

Chapter 9

Mass Communication, Social Change and Social Movement

Points of Study : Part I

- Conceptual Aspect of Mass Communication
- Structure of Mass Communication
- Mass Communication and Social Change
- Significance of Mass Communication

Points of Study : Part II

- Social Movement
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- Tribal Movement in Rajasthan (Bhagat Movement)
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- Other Social Movements

Present chapter is divided in two parts. In part-I we shall discuss about mass communication and social change and in part-II Social Movements shall be discussed. You shall be able to understand by this chapter that—

- What is mass communication? What is its meaning
- Why mass communication is called as a significant aspect social change?
- What is the meaning of social movement and what are its necessary elements?
- Would be able to understand about three important movements of Rajasthan.
- Would be able to learn about other social movements in brief.

Now we shall discuss part I of this chapter in detail. At the outset it is necessary to learn that mass communication and social movements play significant role in bringing social change. Hence there is an inter relationship among mass communication, social movement and social change. All of these three are dependent on each other. We can say that social movement and mass communication have its significance while discussing the different dimensions of social change.

Mass communication is a means through which communication, information and thoughts are sent to the masses. With the influence of that people are made awakened towards social movement. Similarly when the social movements happen then we observe its results in the form of social change. The same matter may be expressed in other words also.

Means public participation is required regarding certain significant issue to bring social change. For such participation there is a need to contact people. This is also important that the contact may be direct or indirect. But without contact participation become impossible.

In these days because of science and technology, the revolutionary changes have been made in the means of communication and mass communication, hence, their speed has become very fast. The speed of communication has become of global level. Within a few moments all kinds of messages, information and thoughts can be sent everywhere. When the speed of communication has become so fast then social movements also show its effect in a shortest time. We can also say that means of mass communication are the carriers of social change. Therefore mass communication, social movement and social change are interrelated phenomena.

First of we shall try to understand the conceptual aspect of mass communication.

Conceptual Aspect of Mass Communication

When any message or news is communicated to the masses, it is known as mass communication. From sociological point of view mass communication is a social process through which messages and information are sent from one place to another place.

George Simmel explained the concept of mass communication and wrote that these resources of the

means of communication influence the values and attitudes of those people who do make use of them. On the other hand the values and attitudes of common men also influence the means of communication. Larsen explained that to send a message to exceptionally several people at a time through impersonal means. Through all these impersonal means- technique (press, radio, television, cinema)- they give their message to their listeners, readers and viewers. These messages are regular and urgent also.

Three important matters of mass communication—

(1) People should mind their attention towards the given message (2) People should be capable to understand the message and (3) People should be capable to react the message.

It is clear from the concept of mass communication that mass communication is significant concept. General public may be influenced by ideology. Change in their attitudes and behaviour may be expected to change.

Structure of Mass Communication—We shall discuss the structure of mass communication process to understand it systematically. There is a particular structure of mass communication. This structure is built by different units. First unit of mass communication is source. Source means emergence of idea. Happening of the incident or manifestation is a source. For instance, some religious priest preaches, lecture of a political leader, a rousing speech of a separatist, or any undesirable or anti-social act. These are all may be called as source of mass communication and that is the place of origin of certain thought or information. This is the first unit of mass communication.

Second unit of mass communication is message, that may be symbolic or in the form of language. This is known as a content. This is in the form of a statement or may be a real incident. For example to talk about social values in a preaching, to listen motivational experience, may be to mention the future welfare plans in a speech of a political leader. Similarly to comment against a particular community, to instigate for violence, indecent behaviour and

beating someone, taking the law in hands and create chaos etc. All these are the examples of message and that is the second unit of mass communication.

Now we come to the third unit which is in the form of destiny means the goal. Destiny or goal means that mass for which the message has been sent and for which the thought emerged. We can understand it that started from the source and to reach at the goal through the message. To influence the thoughts, actions, interactions and behaviours and to send it up to destiny to bring change is mass communication. It is built through, in order of, the following three units.

The structural aspect of mass communication may be followed as under—

Source	Message	Goal/destiny
Thought, order, Incident	content Real incident Publication in news paper Telecast on TV	Reaching up to masses To read/ To watch

Mass Communication and Social Change

Communication is a process developed after the origin of human society on the basis of social interactions and social relations.

Mass communications have been developing with different forms of human interactions. But the science and technology has made revolutionary changes in the means of communication and made them highly advanced.

If we look at the order of the development of the means of communications then we learn that printing press was invented first of all. By that efforts were made to send the message, information and thoughts through the books, magazines and newspapers up to the common man. That was called as print media. Several changes were made in it with the development of technology. Today the technology of printing is so advanced that maximum matter can be published in minimum time.

After print media there is electronic media and radio was the first means. But in the later stage of twentieth century science and technology has developed new techniques, new items, in electronic media. Television was one of the significant means.

Then after in 21st century electronics, computer and communication became more advanced at large scale. The resources which we make use today; internet is the most powerful resource among all these.

At global level some countries are developed, some are developing and some are trailing behind in the race of development, however from communication point of view almost all countries have been connected to each other. When we shall talk about change, then no much difference could be observed in many fields in the speed of change.

Significance of Mass Communication—As we have said that means of communication are also related with social change. Hence means of communications are significant for social change. Because of that to study means of communications is necessary for the students of Sociology.

You have learned about the concepts of social and cultural change and other aspects in previous chapters. In order to that we could follow that human actions and reactions are the basis of socio-cultural change. Means the means of communication may influence human action and reactions. They may also bring change in it. We can also say that means of communication have been influencing the human behaviour.

Our country is the country of cultural diversities. Any incident happening at some place influences the whole country, due to merely by the means of communication. Means of communication play its role in instigation of sentiments also and send message and information for the solidarity of national unity. At the time of freedom movement means of communication played very significant role in awakening of the sentiments of patriotism among all the citizens. Many times we see difference of ideologies on contemporary subjects of national interest. Common men also change their notions due to means of communications and take decision for the change in proper direction.

Significance of the role of means of communication has been increasing regularly. On one hand negative thoughts, news or message are announced through means of communications, while

on the other hand positive thoughts, news or message are disseminated. Social change happens in both the situations. As social change is indispensable, hence the significance of communication may be followed according to the country, time and situation.

Social Change

Social change is a significant phenomenon in context to the causes and effects of social change. When many people in society make joint efforts to bring the desired change then it is called as social movement. Consecutive social system is affected directly or indirectly by such kind of changes through joint efforts.

In order to understand the conceptual aspect of social movement we shall discuss its essential elements. After that we shall discuss about some notable social movements of Rajasthan and some other social reform movements.

Essential Elements of Social Movement

We shall try to show some essential elements of social movement to understand it in detail. All these elements clarify the origin and the process of social movement.

1. Source—The situations or conditions in which the social movement takes birth, is known as source. Generally Aggression starts because of the expression of unrest and public sentiment against the situation affecting the prevailing system in society. Collective effort is made to challenge the prevailing system. At the same time collective consciousness start developing to change that system. Belief starts developing to change that situation by collective efforts. That becomes the source of social movement. That is known as an element of social movement.

2. Ideology—Ideology is the basis of social movement. Ideology understands the situation of social movement and presents its design. On the basis of ideology, objectives and the ways to achieve them are presented. Because of faith towards it mutual understandings among people develops and are collectively motivated for the movement.

3. Charismatic Leadership—Charismatic leadership is an essential element to communicate the

ideology of social movement to the common men. To move forward with the maximum number of people according to the aims of the movement depends on the leadership. In a movement belief and faith develops towards the foremost leader. Consequently they accept its leadership and become active after getting directions from him.

4. Committed followers—Social movements do not get success merely by charismatic leadership. The committed followers, recognising the leadership, make the movement successful. Social movement is also opposed by different reasons. Hurdles come to run it. But because of charismatic leadership and committed followers collective efforts get success in removing all kinds of hurdles.

5. Organisation—Ideology, leadership, and followers are interdependent. All these elements unite and get organised. With that one of the significant elements of social movement is seen in the form of organisation. Organisation may be called as a central element of social movement. According to strategy, move forward towards the goal through the organisation. In absence of leadership, followers and organisation the movement becomes directionless and weakens.

6. Strategy—Every element related to movement is important. In this sequence strategy is also very needful. Strategy is a plan to conduct the whole movement in a staged manner. In it several provisions are included such as; demands of revolutionaries, plan to make favourable decision in view of the demands, preparation to face the opposition of the movement, recount of any change to be made at any stage, and the provisions to maintain the continuity of movement till the achievement of the goal. In brief, strategy of social movement is the axis of social movement. Leadership and followers make presentation of their eligibility and capabilities around it.

The elements of social movement, which we have discussed, are different components of social movement. On the basis of all these we can properly understand the conceptual aspect of social movement.

Now we shall discuss different types of social

movements. Prior to social movement, what is the situation, problems and systems, the objectives of the social movements are decided on the basis of these conditions. And the social movements are classified according to the nature of social conditions. Similarly all kinds of social movements may be discussed in detail. However we shall discuss three important movements of Rajasthan- Peasant movement, tribal movement and environment movement. At the end of the chapter we shall put brief notes on other social movements.

1. Peasant Movement of Bijoliya in Rajasthan—Peasant movement not merely in Rajasthan, it is a common phenomenon throughout India. We know that our country is an agriculture dominant country. There have been different types of arrangements regarding land holding tenancy, agriculture labour and to collect tax related to agricultural land. There have been structural changes also in peasant relations. In such conditions peasant unrest has been a significant issue. Here, we have been discussing about peasant movement, but the focal point of our discussion is the peasant movement of Bijoliya in Rajasthan. This movement is related to the freedom of India. Hence we shall try to understand this movement in historical perspective. We shall also learn that what was the source of this movement? Who lead this movement? What were the main issues of the movement and what was the result of that?

Source of Movement—Peasant movement of Rajasthan started because of the great famine during 1899-1900. The farmers of Bijoliya, in Mewar region of Rajasthan, were surrounded by the clouds of crisis. Britishers were ruling the country at that time. Ruling system had been governed by *Zagir* tradition. In this situation the peasants were beaten in double ways. On one hand there was natural calamity means the great famine and on the hand heavy levy charged by *Thikanedars* and exploitation. People started migrating from the affected area. After migration from Bijoliya area the remaining peasants rebelled against exploitation and heavy levy. This rebel spread in nearby *Zagirs*.

Leadership—Any movement needs able

leadership to conduct right from the beginning of the movement till the achievement of the goal. The idea of starting the movement and strategy are related to leadership. The father of Bijoliya movement was Vijay Singh Pathik. His real name was Bhoop Singh Gurjar. Before Vijay Singh Pathik a *Sadhu*-Sitaram Das lead the peasant movement of Bijoliya. The time when Sitaram Das initiated this movement at that time Vijay Singh Pathik (Bhoop Singh Gurjar) was detained in the prison of Tatgarh. The reason was that he was involved in Lahore conspiracy of 1915. Basically he was very active in the freedom movement of our country, therefore he was jail birded. During this period he changed his name and it was converted from Bhoop Singh Gurjar to the other name- Vijay Singh Pathik. He changed his dress and ran away from the prison of Tatgarh and came in Chittorgarh area. The originator of Bijoliya peasant movement- Sitaram Das came in contact to Vijay Singh Pathik and invited to Pathik to take over the leadership of Bijoliya movement. Vijay Singh Pathik arrived at Bijoliya in 1916 and took over the leadership of the movement. Pathik made united the peasants of Bijoliya and awakened public conscience against that time of feudal system. ManikyalalVerma also came in contact with Pathik and made aware the peasants against feudal exploitation and oppression.

In this manner Sitaram Das, Vijay Singh Pathik and ManikyalalVerma were in the chief leadership of Bijoliya Peasant movement. The role of Vijay Singh Pathik is considered more notable.

Main Events—During British period Zagir tradition and feudalism were at the highest. The incidents of the movement were mainly, the natural calamity and exploitation of farmers by the contractors. Efforts were made to create awakening among the peasants and to organise them. Because of the conditions of that time peasants had to face double crisis. Peasants were very much in trouble due to very heavy levy. Vijay Singh Pathik opened the branches of farmer panchayat in each village. The main aim of the movement was to get rid from land revenue and farmers' begaar (forced labour without payment) through kisan panchayats. Payment of land revenue was denied and it was decided in kishan

panchayats. Peasant movement of Bijoliya also became a source of motivation for the farmers of the other areas.

It has been mentioned that 84 kinds of taxes had been charged by the farmers. Sahukars were also exploiting the farmers. There was protection and cooperation of Zamindars to the Sahukars. However, peasant movement continuously got strengthened. With the efforts of Vijay Singh Pathik, 'Rajsathan Seva Sangh' was established in 1920 in Ajmer. Consequently the movement got further momentum. Movement became effective. British government agreed to have a talk with the leaders of the movement and the organisation. A.G.G. Holland of Rajasthan was appointed for the talk. The representative of British government had a talk with kisan panchayat board and Rajasthan Seva Sangh. Immediately an agreement was made between both the parties. It was a historical victory of the peasants.

The Result of Peasant Movement—The peasant movement, started from Bijoliya, spread in several parts. In the nearby area of Begun the movement got accelerated. As described in incident that the result of the movement had been in favour of peasants. Many of the demands of farmers were accepted. Mainly the 84 kinds of taxes had been charged from the framers, out of these 35 levies were exempted. Many officials, involved in exploitation, were terminated. Farmers got relief up to a large extent from the exploitation of Zamindars, oppression and the increased load of levy. But looking to the aggressiveness of the movement in other areas also, then government of Mewar arrested to Vijay Singh Pathik. After a punishment of 5 years he was released from the prison.

Peasant movement of Bijoliya became a significant movement along with the freedom movement of the country. It was the most effective and successful movement in context to peasant movement.

Tribal Movement in Rajasthan : Bhagat Movement

General Background—Like the peasant movements, tribal movements also have its significant

place as a factor of social change. Hitherto we have learned that any social movement originates because of certain social situation. With the discussion of tribal movement it would be clarified that every component has remarkable place in the structure of larger society. Tribal community is also a component of the structure of the larger society, but because of certain features this community has its identity. Therefore leadership of tribal movement, its sources, causes of movement main issues and related incidents are also specific in itself.

When we discuss about tribal movement from general perspective then tribal movement may be divided in three parts on the basis of historical incidents. K.S. Singh is an Anthropologist. On the basis of period the first period is from 1795 to 1860. That was the period of preparing a background for the tribal movement. Means British rule was established in India. Tribal community was also affected. According to K.S. Singh second period was from 1860 to 1920. During this period the roots of colonialism became strong in India. Unrest was emerged among tribal community because of the policies of British rule like; natural habitat of tribal community means the policies towards forest and forest land. Tribal community motivated for movement. In third period, from 1920 till the attainment of independence, tribal community opposed the executed policies of exploitation. It is also worthy to mention that social reform movements happened during different periods. Along with these reform movement happened in tribal community also.

That way broadly there is two types of movements in tribal community. First those movements which happened to be based on the issues of land and forest, second those movements which happened on the issues of evils prevailing in tribal community and to remove them. We shall discuss about the 'Bhagat Movement' of Rajasthan based on the issue of the renouncement of the social evils.

Source and Leadership of Bhagat Movement—Bhagat movement also began due to then socio-political situations. This movement may be explained on the basis of two very important sources. First source is significant from socio-religious and

cultural perspective. It means that up-lifting the people of tribal community. Uplifting the tribal people in Rajasthan and at the border of Gujarat from socio-religious and cultural point of view. To encourage the people for giving up the bad habits are the main objectives and enhancement towards the religion and culture. Main activities are related particularly to give up non-vegetarian, alcohol and all kinds of addictions and to follow merely vegetarian and to become teetotaler.

Second source of Bhagat movement is the repressive policies of British rule and exploitation by local rulers. It is related particularly to the people of Bhil tribe of south Rajasthan in the area of Banswara, Dungarpur, and Kushalgarh. The aim was to oppose and to do movement against exploitation, repression and beggar and to create awareness and collective consciousness.

So far we have mentioned about some main social, cultural and political conditions in context to the source of Bhagat movement. Now we shall discuss about the leadership of this movement, means about the person who played the chief role, to initiate the movement and carried it forward.

Govind Guru was the originator and operator of the tribal movement of Rajasthan, which is called as Bhagat movement. Govind Guru was from Banjara community. He was from a place named as Vedsa near Dungarpur in south Rajasthan. The same Govind Guru operated the Bhagat movement in the end of 19th century. The movement was mainly around the area of Banswara, Pachmahal, and Dungarpur.

Govind Guru wished to create awareness among the people of tribal community for their religious and cultural uplifting. It is believed that Govind Guru made tribal people to learn to do *Havan*—that was called as *Dhuni*. In 1903 Govind Guru established a *Dhuni* at the hill of Mangarh. For inculcation of sacraments among the people Govind Guru made them to adopt purification. Main activities which were emphasised are; to give up non-vegetarian, addiction and to practice regular bath, to do *havan* (offering prayers to God in front of fire) remain pure, to adopt vegetarian etc.

Those persons from tribal community who accepted Govind Guru as their Guru they became fanatic follower of him. They were identified separately and called as *Bhagat*. For instance 'Bhagat Bhil' and normal Bhil (who is not Bhagat), 'Ujala Bhil', means who practices regular bath, perform Havan, and is vegetarian. The other who is not in consonance with that is called as 'Mela Bhil' (impure) Govind Guru made efforts to bring great changes among the tribal community through his preaching. This is known as 'Bhagat movement'.

Main Aims of Bhagat Movement—It has been clarified by hitherto discussion that Bhagat movement was led by Govind Guru. This movement was confined particularly to Banswara, Dungarpur, Kushalgarh and Pavhmahal- up to the border of the Gujarat state. The focal point of the movement was the tribal community-particularly the Bhil tribe. There were two main objectives of this movement. First, religious and cultural uplifting of tribal community and second was movement against exploitation, repression and Begaar, made by the British rulers and the local rulers. And provide relief to the tribal community.

One of the aims of this movement was also to establish a socio-religious organisation at village level. For this purpose Govind Guru constituted a village level unit that was named as village assembly (Gram Sabha)

A 33 point demand note was also put before the British rulers. In 1910 Govind Guru motivated his followers for this purpose. To struggle for justice, get rid from 'Bet Begaar' means to get rid from the forced labour without wage, were the main issues.

Incidents Related to Movement—The incidents related to Bhagat movement may also be viewed from two different perspectives. As it has been clarified in the objectives that first aim was related to socio-cultural uplifting, hence we shall try to understand incidents related to this aim in that context. Similarly the other aim of Bhagat movement was to oppose the policies of British rulers related to exploitation and repression; hence the discussion shall be in context of those incidents. It should also be made clear that both the aims and perspectives are

different, however, coordination had been observed in between the occurrences.

The important incident related to Bhagat movement occurred in 1890. At that time this movement was a reformative movement. In the beginning stage efforts were made to convince the people of tribal community to give up the vices and to adopt the goodness. Steadily reformative efforts moved further. The number of the followers of Govind Guru started increasing.

Establishment of main 'Dhuni' in 1903 is also a notable incident. Govind Guru established the 'Dhuni' at the hill of Mangarh during the same year. This place of Mangarh became a point of attraction. Reformative preaching happened to made at this place only. Along with the review of the policies of British government also happened to made.

People of Bhil community united together against the repressive policies of British government. Govind Guru became a motivator and guide for this community. In the year 1910 with the motivation of Guru a 33 point demand letter was prepared. The main issues of the demand letter were; to oppose the forced labour, end of the heavy taxes imposed on the tribal community and to oppose the oppression of people. To oppose the repressive behaviour against the followers of Govind Guru, end of the 'Bet Begaar' (forced labour without wage) freedom from the British rule were the main demands.

Under the leadership of Govind Guru, struggle for justice became more serious. On the other hand British rulers and local regional rulers denied the demands of the followers of Govind Guru. It is believed that British rulers made all efforts to crack and crush the Bhagat movement. People of Bhil community became more aggressive. It is also believed that aggressive followers of Govind Guru attacked on a police station of then Santrampur state and one police inspector died during the attack. British rulers became stricter and tried to repress the movement.

The focal place of Bhagat movement was only Mangarh. Hundreds of persons assembled, equipped with local arms, at Mangarh hill. British rulers had a talk with the assembled people at Mangarh hill.

British rulers wanted to vacate the Mangarh hill. But the agitators turned down the proposal of the rulers. The dialogue failed. Movement became violent. The agitators gave the shape of force at Mangarh. All were equipped with local arms like; swords and guns.

Mangarh was surrounded by the British police and the police of Mewar Bhil Core all around. It is believed that British rulers arranged a lot of weapons to crush the agitators. Donkeys and mules were used to carry the weapons at Mangarh and nearby hill tops.

Air guns were used by British police for threatening and intimidation to the agitators. But the agitators were bent upon to fight. They became more aggressive and offensive. Violence started. Hundreds of agitators became the victim of bullets. Shooting continued. About 1500 agitators died. Many were wounded. It is also assumed that about 900 agitators were caught alive from Mangarh. They were asked to leave Mangarh, but agitators continued fighting and at last all of them were killed by bullets.

The violence happened at Mangarh was like the incident of JaliyanWala Garden. Some people believe that a warning was issued for the agitators to vacate Mangarh till 15th of November, 1913. But the agitators did not agree and turned down the proposal. Therefore the movement became violent. This violence continued for a long. Regarding the end of the violence it is mentioned that during the shooting heaps of dead bodies were made, at that time British officers looked at a female dead body. One kid was trying to get feeding from the breast of the dead mother by joining its chest. It is assumed that when the British officer looked this type of scene, they asked to stop shooting. The motivational source of the movement, Govind Guru, was arrested. He was punished by life time imprisonment and remained in Hyderabad Jail till 1919. When he was released from the Jail, he was prohibited to move at those places where his followers were there. During last phase of his life Govind Guru lived in Kamboi near Lymbadi in Gujarat and died in 1931.

Impact of Bhagat Movement—Bhagat movement was a successful tribal movement from

many angles. If we look this movement from positive view then we learn that there was a considerable contribution in bringing socio-religious or socio-cultural change. Due to the impact of Bhagat movement there was a radical change in food and drink, standard of living and puritan ethic. Those who became the followers of Govind Guru they consider themselves the best from socio-cultural view. Bhagat movement took initiative in removing the gap between wider society and tribal community.

Similarly Bhagat movement created a very positive atmosphere by creating awareness among the tribal community and connecting it with the national mainstream during the period of struggle for independence throughout the country. To oppose the repressive policies of British rule, to oppose exploitation of the tribal community, to oppose the Begaar (forced labour without wage), to oppose the policy of right to forest and land, and active participation in freedom movement, are all seen as positive effects of Bhagat movement. Along with all these effects the most significant effect was related to strengthen the national unity. Bhagat movement has brought the tribal community in the national mainstream and maintained its solidarity.

Environment Movement of Rajasthan (Khejadly)

Protection of environment and enrichment of environment are the significant aspect of Indian traditions. Since the ancient period we find references of respect towards natural resources. Steadily when there has been growth of population the process of industrialisation got accelerated, then the pressure on natural resources started increasing. Over exploitation of natural resources increased. In this situation to save environment became a pre-condition for the process of development. Environment movement started at global level. Environment movements were named as new movements. In India there has been environment movements, which are known as environmental movements. In fact those movements were related to the movement for people's right on natural resources. From sociological point of view these movements are called as public

movements for natural resources. It means the movements related to the right to natural resources, their exploitation, conservation and protection are generally said to be the environment movements. Now we shall discuss environment movement of Rajasthan that is known as the movement of 'Khejadly'.

Source of Khejadly Movement—The movement about which we are discussing that is related to a village- Khejadly. This village is located at 26 kilometres distance in south east from Jodhpur city. It was named after a tree- Khejadi. It is believed that there were in-numerable trees of Khejadi around this village. The tree of Khejadi is considered to be very pure, so that this tree has been looked at with full respect since old time. There have been multidimensional utility also of this tree.

Khejadly movement happened in the year 1730 in the same village. This movement is also known as the first 'Chipko movement'. A courageous lady was the leader of this movement to protect the green trees. She was Amrita Devi. She had three daughters respectively named as; Ashu, Ratni and Bhagubai. The movement was led by Amrita Devi. Several persons, of Khejadly area, who were from Vishnoi community, joined the movement. This movement is an example of a tradition of human sacrifice for the protection of green trees and forest animals.

This movement began with the firmness and courage of Amrita Devi. The strong lady herself clung to the green tree of Khejadi and beheaded. Motivated by Amrita Devi, 294 male and 69 female in all 363 members of Bishnoi community sacrificed their life for the protection of green trees.

Main Incident—Main incident of Khejadly movement happened in September, 1730. According to history it is believed as the day of sacrifice for the protection environment, that was tenth day of *shuklapax* of *Bhadrpad* month (Bhadrpad shukla dashmi) in the Indian Calendar. It was Tuesday on that day. Amrita Devi was at her residence along with her three daughters. Suddenly it came to the notice of Amrita Devi that several people of Jodhpur his-highness (Maharaja) arrived at village-Khejadly. That was a very large group of people. All of them came

over there by the order of the secretary of Maharaja with a special purpose. The purpose was to cut the green trees of Khejadi at large scale. The woods of green trees were to be used for making lime. The lime was to be used to construct a palace for the Maharaja. The trees of Khejadi were easily available. Although it was a part of desert, but because of the in-numerable trees of Khejadi lot of greenery was there in that area.

The people came by the order of Maharaja, with the purpose of cutting the green trees and to carry it with them were present in the village. Abhay Singh was the then Maharaja of Jodhpur. Amrita Devi emphatically opposed to cut the green trees.

According to religious belief of Bishnoi community the tree of Khejadi happens to be very pure. And secondly there was a complete social prohibition to cut the green tree of Khejadi. Amrita Devi also opposed on the basis of religious belief and logic to cut the green trees. Looking to the logical opposition of Amrita Devi, the group who came with feudal intention, re-thought for a while. The group did put a proposal before Amrita Devi that if there is harm in cutting the green trees than they will change their mind. They will not harm in case of getting the amount as bribe. It was made clear that Amrita Devi had to pay the money for the protection of green trees, otherwise get ready for the loss. Amrita Devi rejected the proposal. Amrita Devi said that this kind of bargaining is a black spot. According to the religious belief such type of act is malleable.

Amrita Devi firmly determined that in any case she would not allow cutting even a single green tree. For that purpose she was ready to sacrifice her life also. The statement made by Amrita Devi is, "*Sar santé roonkh kate to bhi sasto jaan*" (Beheaded in place of tree is cheap), in place of saving tree, head is cut, although it is cheap. Proposal of sacrifice itself for the protection of trees is the highest value of life.

Amrita Devi agreed to sacrifice her life according to that highest value of life. Along with Amrita Devi her three daughters also determined to their life to save the trees. Amrita Devi and her three daughters embraced one tree each in their arms all

together. The servants of Maharaja cut the trees along with Amrita Devi and her three daughters.

The message of sacrifice of Amrita Devi and her three daughters spread all around like fire in jungle. People of Vishnoi community started assembling. The message was communicated in 83 villages of the community. All decided for a collective action.

One by one members of Bishnoi community clung at each tree. In this manner trees were cut one by one. Human sacrifice was going on along with the trees. None kept behind, even old, youth, children, women, married and unmarried, poor and rich all were represented.

Impact of Movement—The sacrifice made by the people to save the green trees was a notable incident. The message of such kind of sacrifice reached to the then Maharaja Abhay Singh. Maharaja expressed his sorrow on the act of his officers. He admitted his mistake and expressing grief he issued an order on a copper- paper. The text of the order was like this :

- Cutting of all kinds of green trees and hunting of animals are strictly prohibited within the revenue borders of Bishnoi villages.
- It was also ordered that if any individual violates the order by mistake then that would be punished seriously.
- With the impact of such type of incident none of the family members of rulers did not committed any act of hunting.
- Khejadli movement was an uncommon incident, to establish a high ideal, regarding the protection and conservation of natural resources.

Other Social Reform Movements

When social evils considered as hurdles for social system in the society then there is a need of reform is felt. We can also say that whenever the abnormalities occur in social system and the social structure comes under the influence of controversial behaviours then the emergence of social reforms happens.

Time to time social reform movements

happened in Indian society also. The movements conducted for awakening of public conscience against social evils, social vices, social inequalities, social discrimination, injustice and exploitation, are called as social movements. Efforts have been made to remove then social conditions, evil customs, traditions and blind faiths and to establish the new system. Here we shall discuss in brief about some particular social reform movements.

Brahma Samaj—This movement began after the establishment of British rule in India. Raja Ram Mohan Roy established Brhma Samaj on 20th August 1828. There was no place for apartheid, religion, sect, and caste in the philosophy of Raja Ram Mohan Roy. These elements were the basic elements of the movement.

Features of the Movement

- To oppose idol worship and rituals.
- Establishment of monotheism on the basis of the principle of Vedanta, Upnishad, and Bhagwat Gita.
- To remove the evils of the caste system.
- Priority for uplifting women. End of the tradition of Sati.
- To oppose child marriage and to support widow re-marriage.
- To oppose polygamy.
- Role of Devendra Nath Tagore, Ishwar Chandra Vidhya Sagar, Akshay Kumar Das and Keshav Chandra Sen were significant.
- Movement remained active for about 30 years.

Prarthana Samaj—This movement was also started on the basis of the ideology of Raja Ram Mohan Roy. In the year 1857 Prarthana Samaj was established in Mumbai. This movement was led by Keshav Chandra Sen. Along with him Mahdev Govind Randey also carried forward this movement.

Main Features—

- To oppose caste system and child marriage.
- To support widow re-marriage and publicity of women education.
- To be very close to common public.
- The end of Hindu bigotry and the end of social evils.

Arya Samaj—Swami Dayanand Saraswati established Arya Samaj in Mumbai on 10th April, 1875. His motto was ‘to return back to Vedas’. Swami Dayanand Saraswati made analysis of Vedas in his book ‘Satyarth Prakash’ and clarified his ideological view point.

Features of Arya Samaj Movement—

- To develop the sentiment of brotherhood among human-human.
- To remove inequality between man and women.
- Establishment of social justice in the society and to provide opportunities for the achievement of eligibility on the basis of merit and function of each individual. To develop the sentiment of love and affection for all.
- To oppose polytheism and worship of idol.
- To oppose child marriage and caste system.
- To promote inter-caste marriage and widow re-marriage.
- Publicity of education among women.
- ‘Purification movement’ for the religiously converted Hindus to bring them back in Hindu religion.
- Establishment of social religious and national unity.

Ramkrishna Mission—Ramkrishna Mission was established in 1897 by Swami Vivekananda.

Swami Vivekananda established this mission in memory of his Guru Ramkrishna Param Hansa at Belur in Bengal state. Philosophy and activities of Ram Krishna ParamHansa is the reflection of the synthesis of the culture of east and west. It was believed that life is guided only by the spiritual values.

Features of Ramkrishna Movement—

- Owner of all is only one God. All religions talk to achieve him by different ways.
- To oppose caste system and to oppose monopoly of Brahmins.
- To run public welfare programmes by humanitarian approach.
- To oppose untouchability.
- To oppose the blind imitation of Europe and America in public life.

- Service to humanity on the basis of the ideal and of ‘Bahujan Hitay Bahujan Sukhay’ (Interest of all and Pleasure of all)

There have been many more movements with the aim of social reform. For instance; Shrimati Annabhisent conducted a movement through Theosophical Society for renaissance, secularism, nationality and to improve world fraternity.

Gopal Krishna Gokhale opened women schools for the poor and illiterates, schools and legal aid centres in the year 1905 through ‘Bharat Sevak Samaj’.

Similarly Mahatma Jyotiba Phule established Satya Shodhak Samaj for the liberation and to pay attention for the education of women in 1873.

Social Reform Movements among Minority Communities

There have been movements for the publicity and expansion of modern education and to develop the sentiment of world fraternity in India among Muslims. Among these movements, Ahmediya movement, Aligarh movement, the movement initiated by Sir Mahmood Iqbal and the movement of Sheikh Abdul Hamil Shah, are the chief movements.

In India the programmes, run for the poor people of Persian community and for the help to educate women, were in the form of movement. ‘Persian Panchayat’ is the chief among these. Through those efforts to reform the complex social traditions have been made.

In Sikh community several programmes have been governed, for social-religious reform through Gurudwara, were as social reform movements.

In this manner awareness has been created according to social situations in India. Movements have been happened to remove social evils, social vices and for the establishment and protection of moral values. With the impact of all these movements there have been changes as per the ages. Consequently with that impact the exclusive global identity of Indian society has been strengthened.

Important Point :

- Role of mass communication and social

movement is significant to bring social change.

- Mass communication is a social process, through which information and messages are sent from one place to another place.
- Source, message and goal are the structural aspect of mass communication.
- Collective effort, to bring desired change or to oppose the change to be happened, is social movement.
- Vijay Singh Pathik (Bhoop Singh Gurjar) was the father of Bijoliya Kisan Movement.
- With the impact of peasant movement farmers got relief from the exploitation by *Zamindars*, repression and heavy load of tax.
- Bhagat movement was run by Govind Guru for the socio-cultural uplifting of tribal community and because of the exploitation, repression and *begaar* (forced labour without wage) by the local rulers and British rulers.
- Khejadly movement happened for the conservation of natural resource- trees of *Khejadi* and forest animals.
- Amrita Devi led the Khejadly movement.
- Other social reform movements in India happened mainly against social evils, social discrimination, injustice and exploitation.

Questions for Practice

Objective Type Question

1. Which of the following unit is related to mass communication?
(A) Time (B) Message
(C) Institution (D) Community
2. Which of the following element is not related to social movement?
(A) Ideology
(B) Charismatic leadership
(C) Structure (D) Organisation
3. Sitaram Das was associated with which movement?
(A) Bijoliya (B) Bhagat
(C) Khejadly (D) AryaSamaj
4. Which was the centre of Bhagat movement?

(A) Tatgarh

(B) Mangarh

(C) Khejadly

(D) Bijoliya

Very Short Answer Type Questions

1. What is the meaning of mass communication?
2. Write the names of the main units of mass communication.
3. Give the meaning of message.
4. Give the meaning of social movement.
5. Write any two elements of social movement.
6. When the Bijoliya movement did begin?
7. Who conducted the Bhagat movement?
8. What was the main reason of Khejadly movement?
9. Who established Brahma Samaj?
10. Which institution was established by Swami Vivekananda?

Short Answer Type Questions

1. Explain mass communication and social change.
2. Write the significance of mass communication.
3. Explain the structural aspect of mass communication.
4. What was the source of Bijoliya movement? Explain.
5. Write a note on the consequence of Bijoliya peasant movement.
6. Write about the background of Bhagat movement.
7. Tell about the main aims of Bhagat movement.
8. Why did Khejadly movement happen? Explain.
9. What was the impact of Khejadly movement?
10. Write the main features of Arya Samaj.
11. Write the aims of establishment of Ramkrishna Mission.

Essay Type Questions

1. Discuss conceptual aspect of mass communication and its structure.
2. Describe the main elements of social movement.
3. Discuss the incident of Bijoliya peasant movement.
4. Describe the incident of Khejadly movement. What was the message of it? Explain

Answers

1. (B) 2. (C) 3. (A) 4. (B)