

## Social Movements Types

### Reform Movements:

Reform movements are organized to carry out reforms in some specific areas. The reformers endeavor to change elements of the system for better. For example: Civil Rights Movement, Women's Liberation Movement, Arya Samaj Movement, Brahmo Samaj Movement etc.

### Revolutionary Movements:

The revolutionary movements deny that the system will even work. These movements are deeply dissatisfied with the social order and work for radical change. They advocate replacing the entire existing structure. Their objective is the reorganization of society in accordance with their own ideological blueprint. Revolutionary movements generally become violent as they progress. Example: The Protestant Reformation Movement, the Socialist Movement, the Communist Revolution of China.

### Reactionary or Revivalist Movement:

Some movements are known as reactionary or regressive movements. These aims to reverse the social change. They highlight the importance and greatness of traditional values, ideologies and institutional arrangements. They strongly criticize the fast moving changes of the present.

### Resistance Movement:

These movements are formed to resist a change that is already taking place in society. These can be directed against social and cultural changes which are already happening in the country.

### Utopian Movement:

These are attempts to take the society or 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 on a smaller scale in the present. The Utopian ideal and the means of it are often vague, but many utopian movements have quite specific programmes for social change. The Hare Krishna Movement of the seventies, the movement towards the establishment of Ram Rajya and the Sangh Parivar, the Communists and Socialists pronouncement of a movement towards the classless, casteless society free from all kinds of exploitation etc.

### Peasant Movement:

Peasant movement is defined by Kathleen Gough as an attempt of a group to effect change in the face of resistance and the peasant are people who are engaged in an agricultural or related production with primitive means who surrender part of their or its equivalent to landlords or to agents of change. The history of peasant movements can be traced to colonial period when repressive economic policies, the new land revenue system, the colonial administrative and judicial system and the ruin of handicrafts leading to the overcrowding of land transformed the agrarian structure and impoverished the peasantry. In the zamindari system peasants were left to the mercies of the Zamindars who exploited them in form of illegal dues. The British government levied heavy land revenue in the Ryotwari areas. Peasants were forced to borrow money from the moneylenders and they were reduced to the status of tenants at will, share croppers and landless laborers while their lands, crops and cattle passed into the hands to landlords, trader moneylenders and such peasants. When the peasants could take it no longer they resisted against the oppression and exploitation through uprisings. Peasant Movements occupy an important place in the history of social unrest in India though the aims and objectives of these movements differ in nature and degree from region to region. It is in this sense that these movements also aimed at the unification of the peasants of a region, development of leadership, ideology and a peasant elite. Through these movements emerged a new power structure and peasant alliance. The genesis of peasant movements rest in the relationship patterns of different social categories existing within the framework of feudal and semi feudal structure of our society. In the post Independence period the nature and objectives of the peasant movement have changed to getting remunerative prices for agricultural produce, to increase agricultural production, to establish parity between prices of agricultural produce and

industrial goods and to get minimum wages for the agricultural laborers.

Some of the important peasant uprising:

- 1770- Sanyasi rebellion
- 1831- Wahabi uprising
- 1855- Santhal uprising
- 1859- Indigo revolt
- 1890-1900- Punjab Kisan struggle
- 1917-18- Champaran satyagraha
- 1921- Moplah rebellion
- 1928- Bardoli satyagraha
- 1946- Telangana movement
- 1957- Naxalbai movement

Women's Movement:

The women's movement in India is a rich and vibrant movement which has taken different forms in different parts of the country. Fifty years ago when India became independent, it was widely acknowledged that the battle for freedom had been fought as much by women as by men. One of the methods M K Gandhi chose to undermine the authority of the British was for Indians to defy the law which made it illegal for them to make salt. At the time, salt-making was a monopoly and earned considerable revenues for the British. Gandhi began his campaign by going on a march - the salt march - through many villages, leading finally to the sea, where he and others broke the law by making salt. No woman had been included by Gandhi in his chosen number of marchers. But nationalist women protested, and they forced him to allow them to participate. The first to join was Sarojini Naidu, who went on to become the first woman President of the Indian National Congress in 1925. Her presence was a signal for hundreds of other women to join, and eventually the salt protest was made successful by the many women who not only made salt, but also sat openly in marketplaces selling, and indeed, buying it. The trajectory of this movement is usually traced from the social reform movements of the 19th century when campaigns for the betterment of the conditions of women's lives were taken up, initially by men. By the end of the century women had begun to organize themselves and gradually they took up a number of causes such as education, the conditions of women's work and so on. It was in the early part of the 20th century that women's organizations were set up, and many of the women who were active in these later became involved in the freedom movement. Independence brought many promises and dreams for women in India - the dream of an egalitarian, just, democratic society in which both men and women would have a voice. The reality was, however, somewhat different. For all that had happened was that, despite some improvements in the status of women, patriarchy had simply taken on new and different forms. By the 1960s it was clear that many of the promises of Independence were still unfulfilled. It was thus that the 1960s and 1970s saw a spate of movements in which women took part: campaigns against rising prices, movements for land rights, peasant movements. Women from different parts of the country came together to form groups both inside and outside political parties. Everywhere, in the different movements that were sweeping the country, women participated in large numbers.

Everywhere, their participation resulted in transforming the movements from within. One of the first issues to receive countrywide attention from women's groups was violence against women, specifically in the form of rape, and 'dowry deaths'. This was also the beginning of a process of learning for women: most protests were directed at the State. Because women were able to mobilize support, the State responded, seemingly positively, by changing the law on rape and dowry, making both more stringent. In the early campaigns, groups learnt from day to day that targeting the State was not enough and that victims also needed support. So a further level of work was needed: awareness raising so that violence against women could be prevented, rather than only dealt with after it had happened. Legal aid and counseling centres were set up, and attempts were made to establish women's shelters. Knowledge was also recognized as an important need. The women's activity was geared towards improving the conditions of women's lives. In recent years, the euphoria of the 1970s and early 1980s, symbolized by street-level protests, campaigns in which groups

mobilized at a national level, has been replaced by a more considered and complex response to issues. In many parts of India, women are no longer to be seen out on the streets protesting about this or that form of injustice. This apparent lack of a visible movement has led to the accusation that the women's movement is dead or dying. While the participation of urban, middle class women is undeniable, it is not they who make up the backbone of the movement, or of the many, different campaigns that are generally seen as comprising the movement. The anti-alcohol agitation in Andhra Pradesh and similar campaigns in other parts of India were started and sustained by poor, low-caste, often working-class women. The movement to protect the environment was begun by poor women in a village called Reni in the northern hill regions of India, and only after that did it spread to other parts of the country. One of the biggest challenges women have had to face in recent years is the growing influence of the religious right in India. Right-wing groups have built much of their support on the involvement of women: offering to help them with domestic problems, enabling them to enter the public space in a limited way, and all the while ensuring that the overall ideology within which they operate remains firmly patriarchal. For activists too, this has posed major problems. It has forced them to confront the fact that they cannot assume solidarity as women that cuts across class, religion, caste, ethnic difference. It is important to recognize that for a country of India's magnitude, change in male-female relations and the kinds of issues the women's movement is focusing on will not come easy. For every step the movement takes forward, there will be a possible backlash, a possible regression. And it is this that makes for the contradictions, this that makes it possible for there to be women who can aspire to, and attain, the highest political office in the country, and for women to continue to have to confront patriarchy within the home, in the workplace, throughout their lives.

#### Backward Caste Movement:

The Backward castes have been deprived of many social, economic, political and religious privileges. These people provided manual labor and the untouchables occupied the lowest position among the caste hierarchy. They were subjected to extreme form of exploitation. The colonial power accentuated the disparities in the distribution of economic power. The atrocities united the lower castes against the upper castes. Some of the important backward caste movement which came up was Satyashodak Samaj and Nadar Movement which consolidated the masses along the castelines. E.V Ramaswamy started Self-Respect movement against the Brahmins in South India. The SNDP movement in Kerala was more of a reformist movement. In 1950s there was a widespread desire among the non-Brahmin castes to be categorized as Backward. Subsequently Backward Class commission was set up to look into the conditions and requirements of these classes. Mandal Commission submitted its report in 1980 recommending reservations for backward castes in educational institutions and government offices. However this move resulted in anti-Mandal Commission movement which resulted in large scale violence and many students lost their lives.

#### Dalit Movement:

Dalits are the suppressed people at the lost rung of the cast-based hierarchy. Their inferior occupations and low levels of ascriptive status make them vulnerable for attacks at the hands of upper-caste people. The organizational efforts made by Dalit leadership for uplifting their status are known as Dalit movement. It is a protest against untouchability, casteism and discrimination faced by the dalits. Dalit movement indicates some trends of protest ideologies which entail the following - withdrawal and self organization, high varna status and extolling of non-Aryan culture's virtues, abandoning of Hinduism and embracing other religions like Buddhism and Islam. Mahatma Gandhi in 1923 founded the All India Harijan Sevak Sangh to start education and schools for the dalits. Another most important dalit leader Dr. Ambedkar struggled to secure the basic human dignity to the dalits. The Mahad Satyagrah for the right of water led by him was one of the outstanding movements of the dalits to win equal social rights. The role of All India Depressed Classes Association and All India Depressed Classes Federation were the principal organizations which initiated a movement to improve the conditions of the dalits. These organizations aimed at improving their miserable conditions and to spread education among them. They worked to secure rights of admission to school, drawing water from the public wells, entering the temples and to use the roads.