As police oppression became more brutal and the communist party unprepared for an armed struggle withdrew from active leadership, women formed their own militia, the "naribahini". The naribahini meant: spontaneous class leadership. Their duty was to guard the village at night. They were armed with "Daa"(used for cutting wood), Gayan(the pole for husking paddy) etc(Gupta, 1986). Women participated in meetings, demonstrations and delegation to landlords etc. But rarely were they elected or nominated committees set up to organize the movement in the villages.

Features of naribahini:

- Eventhough the name of naribahini is varied from region to region- Jhata(broom) Bahini, Protirodh(resistance) Bahini, NariRakhi(defence) Bahini, Gayen(pestler) Bahinietc – they shared common features.



- Naribahini had clear cut social base. It differed from that of Kisan Sabha and of MARS. The cadres of MARS were mostly hailed from middle class or better-off peasant families (SinghaRoy, 1992). But the members of the naribahini were doubly oppressed women from scheduled caste Hindu tribal communities. In many of the areas of Bengal they cultivated the fields along with their husbands as agricultural labourers. A large number of tribal members of the naribahini in particular were agricultural labourers.

- A unique feature of this movement was the active participation of Muslim women.

- They were locally based and undertook primarily the tasks of defending villages and agricultural fields.

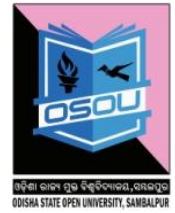
- Women were given guerilla training to fight.

- It is interesting to note that widows often became leaders.

- The naribahini was armed only with household instruments like jhata (broomsticks), boti (wooden panel with a knife attached to cut vegetables), or gayen (pestlers) which are used for processing paddy at home, rul (stick), churi (small knife) and bollom (spear).

Participation and Function:

Women were responsible for the communication network, between the different units, conveying information when they went to the market or to visit relatives, messages for the district co-coordinating meetings rally etc. The rural poor women tried to defend villages and homes and succeeded in warding off police raids. They were responsible for the warning system that operated when the police or the landlord entered the village by sounding conch shells, bells and drums etc. It was a specific contribution of women. Conch shells were used mostly in Hindu inhabited areas while in Muslim dominated villages' school bell was used. They also provided food and shelter for Kisan Sabha activities. The militancy is most remembered in incidents concerning attempted arrest of Kisan and communist leaders. They took the initiative of rescuing people from police custody by gheraoing police parties. For example the women dragged the police boat

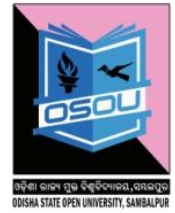


ashore and prevented the police taking away arrested men, in Laljung three women were killed preventing the police escaping after raiding the local Kisan Sabha office. Ahalya who was in the advanced stage of pregnancy became a great martyr. Her womb was slashed open by a bayonet. This illustrates the determination and dedication of woman for achieving their goals. During the Tebhaga movement in direct confrontation between peasants, police and landlords, women took leading roles. They led the volunteer forces to harvest paddy collectively. Under Bimala's lead the decision was taken to destroy the jotedars threshing floors with hoes and to sell the landlord's paddy- shares to small steamers. Once sharecroppers had achieved their initial demand, women raised their own demands concerning sexual oppression, inequality and wife- beating. Beating of wives was reported to local committees and as per the resolution men were fined and socially condemned. They learned not only to use arms but also to read and write. In this way through active participation, their political consciousness was raised (Gupta, 1986). The movement stressed Hindu Muslim and tribal peasant's unity. The joint participation helped to destroy food taboos. Hindu, Muslim and tribal leaders were fed by all sections of the peasantry. The Muslim women also utilized their purdah privileges to hide activists. As women began to know about their rights they began to demand fixed hours, payments for work and they raised questions regarding the ownership of money earned from selling vegetables, milk and fish. Even the most backward society's women were actively participating in the construction of the new society.

The Tebhaga movement is a good example for the political role played by women. Rural poor women gave precious leadership to the uprising. This movement highlighted the fact that women were able to perform both domestic and political roles. Women took leading roles against the landlord and police attacks and led volunteers force to harvest paddy. Due to lack of co-ordination and political guidance inevitably led to the disintegration of the revolutionary agrarian movement. But it was wrong to portray Tebhaga as a failure. At the end of the movement the peasantry scored concrete economic and social gains. Then on the jotedars neither claim illegal cesses nor rape village women at their will. The Tebhaga movement legally concedes the demand for two-thirds of the harvest crop. Politically it was a class struggle of sharecroppers, agricultural labourers, men and women against the landlords and jotedars. In this

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struggle, both Hindus and Muslims joined together. Thus it promoted communal harmony in areas where Tebhaga struggles raged.



Check Your Progress Exercise II

Notes:

- I. Write your answer in the space given below
- II. Compare your answer with the one given at the end of this unit.
3. Describe the Features of naribahini?

4. Whereas the Tebhaga movement takes place?

5.5.4 The Peasants Revolt in Telenga

The Peasant movement in Telengana region of the former Hyderabad princely state was a pivotal movement in Indian history because of its impact on the future of the communist movement in India and has highlighted the Indian Peasantry. It has brought the struggles of the peasantry to the forefront. The Telengana movement was a fight against the feudal oppression of the rulers and the local land owners of Andhra Pradesh.

Social Background of the Movement:

During the colonial rule, Hyderabad state was comprised of three linguistic regions namely the Telugu speaking area Telengana, the Marathi speaking Marathwada, and a small Kannada speaking area. Telengana region alone occupied half of the total area.

The majority of the populations were Hindus, but the ruling elites were the Muslims (Nizam).

The land ownership system in the state was extremely exploitative. The Nizam or his elite group known as Jagirs (special tenures) owned 40% of the total state's land whereas the rest 60% was under the Government revenue system which was enjoyed by powerful landlords without giving any legal rights or security to people who actually cultivated the land. Further, the lower caste people went on working at the will of the landlords under Vetti (forced labour) system. For instance, each untouchable family was supposed to send one man every day to do household work of the landlord. So also, the prevalence of keeping girls as slaves and used by landlords as concubines (Sundarayya: 1972).

It has also been found from records that some prominent landlords owned lands from 30,000 to 100,000 acres and 550 landlords owned land above 500 acres amounting to about 60-70 percent of the cultivable land. Further, it is also said that 110 landlords used to collect 100,000,000/- rupees every year whereas the land revenue collected by the whole Hyderabad state was not more than 80,000,000/- rupees (Sundarayya: 1972).

Political Background:

By 1920, there was the suppression of language and culture that provoked people a lot and eventually that led to agitation. In 1922 the "Andhra Jan Sangham" (Andhra People's Association) was formed with the objective of securing a suitable place of Telugu language and culture in Hyderabad city (Pavier: 1981). In 1928 the Andhra Maha Sabha (AMS) was organized with the membership limited to urban educated elite and was largely concerned with reforms in administration, demands for more schools, concession for the landed and civil liberties etc.

In 1934 a group of newly radicalized youth including Ravi Narayan Reddy joined the AMS and demanded the reduction of land revenues rates, abolition of Vetti system and the introduction of Telugu in local courts (Pavier: 1981). In 1942 the ban on communist party of India was removed and became active again in Hyderabad. In order to organize peasantry in a proper manner, the Andhra Maha Sabha in collaboration with the Communist Party of India evolved a radical nationalist organization. In 1944 the AMS in its 11th session was organized under the presidentship of Ravi Narayan Reddy where a split took place and right wing of the organization was ousted (Sundarayya: 1972).

After the split in the organization the AMS organized several struggles against landlords opposing the Vetti system, illegal exactions and forced evictions. The AMS along with the CPI became successful over these issues and started forming Sanghams (village level committees).

The Spark:

In July 1946 Visnu Ramachandra Reddy, a hereditary tax collector forcibly took land and gathered the harvesting crops of a village sangham with the help of hundred goons and hundred servants. But they were resisted by the local Sangham leaders. And on the next day six leaders of the Sangham were arrested by police at the call of landlords. On 04th July 1946, by protesting to this violence and terrorism, a big procession was organized by the villagers. As the procession approached to landlord's house, landlord men opened fire on procession in which Toddi Komarayya, a Sangham leader was killed. This news spread to the nearby villages. As a result, people came out with hay and fuel to burn down landlord's house but in the meantime, police arrived there and dispersed the crowd giving assurances to take strict action against landlord's men. The death of Komarayya enraged people sparking a massive revolt against landlords declaring "Sangham is organized here, no more Vetti, no more illegal exactions, no eviction". The movement was spread to about 400 villages across three districts. Many landlords and officials hurriedly left the villages. The weapons of the demonstrators were sticks and stones.

On the other hand, with the help of landlords the police conducted a series of search operations. In October 1946, the Nizam's Government banned the Andhra Maha Sabha and a number of arrests and military raids took place. During first phase of the movement in several regions, people were to "Put an end to Vetti, illegal exactions, compulsory grain levies and reoccupied the lands seized earlier by the landlords"; while also resisting the landlord's armed goons (goondas) and facing the armed police and the military forces of Nizam.

Razakar Terror:

After India's independence, Hyderabad state took the option to remain autonomous. The ruling group including the Nizam, the nobility and the Majlis-I-Ittehad (MII), a fundamental Islamic Organisation, within Hyderabad supported to the call for Azad

(free) Hyderabad. Of course, majority of the general population favoured joining the Indian Union. The Communists and Andhra Maha Sabha joined hands with the Congress as an anti Nizam alliance. But the alliance could not succeed for a longer period and it was seized to function due to some ideological differences between the Communists and the Congress.

After this, the MII started growing in militancy. Its paramilitary force known as the Razakars, was sent its hordes to suppress the peasant insurrection. The Razakars “raided and plundered the troubled villages, arrested or killed the suspected and potential agitators, terrorized the innocents and also abducted women as part of their campaign against the turbulent villages all over Hyderabad and particularly in Telengana” (Dhanagare: 1983). The Communist formed “Village Republics” (Gram Rajyams) functioning as parallel government in the areas under their control. As a result, a group of volunteers, locally known as Dalams were organized and asked to remain ready for fighting when Razakars or the Police made any raids. By April 1948 the Communists could organize six “Area Squads” (each with 20 fighters) and fifty “Village Squads” (Dhanagare: 1983). This helped a lot in the expansion of the movement and a parallel administration was established in about 4000 villages.

By getting success of the Telangana insurrections, the CPI introduced a new policy aimed at encouraging guerilla offensives in February 1948. The village republics started redistributing land to landless agricultural labourers and evicted tenants. By the end of August 1948 nearly 10,000 peasants, students and party workers actively engaged in the village squads and about 2000 formed mobile guerilla squads.

Action by the Indian Army:

On 13th September 1948, the strict action was initiated by the Indian Army on the violence in Hyderabad. Within a week, the Nizam, the Razakars Squads and the Police surrendered. Following this incident, a military administration was set up under General J. N. Chaudhury and a military offensive was directed at the peasant’s rebels in the Telengana region. During the next three years, “in more than 2000 villages 300,000 people were tortured and about 50,000 were arrested and kept in detention camps from few days to few months and more than five thousand people were imprisoned for years” (Dhanagare: 1983).

By the end of 1950, only isolated guerilla groups existed, there was little coordination among village republics and the severe military repression had taken its toll on the population with a huge loss of lives and the moment weakened. By early 1951, Congress Government made several conciliatory gestures towards the CPI and after several rounds of negotiations, the CPI formally declared the struggle withdrawn on 21st October 1951.

5.6 LET US SUM UP

- Social scientists have long recognized the peasantry's subservient, marginalized and underdog status in human society. Peasants have been described as culturally unsystematic, tangible tradition of mostly unreflective unsophisticated and non-literati composing the mosaic off "little tradition" in sociological and anthropological literature.
- Scholars like Dhanagare: 1976, Mukharjee:1979 and Rao: 1989 have considered peasant's up risings as a wonderful variation of social actions and have endeavored to examine all the linkages with changes in the mode of production and class struggle.
- The Champaran Satyagraha and the Kheda Satyagraha have been the outstanding movements led by Indian National Congress under the leadership of Mahatma Gandhi, the father of the Nation.
- In 1917-18 the Indian National Congress led Peasant movement was against the high hike of land revenue which received no result against the Zamindars and land- lords (Desai: 1979).
- The Champaran Satyagraha is considered as a part of the wider struggle for the country's independence. Mahatma Gandhi, the father of the nation believed that after his successful political movement against racial discrimination in South Africa, in the strength of Satyagraha, encouraged him to launch a Satyagraha in India.
- The Bardoli Movement like the kheda Satyagraha was also a no-tax movement. The Peasant Satyagraha of Bardoli was the product of Gandhiji non co-operation

movement. Gandhiji chose Bardoli as the site for launching civil-disobedience against the British administration.

- The Peasant movement in Telengana region of the former Hyderabad princely state was a pivotal movement in Indian history because of its impact on the future of the communist movement in India and has highlighted the Indian Peasantry.
- The **Tebhaga movement** was significant peasant agitation, initiated in Bengal by the Kisan Sabha (peasant front of the Communist Party of India) in 1946–47. Tebhaga movement in Bengal in the mid-forties was a struggle of sharecroppers demanding two thirds of the produce from land for themselves and one third for the landlords.

5.7 GLOSSARY

Peasant- A peasant is a pre-industrial agricultural laborer or a farmer with limited land-ownership, especially one living in the middle Ages under feudalism and paying rent, tax, fees, or services to a landlo

Rebellion -an act of armed resistance to an established government or leader.

Satyagraha- or holding firmly to truth, or truth force, is a particular form of nonviolent resistance or civil resistance. Someone who practices Satyagraha is a satyagrahi.

Tribe- a group of people that includes many families and relatives who have the same language, customs, and beliefs.

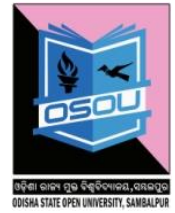
5.8 CHECK YOUR PROGRESS: THE ANSWER KEY

Ans to Q. No-1: A peasant is a pre-industrial agricultural laborer or a farmer with limited land-ownership, especially one living in the middle Ages under feudalism and paying rent, tax, fees, or services to a landlord.

Ans to Q- 2:

(A)	(B)
Santhal rebellion	1855
Maratha Uprising	1875

Moplah	1921
Champarana	1917
Satyagraha	



Ans to Q-3: Features of naribahini:

- A unique feature of this movement was the active participation of Muslim women.
- They were locally based and undertook primarily the tasks of defending villages and agricultural fields.
- Women were given guerilla training to fight.
- It is interesting to note that widows often became leaders.
- The naribahini was armed only with household instruments like jhata (broomsticks)

Ans to Q-4: The Tebhaga movement takes place in Bengal.

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