

DIRECTORATE OF DISTANCE EDUCATION

UNIVERSITY OF NORTH BENGAL

MASTER OF ARTS - HISTORY

SEMESTER-IV

HISTORY OF IDEAS (MODERN)

SOFT CORE 402

BLOCK – 2

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FOREWORD

The Self-Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

HISTORY OF IDEAS (MODERN)

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Unit 2 Democracy

Unit 3 Nationalism and Socialism

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Unit 8 focuses on Anti Caste Movements, Self Respect Movement

Unit 9 focuses on Social reform and Revivalism

Unit 10 focuses on Social Movement

Unit 11 focuses on Nationalism and Social Changes in India

Unit 12 focuses on Cultural Changes

Unit 13 focuses on Visual Art

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8.10 Answers To Check Your Progress

8.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Satyashodhak Samaj
- Able to understand Self-Respect Movement
- Able to understand Shree Narayana Guru Movement

8.1 INTRODUCTION

After India obtained Independence, anti-caste movements have withered. Social mobilisation against caste has given way to caste solidarity and caste empowerment. While empowering oppressed castes is very much part of ridding caste inequality, and could lead, in theory, to abolition of caste, that is no longer the stated goal of any party or movement.

Democratic politics has a way of privileging short-term goals over democracy's own long-term goals. Winning the next election gets you the reins of the state; in the long term, we are all dead. Kowtowing to the khap panchayat or promising disgruntled upper castes reservation might get you the vote you need now, worry about abolishing caste later, in a future that steadily grows ever more distant.

Thus, the anti-caste agenda has virtually disappeared from the political discourse. Yet, the need for it makes itself felt day in and day out — with incidents of wanton violence against young men flaying a dead cow, of young girls being abducted from their neighbourhood, raped by multiple men, killed and then being abandoned, of honour killings of young couples who married across caste divides, of large-scale disruption of normal life of an entire state, all underwritten by exercise of the structured inequality of social power embedded in caste. Hindutva seeks to mobilise Hindus as they exist. But they exist in a caste hierarchy. It was Hindutva's cow politics that prompted some villagers in Gujarat's Una to beat up five Dalit youths for flaying a dead cow. The caste hierarchy demands that certain castes, low on the ritual scale, do the job of flaying dead animals. Cow politics is Hindutva mobilisation of Hindus, but it ends up attacking those at the bottom of the caste pyramid whose job is to skin the dead animals, damaging all-in Hindu unity.

Hindutva wants to both celebrate the Manusmriti, which upholds the caste system, and seek all-in Hindu unity. This is not possible. However, there are intellectual resources within Hinduism that can be used to argue for a Hindu society devoid of caste, namely, the philosophy of Advaita, which holds that everything in the universe is some manifestation or the other of Atman.

It was on the basis of Advaita that Kerala's foremost social reformer, Sree Narayana Guru, argued against caste distinctions. However, Advaita

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would hold that Muslims are also forms of Atman. Not just caste distinctions but also religious distinctions are so much illusion, Maya, that the ignorant suffer from.

This is Hindutva's problem: all-in Hindu unity on an intellectually coherent basis will have to eschew portrayal of the Muslim as the enemy and mobilisation of some Hindus on the basis of traditional Hindu passions runs the risk of wreaking violence against those at the bottom of the caste hierarchy.

What about non-Hindutva politics? Ambedkar held marriage across caste divides as the ultimate solution to the problem of caste. Given the spate of honour killings such marriages have led to, how realistic is the hope for large-scale marriages without reference to caste?

This is where urbanisation comes in. In an urban context, people live and work together based on their income and job profile, not their caste. People relate to colleagues as team members with whom they need to cooperate, assess them in terms of the work they do and their conduct, not based on the place where they come from or their caste or faith.

The greater the degree of urbanisation, the lower the role of caste and community as the organising framework of social life. The greater the number of young men and women who live and work in the anonymity of the city, far removed from the constraints of tradition, the greater the likelihood of marriages without reference to caste.

Urbanisation is driven by economic diversification. More jobs are created in modern services and industry than in agriculture, and these develop in towns, not on the farm. So people move from village to town.

The faster the process of economic growth, the faster would be the process of economic diversification, and creation of diverse, non-traditional jobs into which people can move, without reference to their traditional occupations. The only requirement is the knowledge base required to perform these jobs.

This is why globalised growth, quality education and healthcare that empower young people to do new things, leading to urbanisation and

mass migration of young people from traditional life, constitute the most potent force against caste.

8.2 SATYASHODHAK SAMAJ

Satyashodhak Samaj was a social reform society founded by Jyotirao Phule in Pune, Maharashtra, on 24 September 1873. It espoused a mission of education and increased social rights and political access for underprivileged groups, focused especially on women, Shudras, and Dalits, in Maharashtra. Jyotirao's wife Savitribai was the head of women's section of the society. The Samaj disbanded during the 1930s as leaders left to join the Indian National Congress party under Mahatma Gandhi.

8.2.1 Influence On The Pleasant Revolts and The non Brahman Movement

The Samaj's critiques of Brahmanical tradition in Maharashtra formed the basis for a peasant-based mass movement against the shetji-bhatji class of intelligentsia and the moneylender-landlord. In the early 20th century, the Samaj faced difficulty in connecting with the peasant areas of Maharashtra. Finding lectures ineffective, the Samaj turned to tamashas, popular folk dramas, to communicate their messages. Satyashodhak tamashas followed the traditional format but subverted the pro-Brahman elements of the dramas. They began with an invocation to Ganpati, a traditional brahman deity, but added an explanation that the actual meaning of the word came from gan (people) and pati (leader). The invocation to Ganpati was therefore an invocation to the people as a source of rule. The plays continued with a discussion of brahman tyranny, followed by a story about the efforts of brahmans to cheat peasants. These Satyashodhak tamashas were also used by non-brahman elites for political purposes, including as election propaganda.

Through the tamashas, the Samaj was able to connect its activities and those of non-Brahman leaders with general peasant interests. The inculcation of Satyashodhak and non-Brahman ideology in the peasant masses led to rebellion in some parts of Maharashtra. In Satara in 1919,

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tenants revolted against their brahman landlords in coordination with the Samaj's anti-religious ideology. The Vijayi Maratha newspaper describes the event: "Brahman land rent had greatly soared... no profit remained to the peasants – then they decided they didn't want such a low contract on Brahman lands. In this way, the Satyashodhak Samaj freed them from every type of Brahman slavery." The process of rebellion in other cities in Maharashtra took a similar shape – the Satyashodhak Samaj arrived with its ideology and its tamashas that mocked brahman superiority. Peasants stopped relying on brahmans for religious ceremonies, interrupted brahman ceremonies, violated temples, and broke idols. Poor, low caste peasants had accepted a social ideology which argued that their status was not legitimized in any religious texts and gave them the right to revolt against their brahman landlords in order to achieve a better lifestyle. These peasant revolts in Maharashtra showed that the Satyashodhak Samaj's ideology was salient to common people and capable of stimulating group action.

8.2.2 Revival Under Shahu

The non-Brahmin movement, that was embodied in Satyashodhak Samaj, had not made much difference to any sections of the society in the 19th century and languished after the death of Phule. However, it was revived in the early 20th century by the Maratha ruler of the princely state of Kolhapur, Shahu Maharaj. In 1902, Shahu reserved 50 per cent civil service posts in Kolhapur state for all communities other than Brahmins, Prabhus and Parsi. He also sponsored religious ceremonies that did not need a Brahmin priest to officiate. By the 1920s, the samaj had established strong roots among the rural masses in Western Maharashtra and Vidarbha and took a strong economic overtone in its message. At that time the organization styled itself the representative of the Bahujan samaj. It also defined the Brahmins, merchants and moneylenders as the oppressors of the masses. The Samaj also conducted activities in Satara District, Kolhapur State and other places in this area that were designed to harass Brahmins, and to drive them from their positions as priests, government officials, money-lenders, and teachers in the rural areas. Prior to 1920s, the samaj opposed the Indian national movement because it was a movement led by the elites. Later followers of the Samaj during

20th century included educationalist Bhaurao Patil and Maratha leaders such as Keshavrao Jedhe, Nana Patil, Khanderao Bagal and Madhavrao Bagal. By the 1930s, given the mass movement nature of the Congress party under Mahatma Gandhi, the samaj leaders such as Jedhe joined the Congress, and the samaj activities withered away.

8.3 SELF RESPECT MOVEMENT

The Self-Respect Movement is a South Asian movement with the aim of achieving a society where backward castes have equal human rights, and encouraging backward castes to have self-respect in the context of a caste-based society that considered them to be a lower end of the hierarchy. It was founded in 1925 by S. Ramanathan who invited E. V. Ramasamy (also called as Periyar by his devoted followers) to head the movement in Tamil Nadu, India against Brahminism. The movement was extremely influential not just in Tamil Nadu, but also overseas in countries with large Tamil populations, such as Malaysia and Singapore. Among Singapore Indians, groups like the Tamil Reform Association, and leaders such as Thamizhavel G. Sarangapani were prominent in promoting the principles of the Self-Respect Movement among the local Tamil population through schools and publications.

A number of political parties in Tamil Nadu, such as Dravida Munnetra Kazhagam (DMK) and All India Anna Dravida Munnetra Kazhagam (AIADMK) owe their origins to the Self-respect movement, the latter a 1972 breakaway from the DMK. Both parties are populist with a generally social democratic orientation.

8.3.1 The Principles of Self Respect

Periyar was convinced that if man developed self respect, he would automatically develop individuality and would refuse to be led by the nose by schemers. One of his most known quotes on Self-Respect was, "we are fit to think of 'self-respect' only when the notion of 'superior' and 'inferior' caste is banished from our land".

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Periyar did not expect personal or material gain out of this movement. He used to recall in a very casual manner that as a human being, he also was obligated to this duty, as it was the right and freedom to choose this work. Thus, he opted to engage himself in starting and promoting the movement.

Periyar declared that the Self-Respect Movement alone could be the genuine freedom movement, and political freedom would not be fruitful without individual self-respect. He remarked that the so-called 'Indian freedom fighters' were showing disrespect of self-respect, and this was really an irrational philosophy.

Periyar observed that political freedom as conceived by nationalists such as Gandhi and Jawaharlal Nehru and others did not cover individual self-respect. To him neither revival of the original spirit of Hindu religion and ancient traditions which formed part of Gandhi's conception of freedom, nor complete liberation from the British rule which was considered by Nehru to be the meaning of freedom or both of them together could ensure individual self-respect or the eradication of social ills from Indian society. In his opinion, the task of fulfilling the need for self-respect would have to be faced whatever be the extent of political freedom gained. Pointing out that even the British monarch in a sovereign independent nation had no freedom to marry a person of his choice and had to abdicate his kingdom, Periyar raised a question whether Gandhi's vision of freedom or Nehru's concept of independence contained even an iota of individual self-respect.

Periyar believed that self-respect was as valuable as life itself and its protection is a birthright and not swaraj ('political freedom'). He described the movement as Arivu Vidutalai Iyakkam, that is, a movement to liberate the intellect.

The terms tan-maanam or suya mariyadai meaning 'self-respect' are traceable in ancient Tamil literature considered a virtue of high valor in Tamil society. Periyar once claimed that to describe the ideology of his movement, no dictionary or language in the entire world could provide a word better than or equal to suya mariyadai.

Started as a movement (Iyakkam in Tamil) to promote rational behavior, the Self-Respect Movement acquired much wider connotation within a short period of time. Periyar, speaking with M.K. Reddy at the First Self-Respect Conference held in 1929, explained the significance of self-respect and its principles. The main principles of the Self-Respect Movement in society were to be: no kind of inequality among people; no difference such as rich and poor in economic life; men and women to be treated as equals in every respect without differences; attachments to caste, religion, varna, and country to be eradicated from society with a prevalent friendship and unity around the world; with every human being seeking to act according to reason, understanding, desire, and perspective, and shall not be subject to slavery of any kind or manner.

Equality with stress on economic and social equality formed the central theme of the Self-Respect Movement and was due to Periyar's determination to fight the inequalities ingrained in the caste system as well as certain religious practices. Working on the theme of liberating the society from the baneful social practices perpetrated in the name of dharma and karma, Periyar developed the idea of establishing this movement as the instrument for achieving his objective.

8.3.2 Women Of The Self Respect Movement

In addition to many of the anti-Caste and Tamil nationalist ideologies of the Self-Respect Movement, it is also widely regarded that the Self-Respect Movement, held as core, deeply feminist values. Gender relationships were actively divorced from Brahminical patriarchy and women's rights over their physical, sexual and reproductive choices were celebrated. In Periyar's model of society, women were to be allowed access to contraception and even permanent birth control measures. This came at a time when the broad national discourse on birth control through influenced by the thoughts of leaders like Gandhi, was an almost unanimous condemnation of birth control. Women were given the right to choose partners as well as divorce them and remarry. Widowhood was not penalized through religious believes Heterosexual partnerships were radically transformed by advocating for the erasure of gender hierarchies

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and roles; the sharing of domestic work, child-rearing were all paths to love through equality and service to society.

These ideas attracted several women from all walks of life to the movement. Women included former prostitutes, former devadasis, wage labourers, doctors and teachers. Women in the movement worked on issues most closely affecting women's like advocating for alcohol prohibition, supporting survivors of domestic violence and the anti-temple prostitution (devadasi system). However, these were not the issues they were restricted to. For example, the anti-Hindi agitations of 1930s were heavily represented by women of the movement. On September 11, 1938 in Madras, several women including Ramamritham Ammaiyar, Narayani Ammaiyar, Va. Ba. Thamaraianni Ammaiyar, Munnagaara Azhagiyar and a total of 73 women were arrested for protesting. 37 of these women went to jail with their infants.

Two Dalit women, Veerammal and Annai Meenambal Shivraj were key to the sustenance of the movement and close advisors and friends of Periyar. Annai Meenambal was the person who first gave E.V. Ramasamy, the title "Periyar" meaning the elder or wise one and Veerammal is said to have provoked Periyar to think more critically about how the movement could do better not just for non-Brahmin castes, but also for Dalits and Adivasis.

Check your progress-1

1. Discuss the Revival Under Shahu.

2. Discuss the Women of the Self Respect Movement.

8.4 SHREE NARAYANA GURU MOVEMENT

There were some rare and amazing persons in the history of mankind, whose greatness was recognized in their very life itself. They were admired as living legends. You need not wait till their death to praise their glory; they have eternal life and they never die. Sree Narayana Guru was one such person. He was a great saint, scholar, philosopher, poet, and the forerunner of social renaissance in Kerala. He redeemed the downtrodden human from the curse of casteism. ‘Oneness of Humanity’ was his dream; unparalleled were his deeds!

Even as a child he had strong abhorrence toward the caste distinctions and untouchability and he always protested against injustice. “Ask not, say not and think not caste” was his motto. He had deep sympathy towards the ill-treated people and he decided to clean the vulgarity crept in the Hindu society. ...And, he started his revolutionary mission....

Consecration of a Hindu temple was the exclusive right of Brahmins. Sree Narayana threw a challenge on this domination. As the first revolutionary step, he himself consecrated a temple dedicated to Lord Shiva in Aruvippuram in 1888. When questioned by the Brahmins, he replied that he had consecrated a Shiva belonging to his community. The irony of the message was very clear – how could Shiva be owned by any particular community? It was a strong warning to the upper castes and a bold proclamation that everyone irrespective of his caste or religion has the right to realize God.

In subsequent years he consecrated several temples in different parts of Kerala with revolutionary changes. In one temple at Kalavancode in Sherthallai, instead of deities, he installed a mirror for worship, revealing the truth that God is within oneself and one should find salvation by the development of inner self. In another temple at Murikkumpuzha near Trivandrum, in place of deity, there was a bright light which revealed the words “Truth, Duty, Kindness, Love”. His temples were open to all Hindus and non-Hindus, without any discrimination of caste or creed.

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He travelled throughout Kerala, Madras and Sri Lanka. He lived with the people and for the people. Wherever he went, he earned a large number of devotees. He opened a Sanskrit school at Sivagiri to teach poor students, irrespective of their caste. He set up two Ashrams at Sivagiri and Aluva. He always gave importance to education and attached educational institutions to the Ashrams.

In 1903, Dr. Palpu, a devotee of Guru, established a social organization called “Sree Narayana Dharma Paripalana Yogam (SNDP Yogam) to spread the message of Guru against the caste system in Kerala. The SNDP Yogam established several educational institutes and hospitals throughout the state and it became a powerful platform to unite the oppressed people.

In 1921, in the All Kerala Fraternity conference held at Aluva, he proclaimed his famous message “One Caste, One Religion and One God to Mankind”, which was a clarion call to the mankind to unite, instead of breaking down in the name of caste and religion.

A religious conference, named as the Parliament of Religions, was held at Aluva in 1924 with a slogan “Not to argue and win but to know and to make known”. In that conference he conveyed the universal message that the ultimate aim of all religions were same and there was no need for the followers of different religions to indulge in mutual conflict.

In 1925 Guru supported the famous Vaikom Satyagraha movement, which demanded entry for lower caste people in the Shiva temple at Vaikom and all temples in Kerala. Mahatma Gandhi visited Kerala during this time to support the Vaikom Satyagraha and met the Guru at Sivagiri Ashram and the two sages had interesting discussions on the issues of caste and untouchability. Gandhiji expressed that it was a great privilege in his life to have the darshan of an esteemed sage like Sree Narayana Guru.

he great Nobel Laureate Rabindranath Tagore met Guru in 1922. About his warm meeting with Guru, Tagore later said: “I have been touring different parts of the world. But I have never come across one who is spiritually greater than Sree Narayana Guru”.

As I mentioned earlier, there is no death for great persons. They visit this earth with a great purpose, do their duties sincerely and leave us one day. Sree Narayana Guru left us on September 20, 1928.

Sree Narayana Guru Biography is not just a story of a saint; it is an epic of a crusade. The Guru was aware that spirituality cannot be fed to starving millions. He believed that other than the freedom from the curse of untouchability, the downtrodden classes needed education and wealth. They needed opportunities to improve like others. He was a real Karma Yogi and his whole life was dedicated for the betterment of the suppressed. He was an innate poet and a great scholar in Malayalam, Tamil and Sanskrit. He was an author of many beautiful and inspirational works in these languages. His words and deeds ignited sparks of revolution that led to a remarkable cultural renaissance in the profligate society of Kerala.

8.5 SRI NARAYANA DHARMA PARIPALANA MOVEMENT IN INDIA

A number of backward class movements were launched in the pre-independence period. The backward classes organised themselves against the Brahmanas in particular as they thought that most of the socio-economic advantages were cornered by them depriving the agricultural intermediate castes and communities.

These were similar to Jotiba Phule's Satyashodhak Samaj movement, with the similar aim of ending oppression by the Brahmanas. The Brahmanas were the first to exploit modern educational and employment opportunities.

The upper non-Brahmana castes failed to get access to these opportunities. The Sri Narayana Dharma Paripalana (SNDP) movement, among the Ezhavas of Kerala, is an example of conflict between the depressed classes and the upper non-Brahmana castes. The Ezhavas were a caste of toddy-tappers in Kerala. They were like the Nadars of Tamil Nadu and the Idigas of Karnataka.

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The Ezhavas were the largest single caste group constituting 26 per cent of the total population of Kerala. In a developing country like India, movements led by the backward classes speak of their low status, disadvantages, discriminations and deprivations which they suffered for a long time at the hands of the ruling classes and communities.

The SNDP movement is an example of a 'regional' movement. It pertains to the Ezhavas of Kerala who were untouchables. The ideology of the movement was formulated by Sri Narayana Guru Swamy. He formed a programme of action known as the 'SNDP Yogam'. The Yogam took up several issues, including the right of admission to public schools, recruitment to government employment, entry into temples, on roads and political representation.

Most of these objectives were realised. The movement, as a whole, brought about transformative structural changes which included upward social mobility, a shift in the traditional distribution of power, and a federation of 'backward castes' into a large conglomeration. Caste reforms and mobility movements were launched in almost all parts of India during the British period.

These movements had two objectives:

- (1) To protest against the hegemony of Brahmanas in particular and of other upper castes in general; and
- (2) To elevate the position of the backward castes in the caste hierarchy by imitating lifestyles of the upper castes, including having higher education and prestigious jobs. These movements invariably created 'ethnic' awareness and politicisation among various caste groups.

Check your progress-2

3. Discuss the Shree Narayana Guru Movement.

4. Discuss the SNDP Movement in India.

8.6 LET US SUM UP

After India obtained Independence, anti-caste movements have withered. Social mobilisation against caste has given way to caste solidarity and caste empowerment. While empowering oppressed castes is very much part of ridding caste inequality, and could lead, in theory, to abolition of caste, that is no longer the stated goal of any party or movement.

Democratic politics has a way of privileging short-term goals over democracy's own long-term goals. Winning the next election gets you the reins of the state; in the long term, we are all dead. Kowtowing to the khap panchayat or promising disgruntled upper castes reservation might get you the vote you need now, worry about abolishing caste later, in a future that steadily grows ever more distant. Satyashodhak Samaj was a social reform society founded by Jyotirao Phule in Pune, Maharashtra, on 24 September 1873. It espoused a mission of education and increased social rights and political access for underprivileged groups, focused especially on women, Shudras, and Dalits, in Maharashtra. Jyotirao's wife Savitribai was the head of women's section of the society. The Samaj disbanded during the 1930s as leaders left to join the Indian National Congress party under Mahatma Gandhi. The Self-Respect Movement is a South Asian movement with the aim of achieving a society where backward castes have equal human rights, and encouraging backward castes to have self-respect in the context of a caste-based society that considered them to be a lower end of the hierarchy. A number of backward class movements were launched in the pre-independence period. The backward classes organised themselves against the Brahmanas in particular as they thought that most of the socio-economic advantages were cornered by them depriving the agricultural intermediate castes and communities.

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These were similar to Jotiba Phule's Satyashodhak Samaj movement, with the similar aim of ending oppression by the Brahmanas. The Brahmanas were the first to exploit modern educational and employment opportunities.

8.7 KEYWORDS

- **Satyashodhak Samaj:** Satyashodhak Samaj was a social reform society founded by Jyotirao Phule in Pune, Maharashtra, on 24 September 1873.

- **Self Respect Movement:** The Self-Respect Movement is a South Asian movement with the aim of achieving a society where backward castes have equal human rights, and encouraging backward castes to have self-respect in the context of a caste-based society that considered them to be a lower end of the hierarchy.

- **Shree Narayana Guru Movement:** . Shree Narayana Guru was one such person. He was a great saint, scholar, philosopher, poet, and the forerunner of social renaissance in Kerala.

8.8 QUESTIONS FOR REVIEW

1. Discuss the Revival Under Shahu.
2. Discuss the Women of the Self Respect Movement.
3. Discuss the Shree Narayana Guru Movement.
4. Discuss the SNDP Movement in India.

8.9 SUGGESTED READINGS AND REFERENCES

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8.10 ANSWERS TO CHECK YOUR PROGRESS

1. The non-Brahmin movement, that was embodied in Satyashodhak Samaj, had not made much difference to any sections of the society in the 19th century and languished after the death of Phule. However, it was revived in the early 20th century by the Maratha ruler of the princely state of Kolhapur, Shahu Maharaj. In 1902, Shahu reserved 50 per cent civil service posts in Kolhapur state for all communities other than Brahmins, Prabhus and Parsi. He also sponsored religious ceremonies that did not need a Brahmin priest to officiate. By the 1920s, the samaj had established strong roots among the rural masses in Western Maharashtra and Vidarbha and took a strong economic overtone in its message. At that time the organization styled itself the representative of the Bahujan samaj. It also defined the Brahmins, merchants and moneylenders as the oppressors of the masses. The Samaj also conducted activities in Satara District, Kolhapur State and other places in this area that were designed to harass Brahmins, and to drive them from their positions as priests, government officials, money-lenders, and teachers in

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the rural areas. Prior to 1920s, the samaj opposed the Indian national movement because it was a movement led by the elites. Later followers of the Samaj during 20th century included educationalist Bhaurao Patil and Maratha leaders such as Keshavrao Jedhe, Nana Patil, Khanderao Bagal and Madhavrao Bagal. By the 1930s, given the mass movement nature of the Congress party under Mahatma Gandhi, the samaj leaders such as Jedhe joined the Congress, and the samaj activities withered away.

2. Women Of The Self Respect Movement

In addition to many of the anti-Caste and Tamil nationalist ideologies of the Self-Respect Movement, it is also widely regarded that the Self-Respect Movement, held as core, deeply feminist values. Gender relationships were actively divorced from Brahminical patriarchy and women's rights over their physical, sexual and reproductive choices were celebrated. In Periyar's model of society, women were to be allowed access to contraception and even permanent birth control measures. This came at a time when the broad national discourse on birth control through influenced by the thoughts of leaders like Gandhi, was an almost unanimous condemnation of birth control. Women were given the right to choose partners as well as divorce them and remarry. Widowhood was not penalized through religious believes Heterosexual partnerships were radically transformed by advocating for the erasure of gender hierarchies and roles; the sharing of domestic work, child-rearing were all paths to love through equality and service to society.

These ideas attracted several women from all walks of life to the movement. Women included former prostitutes, former devadasis, wage labourers, doctors and teachers. Women in the movement worked on issues most closely affecting women's like advocating for alcohol prohibition, supporting survivors of domestic violence and the anti-temple prostitution (devadasi system). However, these were not the issues they were restricted to. For example, the anti-Hindi agitations of 1930s were heavily represented by women of the movement. On September 11, 1938 in Madras, several women including Ramamritham Ammaiyar, Narayani Ammaiyar, Va. Ba. Thamaraianni Ammaiyar,

Munnagaara Azhagiyar and a total of 73 women were arrested for protesting. 37 of these women went to jail with their infants.

Two Dalit women, Veerammal and Annai Meenambal Shivraj were key to the sustenance of the movement and close advisors and friends of Periyar. Annai Meenambal was the person who first gave E.V. Ramasamy, the title "Periyar" meaning the elder or wise one and Veerammal is said to have provoked Periyar to think more critically about how the movement could do better not just for non-Brahmin castes, but also for Dalits and Adivasis.

3. There were some rare and amazing persons in the history of mankind, whose greatness was recognized in their very life itself. They were admired as living legends. You need not wait till their death to praise their glory; they have eternal life and they never die. Sree Narayana Guru was one such person. He was a great saint, scholar, philosopher, poet, and the forerunner of social renaissance in Kerala. He redeemed the downtrodden human from the curse of casteism. 'Oneness of Humanity' was his dream; unparalleled were his deeds!

Even as a child he had strong abhorrence toward the caste distinctions and untouchability and he always protested against injustice. "Ask not, say not and think not caste" was his motto. He had deep sympathy towards the ill-treated people and he decided to clean the vulgarity crept in the Hindu society. ...And, he started his revolutionary mission....

Consecration of a Hindu temple was the exclusive right of Brahmins. Sree Narayana threw a challenge on this domination. As the first revolutionary step, he himself consecrated a temple dedicated to Lord Shiva in Aruvippuram in 1888. When questioned by the Brahmins, he replied that he had consecrated a Shiva belonging to his community. The irony of the message was very clear – how could Shiva be owned by any particular community? It was a strong warning to the upper castes and a bold proclamation that everyone irrespective of his caste or religion has the right to realize God.

In subsequent years he consecrated several temples in different parts of Kerala with revolutionary changes. In one temple at Kalavancode in

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Sherthallai, instead of deities, he installed a mirror for worship, revealing the truth that God is within oneself and one should find salvation by the development of inner self. In another temple at Murikkumpuzha near Trivandrum, in place of deity, there was a bright light which revealed the words “Truth, Duty, Kindness, Love”. His temples were open to all Hindus and non-Hindus, without any discrimination of caste or creed.

He travelled throughout Kerala, Madras and Sri Lanka. He lived with the people and for the people. Wherever he went, he earned a large number of devotees. He opened a Sanskrit school at Sivagiri to teach poor students, irrespective of their caste. He set up two Ashrams at Sivagiri and Aluva. He always gave importance to education and attached educational institutions to the Ashrams.

In 1903, Dr. Palpu, a devotee of Guru, established a social organization called “Sree Narayana Dharma Paripalana Yogam (SNDP Yogam) to spread the message of Guru against the caste system in Kerala. The SNDP Yogam established several educational institutes and hospitals throughout the state and it became a powerful platform to unite the oppressed people.

In 1921, in the All Kerala Fraternity conference held at Aluva, he proclaimed his famous message “One Caste, One Religion and One God to Mankind”, which was a clarion call to the mankind to unite, instead of breaking down in the name of caste and religion.

A religious conference, named as the Parliament of Religions, was held at Aluva in 1924 with a slogan “Not to argue and win but to know and to make known”. In that conference he conveyed the universal message that the ultimate aim of all religions were same and there was no need for the followers of different religions to indulge in mutual conflict.

4. A number of backward class movements were launched in the pre-independence period. The backward classes organised themselves against the Brahmanas in particular as they thought that most of the socio-economic advantages were cornered by them depriving the agricultural intermediate castes and communities.

These were similar to Jotiba Phule's Satyashodhak Samaj movement, with the similar aim of ending oppression by the Brahmanas. The Brahmanas were the first to exploit modern educational and employment opportunities.

The upper non-Brahmana castes failed to get access to these opportunities. The Sri Narayana Dharma Paripalana (SNDP) movement, among the Ezhavas of Kerala, is an example of conflict between the depressed classes and the upper non-Brahmana castes. The Ezhavas were a caste of toddy-tappers in Kerala. They were like the Nadars of Tamil Nadu and the Idigas of Karnataka.

The Ezhavas were the largest single caste group constituting 26 per cent of the total population of Kerala. In a developing country like India, movements led by the backward classes speak of their low status, disadvantages, discriminations and deprivations which they suffered for a long time at the hands of the ruling classes and communities.

The SNDP movement is an example of a 'regional' movement. It pertains to the Ezhavas of Kerala who were untouchables. The ideology of the movement was formulated by Sri Narayana Guru Swamy. He formed a programme of action known as the 'SNDP Yogam'. The Yogam took up several issues, including the right of admission to public schools, recruitment to government employment, entry into temples, on roads and political representation.

Most of these objectives were realised. The movement, as a whole, brought about transformative structural changes which included upward social mobility, a shift in the traditional distribution of power, and a federation of 'backward castes' into a large conglomeration. Caste reforms and mobility movements were launched in almost all parts of India during the British period.

These movements had two objectives:

(1) To protest against the hegemony of Brahmanas in particular and of other upper castes in general; and

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(2) To elevate the position of the backward castes in the caste hierarchy by imitating lifestyles of the upper castes, including having higher education and prestigious jobs. These movements invariably created 'ethnic' awareness and politicisation among various caste groups.

UNIT-9 SOCIAL REFORMS AND REVIVALISM

STRUCTURE

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Brahmo Samaj
- 9.3 Arya Samaj
- 9.4 Prarthana Samaj
- 9.5 Aligarh Movement
- 9.6 Singh Sabha Movement
- 9.7 The major Reformist and Revivalist Movements
- 9.8 Let us sum up
- 9.9 Keywords
- 9.10 Questions For Review
- 9.11 Suggested Readings And References
- 9.12 Answers To Check Your Progress

9.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Social Reform Movements
- Able to understand Religious Movements
- Able to understand Singh Sabha Movements

9.1 INTRODUCTION

Several contemporary groups, collectively termed Hindu reform movements or Hindu revivalism, strive to introduce regeneration and reform to Hinduism, both in a religious or spiritual and in a societal sense. The movements started appearing during the Bengali Renaissance.

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The religious aspect mostly emphasizes Vedanta tradition and mystical interpretations of Hinduism ("Neo-Vedanta"), and the societal aspect was an important element in the Indian independence movement, aiming at a "Hindu" character of the society of the eventual Republic of India. A well-financed Hindu revival movement, with strong political implications, was started here last month by religious and lay leaders whose efforts were spurred by the recent wave of conversions to Islam by communities of Hindu untouchables.

"There is no doubt that the conversions were the catalysts that triggered our movement," said Karan Singh, the president of the Greater Hindu Society, which is coordinating and financing the drive. Some major reformist movements were Brahma Samaj; Prarthana Samaj; Satya Sodhak Samaj; Aligarh movement; Young Bengal Movement and Ramakrishna mission. Some major revivalist movements were Arya Samaj; Deoband movement etc. The key similarity between these movements was that *all of them wanted to change the status quo* in the society wherein several deformities had crept in. All of them, in some way or other, attacked on inhuman practices such as sati, female infanticide, child marriage etc.

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9.2 BRAHMO SAMAJ

The Brahma Samaj is a social and religious movement founded in Kolkata in 1828 by Raja Ram Mohan Roy. The Brahma Samaj

movement thereafter resulted in the Brahmo religion in 1850 founded by Debendranath Tagore — better known as the father of Rabindranath Tagore.

The faith and Principles of Brahmo Samaj had spread to South Indian states like Andrapradesh, Tamilnadu, Karnataka, and Kerala with a large number of followers.

In Kerala the faith and principles of Brahmosamaj and Raja Ram Mohun Roy had been propagated by DR. Ayyathan Gopalan, and reform activities had been led by establishing Brahmosamaj in 1898 in the Calicut (now Kozhikode) region. Gopalan was a doctor by profession, but dedicated his life to Brahmosamaj, and was an active executive member of the Calcutta Sadharan Brahmosamaj until his death.

The Calicut (Kerala) branch of Brahmomandir (Hall for conducting prayer meetings) was opened to public in the year 1900 (Now Ayathan School which runs under the patronage of Brahmosamaj at Jail road, Calicut). Second Branch of Brahmosamaj at Kerala was established at Alappuzha (South Kerala) in the year 1924 with a Brahmomandir(Hall for conducting prayer meeting's) established at Poonthoppu ,Kommady (now Grihalakshmi Gandhi Smaraka seva sangam).

DR.Ayyathan Gopalan was a great social reformer of Kerala and was also the founder of Sugunavardhini movement which was established in order to foster human values in children and to protect the rights of women, children, and the downtrodden sections such as the Harijan communities (Dalits) and to educate them. He established the Lady Chandawarkar Elementary School with the aim of educating girls and the underprivileged.

DR. Ayyathan Gopalan translated the "Bible of Brahmosamaj" or "Brahmodarma written by Maharshi Debendranath Tagore into Malayalam in 1910.

9.3 ARYA SAMAJ

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The Arya Samaj is a monotheistic Hindu reform movement founded in India by Swami Dayananda in 1875 at Bombay. He was a sannyasin (ascetic) who believed in the infallible authority of the Vedas.[6] Members of the Arya Samaj believe in one God and reject the worship of idols. Dayanand's interpretation of the Vedas was both unique and radical; for example, he taught that the Vedas unambiguously advocate monotheism. He stressed that the Vedas do not contain any mention of idol worship, because they teach that God is a nonmaterial, formless and metaphysical spirit and, further, emphasise the doctrine of karma and reincarnation, the ideals of brahmacharya (chastity) and sanyasa (renunciation). Dayananda claimed that the Veda is the only true scripture because God reveals His true word at the outset of creation (otherwise He would be imperfect by having deprived many human generations of true knowledge until the inception of today's various religions) and that, most definitely, there is no place in it of a discriminatory or hereditary caste system.

It aimed to be a universal structure based on the authority of the Vedas. Dayananda stated that he wanted 'to make the whole world Aryan', he wanted to develop missionary Hinduism based on the universality of the Vedas. To this end, the Arya Samaj started Shuddhi movement in early 20th century to bring back Hinduism to people converted to Islam and Christianity, set up schools and missionary organisations, and extended its activities outside India. Jawaharlal Nehru, the first prime minister of India in his book, *The Discovery of India* credits Arya Samaj in introducing proselytization in Hinduism.

The Samaj has branches around the world and has a significant number of adherents among people of Indian ancestry in Guyana, Trinidad and Tobago, Suriname, the Caribbean, the Netherlands, the United Kingdom, and the United States.

Swami Vivekananda was a central personality in the development of neo-Hinduism (also called Neo-Vedanta) in late 19th century and the early 20th century. His ideals and sayings have inspired numerous Indians as well as non-Indians, Hindus as well as non-Hindus. Among the prominent figures whose ideals were very much influenced by them

were Rabindranath Tagore, Gandhi, Subhas Bose, Satyendranath Bose, Megh Nad Saha, and Sister Nivedita.

In Indonesia several movements favour a return to Hinduism in Java, Sumatra, Kalimantan, and Sulawesi. Balinese Hinduism, known as Agama Hindu Dharma, has witnessed great resurgence in recent years. Shrii Prabhat Rainjan Sarkar (founder of Ananda Marga) initiated a new renaissance in the Indian world of sangeet.

9.4 PRARTHANA SAMAJ

Prarthana Samaj or "Prayer Society" in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements. Prarthana Samaj was founded by the Dadoba Pandurang and his brother Atmaram Pandurang in 1867 when Keshub Chandra Sen visited Maharashtra, with an aim to make people believe in one God and worship only one God. It became popular after Mahadev Govind Ranade joined. The main reformers were the intellectuals who advocated reforms of the social system of the Hindus. It was spread to southern India by noted Telugu reformer and writer, Kandukuri Veeresalingam.

The movement was started as a movement for religious and social reform in Maharashtra and can be seen much more alike Brahmo Samaj[citation needed]. The precursor of the Prarthana Samaj in Mumbai was the Paramahansa Sabha, a secret society for the furtherance of liberal ideas by Ram Balkrishna Jaykar and others in Mumbai. It was secret in order to avoid the wrath of the powerful and orthodox elements.

By comparison with the parallel Brahmo Samaj of Bengal, and the ideals of rational or theistic belief and social reform, the Prarthana Samaj(ists) were followers of the great religious tradition of the Marathi Sant Mat like Namdev, Tukaram. The Brahmo Samaj founders examined many world religions, including ancient Vedic texts, which subsequently were not accepted to be infallible or divine. Although the adherents of Prarthana Samaj were devoted theists, they also did not regard the Vedas as divine or infallible. They drew their nourishment from the Hindu scriptures and used the hymns of the old Marathi "poet-saints" in their

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prayers. Their ideas trace back to the devotional poems of the Vitthalas as part of the Vaishnava bhakti devotional movements of the thirteenth century in southern Maharashtra. The Marathi poets had inspired a movement of resistance to the Mughals. But, beyond religious concerns, the primary focus of the Prarthana Samaj was on social and cultural reform.

Prarthana Samaj critically examined the relations between contemporary social and cultural systems and religious beliefs and gave priority to social reform as compared with the political changes already initiated by the British government. Their comprehensive reform movement has led many impressive projects of cultural change and social reform in Western India, such as the improvement of the lot of women and depressed classes, an end to the caste system, abolition of child marriages and infanticide, educational opportunities for women, and remarriage of widows. Its success was guided by Sir Ramakrishna Gopal Bhandarkar, a noted Sanskrit scholar, Dr. Atmaram Pandurang, Narayan Chandavarkar, and Justice Mahadev Govinda Ranade. Ranade emphasized that "the reformer must attempt to deal with the whole man and not to carry out reform on one side only".

Check your progress-1

1. Discuss the Prarthana Samaj.

2. Discuss the Brahmo Samaj and Arya Samaj.

9.5 ALIGARH MOVEMENT

When British became the rulers of India in 1856, Muslims got Shattered in pieces. In 1857, Muslims took part in Independence War in their hope of reviving the Mughal empire. As a matter of fact, it could not be avoided that it was a mutiny not a war in which Muslims took part.

As a result, British held Muslims responsible for this mutiny and they adopt cruel policy against Muslims. They confiscated Muslims properties and Withdrawn their jobs. Muslims were suppressed by British and Hindus. Those were the dark days for Muslims. They were suffering by the hands of British and Hindus.

Sir Sayyed awakened the Muslims. Muslims were in deep slumber at that time. He awakened them from their slumber. He guided Muslims. He struggled for them.

Sir Sayyed was from a noble family and was born on 17 Oct 1817 in Delhi. He got his early education from his maternal grandfather Khawaja Farid ud Din. He was educated in holy Quran, Arabic and Persian literature.

After his father death in 1833, he had to join government service. By 1857, Sir Sayyed Ahmed khan had spent nearly twenty years in judicial service. He was known for his justice.

In 1857, sir Sayyed was posted at Bijnaur when the war of 1857 broke out. It perturbed local European officers and their families. He saved many British Officers even at the risk of his own life. He also saved British women and children from being killed. He refused to accept the offered estate for his services which he rendered to the British.

The Beginning of the Aligarh Movement:

The British had held the Muslims responsible for the war of Independence and, therefore adopted a cruel policy to punish them for their role in the war of Independence. On the other hand Hindus were let off though they were also equally responsible for the war.

Due to policy adopted by British, Muslims remain suppressed. They lost their distinction as a nation. Their properties were confiscated and their jobs were withdrawn. To further increase pressure or situation, the

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British replaced Persian with English as Official Language. The Muslims didn't learn English. They thought it is against their religion. On the other hand Hindus quickly superseded the Muslims in the educational field by adopting English.

Sir Sayyed Always desired to see Muslims at a respectable position in society and decided to guide them in their struggle for the revival of their past position of glory. The services which Sir Sayyed rendered for the Muslims are known as "The Aligarh Movement".

The Indian Muslims had always saw British as their enemies and they always avoided social interaction with them, which created a great deal of misunderstanding among the British about the Muslims. Sir Sayyed knew that this condition of Muslims shall not be improved unless the Muslims change their behavior. He wanted Muslims should adopt a more lenient attitude towards British and extend necessary loyalties to rulers of the country. Muslim's policy of hatred for the British was only beneficial for Hindus who were getting close to British. He advised to change that policy.

Muslims were also lagging behind in the education because of their conservative approach toward the English and Modern Knowledge. Sir Sayyed began his movement by diluting suspicion and misunderstanding between the Muslims and Hindus.

The Aligarh movement was established on the basis of two main reasons one which included modern education and the other is good relations among the britishes one the basis of the good relations among the muslims and the britishes the conservative peoples criticized sir syed. To moralized the muslims he thought Muslims must acquire modern education to get right place in the society. By implementing his thoughts of educational uplift of muslims sir syed took many practical steps .In Muradabad sir syed set up a school in 1859 in which English and Persian was taught . Afterwards sir syed made another school in Ghazipur. With the success of his school in ghazipur and muradabad sir syed introduced the scientific society the reason to establish this society was to translate the books written in English into Urdu . To improve the education of muslims sir syed set up different institutions in the country.

With the success different schools and societies established in different areas of India sir syed established MAO (MUHAMMADAN ANGLO _ORIENTAL COLLEGE) AT ALIGARH in 1877 which was the greatest achievement of sir syed after his long struggle. while sir syed was in England he was much impressed from the modern pattern of education of oxford and Cambridge university . so sir syed decided to introduced a modern educational pattern for the peoples of India.

When sir syed came back from England he set up anjuman-taraqi-Muslimnane Hind . the aim of the up anjuman-taraqi-Muslimnane Hind was to introduce modern education among the Muslims.

Sir syed made committees which raised funds for MAO college .Government also give financial support on the request of sir syed.

First of MAO high school was established on 24th may,1874 at Aligarh .

Sir syed struggled hard to raise MAO high school to uplift on the level of a college finally in 1877 MAO high school was given the grade of a college .

IN MAO college sir syed introduced modern education system so that Muslims competing with Hindus in every field of life.In MAO college there are no restrictions upon Hindu students to get modern education.MAO college progress day by day and finally after the death of sir syed MAO college reached the level of university.

Now MAO college become Aligarh Muslim university. IN 1920 MAO Aligarh muslim university was given the status of central university .

Now Aligarh Muslim university offers 250 different courses in different fields/ branches of modern education. Raja Mohammad ali Mohammad khan of mahmudabad was the first vice chancler of the university.

To convey his message to the muslims of sub continent. Sir syed introduced muslim educational conference in 1866. Through this conference Sir Syed in different areas of country set up public meetings. By the success of the committee in different areas of india.This committee Sir Syed made sub-committees in different areas of india. This committee through this conference produce self respect and self confidence to

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muslims. The purpose of this conference is to discuss different modern techniques for the development of educational aspects of muslims and so that educational standard of muslims can uplift. The leaders who was included in Muhammadan educational conference and who with their brilliant success produced hope among the Muslims that was Nawab Mohsin- ul- Mulk, mulana Shibli and maulana Hali.

After the war of independence 1857 Sir Syed advised the Muslims not to take part in politics unless they prepare themselves with modern education. Sir Syed advised Muslims that due to education Hindus are superior to Muslims in political field . So to compete Hindus in political field Muslims must get modern education first of all, So that Muslims can demand their due rights. And in this way Aligarh movement prepared the Muslims to safeguard their political interests.

The most powerful political party: the Indian National Congress was established so that the peoples of sub-continent told the government about their faulty and good works. It was established so that it safeguard the rights of all the peoples of India but Sir Syed know that it is the party of Hindus and it safeguard the rights of Hindus not the Muslims.

To competing Hindus in the political field Sir Syed felt that the Muslims should concentrate for education and economic rehabilitation. Sir Syed strongly believed that political activities of Muslims may divert their attentions from modern education.

9.6 SINGH SABHA MOVEMENT

The Singh Sabha Movement was a Sikh movement that began in Punjab in the 1870s in reaction to the proselytising activities of Christians, Hindu reform movements (Brahmo Samajis, Arya Samaj) and Muslims (Aligarh movement and Ahmadiyah). The movement was founded in an era when the Sikh Empire had been dissolved and annexed by the colonial British, the Khalsa had lost its prestige, and mainstream Sikhs were rapidly converting to other religions. The movement's aims were, according to Barrier and Singh, to "propagate the true Sikh religion and restore Sikhism to its pristine glory; to write and distribute historical and

religious books of Sikhs; to propagate Gurmukhi Punjabi through magazines and media". The movement sought to reform Sikhism and bring back into the Sikh fold the apostates who had converted to other religions; as well as to interest the influential British officials in furthering the Sikh community. At the time of its founding, the Singh Sabha policy was to avoid criticism of other religions and political matters.

Increased Mughal persecution of the Sikhs in the eighteenth century forced the Khalsa, which had raised arms against the state, to yield Gurdwara control to mahants, or custodians, who often belonged to Udasi, Nirmala, or other Brahmanical-influenced ascetic heterodox sects, or were non-Sikh altogether due to their lack of external identifying as opposed to initiated Sikhs. The Khalsa at this time engaged in guerilla campaigns against the Mughals and the hill-rajahs of the Sivalik Hills allied to them; having vacated the Punjab plains, they launched attacks from the refuges of the northern hilly areas adjoining Punjab, and the desert areas to the south. They later fought the Afghans and established themselves as local leaders, while mahant control of Gurdwaras continued into the nineteenth century, particularly "pujari" priestly class under the patronage of Sikh elites and aristocracy. Such groups wrote exegeses while the Khalsa focused on political power at the time, as Sikh jathas solidified into the Sikh misls of the Dal Khalsa, which would establish the Sikh Empire, which, in the midst of reaching new levels of political power in the face of Mughal and Afghan attacks, came at the expense of reestablishing direct control over Sikh institutions and the eroding of Sikh mores, a development that Khalsa would have to contend with when the Sikh Empire was lost to the British.

The British East India Company annexed the Sikh Empire in 1849 after the Second Anglo-Sikh War. Thereafter, Christian missionaries increased proselytising activities in central Punjab. In 1853, Maharajah Dalip Singh, the last Sikh ruler, was controversially converted to Christianity. In parallel, Brahma Samaji and Arya Samaji reform movements of Hinduism began active pursuit of Sikhs into their suddhi ceremonies. Muslim proselytizers formed the Anjuman-i-Islamia amidst the Sikhs in Lahore, while the Ahmadiyah movement sought converts to their faith.

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The British colonial rulers, after annexing the Sikh empire in mid-19th-century, continue to patronize and gift land grants to these mahants, thereby increasing their strength and helped sustain the idolatry in Sikh shrines.

The annexation of the Punjab to the British Empire in the mid-19th century saw severe deterioration of Gurdwara management. The British sought to cosset and control the Sikhs through the management of the Golden Temple and its functionaries, even ignoring its own dictates of statutory law which required the separation of secular and religious matters, neutrality in the treatment of religious communities and the withdrawal from involvement in religious institutions; the need to control the Golden Temple was held to be more paramount, and along with control of Sikh institutions, there were measures put in place like the legal ban of carrying weapons, meant to disarm the Khalsa, who had fought against them in the two Anglo Sikh Wars.

In this way the Khalsa army was disbanded and the Punjab demilitarized, and Sikh armies were required to publicly surrender their arms and return to agriculture or other pursuits. Certain groups, however, like those who held revenue-free lands (jagirdars) were allowed to decline, particularly if they were seen as “rebels.” The British were wary of giving the Sikhs unmitigated control of their own gurdwaras, and drew from Sikh factions seen as loyal to the British, like the Sikh aristocracy and Sikhs with noted family lineages, who were given patronage and pensions, and Udasis, who had gained control of historical gurdwaras in the eighteenth and early nineteenth centuries, were allowed to retain proprietary control over lands and gurdwara buildings. The British administration went to considerable lengths to insert such loyalists into the Golden Temple in order to exert as much control over the Sikh body-politic as possible. One reason for this was the emergence of Sikh revivalist groups, like the Nirankaris, the Namdharis, and the Singh Sabha movement, shortly after annexation; this revivalism was spurred by a growing disaffection within the ranks of ordinary Sikhs about the perceived decline of proper Sikh practices.

Sikh institutions deteriorated further under the administration of the mahants, supported by the British, who in addition to being considered as ignoring the needs of the Sikh community of the time, allowed the gurdwaras to turn into spaces for societal undesirables like petty thieves, drunks, pimps, and peddlers of unsavory and licentious music and literature, with which they themselves took part in such activities. In addition, they also allowed non-Sikh, Brahmanical practices to take root in the gurdwaras, including idol worship, caste discrimination, and allowing non-Sikh pandits and astrologers to frequent them, and began to simply ignore the needs of the general Sikh community, as they used gurdwara offerings and other donations as their personal revenue, and their positions became increasingly corrupt and hereditary. Some local congregations marshalled popular pressure against them and to relinquish control, but the large revenue derived from gurdwara estates empowered them to resist such pressure.

The first Singh Sabha was founded in 1873 in Amritsar as a response to what were identified as three main threats:

Christian missionary activity, who sought to convert more Sikhs into Christians,

“Reverse-proselytizing” of the Arya Samaj with their Shuddhi (purification) movement, which claimed Sikhs as a Hindu sect, and

Possibility of losing British patronage of Sikhs in general due to the actions of groups like the Namdhari Sikhs

In parallel to Singh Sabha, in 1869 Punjabi Muslims organized themselves with the Anjuman-i-Islamia. Similarly, the Brahmo Samaj, a Hindu reform movement composed of English-speaking Bengalis then served as the lower rung of the British administration in Punjab had set up branches in several Punjabi cities in the 1860s. These socio-religious organizations also motivated the formation of the Singh Sabha. According to Oberoi, the Arya Samaj movement arrived in Punjab in 1877, four years after the first Singh Sabha was founded. Its criticism of both modern Hinduism and Sikhism as polytheistic corruption, treatment of Sikhs as a Hindu sect, and attempts to "purify" Sikhs back to what

Arya Samaj called as the "monotheistic Vedic Hinduism" infuriated many and had a major impact in Punjab.

9.7 THE MAJOR REFORMIST AND REVIVALIST MOVEMENTS

Some major reformist movements were Brahma Samaj; Prarthana Samaj; Satya Sodhak Samaj; Aligarh movement; Young Bengal Movement and Ramakrishna mission. Some major revivalist movements were Arya Samaj; Deoband movement etc. The key similarity between these movements was that all of them wanted to change the status quo in the society wherein several deformities had crept in. All of them, in some way or other, attacked on inhuman practices such as sati, female infanticide, child marriage etc. along with superstitions, complex rituals and so on. While the reformist movements strived to change the fundamental system and structures of the society through gradual changes within the existing institutions; revivalist movements tended to revive former customs or practices and thus take the society back to the glorious past. The reformist movements responded with the time and scientific temper of the modern era. The spread of western education and liberal ideas were the main reasons for emergence of reform movements In India. One example of such movement is Brahma Samaj. Revivalist movements believed that the western thinking and missionary propaganda would ruin Indian culture and ethos, and thus there was a need to protect the religion. They were also influenced by the rich cultural heritage of India brought to light by the western scholars, and found that it was even superior to the western culture. The Arya Samaj followed the motto "Go Back to Vedas" and the Suddhi movement started by it aimed reconversion of those Hindus who had once been willingly or forcibly converted into other religions, but were now willing to come back into the fold of Hinduism also it prevented further conversion.

Check your progress-2

3. Write a short note on Aligarh Movement.

4. Discuss the Singh Sabha Movement.

9.8 LET US SUM UP

"There is no doubt that the conversions were the catalysts that triggered our movement," said Karan Singh, the president of the Greater Hindu Society, which is coordinating and financing the drive. Some major reformist movements were Brahma Samaj; Prarthana Samaj; Satya Sodhak Samaj; Aligarh movement; Young Bengal Movement and Ramakrishna mission. Some major revivalist movements were Arya Samaj; Deoband movement etc.

The key similarity between these movements was that all of them wanted to change the status quo in the society wherein several deformities had crept in. All of them, in some way or other, attacked on inhuman practices such as sati, female infanticide, child marriage etc. Prarthana Samaj or "Prayer Society" in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements. Prarthana Samaj was founded by the Dadoba Pandurang and his brother Atmaram Pandurang in 1867 when Keshub Chandra Sen visited Maharashtra, with an aim to make people believe in one God and worship only one God. It became popular after Mahadev Govind Ranade joined. The main reformers were the intellectuals who advocated reforms of the social system of the Hindus.

When British became the rulers of India in 1856, Muslims got Shattered in pieces. In 1857, Muslims took part in Independence War in their hope of reviving the Mughal empire. As a matter of fact, it could not be avoided that it was a mutiny not a war in which Muslims took part.

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As a result, British held Muslims responsible for this mutiny and they adopt cruel policy against Muslims. They confiscated Muslims properties and Withdrawn their jobs. Muslims were suppressed by British and Hindus. Those were the dark days for Muslims. They were suffering by the hands of British and Hindus.

Sir Sayyed awakened the Muslims. Muslims were in deep slumber at that time. He awakened them from their slumber. He guided Muslims. He struggled for them.

Sir Sayyed was from a noble family and was born on 17 Oct 1817 in Delhi. He got his early education from his maternal grandfather Khawaja Farid ud Din. He was educated in holy Quran, Arabic and Persian literature.

9.9 KEYWORDS

- **Brahmo Samaj:** The Brahmo Samaj is a social and religious movement founded in Kolkata in 1828 by Raja Ram Mohan Roy.
- **Prarthana Samaj:** Prarthana Samaj or "Prayer Society" in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements.
- **Aligarh movement:** Sir Sayyed awakened the Muslims. Muslims were in deep slumber at that time. He awakened them from their slumber. He guided Muslims. He struggled for them.

- **Arya Samaj:** The Arya Samaj is a monotheistic Hindu reform movement founded in India by Swami Dayananda in 1875 at Bombay.

9.10 QUESTIONS FOR REVIEW

1. Discuss the Prarthana Samaj.
2. Discuss the Brahmo Samaj and Arya Samaj.
3. Write a short note on Aligarh Movement.
4. Discuss the Singh Sabha Movement.

9.11 SUGGESTED READINGS AND REFERENCES

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9.12 ANSWERS TO CHECK YOUR PROGRESS

1. Prarthana Samaj or "Prayer Society" in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements. Prarthana Samaj was founded by the Dadoba Pandurang and his brother Atmaram Pandurang in 1867 when Keshub Chandra Sen visited Maharashtra, with an aim to make people believe in one God and worship only one God. It became popular after Mahadev Govind Ranade joined. The main reformers were the intellectuals who advocated reforms of the social system of the Hindus. It was spread to southern India by noted Telugu reformer and writer, Kandukuri Veeresalingam.

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The movement was started as a movement for religious and social reform in Maharashtra and can be seen much more alike Brahmo Samaj[citation needed]. The precursor of the Prarthana Samaj in Mumbai was the Paramahansa Sabha, a secret society for the furtherance of liberal ideas by Ram Balkrishna Jaykar and others in Mumbai. It was secret in order to avoid the wrath of the powerful and orthodox elements.

By comparison with the parallel Brahmo Samaj of Bengal, and the ideals of rational or theistic belief and social reform, the Prarthana Samaj(ists) were followers of the great religious tradition of the Marathi Sant Mat like Namdev, Tukaram. The Brahmo Samaj founders examined many world religions, including ancient Vedic texts, which subsequently were not accepted to be infallible or divine. Although the adherents of Prarthana Samaj were devoted theists, they also did not regard the Vedas as divine or infallible. They drew their nourishment from the Hindu scriptures and used the hymns of the old Marathi "poet-saints" in their prayers. Their ideas trace back to the devotional poems of the Vitthalas as part of the Vaishnava bhakti devotional movements of the thirteenth century in southern Maharashtra. The Marathi poets had inspired a movement of resistance to the Mughals. But, beyond religious concerns, the primary focus of the Prarthana Samaj was on social and cultural reform.

Prarthana Samaj critically examined the relations between contemporary social and cultural systems and religious beliefs and gave priority to social reform as compared with the political changes already initiated by the British government. Their comprehensive reform movement has led many impressive projects of cultural change and social reform in Western India, such as the improvement of the lot of women and depressed classes, an end to the caste system, abolition of child marriages and infanticide, educational opportunities for women, and remarriage of widows. Its success was guided by Sir Ramakrishna Gopal Bhandarkar, a noted Sanskrit scholar, Dr. Atmaram Pandurang, Narayan Chandavarkar, and Justice Mahadev Govinda Ranade. Ranade emphasized that "the reformer must attempt to deal with the whole man and not to carry out reform on one side only".

2. Brahma Samaj

The Brahma Samaj is a social and religious movement founded in Kolkata in 1828 by Raja Ram Mohan Roy. The Brahma Samaj movement thereafter resulted in the Brahma religion in 1850 founded by Debendranath Tagore — better known as the father of Rabindranath Tagore.

The faith and Principles of Brahma Samaj had spread to South Indian states like Andrapradesh, Tamilnadu, Karnataka, and Kerala with a large number of followers.

In Kerala the faith and principles of BrahmSamaj and Raja Ram Mohun Roy had been propagated by DR. Ayyathan Gopalan, and reform activities had been led by establishing BrahmSamaj in 1898 in the Calicut (now Kozhikode) region. Gopalan was a doctor by profession, but dedicated his life to BrahmSamaj, and was an active executive member of the Calcutta Sadharan BrahmSamaj until his death.

The Calicut (Kerala) branch of Brahmomandir (Hall for conducting prayer meetings) was opened to public in the year 1900 (Now Ayathan School which runs under the patronage of BrahmSamaj at Jail road, Calicut). Second Branch of BrahmSamaj at Kerala was established at Alappuzha (South Kerala) in the year 1924 with a Brahmomandir(Hall for conducting prayer meeting's) established at Poonthoppu ,Kommady (now Grihalakshmi Gandhi Smaraka seva sangam).

DR.Ayyathan Gopalan was a great social reformer of Kerala and was also the founder of Sugunavardhini movement which was established in order to foster human values in children and to protect the rights of women, children, and the downtrodden sections such as the Harijan communities (Dalits) and to educate them. He established the Lady Chandawarkar Elementary School with the aim of educating girls and the underprivileged.

DR. Ayyathan Gopalan translated the "Bible of BrahmSamaj" or "Brahmodarma written by Maharshi Debendranath Tagore into Malayalam in 1910.

Arya Samaj

The Arya Samaj is a monotheistic Hindu reform movement founded in India by Swami Dayananda in 1875 at Bombay. He was a sannyasin (ascetic) who believed in the infallible authority of the Vedas.[6] Members of the Arya Samaj believe in one God and reject the worship of idols. Dayanand's interpretation of the Vedas was both unique and radical; for example, he taught that the Vedas unambiguously advocate monotheism. He stressed that the Vedas do not contain any mention of idol worship, because they teach that God is a nonmaterial, formless and metaphysical spirit and, further, emphasise the doctrine of karma and reincarnation, the ideals of brahmacharya (chastity) and sanyasa (renunciation). Dayananda claimed that the Veda is the only true scripture because God reveals His true word at the outset of creation (otherwise He would be imperfect by having deprived many human generations of true knowledge until the inception of today's various religions) and that, most definitely, there is no place in it of a discriminatory or hereditary caste system.

It aimed to be a universal structure based on the authority of the Vedas. Dayananda stated that he wanted 'to make the whole world Aryan', he wanted to develop missionary Hinduism based on the universality of the Vedas. To this end, the Arya Samaj started Shuddhi movement in early 20th century to bring back Hinduism to people converted to Islam and Christianity, set up schools and missionary organisations, and extended its activities outside India. Jawaharlal Nehru, the first prime minister of India in his book, *The Discovery of India* credits Arya Samaj in introducing proselytization in Hinduism.

The Samaj has branches around the world and has a significant number of adherents among people of Indian ancestry in Guyana, Trinidad and Tobago, Suriname, the Caribbean, the Netherlands, the United Kingdom, and the United States.

Swami Vivekananda was a central personality in the development of neo-Hinduism (also called Neo-Vedanta) in late 19th century and the early 20th century. His ideals and sayings have inspired numerous Indians as well as non-Indians, Hindus as well as non-Hindus. Among

the prominent figures whose ideals were very much influenced by them were Rabindranath Tagore, Gandhi, Subhas Bose, Satyendranath Bose, Megh Nad Saha, and Sister Nivedita.

In Indonesia several movements favour a return to Hinduism in Java, Sumatra, Kalimantan, and Sulawesi. Balinese Hinduism, known as Agama Hindu Dharma, has witnessed great resurgence in recent years. Shrii Prabhat Rainjan Sarkar (founder of Ananda Marga) initiated a new renaissance in the Indian world of sangeet.

3. When British became the rulers of India in 1856, Muslims got Shattered in pieces. In 1857, Muslims took part in Independence War in their hope of reviving the Mughal empire. As a matter of fact, it could not be avoided that it was a mutiny not a war in which Muslims took part.

As a result, British held Muslims responsible for this mutiny and they adopt cruel policy against Muslims. They confiscated Muslims properties and Withdrawn their jobs. Muslims were suppressed by British and Hindus. Those were the dark days for Muslims. They were suffering by the hands of British and Hindus.

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Sir Sayyed was from a noble family and was born on 17 Oct 1817 in Delhi. He got his early education from his maternal grandfather Khawaja Farid ud Din. He was educated in holy Quran, Arabic and Persian literature.

After his father death in 1833, he had to join government service. By 1857, Sir Sayyed Ahmed khan had spent nearly twenty years in judicial service. He was known for his justice.

In 1857, sir Sayyed was posted at Bijnaur when the war of 1857 broke out. It perturbed local European officers and their families. He saved many British Officers even at the risk of his own life. He also saved

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British women and children from being killed. He refused to accept the offered estate for his services which he rendered to the British.

The Beginning of the Aligarh Movement:

The British had held the Muslims responsible for the war of Independence and, therefore adopted a cruel policy to punish them for their role in the war of Independence. On the other hand Hindus were let off though they were also equally responsible for the war.

Due to policy adopted by British, Muslims remain suppressed. They lost their distinction as a nation. Their properties were confiscated and their jobs were withdrawn. To further increase pressure or situation, the British replaced Persian with English as Official Language. The Muslims didn't learn English. They thought it is against their religion. On the other hand Hindus quickly superseded the Muslims in the educational field by adopting English.

Sir Sayyed Always desired to see Muslims at a respectable position in society and decided to guide them in their struggle for the revival of their past position of glory. The services which Sir Sayyed rendered for the Muslims are known as "The Aligarh Movement.

4. The Singh Sabha Movement was a Sikh movement that began in Punjab in the 1870s in reaction to the proselytising activities of Christians, Hindu reform movements (Brahmo Samajis, Arya Samaj) and Muslims (Aligarh movement and Ahmadiyah). The movement was founded in an era when the Sikh Empire had been dissolved and annexed by the colonial British, the Khalsa had lost its prestige, and mainstream Sikhs were rapidly converting to other religions. The movement's aims were, according to Barrier and Singh, to "propagate the true Sikh religion and restore Sikhism to its pristine glory; to write and distribute historical and religious books of Sikhs; to propagate Gurmukhi Punjabi through magazines and media". The movement sought to reform Sikhism and bring back into the Sikh fold the apostates who had converted to other religions; as well as to interest the influential British officials in furthering the Sikh community. At the time of its founding, the Singh

Sabha policy was to avoid criticism of other religions and political matters.

Increased Mughal persecution of the Sikhs in the eighteenth century forced the Khalsa, which had raised arms against the state, to yield Gurdwara control to mahants, or custodians, who often belonged to Udasi, Nirjala, or other Brahmanical-influenced ascetic heterodox sects, or were non-Sikh altogether due to their lack of external identifying as opposed to initiated Sikhs. The Khalsa at this time engaged in guerilla campaigns against the Mughals and the hill-rajahs of the Sivalik Hills allied to them; having vacated the Punjab plains, they launched attacks from the refuges of the northern hilly areas adjoining Punjab, and the desert areas to the south. They later fought the Afghans and established themselves as local leaders, while mahant control of Gurdwaras continued into the nineteenth century, particularly "pujari" priestly class under the patronage of Sikh elites and aristocracy. Such groups wrote exegeses while the Khalsa focused on political power at the time, as Sikh jathas solidified into the Sikh misls of the Dal Khalsa, which would establish the Sikh Empire, which, in the midst of reaching new levels of political power in the face of Mughal and Afghan attacks, came at the expense of reestablishing direct control over Sikh institutions and the eroding of Sikh mores, a development that Khalsa would have to contend with when the Sikh Empire was lost to the British.

The British East India Company annexed the Sikh Empire in 1849 after the Second Anglo-Sikh War. Thereafter, Christian missionaries increased proselytising activities in central Punjab. In 1853, Maharajah Dalip Singh, the last Sikh ruler, was controversially converted to Christianity. In parallel, Brahma Samaji and Arya Samaji reform movements of Hinduism began active pursuit of Sikhs into their suddhi ceremonies. Muslim proselytizers formed the Anjuman-i-Islamia amidst the Sikhs in Lahore, while the Ahmadiyah movement sought converts to their faith. The British colonial rulers, after annexing the Sikh empire in mid-19th-century, continue to patronize and gift land grants to these mahants, thereby increasing their strength and helped sustain the idolatry in Sikh shrines.

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The annexation of the Punjab to the British Empire in the mid-19th century saw severe deterioration of Gurdwara management. The British sought to cosset and control the Sikhs through the management of the Golden Temple and its functionaries, even ignoring its own dictates of statutory law which required the separation of secular and religious matters, neutrality in the treatment of religious communities and the withdrawal from involvement in religious institutions; the need to control the Golden Temple was held to be more paramount, and along with control of Sikh institutions, there were measures put in place like the legal ban of carrying weapons, meant to disarm the Khalsa, who had fought against them in the two Anglo Sikh Wars.

In this way the Khalsa army was disbanded and the Punjab demilitarized, and Sikh armies were required to publicly surrender their arms and return to agriculture or other pursuits. Certain groups, however, like those who held revenue-free lands (jagirdars) were allowed to decline, particularly if they were seen as “rebels,” The British were wary of giving the Sikhs unmitigated control of their own gurdwaras, and drew from Sikh factions seen as loyal to the British, like the Sikh aristocracy and Sikhs with noted family lineages, who were given patronage and pensions, and Udasis, who had gained control of historical gurdwaras in the eighteenth and early nineteenth centuries, were allowed to retain proprietary control over lands and gurdwara buildings. The British administration went to considerable lengths to insert such loyalists into the Golden Temple in order to exert as much control over the Sikh body-politic as possible. One reason for this was the emergence of Sikh revivalist groups, like the Nirankaris, the Namdharis, and the Singh Sabha movement, shortly after annexation; this revivalism was spurred by a growing disaffection within the ranks of ordinary Sikhs about the perceived decline of proper Sikh practices.

UNIT-10 SOCIAL MOVEMENTS

STRUCTURE

10.0 Objectives

10.1 Introduction

10.2 Mahatma Gandhi

10.2.1 Major Social Movements of Mahatma Gandhi

10.3 Harijan Upliftment

10.4 Struggle Against Cast

10.5 Women's Rights

10.6 Social Movement: B.R. Ambedkar

10.7 Let us sum up

10.8 Keywords

10.9 Questions For Review

10.10 Suggested Readings And References

10.11 Answers To Check Your Progress

10.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Social Movements
- Able to understand Social Upliftment
- Able to understand the Struggle Against Cast

10.1 INTRODUCTION

A social movement is a type of group action. There is no single consensus definition of a social movement. They are large, sometimes informal, groupings of individuals or organizations which focus on specific political or social issues. In other words, they carry out, resist, or

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undo a social change. They provide a way of social change from the bottom within nations.

Social movements can be defined as "organizational structures and strategies that may empower oppressed populations to mount effective challenges and resist the more powerful and advantaged elites".

Political science and sociology have developed a variety of theories and empirical research on social movements. For example, some research in political science highlights the relation between popular movements and the formation of new political parties as well as discussing the function of social movements in relation to agenda setting and influence on politics. Sociologists distinguish between several types of social movement examining things such as scope, type of change, method of work, range, and time frame. Modern Western social movements became possible through education (the wider dissemination of literature) and increased mobility of labor due to the industrialization and urbanization of 19th-century societies. It is sometimes argued that the freedom of expression, education and relative economic independence prevalent in the modern Western culture are responsible for the unprecedented number and scope of various contemporary social movements. Many of the social movements of the last hundred years grew up, like the Mau Mau in Kenya, to oppose Western colonialism. Social movements have been and continue to be closely connected with democratic political systems. Occasionally, social movements have been involved in democratizing nations, but more often they have flourished after democratization. Over the past 200 years, they have become part of a popular and global expression of dissent.

10.2 MAHATMA GANDHI

Mahatma Gandhi was known for his non-violence protest and was a leading figure of freedom movements whether in India or South Africa. With his efforts finally India got freedom from the colonial rule. He always gave importance to human rights. No doubt, Mahatma Gandhi is a true inspiration not only for the past generation but also for the generations to come with his ideology of non-violence, truth, tolerance

and social welfare. On Gandhi Jayanti occasion let us have a look about some major nationalist movements that played a crucial role in the freedom struggle.

Before discussing major movements of Mahatma Gandhi let us see some work of Mahatma Gandhi in South Africa.

- In 1906-07, Mahatma Gandhi started a Satyagraha in South Africa against the compulsory registration and passes for Indians.
- In 1910, he announced Satyagraha against emigration and restriction in Natal (South-Africa).

Mahatma Gandhi was a man of Action and his personal experiences also led impact on personality.

On 9 January 1915, Mahatma Gandhi returned back to India from South-Africa at the age of approx 46. After that he travelled in different parts of India to understand the situation of India. In 1916, he founded the Sabarmati Ashram in Ahmedabad (Gujarat) to preach the idea.

10.2.1 Major Social Movements of Mahatma Gandhi

1. **Champaran Satyagraha (1917):** In Champaran district of Bihar the condition of Indigo cultivators became miserable under Tinkathiya system. Under this system the cultivators were forced to cultivate Indigo on the best 3/20th part of their land and were forced to sell them at a cheaper price. The situation for the farmers became worse due to harsh weather conditions and levy of heavy taxes. Then, Rajkumar Shukla met Mahatma Gandhi at Lucknow and invited him.

At Champaran, Mahatma Gandhi adopted the approach of civil disobedience movement and launched demonstrations and strikes against the landlords. As a result, the government set up a Champaran agrarian committee of which Gandhi ji was also one of the members. All the demands of the cultivators were accepted and the Satyagraha was successful.

2. **Kheda Satyagraha (1917 -1918):** A no-tax campaign was started by Mohan Lal Pandey in 1917 who demanded the remission of taxes due to

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poor harvest or crop failure in Kheda village, Gujarat. Mahatma Gandhi was invited and he joined the movement on 22 March, 1918. There, he started Satyagraha. The movement was also joined by Vallabhbhai Patel and Indulal Yagnik. Finally, the demands were fulfilled by the British government and it was successful.

3. **Khilafat Movement (1919):** Khilafat movement was started by the Ali brothers to show the protest against unjust done with the Turkey after the First World War. Under the guidance of Mahatma Gandhi the movement was launched against the British government to restore the collapsing status of the Caliph in Turkey. All India Conference was held in Delhi where Mahatma Gandhi was elected as a president. He also returned the medals received from the British Empire in South Africa. The success of the Khilafat movement made him the national leader.
4. **Non-Cooperation Movement (1920):** Non-Cooperation movement was launched in 1920 by Mahatma Gandhi due to the Jallianwala Bagh Massacre. Mahatma Gandhi thought that this will continue and Britishers will enjoy their control over Indians. With the help of Congress, Gandhi ji convinced people for starting non-cooperation movement in a peaceful way which is key factor to attain independence. He framed the concept of Swaraj and it became a crucial element in the Indian freedom struggle. The movement gained momentum and people started boycotting the products and establishments of British government like schools, colleges, government offices. But due to Chauri Chaura incident, Mahatma Gandhi ended the movement because in this incident 23 police officials were killed.
5. **Civil-Disobedience Movement (1930):** Mahatma Gandhi in March 1930 addressed the nation in a newspaper, Young India and expressed his willingness to suspend the movement if his eleven demands get accepted by the government. But the government at that time was of Lord Irwin and he did not respond back to him. As a result, Mahatma Gandhi initiated the movement with full vigour.
He started the movement with Dandi March from 12 March to 6 April, 1930. Mahatma Gandhi along with his followers marched from Sabarmati Ashram to Dandi in Nausari District, Ahmedabad on the sea coast and broke the salt law by making salt on 6 April, 1930.

Under this movement student left college and government servant resigned from the office. Boycott foreign clothes, communal burning of foreign clothes, non-payment of government taxes, women stage Dharna at the government liquor shop etc.

In 1930, the Lord Irwin's Government called for a Round Table Conference in London and Indian National Conference refused to take part in it. So, to make sure that Congress participates in conference he signed a pact with Mahatma Gandhi in 1931. It was known as Gandhi-Irwin Pact. It focuses on the release of all the political prisoners and cancellation of the oppressive laws.

- Quit India Movement (1942):** Mahatma Gandhi launches Quit India movement on 8 August, 1942 during Second World War to drive British rule out of India. In the movement Mahatma Gandhi delivered 'Do or Die' speech. As a result the entire members of Indian National Congress were arrested by the British officials and imprisoned them without trial. But the protest continued across the nation. By the end of World War II, British government cleared that they will hand over the powers to India. Mahatma Gandhi called off the movement which results in the release of thousands of prisoners.

Therefore, these are the major movements that led by Mahatma Gandhi and helped India in attaining freedom from the British rule or colonial rule.

10.3 HARIJAN UPLIFTMENT

Harijan Sevak Sangh is a non-profit organisation founded by Mahatma Gandhi in 1932 to eradicate untouchability in India, working for Harijan or Dalit people and upliftment of scheduled castes of India. It is headquartered at Kingsway Camp in Delhi, with branches in 26 states across India.

After the Second Round Table Conference, British government agreed to give Communal Award to the depressed classes on the request of B. R. Ambedkar. Gandhi opposed the government's decision which he considered it would divide the Hindu society and subsequently went on

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to the indefinite fast in Yerwada Jail. He ended his fast after signed Poona Pact with Ambedkar on 25 September 1932. On 30 September, Gandhi founded All India Anti Untouchability League, to remove untouchability in the society, which later renamed as Harijan Sevak Sangh ("Servants of Untouchables Society"). At the time industrialist Ghanshyam Das Birla was its founding president with Amritlal Takkar as its Secretary.

The Sangh is headquartered at Kingsway Camp in Delhi. It was Valmiki Bhawan within the campus, which functioned as Gandhiji's one-room ashram, Kasturba Gandhi and their children stayed at the nearby Kasturba Kutir, between April 1946 and June 1947, before he moved to Birla House. Today, the 20-acre campus includes the Gandhi ashram, Harijan Basti, Lala Hans Raj Gupta Industrial Training Institute and also has a residential school for boys and girls. Its headquarter Gandhi Ashram, Kingsway Camp is listed as Gandhian Heritage Site by the Ministry of Culture, Govt. of India. Gandhian Heritage Sites | Ministry of Culture, Government of India

The Sangh helped the depressed classes to access public places such as temples, schools, roads and water resources, also conducted inter dining and inter caste marriages. It constructed and maintains several schools and hostels across the country.

In 1939, Harijan Sevak Sangh of Tamil Nadu headed by A. Vaidyanatha Iyer entered the Meenakshi Amman Temple in Madurai, with members of depressed class including P. Kakkan despite opposition from the upper caste Hindus. The Sangh led by Iyer organised several temple entry movements in other Parts of Tamil Nadu and in Travancore. Through their movements, more than 100 temples were opened to all sections of the society.

10.4 STRUGGLE AGAINST CAST

The original four-fold division of Hindu society got further sub-divided into numerous castes (jatis) and sub-castes due to racial admixture, geographical expansion and diversification of crafts which gave rise to new vocations.

According to concept of Hindu chaturvarnashrama, the caste of a person determined the status and relative purity of different sections of population. Caste determined who could get education or ownership of landed property, the kind of profession one should pursue, whom one could dine with or marry, etc.

In general, the caste of a person decided his/ her social loyalties even before birth. The dress, food, place of residence, sources of water for drinking and irrigation, entry into temples all these were regulated by the caste coefficient.

The worst-hit by the discriminatory institution of caste were the untouchables or the scheduled castes, as they came to be called later on. The disabilities imposed on the lower castes were humiliating, inhuman and based on the antidemocratic principle of inequality by birth.

The pressure of British rule in India unleashed certain forces, sometimes through direct administrative measures and sometimes indirectly by creating favourable circumstances. For instance, the creation of private property in land and free sale of land upset caste equations. A close interlinks between caste and vocation could hardly continue in a state of destruction of village autarchy. Besides, modern commerce and industry gave birth to several economic avenues while growing urbanisation and modern means of transport added to the mobility of populations.

The British administration introduced the concept of equality before law in a uniformly applied system of law which dealt a severe blow to social and legal inequalities, while the judicial functions of caste panchayats were taken away. The administrative services were made open to all castes and the new education system was on totally secular lines.

The social reform movements also strove to undermine caste-based exploitation. From the mid-19th century onwards, numerous organisations and groups such as the Brahmo Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission, the Theosophists, the Social Conference and individuals worked to spread education among the untouchables and remove restrictions imposed on them from entering temples or using ponds, tanks, etc. Although many of them defended the

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chaturvarna system, they criticised the caste system, especially untouchability.

The social reformers attacked the rigid hereditary basis of caste distinctions and the law of karma which formed the basis of the religion-philosophic defence of the undemocratic authoritarian caste institution. They called on people to work for betterment in the real world in which they lived, rather than strive for salvation after death. For instance, the Arya Samaj while crusading against disintegration of Hindu society into myriad sub-castes, aimed at reconstructing it on the original four-fold division and upholding the right of even the lowest castes to study the scriptures.

The national movement with its thrust against the forces which tended to divide the society took inspiration from the principles of liberty and equality. The national leaders and organisations opposed caste privileges, fought for equal civic rights and free development of the individual. The caste divisions were diluted, although in a limited manner, because of mass participation in demonstrations, meetings and Satyagraha struggles.

The Congress governments in various provinces after 1937 did some useful work for the upliftment of the depressed classes; for instance, free education for Harijans (untouchables) was introduced in some provinces. The rulers of states like Travancore, Indore and Devas themselves took the initiative in opening all state temples by proclamation.

Gandhi always had in mind the objective of eradicating untouchability by root and branch. His ideas were based on the grounds of humanism and reason. He argued that the Shastras did not sanction untouchability and even if they did, they should be ignored since truth cannot be confined within the covers of a book. In 1932, he founded the All India Harijan Sangh.

With increasing opportunities of education and general awakening, there were stirrings among the lower castes themselves which gradually developed into a powerful movement in defence of their rights and against upper caste oppression. In Maharashtra, Jyotiba Phule, born in a

low caste Mali family, led a movement against the brahminical domination of Hindu society.

He accorded the highest priority to education of lower castes, especially girls for whom he opened several schools. Babasaheb Ambedkar, who had experienced the worst form of casteist discrimination during his childhood, fought against upper caste tyranny throughout his life.

He organised the All India Scheduled Castes Federation, while several other leaders of the depressed classes founded the All India Depressed Classes Association. Ambedkar condemned the hierarchical and insular caste system and advocated the annihilation of the institution of caste for the real progress of the nation. The struggle of the depressed classes was rewarded with special representation for these classes in the Government of India Act, 1935.

Others in the 1900s, the Maharaja of Kolhapur encouraged the non-brahmin movement which spread to the southern states in the first decade of the twentieth century and was joined by the Kammas, Reddis, Vellalas (the powerful intermediate castes) and the Muslims.

During the 1920s in South India, the non-brahmins organised the Self-Respect Movement led by E.V. Ramaswamy Naicker. There were numerous other movements demanding lifting of ban on entry of lower castes into temples; for instance Sri Narayana Guru in Kerala led a lifelong struggle against upper caste domination. He coined the slogan “one religion, one caste, one God for mankind”, which his disciple Sahadaran Ayyapan changed into “no religion, no caste, no God for mankind”.

But the struggle against caste could not be successful during the British rule. The foreign government had its limitations it could not afford to invite hostile reaction from the orthodox sections by taking up any radical measures. Also, no social uplift was possible without economic and political upliftment.

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All this could be realised only under the government of a free India. The Constitution of free India abolishes untouchability and declares the endorsement of any disability arising out of untouchability as unlawful.

It also forbids any restriction on access to wells, tanks, bathing Ghats, hotels, cinemas, clubs, etc. In one of the Directive Principles, the Constitution has laid down that “the state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice social, economic and political—shall inform all the institutions of the national life.

Check your progress-1

1. Discuss the Major Social Movements of Mahatma Gandhi.

2. Discuss the struggle against Cast.

3. Discuss the Harijan upliftment.

10.5 WOMEN’S RIGHTS

Women’s rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage.

As the now-famous saying goes, “women’s rights are human rights.” That is to say, women are entitled to all of these rights. Yet almost everywhere around the world, women and girls are still denied them, often simply because of their gender.

Winning rights for women is about more than giving opportunities to any individual woman or girl; it is also about changing how countries and communities work. It involves changing laws and policies, winning hearts and minds, and investing in strong women’s organizations and movements.

Fund for Women exists to support the tireless and courageous efforts of women’s groups who work every day to win rights for women and girls. These groups are working to ensure women can own property, vote, run for office, get paid fair wages, and live free from violence – including domestic violence, sexual assault, and harmful practices such as female genital mutilation.

We want every woman and girl to realize the rights that are enshrined in the Universal Declaration of Human Rights. We also stand for other rights that are vital for women’s equality. We stand for a woman’s right to decide if and when she has children, and to have high-quality health care that means she won’t die in pregnancy or during childbirth. We know female genital mutilation is a violation of girls’ rights, and must be eliminated. And we stand for the right of every woman to live equally and free from discrimination, no matter her sexuality or identity.

We support two critical documents for women’s rights that have followed the UN declaration. The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), an international bill of rights for women, requires governments to end gender discrimination and affirms women’s rights to health services, including family planning. The Beijing Declaration and Platform for Action, adopted in 1995 at the UN’s Fourth World Conference in Beijing, was a rallying cry to embed gender equality and women’s rights in every facet of life.

Notes

The UN Millennium Development Goals set specific targets to reduce poverty, including targets for increased gender equality in education, work, and representation. UN Women found that progress was uneven. Globally, more women are now in school and work. Yet girls are still more likely than boys to be out of school (particularly at the secondary level). And although the number of women in elected office has risen, they are still only 21.8 percent of parliamentarians. What's more, women's rights remain at risk in many areas not addressed in the millennium goals – from violence against women to sexual and reproductive rights. And women who are already marginalized because of their race, caste, sexuality, income, or location see the fewest gains of all.

Beneficiary of women's agriculture project in Uganda speaks to her community. The new Sustainable Development Goals (SDGs) hold real promise to embed advances in women's rights, and include a specific goal (Goal 5) for gender equality. Goal 5 is more broad-based than the last gender goal and includes targets on ending gender-based violence, eliminating child marriage and female genital mutilation, and ensuring access to sexual and reproductive health. It also includes equal access to education, expanding women's economic opportunities, and reducing the burdens of unpaid care work on women and girls. Now it is up to all of us to hold governments accountable for their commitments and make sure the goals are met. Involving women – and funding the solutions of grass-roots women's groups – will be critical to success.

The future of global women's rights is at stake. The U.S. administration's proposed cuts to foreign aid and stringent policies— from abortion and refugee resettlement to climate change— pose a direct threat to the health, dignity, and well-being of women and girls everywhere. We must reflect: Will women globally lose hard-won rights, or will the backlash instead catalyze new wins?

This moment calls for energizing new efforts and focus on strengthening women's movements to help lead the charge for social change on the most pressing issues of our time. Global Fund for Women is committed to turning these challenges into opportunities for women to assert their

leadership, action, and voice. By 2020, Global Fund for Women will ensure that movements for women's rights are powerful, influential, and achieving lasting gains. Now is the time to stand with the global women's movement.

Global Fund for Women is working for a world where every woman and girl can realize and enjoy her human rights.

Only when women and girls have full access to their rights – from equal pay and land ownership rights to sexual rights, freedom from violence, access to education, and maternal health rights – will true equality exist. Only when women have taken leadership and peacemaking roles and have an equal political voice will economies and countries be transformed. And only then will all women and girls have the self-determination they are entitled to.

10.6 SOCIAL MOVEMENT: B.R. AMBEDKAR

It takes courage to break free from the shackles of social inequality. It takes enormous amounts of courage to believe that things can change. It takes a leader to fight these inequalities and establish a new social order.

Babasaheb Dr Bhimrao Ramji Ambedkar was a scholar, a social reformer and a leader who dedicated his life to eradicating social inequality in India. He established an India of equals, a country which provided greater opportunities for people who were historically disadvantaged.

Babasaheb's family was from the Mahar community and came from the Ambavade town of Mandangad taluka in the Ratnagiri district of Maharashtra. However, he was born in the military cantonment town of Mhow, now in Madhya Pradesh on 14 April 1891 as his father was then a Subedar Major with the Mahar Regiment of the Indian Army.

He went to a government school where children from lower castes, regarded as untouchables, were segregated and given little attention or assistance by the teachers and not allowed to sit inside the classroom. Students from the community had to go without water if the peon did not

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report for duty. In 1894, Babasaheb's family moved to Satara in Maharashtra, and his mother passed away shortly after their family moved to Satara.

His teacher Mahadev Ambedkar, a Brahmin, was fond of him and changed his surname from 'Ambavadekar' to his own surname 'Ambedkar' in school records. In 1897, Babasaheb's family moved to Bombay. He married Ramabai in 1906 when he was 15 and Ramabai nine years old. This however, did not deter him in his academic pursuits as he passed the matriculation examination in 1907 and entered the Elphinstone College the following year, becoming the first person from an untouchable community to do so.

By 1912, he obtained his degree in Economics and Political Science from Bombay University and took up employment with the government of the princely state of Baroda. This opened up new avenues for Babasaheb as he got an opportunity to pursue his post-graduation at the

Columbia University in the United States in 1913 through a Baroda State Scholarship instituted by the Gaekwads of Baroda awarding £11.50 (Sterling) per month for three years.

He passed his MA exam in June 1915 majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study; he presented a thesis 'Ancient Indian Commerce'. In 1916 he offered another MA thesis, 'National Dividend of India - A Historic and Analytical Study'.

On 9 May, he read his paper 'Castes in India: Their Mechanism, Genesis and Development' before a seminar conducted by the anthropologist Alexander Goldenweiser. In October 1916 he studied for the Bar examination at Gray's Inn, and enrolled at the London School of Economics where he started work on a doctoral thesis.

In June 1917 he was obliged to go back to India as the term of his scholarship from Baroda ended, however he was given permission to return and submit his thesis within four years. He was appointed as Military Secretary to the Gaekwads of Baroda but had to quit within a short time, pushing him into financial hardship.

In 1918 he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Bombay and though he was very popular with his students, he had to face discrimination from his colleagues.

It was during this period that Babasaheb started taking greater interest in politics as he was invited to testify before the Southborough Committee, which was preparing the Government of India Act 1919. During this hearing he argued for creating separate electorates and reservations for untouchables and other religious communities.

In 1920, he began publication of the weekly Mooknayak in Mumbai with the help of Chhatrapati Shahu Maharaj, Maharaja of Kolhapur. A social reformer, the Maharaja played a pioneering role in opening up education and employment to people of all castes. Babasaheb continued to fight for justice for the untouchables in the years that followed, as a practicing lawyer and as a social reformer.

By 1927, he decided to launch active movements against untouchability and espousing access to public drinking water resources and the right to enter Hindu temples. He led a satyagraha in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town.

He was appointed to the Bombay Presidency Committee to work with the Simon Commission in 1925. While the Commission had faced protests across India and its report was largely ignored, Babasaheb himself wrote a separate set of constitutional recommendations for the future.

Babasaheb was invited to attend the Second Round Table Conference in London in 1932 but Mahatma Gandhi was opposed to a separate electorate for untouchables as this would split the nation.

In 1932, the British announced a Communal Award of a separate electorate, Gandhi ji protested by fasting while imprisoned in the Yerwada Central Jail of Poona. This resulted in an agreement widely known as the Poona Pact in which Gandhi ji ended his fast and Babasaheb dropped his demand for a separate electorate. Instead, a

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certain number of seats were reserved specifically for the 'Depressed Class'.

In 1935, Babasaheb was appointed principal of the Government Law College in Mumbai and continued in that position for two years. He lost his wife Ramabai during this period and this marked the beginning of an important chapter in Babasaheb's life.

On 13 October that year, he announced his intention to convert to a different religion and exhorted his followers to leave Hinduism while speaking at the Yeola Conversion Conference in Nasik and repeated his message all through the country.

In 1936, Babasaheb Ambedkar founded the Independent Labour Party, which contested the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats, securing 11 and 3 seats respectively. He served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for Labour during this period.

This is also the period when Babasaheb wrote extensively on the condition of Dalits and the caste system in Hindu society. During this period, Babasaheb renamed his party as the Scheduled Castes Federation which later evolved into the Republican Party of India.

He was initially elected to the Constituent Assembly from Bengal but his seat went to Pakistan following the Partition of India. He was subsequently elected from the Bombay Presidency in place of a senior jurist Jaykar, ahead of Shri GV Mavalankar.

India became an Independent nation on 15 August, 1947 and Babasaheb Ambedkar was appointed as the Union Law Minister and Chairman of the Constitution Drafting Committee, which was given the responsibility to write India's new Constitution.

Babasaheb Ambedkar's text provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination. Granville Austin described the Indian Constitution as 'first and foremost a social document'.

He argued for equality and also won wide support for introducing a system of reservations of jobs for members of scheduled castes and scheduled tribes in the civil services, schools and colleges. This was aimed at providing a voice to people who had suffered grave injustices through centuries.

The Constituent Assembly formally approved the draft Constitution on 26 November 1949 and Babasaheb's greatest work, the Indian Constitution, became our way of life on 26 January 1950.

Struggle was a part of Babasaheb's life as he had to work hard for everything he achieved. While he is remembered for his relentless crusade for a new social order, the Indian nation shall always remain indebted to him for giving us a Constitution that defines our core values as a nation.

He was the man who made us a nation of equals.

Check your progress-2

4. Discuss the Women's rights.

5. Discuss the Social movements of B.R. Ambedkar.

10.7 LET US SUM UP

A social movement is a type of group action. There is no single consensus definition of a social movement. They are large, sometimes informal, groupings of individuals or organizations which focus on specific political or social issues. In other words, they carry out, resist, or undo a social change. They provide a way of social change from the bottom within nations.

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Social movements can be defined as "organizational structures and strategies that may empower oppressed populations to mount effective challenges and resist the more powerful and advantaged elites". Harijan Sevak Sangh is a non-profit organisation founded by Mahatma Gandhi in 1932 to eradicate untouchability in India, working for Harijan or Dalit people and upliftment of scheduled castes of India. It is headquartered at Kingsway Camp in Delhi, with branches in 26 states across India. After the Second Round Table Conference, British government agreed to give Communal Award to the depressed classes on the request of B. R. Ambedkar. Gandhi opposed the government's decision which he considered it would divide the Hindu society and subsequently went on to the indefinite fast in Yerwada Jail. He ended his fast after signed Poona Pact with Ambedkar on 25 September 1932. On 30 September, Gandhi founded All India Anti Untouchability League, to remove untouchability in the society, which later renamed as Harijan Sevak Sangh ("Servants of Untouchables Society"). At the time industrialist Ghanshyam Das Birla was its founding president with Amritlal Takkar as its Secretary. Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage. Babasaheb Dr Bhimrao Ramji Ambedkar was a scholar, a social reformer and a leader who dedicated his life to eradicating social inequality in India. He established an India of equals, a country which provided greater opportunities for people who were historically disadvantaged.

Babasaheb's family was from the Mahar community and came from the Ambavade town of Mandangad taluka in the Ratnagiri district of Maharashtra. However, he was born in the military cantonment town of Mhow, now in Madhya Pradesh on 14 April 1891 as his father was then a Subedar Major with the Mahar Regiment of the Indian Army.

10.8 KEYWORDS

- **Social Movements:** A social movement is a type of group action. There is no single consensus definition of a social movement.

- **Social Upliftment:** Harijan Sevak Sangh is a non-profit organisation founded by Mahatma Gandhi in 1932 to eradicate untouchability in India, working for Harijan or Dalit people and upliftment of scheduled castes of India.

10.9 QUESTIONS FOR REVIEW

1. Discuss the Major Social Movements of Mahatma Gandhi.
2. Discuss the struggle against Cast.
3. Discuss the Harijan upliftment.
4. Discuss the Women's rights.
5. Discuss the Social movements of B.R. Ambedkar.

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10.11 ANSWERS TO CHECK YOUR PROGRESS

1. Major Social Movements of Mahatma Gandhi

Champanan Satyagraha (1917): In Champanan district of Bihar the condition of Indigo cultivators became miserable under Tinkathiya system. Under this system the cultivators were forced to cultivate Indigo on the best 3/20th part of their land and were forced to sell them at a cheaper price. The situation for the farmers became worse due to harsh weather conditions and levy of heavy taxes. Then, Rajkumar Shukla met Mahatma Gandhi at Lucknow and invited him.

At Champanan, Mahatma Gandhi adopted the approach of civil disobedience movement and launched demonstrations and strikes against the landlords. As a result, the government set up a Champanan agrarian committee of which Gandhi ji was also one of the members. All the demands of the cultivators were accepted and the Satyagraha was successful.

Kheda Satyagraha (1917 -1918): A no-tax campaign was started by Mohan Lal Pandey in 1917 who demanded the remission of taxes due to poor harvest or crop failure in Kheda village, Gujarat. Mahatma Gandhi was invited and he joined the movement on 22 March, 1918. There, he started Satyagraha. The movement was also joined by Vallabhbhai Patel and Indulal Yagnik. Finally, the demands were fulfilled by the British government and it was successful.

Khilafat Movement (1919): Khilafat movement was started by the Ali brothers to show the protest against unjust done with the Turkey after the First World War. Under the guidance of Mahatma Gandhi the movement was launched against the British government to restore the collapsing status of the Caliph in Turkey. All India Conference was held in Delhi where Mahatma Gandhi was elected as a president. He also returned the medals received from the British Empire in South Africa. The success of the Khilafat movement made him the national leader.

Non-Cooperation Movement (1920): Non-Cooperation movement was launched in 1920 by Mahatma Gandhi due to the Jallianwala Bagh Massacre. Mahatma Gandhi thought that this will continue and Britishers

will enjoy their control over Indians. With the help of Congress, Gandhi ji convinced people for starting non-cooperation movement in a peaceful way which is key factor to attain independence. He framed the concept of Swaraj and it became a crucial element in the Indian freedom struggle. The movement gained momentum and people started boycotting the products and establishments of British government like schools, colleges, government offices. But due to Chauri Chaura incident, Mahatma Gandhi ended the movement because in this incident 23 police officials were killed.

Civil-Disobedience Movement (1930): Mahatma Gandhi in March 1930 addressed the nation in a newspaper, Young India and expressed his willingness to suspend the movement if his eleven demands get accepted by the government. But the government at that time was of Lord Irwin and he did not respond back to him. As a result, Mahatma Gandhi initiated the movement with full vigour.

He started the movement with Dandi March from 12 March to 6 April, 1930. Mahatma Gandhi along with his followers marched from Sabarmati Ashram to Dandi in Nausari District, Ahmedabad on the sea coast and broke the salt law by making salt on 6 April, 1930.

Under this movement student left college and government servant resigned from the office. Boycott foreign clothes, communal burning of foreign clothes, non-payment of government taxes, women stage Dharna at the government liquor shop etc.

In 1930, the Lord Irwin's Government called for a Round Table Conference in London and Indian National Conference refused to take part in it. So, to make sure that Congress participates in conference he signed a pact with Mahatma Gandhi in 1931. It was known as Gandhi-Irwin Pact. It focuses on the release of all the political prisoners and cancellation of the oppressive laws.

Quit India Movement (1942): Mahatma Gandhi launches Quit India movement on 8 August, 1942 during Second World War to drive British rule out of India. In the movement Mahatma Gandhi delivered 'Do or Die' speech. As a result the entire members of Indian National Congress were arrested by the British officials and imprisoned them without trial.

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But the protest continued across the nation. By the end of World War II, British government cleared that they will hand over the powers to India. Mahatma Gandhi called off the movement which results in the release of thousands of prisoners.

Therefore, these are the major movements that led by Mahatma Gandhi and helped India in attaining freedom from the British rule or colonial rule.

2. The original four-fold division of Hindu society got further subdivided into numerous castes (jatis) and sub-castes due to racial admixture, geographical expansion and diversification of crafts which gave rise to new vocations.

According to concept of Hindu chaturvarnashrama, the caste of a person determined the status and relative purity of different sections of population. Caste determined who could get education or ownership of landed property, the kind of profession one should pursue, whom one could dine with or marry, etc.

In general, the caste of a person decided his/ her social loyalties even before birth. The dress, food, place of residence, sources of water for drinking and irrigation, entry into temples all these were regulated by the caste coefficient.

The worst-hit by the discriminatory institution of caste were the untouchables or the scheduled castes, as they came to be called later on. The disabilities imposed on the lower castes were humiliating, inhuman and based on the antidemocratic principle of inequality by birth.

The pressure of British rule in India unleashed certain forces, sometimes through direct administrative measures and sometimes indirectly by creating favourable circumstances. For instance, the creation of private property in land and free sale of land upset caste equations. A close interlinks between caste and vocation could hardly continue in a state of destruction of village autarchy. Besides, modern commerce and industry gave birth to several economic avenues while growing urbanisation and modern means of transport added to the mobility of populations.

The British administration introduced the concept of equality before law in a uniformly applied system of law which dealt a severe blow to social and legal inequalities, while the judicial functions of caste panchayats were taken away. The administrative services were made open to all castes and the new education system was on totally secular lines.

The social reform movements also strove to undermine caste-based exploitation. From the mid-19th century onwards, numerous organisations and groups such as the Brahmo Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission, the Theosophists, the Social Conference and individuals worked to spread education among the untouchables and remove restrictions imposed on them from entering temples or using ponds, tanks, etc. Although many of them defended the chaturvarna system, they criticised the caste system, especially untouchability.

The social reformers attacked the rigid hereditary basis of caste distinctions and the law of karma which formed the basis of the religion-philosophic defence of the undemocratic authoritarian caste institution. They called on people to work for betterment in the real world in which they lived, rather than strive for salvation after death. For instance, the Arya Samaj while crusading against disintegration of Hindu society into myriad sub-castes, aimed at reconstructing it on the original four-fold division and upholding the right of even the lowest castes to study the scriptures.

The national movement with its thrust against the forces which tended to divide the society took inspiration from the principles of liberty and equality. The national leaders and organisations opposed caste privileges, fought for equal civic rights and free development of the individual. The caste divisions were diluted, although in a limited manner, because of mass participation in demonstrations, meetings and Satyagraha struggles.

3. Harijan Sevak Sangh is a non-profit organisation founded by Mahatma Gandhi in 1932 to eradicate untouchability in India, working for Harijan or Dalit people and upliftment of scheduled castes of India. It is headquartered at Kingsway Camp in Delhi, with branches in 26 states across India.

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The Sangh is headquartered at Kingsway Camp in Delhi. It was Valmiki Bhawan within the campus, which functioned as Gandhiji's one-room ashram, Kasturba Gandhi and their children stayed at the nearby Kasturba Kutir, between April 1946 and June 1947, before he moved to Birla House. Today, the 20-acre campus includes the Gandhi ashram, Harijan Basti, Lala Hans Raj Gupta Industrial Training Institute and also has a residential school for boys and girls. Its headquarter Gandhi Ashram, Kingsway Camp is listed as Gandhian Heritage Site by the Ministry of Culture, Govt. of India. Gandhian Heritage Sites | Ministry of Culture, Government of India

The Sangh helped the depressed classes to access public places such as temples, schools, roads and water resources, also conducted inter dining and inter caste marriages. It constructed and maintains several schools and hostels across the country.

In 1939, Harijan Sevak Sangh of Tamil Nadu headed by A. Vaidyanatha Iyer entered the Meenakshi Amman Temple in Madurai, with members of depressed class including P. Kakkan despite opposition from the upper caste Hindus. The Sangh led by Iyer organised several temple entry movements in other Parts of Tamil Nadu and in Travancore. Through their movements, more than 100 temples were opened to all sections of the society.

4. Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70

years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage.

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Beneficiary of women's agriculture project in Uganda speaks to her community. The new Sustainable Development Goals (SDGs) hold real promise to embed advances in women's rights, and include a specific goal (Goal 5) for gender equality. Goal 5 is more broad-based than the last gender goal and includes targets on ending gender-based violence, eliminating child marriage and female genital mutilation, and ensuring access to sexual and reproductive health. It also includes equal access to education, expanding women's economic opportunities, and reducing the burdens of unpaid care work on women and girls. Now it is up to all of us to hold governments accountable for their commitments and make sure the goals are met. Involving women – and funding the solutions of grass-roots women's groups – will be critical to success.

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Babasaheb Dr Bhimrao Ramji Ambedkar was a scholar, a social reformer and a leader who dedicated his life to eradicating social inequality in India. He established an India of equals, a country which provided greater opportunities for people who were historically disadvantaged.

Babasaheb's family was from the Mahar community and came from the Ambavade town of Mandangad taluka in the Ratnagiri district of Maharashtra. However, he was born in the military cantonment town of Mhow, now in Madhya Pradesh on 14 April 1891 as his father was then a Subedar Major with the Mahar Regiment of the Indian Army.

He went to a government school where children from lower castes, regarded as untouchables, were segregated and given little attention or assistance by the teachers and not allowed to sit inside the classroom. Students from the community had to go without water if the peon did not report for duty. In 1894, Babasaheb's family moved to Satara in Maharashtra, and his mother passed away shortly after their family moved to Satara.

His teacher Mahadev Ambedkar, a Brahmin, was fond of him and changed his surname from 'Ambavadekar' to his own surname 'Ambedkar' in school records. In 1897, Babasaheb's family moved to Bombay. He married Ramabai in 1906 when he was 15 and Ramabai nine years old. This however, did not deter him in his academic pursuits as he passed the matriculation examination in 1907 and entered the Elphinstone College the following year, becoming the first person from an untouchable community to do so.

By 1912, he obtained his degree in Economics and Political Science from Bombay University and took up employment with the government of the princely state of Baroda. This opened up new avenues for Babasaheb as he got an opportunity to pursue his post-graduation at the

Columbia University in the United States in 1913 through a Baroda State Scholarship instituted by the Gaekwads of Baroda awarding £11.50 (Sterling) per month for three years.

He passed his MA exam in June 1915 majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study; he presented a thesis 'Ancient Indian Commerce'. In 1916 he offered another MA thesis, 'National Dividend of India - A Historic and Analytical Study'.

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On 9 May, he read his paper 'Castes in India: Their Mechanism, Genesis and Development' before a seminar conducted by the anthropologist Alexander Goldenweiser. In October 1916 he studied for the Bar examination at Gray's Inn, and enrolled at the London School of Economics where he started work on a doctoral thesis.

In June 1917 he was obliged to go back to India as the term of his scholarship from Baroda ended, however he was given permission to return and submit his thesis within four years. He was appointed as Military Secretary to the Gaekwads of Baroda but had to quit within a short time, pushing him into financial hardship. In 1918 he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Bombay and though he was very popular with his students, he had to face discrimination from his colleagues.

It was during this period that Babasaheb started taking greater interest in politics as he was invited to testify before the Southborough Committee, which was preparing the Government of India Act 1919. During this hearing he argued for creating separate electorates and reservations for untouchables and other religious communities.

In 1920, he began publication of the weekly Mooknayak in Mumbai with the help of Chhatrapati Shahu Maharaj, Maharaja of Kolhapur. A social reformer, the Maharaja played a pioneering role in opening up education and employment to people of all castes. Babasaheb continued to fight for justice for the untouchables in the years that followed, as a practicing lawyer and as a social reformer.

UNIT-11 NATIONALISM AND SOCIAL CHANGE IN INDIA

STRUCTURE

11.0 Objectives

11.1 Introduction

11.2 Social and Economic bases of Nationalism

11.2.1 Understanding of Contradiction in Indian and Colonial Interests:

11.2.2 Political, Administrative and Economic Unification of the Country:

11.2.3 Western Thought and Education:

11.2.4 Rediscovery of India's Past.

11.2.5 Progressive Character of Socio-Religious Reform Movements.

11.2.6 Role of Press and Literature.

11.2.7 Reactionary Policies and Racial Arrangement of Rulers.

11.3 Rise and Growth of the middle Classes

11.3.1 IT Revolution

11.3.2 Education is Wealth

11.3.3 Great Expectations

11.3.4 Changing Political Landscape

11.4 Emergence of New Classes

11.5 Causes of Emergence of Classes

11.6 Emergence of class system in india

11.7 Let us sum up

11.8 Keywords

11.9 Questions For Review

11.10 Suggested Readings And References

11.11 Answers To Check Your Progress

11.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Nationalism

- Able to understand Rise and Growth of classes
- Able to understand the Class System in India

11.1 INTRODUCTION

The second half of the 19th century witnessed the full flowering of national political consciousness and the growth of an organised national movement in India.

The year 1885 marks the beginning of a new epoch in Indian History.

Indian National Congress was founded in December 1885 by seventy-two political workers. It was the first organised expression of Indian Nationalism on an all-India scale.

The rise and growth of Indian nationalism has been traditionally explained in terms of Indian response to the stimulus generated by the British Raj through creation of new institutions, new opportunities, etc. In other words Indian Nationalism grew partly as a result of colonial policies and partly as a reaction to colonial policies in fact, it would be more correct to see Indian nationalism as a product of a mix of various factors.

11.2 SOCIAL AND ECONOMIC BASES OF NATIONALISM

11.2.1. Understanding of Contradiction in Indian and Colonial Interests:

People came to realise that colonial rule was the major cause of India's economic backwardness and that the interests of the Indians involved the interests of all sections and classes. The very condition of British rule helped the growth of national sentiment among the Indian people.

11.2.2 Political, Administrative and Economic Unification of the Country:

Nationalist sentiments grew easily among the people because India was unified and welded into a nation during the 19th and 20th centuries. The introduction of a uniform and modern system of government by the British throughout the country unified it administratively.

The destruction of the rural and local self-sufficient economy and the introduction of modern trade and industries on an all- India scale had increasingly made India's economic life a single whole and interlinked the economic fate of people living in different parts of the country. Furthermore, the introduction of the railways, telegraph and unified postal systems had brought the different parts of the country together and promoted mutual contact among the people, especially among the leaders.

11.2.3. Western Thought and Education:

As a result of the spread of modern western education and thought during the 19th century, a large number of Indians imbibed a modern rational, secular, democratic and nationalist political outlook. The spread and popularity of the English language helped nationalist leaders of different linguistic regions to communicate with each other.

Modern education also created a certain uniformity and community of outlook and interests among the educated Indians. This English-educated intelligentsia formed the nucleus for the newly-arising political unrest, and it was this section of the society which provided leadership to the Indian political associations.

11.2.4. Rediscovery of India's Past.

The historical researches by Europeans scholars, such as Max Mueller, Monier Williams, Roth, Sassoon, and by Indian scholars such as R.G. Bhandarkar, R.L. Mitra and later Swami Vivekananda created an entirely new picture of India's past glory and greatness.

The theory put forward by European scholars that the Indo-Aryans belonged to the same ethnic group of mankind from which stemmed all the nations of Europe gave a psychological boost to educated Indians. All these inspired the educated Indians with a new spirit of patriotism and nationalism.

11.2.5. Role of Press and Literature.

With the emergence of the modern press, both English and Vernacular, the latter half of the 19th century saw an unprecedented growth of Indian-owned English and Vernacular newspapers. The Indian Press

played a notable role in mobilising public opinion, organising political movements, fighting out public opinions and promoting nationalism.

11.2.6. Progressive Character of Socio-Religious Reform Movements.

These reform movements sought to remove social evils which divided the Indian society; this had the effect of bringing different sections of the society together. Since many reform movements drew their inspiration from India's rich cultural heritage, these promoted pan-Indian feelings and spirit of nationalism.

11.2.7 Reactionary Policies and Racial Arrongance of Rulers.

An important factor in the growth of national sentiments in India was the tone of racial superiority adopted by many Englishmen in their dealings with Indians. The reactionary policies of the British government were also responsible for the growth of political associations.

11.3 RISE AND GROWTH OF MIDDLE CLASS

One of the most difficult terms to define in India's socio-economic landscape is "Middle Class". And yet according to most studies the country has anywhere between 250 and 300 million individuals who belong to the country's middle class population. According to the international consulting firm McKinsey and Company's 2013 estimates, India's middle class population this year should have reached about 20 percent of the country's population. This class may not seem to hold a commanding position in Indian society being only about a fifth of the population but consider this – National Council for Applied Economic Research (NCAER) estimates are that a decade hence, by 2025-26 India's middle class population is likely to double to 547 million individuals or 113.8 million households (about 41 percent of the total population). Loosely defined as the group with a household income

between INR 20000 and INR 100000, a middle class household is generally expected to own a television, a telephone (more likely a mobile phone), and a scooter/motorcycle if not a car.

11.3.1 IT Revolution

The rise of the middle class was noticed as a phenomenon in the late 1980s and through the following decades as a factor allied to the IT revolution in the country. Medicine and engineering – the two prime educational opportunities had become too expensive for the ordinary man to dream of. NIIT, Aptech, and such institutions mushroomed across the country with the promise of a lucrative career to any graduate who enrolled. These could be taken on alongside traditional curriculum. With India taking the lead as the world's IT hub, young tech professionals soon started to go abroad and bring back big money. With money came the need for investments. Mutual funds, retail equity trade, insurance and other non-banking financial instruments saw a phenomenal growth at this time, as did the consumerism culture of the country. Growth in disposable income and credit culture put televisions, mobile devices, automobiles, real estate, and entertainment options well within the reach of the masses thus stimulating demand.

11.3.2 Education is Wealth

The rise of the Indian middle class is based on one key factor – education. For the group, education is a ticket to better employment opportunities and higher salaries thus eventually translating into an ability to uplift the entire family. Thus with education becoming the focal point of middle class society, most families do not hesitate to spend more on their children's education. Last year, Tata Institute of Social Sciences and Assocham published a study that revealed that Indian students spend about USD 6-7 billion (approximately INR 45,000 crore) annually to study in foreign varsities. Bulk of this comes from the middle class. DS Rawat, Assocham Secretary General said, "It is not just the elite but the middle class families as well who spend their life time savings to educate their children abroad". The country, however, fails to reap the benefit of this huge expenditure

and the education. The brain drain among the middle class is the highest. Most of these students who go abroad to study prefer to stay on and work in these countries.

11.3.3 Great Expectations

According to an IMF report, India has now surpassed China (with an economic growth rate of 6.8 percent) as the fastest growing economy in the world. For the second straight year the Indian economy has registered a growth rate of 7.5 percent even as the global economy slowed down to a growth rate of 3.3 percent. According to various studies, the trend is likely to continue over the next 8 years as India shall average a growth rate of 7.9 percent.

India's Gross Domestic Product per capita, based on the Purchasing Power Parity (PPP) method has grown from USD 844 to about USD 5,417.6 between 1985 and 2014. With this whooping growth comes sharp rise in demand for consumer goods and luxury items. Most of this demand is stimulated by the rise in standards of living among the middle class.

The trend will only grow in the decade to come, says a report by McKinsey & Company. By 2025, incomes are likely to triple. Real estate, automobile, and luxury goods ownership will show exponential rise. By this time, India's ranking as the twelfth-largest consumer market in the world will also improve as the economy becomes the fifth-largest consumer market in the world. "Businesses that can meet the needs of India's aspiring middle class, keep price points low to reflect the realities of Indian incomes, build brand loyalty in new consumers, and adapt to a fast changing market environment will find substantial rewards in India's rapidly growing consumer market", says the report.

Not only will India's economic growth depend on the burgeoning middle class but also India's role as the manufacturing and services hub of the world will be fueled by this segment. Economically, this group will thus command much power over the decade to come.

11.3.4 Changing Political Landscape

With money, education, and awareness came political consciousness. The middle class started to stir up and awaken to the country's political environment. It is now the most significant vote bank in the country – one that no aspiring political party can afford to ignore. Aware of the effect of its 'demand' on consumer goods, the middle class now has a political demand. The latent power of this class became manifest in its overwhelming support for the 2011 anti-corruption revolution led by Anna Hazare. One may well see the evolution of parties such as the BJP at this time which was forced to shed its old avatar to gain a new pro-middle class one. AAP owes its creation to this class. The Congress which ignored these conspicuous signals was shunted out of power in the 2014 Lok Sabha elections. Again in 2012, in protests over the Nirbhaya case, lakhs took to the streets in different parts of the country demanding security for women – most of them can be inferred to belong to the middle class. Since its ascendance to power at the centre, the NDA government's policies, campaigns, and budget trends very clearly target this group. The great Indian Middle class, it seems, is slowly emerging as one of the most powerful sections of the changing political landscape of the nation.

Check your progress-1

1. Discuss the two bases of Nationalism.

2. Discuss two factors of growth of middle class.

11.4 EMERGENCE OF NEW CLASSES

Notes

The emergence of new social classes in India was the direct consequences of the establishment a new social economy, a new type of state system and state administrative machinery and the spread of new education during the British rule.

The new social classes involved in the Indian society during the British rule were: in agrarian area, they were: (1) zamindars created by the British Government, (2) absentee landlords, (3) tenant under zamindars and absentee landlords, (4) the class of peasant proprietors, (5) agricultural labourers, (6) the modern class of merchants and (7) the modern class of money lenders. In urban areas, they were: (1) modern class of capitalist, industrial, commercial and financial; (2) the modern working class engaged in industrial, transport, mining and such other enterprises, (3) the class of petty traders and shopkeepers, (4) the professional classes such as technicians, doctors, lawyers, professors, journalists, managers, clerks and others, comprising the intelligentsia and the educated middle class.

Primarily, these new classes came into existence as a result of the basic economic transformation brought about by the various acts of the British Government such as the new type of land relations, the penetrations of Indian society by the commercial and other forces from the outside capitalist world, and the establishment of modern industries in India.

The introduction of private property in land in the form of Zamindari and Ryotwari by the British government brought into being the new classes of large estate owners, the zamindars, and peasant proprietors. Further, the creation of the right to lease land brought into being such as tenants and sub-tenants; the creation of to purchase and sell land together with the right to hire and employ labour on land, created conditions for the growth of the class of absentee landlords and that of the agricultural proletariat.

With the new agrarian-economic system, a hierarchy of intermediaries developed between the zamindar and the cultivating tenants in the zamindari zones, and a chain of intermediaries, namely moneylenders, absentee landlords, and merchants, grew up between the cultivating tenants and the state in the Ryotwari area.

In the agrarian area, a group of modern money lenders and merchants who were unknown in pre-British Indian society, developed on an increasing scale. They are intermediaries between the peasants and the market, and absentee landlords.

In the rural area, the classes of money lenders and merchants existed in pre-British India. But the role was transformed when the new land system was introduced. So, the class of modern money lenders and merchants might be described as new social classes linked up with the new capitalist economy and performing functions quite different from pre-British Indian society.

Under the British rule, the internal and external trade expanded which resulted in the emergence of a class of commercial bourgeoisie, who engaged in extensive internal and foreign trade. These new merchant classes traded in all production, rural and urban, agriculture and industrial in the country.

The establishment of railways and accumulation of wealth in the hands of the Indian trading class, a section of zamindars and wealthy members of the professional classes led to the rise of Indian owned textile, mining, and other industries and the growth of a new class of industrial bourgeoisie such as mill owners, mine owners, and other owners of new capitalist enterprises. Along with this class, emerged the new class of modern proletariat such as factory workers, mine workers, railway workers, and workers on the plantation. Thus, with the growth of modern industries in India the new class of the modern bourgeoisie and modern proletariat came into existence.

The professional classes comprising modern lawyers, doctors, teachers, professors, managers, clerks, engineers, chemists, technologies, journalists and others, formed another new social group, which evolved in Indian society during the British period. These social groups linked up with modern industry, agriculture, commerce, finance, administration, press and other sections of the new social life, were unknown to pre-British Indian society since such a social, economic, and class system did not then exist.

In addition to the new classes enumerated above, there existed in the

urban area, in every town and city, a big class of petty traders and shopkeepers which had dev with the growth of modern cities and towns.

11.5 CAUSES OF EMERGENCE OF CLASSES

The new type of land relations enunciated by the British government, economic transformation, industrialisation, influence of the outside capitalist world led to the emergence of new social classes in India. The Zamindari and the Ryotwari system, introduced by the British government, created the classes of estate owners, the Zamindars and the peasant proprietor. The provision of the right to lease land brought into being a couple of classes, such as the tenants and sub-tenants.

Furthermore, the classes of absentee landlords and agricultural proletariat emerged due to the creation of rights to purchase and sell land, hire and employ labour on land. As a corollary to the new agrarian-economic system introduced by the Britishers, there developed a chain of intermediately classes of money lenders, absentee landlords and merchants between the cultivating peasant and the state in the areas where the Ryotwari system prevailed in the like manner. Zamindari areas experienced growth of a hierarchy of intermediary classes between the Zamindar and the cultivating tenant.

The traditional money lender, found in the pre-British Indian society, had an altogether different position and function in the old economy. His role was almost insignificant. He occasionally lent money to the peasants or artisans and the interest charged on the amount was fixed by the village panchayat.

He had no right to attach the land or livestock in case of failure on the part of the loanee to repay the loan and the interest because the land belonged to the village community. But the class of modern money lenders and merchants who were placed between the peasants and the market along with absentee landlords, were interested solely in securing rent.

Likewise, the traditional village merchant only provided the villagers with a few articles which could not be produced in the village. But with the introduction of new land system and private ownership of land, the role of village merchant became more important. He became indispensable to the peasant as an intermediary for the sale of his agricultural products in the country and even outside it.

Due to transformation of their roles, the modern merchants and money lenders in agrarian areas were construed as the new classes, having links with the new capitalist economy. So there appeared a new class of commercial bourgeoisie in the British India. The Britishers produced commodities of all kind, rural or agricultural, urban or industrial, for the market which resulted in the expansion of internal trade and better link with the world market. Due to such changes in the production system and market economy, a large class of merchants came into existence.

The expansion of railways and amassing of wealth in the hands of Indian traders created another class of industrial bourgeois from among the wealthy members of professional classes and Zamindars. This new class took a pioneering role in the rise of Indian-owned textile, mining, and other industries. As a sequel to the growth of the new class of bourgeoisie in the British India, another class of modern proletariat emerged who were engaged in the textile mills, mining sector and other industries.

These classes of industrial bourgeois and the working class, which were non-existent in the pre-British Indian society, rapidly grew in number along with the development of industries in the later decades of nineteenth century and thereafter. The Britishers felt the need of professionals in the new commercial enterprises and administrative system. In order to cater to the needs of the state and society they established schools and colleges imparting commercial, legal and general liberal education.

As a result, the new professional classes comprising lawyers, doctors, teachers and professors, managers and clerks, engineers, chemists, technologists, agronomists, journalists and others came into existence. Such social groups became associated with modern legal system,

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medicines, modern education, modern commercial and other enterprises, industries, agriculture, press and other sections of the new social life.

These groups of modern professional classes which emerged mainly due to the spread of the rich modern western culture and education in India during the British rule contrasted sharply with village priest and school master, learned pundits and maulanas, artists and litterateurs, astronomers and astrologers, vaidyas and hakims, artisans and mechanics who flourished under the patronage of princes, nobles and wealthy merchants. The new professional classes became an integral part of the capitalist system which evolved in the British India.

The emergence of the new classes in British India was due to the spread of modern western culture and western pattern of education transmitting technical, artistic, scientific and systematic knowledge and skill. Educational facilities could be made available to those who could pay for it.

The new professional classes were trained in Western sciences, arts and legal streams. Hence the learners could become adepts in the new jurisprudence and legislations, doctors practiced modern medicine, engineers studied modern technological science and the teaching class studied and imparted modern knowledge in advanced social, political, economic, natural and other sciences which were developed in the Western countries.

The class of journalists edited papers and the writers published books. These were sold in the market and quenched the intellectual thirst of thousands of people. In the economic and administrative sphere, the managers in the offices handled complex problems affecting the life of the entire nation.

As a whole this class structure can be viewed as totally different from its traditional counterparts in respect of the specific talent and capacity of a teacher, a physician, or an artist. As regarded the utilization of the skill of the professional, wide difference prevailed between the Pre-British India and British India. Whereas the professionals belonging to the earlier period were, in general, not public practitioners and were mainly

attached to their royal masters, the modern professionals provided advantages to the population of large.

Apart from the new professional classes, the British India also saw the emergence of a large class of shopkeepers or petty traders to cater to the needs of urbanisation. In spite of the transformation of the Indian economy from medieval to the modern capitalistic basis, the classes of pre-capitalist Indian economy also survived and co-existed along with the new classes in British India.

This was possible due to inadequate industrial development and simultaneous prevalence of old economy with village artisans, urban handicraftsmen, etc. But these remnants of old classes could not maintain their functions and characteristics in to. They had to incorporate some new features in respect of the utility of their skill in the general market. However, simultaneously these remanent classes retained some of their old characteristics in respect of their techniques and organizations.

The class of Indian princes used to maintain royal codes, held feudal function and continue to maintain the formalities of the old feudal regime, without having sovereign powers in most of the cases. In real terms almost all vital functions and powers of these princely states were either taken over or were controlled by the British. As regarded the economic structure, basically the economy of these princely states became integrated with the Indian national economy.

The introduction of the modern legal system, curtail existence of democratic liberties hampered the socio-economic aspects of the cultural development of the princely states. Therefore the Indian princes lost their importance which they had in the pre-British period. They had to coexist with the new classes which emerged in the British India.

The class of Zamindars, on the whole took an anti-democratic stand on vital issues affecting the Indian social life. It appropriated a good proportion of land revenue and caused deterioration of the economic condition of vast mass of tenants. As a result agriculture gradually declined. Due to lack of proper manure and seeds etc., the agricultural

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productivity became low in the Zamindari areas and the tenants became poor.

The Zamindars did not play any productive role in the Indian economy. Therefore many critics of landed aristocracy in India and abroad pleaded for the rationalization of the Zamindari system. The Zamindars also exhibited their negative attitude towards social reforms. But when the Nationalist movement gained momentum along with the movements of peasants, tenants, land labourers, the Zamindars sought the help of their interest and rights. Even they went to the length of claiming for representation in the legislature.

It has already been mentioned that the tenants suffered from exploitation at the hands of Zamindars and were impoverished. The creation of intermediaries between the Zamindar and tenant, further worsen the condition of the tenants. Even where the Ryotwari system prevailed the condition of the tenant was in no way better than their counterparts in the Zamindari system.

Due to gradual impoverishment among the peasant propitors, the absentee landlords took over the land. In course of time an awakening started among the tenants in different parts of the country and formed Kisan Sabhas. The Kisan Sabhas described the Zamindari system as wasteful, inefficient and contrary to the interest of the nation. The Kisan Sabha in U.P. demanded abolition of the Zamindari system in 1935.

Establishment of modern industry affected the peasant. The class of modern Indian proletariat was formed mainly out of the peasants and ruined artisans. They had a low level of living and working conditions. A vast majority of Indian proletariat got a wage which was insufficient to provide them with the bare necessities of life. They were not given protection against unemployment, old age, accident or sickness. Due to low wages, most of them had fallen into indebtedness.

The government enacted some Acts to safeguard the interest of the workers, but these were not adequate to protect labour. As a sequel to that, a steady growth of working class movement started from 1918 and took time to develop into national and class consciousness. From the

political point of view the Indian proletariat remained almost unconscious and static up to 1918, except the strike of the Bombay textile workers in 1908.

However, after 1918 the Indian working class developed trade union and political consciousness and organised a series of strikes throughout the country, particularly between the years 1918 to 1920. During this period attempts were made to form trade unions and the All India Trade Union Congress was founded in 1920. After 1938, a number of trade unions sprang up throughout the country and the class of modern proletariat acquired increasing importance in the nationalist movement.

11.6 EMERGENCE OF CLASS SYSTEM IN INDIA

During the British rule in India neo-economy, new type of state system and a new type of state administrative machinery along with spread of new education emerged which gave birth to the new classes in India. These classes are construed as new because they were not present in the past Indian society. With the British conquest and impact of new capitalistic economy, the Indian people were divided into many social groupings and new classes.

The process of emergence of new classes all over the country was not evinced uniformly. It emanated in an uneven manner among the various communities due to uneven spread of new social economy. The British administration in India was instrumental in causing such unevenness in new social economy. The economic transformation initiated by the Britishers in India was a gradual process involving different stages.

Those parts of the country which acknowledged the supremacy of the British and were made politically subjugated, had to be, more or less, economically transformed on the new capitalist basis. Bengal was the first to come under the British influence and to accept the prevalence of private property in land through the Zamindari system, resulting in the creation of a couple of new social classes, such as the Zamindars and the tenants. Bengal along with Bombay, for the first time in the Indian

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history, experienced the establishment of jute and cotton factories which in turn generated some new classes as industrialists and proletariat.

Moreover, Britain introduced a complex administrative system in the provinces. It also opened new educational institutions for giving instructions in modern sciences, modern medical system, legal system etc. After obtaining knowledge in such fields, people got divided into some new professional classes. Thus the conquest of India by British and the rule all over the country resulted in a new social economy, administrative set up and modern educational system throughout the country, creating new social classes in India.

The new social classes did not rise in a uniform manner due to the engagement of certain communities, in particular economic, social and educational vocations prior to the coming of Britishers to India, Traditionally the Brahmins were the custodians of education, the Baniyas were controlling the trade, the upper section of Muslim community were mainly engaged in military and administrative process.

But with the introduction of British administration, the Brahmins were among the first to inculcate the modern education and to project themselves as the modern intelligentsia, constituting an educated middle class. Similarly under the changing social circumstances, the Baniyas along with the Parsis took to modern capitalistic commerce and Banking.

Thus they developed into a new social class of commercial and financial bourgeois. Since the vast Muslim population of Bengal comprised of poor classes, the Muslim community lagged behind the Hindu community in respect of having modern intelligentsia, a bourgeois or a modern educated middle class.

Check your progress-

3. Discuss the Emergence of new classes.

4. Discuss the Emergence of class system in India.

11.7 LET US SUM UP

One of the most difficult terms to define in India's socio-economic landscape is "Middle Class". And yet according to most studies the country has anywhere between 250 and 300 million individuals who belong to the country's middle class population. According to the international consulting firm McKinsey and Company's 2013 estimates, India's middle class population this year should have reached about 20 percent of the country's population. This class may not seem to hold a commanding position in Indian society being only about a fifth of the population but consider this – National Council for Applied Economic Research (NCAER) estimates are that a decade hence, by 2025-26 India's middle class population is likely to double to 547 million individuals or 113.8 million households (about 41 percent of the total population). Loosely defined as the group with a household income between INR 20000 and INR 100000, a middle class household is generally expected to own a television, a telephone (more likely a mobile phone), and a scooter/motorcycle if not a car.

The emergence of new social classes in India was the direct consequences of the establishment a new social economy, a new type of state system and state administrative machinery and the spread of new education during the British rule.

The new social classes involved in the Indian society during the British rule were: in agrarian area, they were: (1) zamindars created by the British Government, (2) absentee landlords, (3) tenant under zamindars and absentee landlords, (4) the class of peasant proprietors, (5) agricultural labourers, (6) the modern class of merchants and (7) the modern class of money lenders. In urban areas, they were: (1) modern class of capitalist, industrial, commercial and financial; (2) the modern

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working class engaged in industrial, transport, mining and such other enterprises, (3) the class of petty traders and shopkeepers, (4) the professional classes such as technicians, doctors, lawyers, professors, journalists, managers, clerks and others, comprising the intelligentsia and the educated middle class. Primarily, these new classes came into existence as a result of the basic economic transformation brought about by the various acts of the British Government such as the new type of land relations, the penetrations of Indian society by the commercial and other forces from the outside capitalist world, and the establishment of modern industries in India.

11.7 KEYWORDS

- **Nationalism:** Indian National Congress was founded in December 1885 by seventy-two political workers. It was the first organised expression of Indian Nationalism on an all-India scale.

- **Middle class:** One of the most difficult terms to define in India's socio-economic landscape is "Middle Class".

- **New Class:** The emergence of new social classes in India was the direct consequences of the establishment a new social economy, a new type of state system and state administrative machinery and the spread of new education during the British rule.

11.8 QUESTIONS FOR REVIEW

1. Discuss the two bases of Nationalism.
2. Discuss two factors of growth of middle class.
3. Discuss the Emergence of new classes.
4. Discuss the Emergence of class system in India.

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11.10 ANSWERS TO CHECK YOUR PROGRESS

1. Political, Administrative and Economic Unification of the Country:

Nationalist sentiments grew easily among the people because India was unified and welded into a nation during the 19th and 20th centuries. The introduction of a uniform and modern system of government by the British throughout the country unified it administratively.

The destruction of the rural and local self-sufficient economy and the introduction of modern trade and industries on an all- India scale had increasingly made India's economic life a single whole and interlinked the economic fate of people living in different parts of the country.

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Furthermore, the introduction of the railways, telegraph and unified postal systems had brought the different parts of the country together and promoted mutual contact among the people, especially among the leaders.

Western Thought and Education:

As a result of the spread of modern western education and thought during the 19th century, a large number of Indians imbibed a modern rational, secular, democratic and nationalist political outlook. The spread and popularity of the English language helped nationalist leaders of different linguistic regions to communicate with each other.

Modern education also created a certain uniformity and community of outlook and interests among the educated Indians. This English-educated intelligentsia formed the nucleus for the newly-arising political unrest, and it was this section of the society which provided leadership to the Indian political associations.

2. Education is Wealth

The rise of the Indian middle class is based on one key factor – education. For the group, education is a ticket to better employment opportunities and higher salaries thus eventually translating into an ability to uplift the entire family. Thus with education becoming the focal point of middle class society, most families do not hesitate to spend more on their children's education. Last year, Tata Institute of Social Sciences and Assocham published a study that revealed that Indian students spend about USD 6-7 billion (approximately INR 45,000 crore) annually to study in foreign varsities. Bulk of this comes from the middle class. DS Rawat, Assocham Secretary General said, "It is not just the elite but the middle class families as well who spend their life time savings to educate their children abroad". The country, however, fails to reap the benefit of this huge expenditure and the education. The brain drain among the middle class is the highest. Most of these students who go abroad to study prefer to stay on and work in these countries.

Great Expectations

According to an IMF report, India has now surpassed China (with an economic growth rate of 6.8 percent) as the fastest growing economy in the world. For the second straight year the Indian economy has registered a growth rate of 7.5 percent even as the global economy slowed down to a growth rate of 3.3 percent. According to various studies, the trend is likely to continue over the next 8 years as India shall average a growth rate of 7.9 percent.

India's Gross Domestic Product per capita, based on the Purchasing Power Parity (PPP) method has grown from USD 844 to about USD 5,417.6 between 1985 and 2014. With this whooping growth comes sharp rise in demand for consumer goods and luxury items. Most of this demand is stimulated by the rise in standards of living among the middle class.

The trend will only grow in the decade to come, says a report by McKinsey & Company. By 2025, incomes are likely to triple. Real estate, automobile, and luxury goods ownership will show exponential rise. By this time, India's ranking as the twelfth-largest consumer market in the world will also improve as the economy becomes the fifth-largest consumer market in the world. "Businesses that can meet the needs of India's aspiring middle class, keep price points low to reflect the realities of Indian incomes, build brand loyalty in new consumers, and adapt to a fast changing market environment will find substantial rewards in India's rapidly growing consumer market", says the report.

Not only will India's economic growth depend on the burgeoning middle class but also India's role as the manufacturing and services hub of the world will be fueled by this segment. Economically, this group will thus command much power over the decade to come.

3. The emergence of new social classes in India was the direct consequences of the establishment a new social economy, a new type of

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state system and state administrative machinery and the spread of new education during the British rule.

The new social classes involved in the Indian society during the British rule were: in agrarian area, they were: (1) zamindars created by the British Government, (2) absentee landlords, (3) tenant under zamindars and absentee landlords, (4) the class of peasant proprietors, (5) agricultural labourers, (6) the modern class of merchants and (7) the modern class of money lenders. In urban areas, they were: (1) modern class of capitalist, industrial, commercial and financial; (2) the modern working class engaged in industrial, transport, mining and such other enterprises, (3) the class of petty traders and shopkeepers, (4) the professional classes such as technicians, doctors, lawyers, professors, journalists, managers, clerks and others, comprising the intelligentsia and the educated middle class.

Primarily, these new classes came into existence as a result of the basic economic transformation brought about by the various acts of the British Government such as the new type of land relations, the penetrations of Indian society by the commercial and other forces from the outside capitalist world, and the establishment of modern industries in India.

The introduction of private property in land in the form of Zamindari and Ryotwari by the British government brought into being the new classes of large estate owners, the zamindars, and peasant proprietors. Further, the creation of the right to lease land brought into being such as tenants and sub-tenants; the creation of to purchase and sell land together with the right to hire and employ labour on land, created conditions for the growth of the class of absentee landlords and that of the agricultural proletariat.

With the new agrarian-economic system, a hierarchy of intermediaries developed between the zamindar and the cultivating tenants in the zamindari zones, and a chain of intermediaries, namely moneylenders, absentee landlords, and merchants, grew up between the cultivating tenants and the state in the Ryotwari area.

In the agrarian area, a group of modern money lenders and merchants who were unknown in pre-British Indian society, developed on an increasing scale. They are intermediaries between the peasants and the market, and absentee landlords.

In the rural area, the classes of money lenders and merchants existed in pre-British India. But the role was transformed when the new land system was introduced. So, the class of modern money lenders and merchants might be described as new social classes linked up with the new capitalist economy and performing functions quite different from pre-British Indian society.

Under the British rule, the internal and external trade expanded which resulted in the emergence of a class of commercial bourgeoisie, who engaged in extensive internal and foreign trade. These new merchant classes traded in all production, rural and urban, agriculture and industrial in the country.

4. During the British rule in India neo-economy, new type of state system and a new type of state administrative machinery along with spread of new education emerged which gave birth to the new classes in India. These classes are construed as new because they were not present in the past Indian society. With the British conquest and impact of new capitalistic economy, the Indian people were divided into many social groupings and new classes.

The process of emergence of new classes all over the country was not evinced uniformly. It emanated in an uneven manner among the various communities due to uneven spread of new social economy. The British administration in India was instrumental in causing such unevenness in new social economy. The economic transformation initiated by the Britishers in India was a gradual process involving different stages.

Those parts of the country which acknowledged the supremacy of the British and were made politically subjugated, had to be, more or less, economically transformed on the new capitalist basis. Bengal was the first to come under the British influence and to accept the prevalence of private property in land through the Zamindari system, resulting in the

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creation of a couple of new social classes, such as the Zamindars and the tenants. Bengal along with Bombay, for the first time in the Indian history, experienced the establishment of jute and cotton factories which in turn generated some new classes as industrialists and proletariat.

Moreover, Britain introduced a complex administrative system in the provinces. It also opened new educational institutions for giving instructions in modern sciences, modern medical system, legal system etc. After obtaining knowledge in such fields, people got divided into some new professional classes. Thus the conquest of India by British and the rule all over the country resulted in a new social economy, administrative set up and modern educational system throughout the country, creating new social classes in India.

The new social classes did not rise in a uniform manner due to the engagement of certain communities, in particular economic, social and educational vocations prior to the coming of Britishers to India, Traditionally the Brahmins were the custodians of education, the Baniyas were controlling the trade, the upper section of Muslim community were mainly engaged in military and administrative process.

But with the introduction of British administration, the Brahmins were among the first to inculcate the modern education and to project themselves as the modern intelligentsia, constituting an educated middle class. Similarly under the changing social circumstances, the Baniyas along with the Parsis took to modern capitalistic commerce and Banking.

Thus they developed into a new social class of commercial and financial bourgeois. Since the vast Muslim population of Bengal comprised of poor classes, the Muslim community lagged behind the Hindu community in respect of having modern intelligentsia, a bourgeois or a modern educated middle class.

UNIT-12 CULTURAL CHANGES

STRUCTURE

- 12.0 Objectives
- 12.1 Introduction
- 12.2 Literacy
- 12.3 Languages and the Nation
 - 12.3.1 Indo European Family
 - 12.3.2 Dravidian Family
 - 12.3.3 Austric Family
 - 12.3.4 Sino Tibetan Family
- 12.4 Changes in Language in India
- 12.5 Formation of Languages
- 12.6 Let us sum up
- 12.7 Keywords
- 12.8 Questions For Review
- 12.9 Suggested Readings And References
- 12.10 Answers To Check Your Progress

12.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Changes in Language
- Able to understand Formation of Languages
- Able to understand Cultural Changes

12.1 INTRODUCTION

Society strives its continuity and existence according to the environmental conditions of its surrounding. People have been descending down from generation to generation with the addition of new ideas and objects. This dynamic process of society enhances culture with refreshment and for every generation a new culture than for the previous. A stagnant society is dead but there is none today how so primitive it may be. Technological developments and social changes in the form of 'evolution' and 'progress' of any rate exist there as the adjustment

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factors change them according to the environmental conditions. Hence the societies and cultures are undergoing changes with a continued process.

Following are the some of the definitions by renowned sociologists

Horton & Hunt: “changes in the culture of society is called cultural change.”

Kingsley Davis: “cultural changes embarrasses Occurring in any branch of culture including, art, science, technology, philosophy etc. as well as changes in the forms and rules of social organization.”

David Dressler and Donald Caens: “It is the modification or discontinuance of existing ‘tried’ and ‘tested’ procedures transmitted to us from the culture of the past, as well as the introduction of new procedures.”

The cultural aspect of society which includes norms, while the learning of these norms in groups is ‘social’. While entering into life whatever one finds in his environment is ‘cultural’ and the activities in which he participates become ‘social’ for him. Ideal or expected roles from individual are cultural and the real ones which he performed are social.

12.2 LITERACY

Literacy in India is a key for socio-economic progress, and the Indian literacy rate has grown to 74.04% (2011 census). Despite government programmes, India's literacy rate increased only "sluggishly". The 2011 census, indicated a 2001–2011 decadal literacy growth of 9.2%, which is slower than the growth seen during the previous decade. An old analytical 1990 study estimated that it would take until 2060 for India to achieve universal literacy at then-current rate of progress.

There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women. The low female literacy rate has a dramatically negative impact on family planning and population stabillisation efforts

in India. Studies have indicated that female literacy is a strong predictor of the use of contraception among married Indian couples, even when women do not otherwise have economic independence. The census provided a positive indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001–2011 decadal period, which means the gender gap appears to be narrowing.

The provision of universal and compulsory education for all children in the age group of 6–14 was a cherished national ideal and had been given overriding priority by incorporation as a Directive Policy in Article 45 of the Constitution, but it is still to be achieved more than half a century since the Constitution was adopted in 1949. Parliament has passed the Constitution 86th Amendment Act, 2002, to make elementary education a Fundamental Right for children in the age group of 6–14 years. In order to provide more funds for education, an education cess of 2 per cent has been imposed on all direct and indirect central taxes through the Finance (No. 2) Act, 2004.

In 2000–01, there were 60,840 pre-primary and pre-basic schools, and 664,041 primary and junior basic schools. Total enrolment at the primary level has increased from 19,200,000 in 1950–51 to 109,800,000 in 2001–02. The number of high schools in 2000–01 was higher than the number of primary schools at the time of independence.

The literacy rate grew from 18.33 per cent in 1951, to 74.04 per cent in 2011. During the same period, the population grew from 361 million to 1,210 million.

12.3 LANGUAGE AND THE NATION IN INDIA

India is a land of vastness and continuity. It is now certain that the inhabitants of the country are not her original people.

They entered India in different spans of time and got settled here. Most of them belong to the Asian parts—Central, Eastern and Western.

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It is natural that differences and variations exist in their languages and dialects owing to their coming into India from different parts of Asia. After coming into India, cultural mixing has taken place among various races and it led to the mixing of their languages and dialects to a great extent. Despite all this, people of different races and classes live in different parts of the country and they speak different languages and dialects.

People of India speak a large number of languages which are broadly divided into the following four families:

1. Indo-European Family (Arya),
2. Dravidian Family (Dravida),
3. Austric Family (Nishada), and
4. Sino Tibetan Family (Kirata).

The above classification is based upon the number of people speaking each family of languages. The first is the Aryan family which is numerically and also culturally, the most important in India.

About 73% of the Indian population speaks different languages of the Aryan family. Next comes the Dravidian family which is spoken by about 20 per cent of the Indian population. The Austric and the Sino-Tibetan languages are spoken by small percentage of people.

12.3.1. The Aryan Languages:

This is the most important of all the families of languages and spoken by a little less than three fourths of the Indian population. The Aryan languages are divided into following two main branches:

- (i) The Dardic Aryan Languages and
- ii) The Indo Aryan Languages

(i) The Dardic Aryan Languages:

This group comprises a number of languages which are current among very small mountain communities in Kashmir. Out of India, it is spoken

by small communities living on the frontier between Pakistan and Afghanistan. The Dardic languages fall into three branches: (a) Shina including Kashmiri, Shina proper and Kohistani; (b) Khowar or Chatran or Chitrali and (c) Kafuistan (or Nuristani) dialects.

In Kashmir, there is Shina and Kashmiri, and some dialects allied to Kashmiri. Kashmiri appears to be in its bases a Dardic Aryan dialect. But it has been profoundly influenced by Sanskrit and the Prakrits from the very early times. Many scholars are of the opinion that Kashmiri is Indo-Aryan rather than Dardic.

Most scholars consider Dardic to be just a branch of Indo-Aryan. These Dardic dialects are largely on the way to extinct. Kashmiri, however, is one of the recognised national languages of the Indian Union. Except Kashmiri, which is spoken by more than 20 lakh people, no other language of the Dardic Aryan languages is spoken by more than 7 thousand people.

(ii) The Indo-Aryan Languages:

This is the second sub-group of the Aryan languages in which Hindi, Bengali, Punjabi, Rajasthani, Gujarati, Sindhi, Kachchi, Marathi, Oriya, Sanskrit, Assamese and Urdu are included. Based upon the regional distribution of the people speaking these languages, they are further grouped as under:

(a) Northern Aryan Languages:

Languages of this group belong to the dialects spoken by the hilly people in North India. They include Nepali, Central Pahari and Western Pahari Aryan languages.

(b) North-Western Aryan Languages:

Khanda, Kachchi and Sindhi are the well-known Aryan languages which are spoken by the people living in the north-western part of the country.

(c) Southern Aryan Languages:

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Marathi and Konkani are the languages included in the Southern group of Aryan languages.

(d) Eastern Aryan Languages:

The region of these languages lies in the eastern parts of the country, Bihari, Oriya, Bengali and Assamese languages constitute this group of Aryan languages.

(e) East Central Aryan Languages:

Avadh, Bundelkhand and Chhattisgarh regions include these languages as the languages of the people living there. Avadhi, Bugheli and Chhattisgarhi are their languages.

(f) Central Aryan Languages:

The central region of India is the region of Central Aryan languages. The major languages of this region are Hindi, Punjabi, Rajasthani and Alawari.

Among the Aryan languages, Hindi is the most important language, spoken by a large percentage people of the country. In every Indian state, Hindi-speaking people are commonly found. Even the illiterate people can speak and understand Hindi. It would, therefore, be in the interest of one and all to give Hindi the status of a national language.

12.3.2. Dravidian Languages:

Dravidian languages are older than the Aryan languages. According to an estimate, Dravidians entered India much before the Aryans. Other estimates indicate that they are the original inhabitants of the country, who were driven away towards south by the Aryans at a later stage.

Today, the Dravidian languages form a well knit family by themselves and unlike the Aryan, the Austric and the Sino- Tibetan speeches they have no relations outside the Indian subcontinent. The Dravidian languages fall into several groups. Two major groups are as under:

(i) The North Dravidian Languages:

Telugu and a number of other languages such as various Gondi dialects, Kuruth or Oraon, Maler or Malpahariya, Kui or Kandh, Parji, Kolami and a few others are included in this group. Telugu is numerically the most important of all the Dravidian languages and has a very rich literature. This language has spread outside India also—in Myanmar, Indo-China and South Africa. It is usually called the Italian of the East by its admirers. Its vocabulary is much influenced by Sanskrit.

(ii) South Dravidian Languages:

This group of languages includes Tamil, Kannada and Malayalam. A number of speeches like Tulu, Kota, Kurgi (or Kedagu) and Toda are also included in this group. Tamil is spoken in large parts of Tamil Nadu. Outside India, it is spoken by a large number of people in Sri Lanka.

This language has preserved the old Dravidian spirit in its original form to a great extent. Tamil literature goes back to many centuries before Christ. Tamil presents certain new literary types which are not found in Sanskrit and other Aryan languages. While it includes extensive Sanskrit element, this language has retained the purity of its Dravidian vocabulary to a much greater extent than any other cultivated Dravidian language.

Malayalam is currently the language of Kerala and Lakshadweep. It had its origin in the old Tamil about 1,500 years ago. The Old Tamil speech started showing simplifications as early as 10th century A.D. Then it followed its own path away from its sister dialects. The speech of Kerala developed independently and became transformed into Malayalam.

The first Malayalam writings are said to go back into the period from 13th century to 15th century, when it was established as an independent language. Malayalam has been influenced by Sanskrit more than any other language of India.

Kannada is the main language of the present Karnataka state. The literary cultivation of this language began from the middle of the first millennium A.D. Kannada has passed through three stages: (a) Old Kannada upto 13th century (b) Medieval Kannada upto 16th century and (c) Hosa Kannada which is the language of the present day.

12.3.3. Austric Languages:

The Austric languages of India belong to the Austro-Asiatic sub-family. This category is further sub-divided into Munda and Mon-Khmer.

(i) Munda or Kol Languages:

Munda languages are the largest of the Austric group of languages. They consist of fourteen tribal languages. The Kherwari is the major group, which is current in Eastern India (Chota Nagpur, Orissa, Chhattisgarh and West Bengal) and includes Santhali, Mundari, Ho, Birhor, Bhumiej, Korwa and Korku (or Kurku). Santhali, Mundari, and Ho languages have a noteworthy literature preserved orally, consisting of songs and mythological romantic stories.

(ii) Mon-Khmer Languages:

Mon-Khmer group of Austric languages has two sub-groups— Khasi and Nicobari. Khasi languages are spoken by Khasi tribal people of Meghalaya, while Nicobari languages are the languages of the tribal people of the Nicobar Islands. Khasi used to be written in Bengali-Assamese script about a century ago. Through the influence of Welsh Methodist missionaries, the Roman alphabet has been adopted for Khasi and some literature has been produced.

12.3.4. Sino-Tibetan Languages:

The Sino-Tibetan languages are spoken by a variety of people. Depending upon the region of settlement, these languages are put into several groups and sub-groups. Sino-Tibetan languages have three major sub-divisions:

- (i) The Tibeto-Himalayan.
- (ii) The North-Assam
- (iii) The Assam-Myanmari (Burmese)

(i) The Tibeto-Himalayan Languages:

This sub-division of the Sino-Tibetan group of languages is further sub-divided as the Himalayan group and the Bhutia group.

(a) The Himalayan Group:

The Himalayan group consists of 4 languages. They are Chamba, Lahauli, Kannaure and Lepcha. Kannaure is the most widely spoken language of the Himalayan group.

(b) The Bhutia Group:

Tibetan, Balti, Ladakhi, Lahauli, Sherpa and Sikkim Bhutia are included in the Bhutia group of Sino-Tibetan languages. Ladakhi has largest number of Bhutia speakers. It is followed by Sikkim Bhutia and the Tibetan languages in that order.

(ii) North Assam Languages:

The North Assam branch of languages of the Sino-Tibetan group is also called the Arunachal branch. It consists of six languages, such as Aka, Dafia, Abor, Miri, Mishnil and Mishing. Largest number of people speaks Miri language.

(iii) The Assam Myanmar Languages:

This group of languages includes Boro or Bodo, Naga, Cochin, Kukichin and Myanmar groups. Naga is the largest speaking language of this group.

Besides these, the Sino-Tibetan group of languages have some other important languages. They are Manipuri, Garo, Tripuri, Mikir and Lusai. Lusai is also termed as Mizo.

Linguistic Regions:

It is said that India is a (veritable) forest of languages. In the Linguistic Survey conducted during the British period it was concluded that there were 179 languages and 544 dialects in this region (Linguistic Survey of India, 1903-1928).

The principal credit for this significant piece of work is given to its editor-in-chief Sir George A. Grierson. In this survey of modern Indian languages, he classified them into language families along historical (comparative) lines.

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Out of a total of 179 languages mentioned in the Linguistic Survey, 116 are small tribal speeches. They are spoken only on the northern and north-eastern fringes of India and are current among less than one per cent of the total population of the country. Nearly two dozen more are, likewise, insignificant speeches of other language groups; or they are languages not truly belonging to India.

The most comprehensive data on languages was collected at the time of 1961 Census. According to these census figures, there were 187 languages spoken in India. Out of these, as many as 94 languages are spoken by less than 10,000 persons each and 23 languages together account for 77 per cent of the total population of the country.

Of these 23 languages, 15 languages in addition to English have been specified in the Eighth Schedule of the Constitution of India. Three more languages have been added to Eighth Schedule by a Parliamentary Act on 20th August, 1992. These languages are Nepali, Konkani and Manipuri. Thus, the total of languages specified in the Eighth Schedule of the Indian Constitution is 18 in addition to English.

They are (1) Kashmiri, (2) Punjabi, (3) Hindi, (4) Urdu, (5) Bengali, (6) Assamese, (7) Gujarati, (8) Marathi, (9) Kannada, (10) Tamil, (11) Telugu, (12) Malayalam, (13) Sindhi, (14) Sanskrit, (15) Oriya, (16) Nepali, (17) Konkani and (18) Manipuri.

Speakers of certain other languages left out of the Eighth schedule are demanding the inclusion of their languages in the list of the languages. Some of the important languages of this category are Sindhi, Rajasthani, Maithili, Khasi, Santhali and Gondi.

Language became a very important basis for the formation of states in India after Independence, thereby adding a new political meaning to the geographical distribution of languages. Today, most of the states of the Indian Union have been delimited on the basis of linguistic pattern of languages.

However, the languages and dialects of the tribal people living in the northeastern, eastern and central parts of the country do not fit in any linguistic pattern, as they are varying in number and their speakers live in

unspecified areas or regions. In all, there are 12 languages in India, which are widely spoken.

Check your progress-1

1. Discuss the Literacy of India.

2. Discuss the Dravidian and Austric Languages.

12.4 CHANGES IN LANGUAGE IN INDIA

Expressing ones emotions and feelings, and communicating with each other is one of the basic characteristics of a living being. Every living creature expresses himself in some form or other using combination of actions and sounds. Humans, the most evolved species, have eventually developed a very sophisticated way of verbal communication through the use of words. Thus language is the most advanced form of communication.

As every group started developing their own set of vocabulary and grammar, each language became specific and unique to a group of people or civilization. India is a Land of Diversity In the words of Raj Thackrey, “India is like Europe. This means there is one currency and numerous languages and cultures. This is “Europe” made up of various cultures.”

There is no single language that the whole of the nation speaks or a single language that has been declared as the “National Language.” India has a total of 122 major languages and 1599 other languages (Office of the Registrar General & Census Commissioner, India). Hindi and English are used by the central government while each state has the freedom to choose its official language. A total of twenty two languages

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have been declared as the scheduled languages. It can be correctly quoted for India and Indians that “Languages connect us and break down barriers when we unite to nurture the best in us and help each other succeed.”

There two major families in which the Indian languages can be divided into:

The Indo-Aryan family – This is the dominant language family and its languages are being spoken by more than 70% of the population mainly in northern, western and central India.

The Dravidian family – The languages in this language family are being spoken by more than 20% of the population in southern India and parts of eastern and central India.

Sanskrit – Sanskrit is one of the oldest languages of the world. All the Indian ancient scriptures and Vedas have been written in Sanskrit. It represents the great Indian tradition and thoughts. It is an extraordinarily complex language with a very vast vocabulary. It was initially spoken by a large population in India.

Hindi – Hindi is the lingua franca of the country. More than half of the population of India speaks Hindi as a first or second language. According to census of 2001, more than 400 million people had Hindi as their mother tongue making it the most spoken language in India and the fourth most spoken language in the world. States of Bihar, Uttar Pradesh, Haryana, Himachal Pradesh, Madhya Pradesh, Jharkhand, Chhattisgarh, Rajasthan and Uttarakhand recognize Hindi as their official language.

Kashmiri – Kashmiri is the language spoken in the valleys of Jammu and Kashmir, the northern most part of India. It is a prominent Dardic language and only one to have a literature which dates back to 750 years, written in Sarda script mostly by the Hindus and in Arabic script by the Muslims.

Punjabi – Punjabi is a north Indian language and majorly spoken in region of Punjab. It is one of the few languages that is written in more than one script; Sanmukhi and Gurmukhi scripts are used to write

Punjabi. Other than the Indian subcontinent, Punjabi is also widely spoken in United Kingdom, Pakistan and Canada, making it 13th widely spoken language in the world (Rocket Languages, 2017).

Gujarati – Gujarati is the language spoken in western parts of India. It is the language of the Gujjars who had ruled the Rajputa and Punjab in the olden days. Today Gujarati is used as an official language in the state of Gujarat and union territories like Daman and Diu & Dadra and Nagar Haveli. It has descended from the old Gujarati (Mix of Marwadi and Gujarati is referred as old Gujarati).

Marathi and Konkani – These languages are also spoken in western India. Marathi is the official language of the state of Maharashtra and co-official language in union territories of Daman and Diu & Dadra and Nagar Haveli and is the fourth most spoken language in India. Most ancient Indo-Aryan literature has been written in Marathi. The language is spread across Mumbai, western coast and Deccan in the east of Maharashtra.

Konkani is officially used in the state of Goa. It has around 7.6 million speakers in the country. Both Marathi and Konkani are written using the Devanagari script.

Bangla, Odiya, Assamese – All these three languages are direct descendants of Sanskrit and Prakrit. They are spoken in the eastern and north eastern parts of India; Bangla in West Bengal, Assamese in Assam and Odiya in the state of Odisha. These languages have a very rich literary heritage. Bangla is the second most spoken language in the India sub- continent and the seventh most spoken language in the world. Odiya and has been designated as the classical language of India.

Tamil, Telugu, Kannada, Malayalam – All these four languages are from the south of India. They belong to the Dravidian family of languages. These languages are among the classical languages in India.

Telugu is the most spoken Dravidian language as is the official language in the state of Andhra Pradesh and Telangana. It is the third most spoken language in the country.

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Tamil is the official language in India as well as in Sri-Lanka and also is the longest surviving classical language of the world.

Kannada has around 40 million native speakers and predominantly spoken in the state of Karnataka. It has an unbroken literary history of more than thousand years.

Malayalam is mainly native to the state of Kerala and is official language in Kerala and union territories like Lakshwadeep and Puducherry. It is a link language in few islands.

Rabindranath Tagore once said “If God had so wished, he could have made all the Indians speak one language, the unity of India has been and shall always be a unity in diversity.” There are many more languages that are spoken in India, and astonishingly all these languages further have numerous dialects. Hindi itself has more than ten major dialects. There is a famous proverb in Hindi, which speaks about the diversity seen in the languages in India.

12.5 FORMATION OF LANGUAGES

Animals may not be able to form words, but they can certainly communicate. Birds use songs and calls, and other animals use a combination of sounds and movements to communicate. Primates have an advanced system of communication that includes vocalization, hand gestures and body language. But even primates stop short of what man has been able to achieve -- spoken language. Our ability to form a limitless number of thoughts into spoken word is one of the things that separates us from our less evolved cousins. While we know that language first appeared among Homo sapiens somewhere between 30,000 and 100,000 years ago, the secret to how language evolved is still unknown, and mainstream theories fall into two distinctly different camps.

One widely held theory is that language came about as an evolutionary adaptation, which is when a population undergoes a change in process over time to better survive. That's where the idea of natural selection comes into play, which is the notion that the specific physical traits of a

population make that population more likely to survive its environment -- think the turtle and its shell. The idea here is that language was created to help humans survive. Why? One, humans needed to communicate with each other in order to hunt, farm and defend themselves successfully from the surrounding harsh environment. Being able to communicate using language gave the human species a distinct survival advantage. And two, language was needed for social interaction, according to those who subscribe to the adaptation theory.

In their paper "Natural Language and Natural Selection," researchers Steven Pinker and Paul Bloom theorize that a series of calls or gestures evolved over time into combinations, giving us complex communication, or language. As things became more complicated around them, humans needed a more complex system to convey information to one another. Think of it like this: Early man sees a group of deer he wants to hunt. He grunts a sound to his hunting partner that means "deer are nearby." One day, a storm comes in and the hunter notices that thunder scares the deer away. As a result, the hunter goes hungry until the storm passes. Over time, the same hunter also learns to recognize the warning signs for bad weather -- dark skies and increased wind. Early man realizes that when the sky darkens and the wind picks up, he needs to tell his hunting partner to speed up the pursuit of the deer. Therefore, he comes up with a series of grunts that reference both the deer and the bad weather. That series of grunts was the beginning of an evolutionary adaptation that eventually became language. As humans learned more about how to best survive, they developed a need to communicate these survival methods to their population. And that's the adaptation theory in a nutshell.

The other competing theory, posed by linguist Noam Chomsky and evolutionary biologist Stephen Jay Gould, is that language evolved as a result of other evolutionary processes, essentially making it a byproduct of evolution and not a specific adaptation. The idea that language was a spandrel, a term coined by Gould, flew in the face of natural selection. In fact, Gould and Chomsky pose the theory that many human behaviors are spandrels. These various spandrels came about because of a process Darwin called "pre-adaptation," which is now known as exaptation. This is the idea that a species uses an adaptation for a purpose other than what

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it was initially meant for. One example is the theory that bird feathers were an adaptation for keeping the bird warm, and were only later used for flying. Chomsky and Gould hypothesize that language may have evolved simply because the physical structure of the brain evolved, or because cognitive structures that were used for things like tool making or rule learning were also good for complex communication. This falls in line with the theory that as our brains became larger, our cognitive functions increased. Of course, researchers can't even agree on what constitutes language among early man. Some consider the proto-language of Homo habilis the first real language. Others say it can be chalked up to Homo erectus, while most believe that what we understand as modern language came from Homo sapiens. We do know that Homo habilis is responsible for bringing tools onto the scene, about 2.3 million years ago. This has led some to believe that the cognitive function of Homo habilis was much more advanced than his predecessor, Australopithecus. According to research, the temporal, parietal and occipital lobes of the brain were physically connected for the first time with Homo habilis. That area of the brain is known now as Wernicke's area, and it has a lot to do with language production. This supports Chomsky and Gold's theory that our brains physically adapted to be able to make tools, and language then arose because of this adaptation.

Check your progress-2

3. Discuss the Changes in Language in India.

4. Discuss the Formation of Languages.

12.6 LET US SUM UP

Literacy in India is a key for socio-economic progress, and the Indian literacy rate has grown to 74.04% (2011 census). Despite government programmes, India's literacy rate increased only "sluggishly". The 2011 census, indicated a 2001–2011 decadal literacy growth of 9.2%, which is slower than the growth seen during the previous decade. An old analytical 1990 study estimated that it would take until 2060 for India to achieve universal literacy at then-current rate of progress. There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women. The low female literacy rate has a dramatically negative impact on family planning and population stabilisation efforts in India. Studies have indicated that female literacy is a strong predictor of the use of contraception among married Indian couples, even when women do not otherwise have economic independence. The census provided a positive indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001–2011 decadal period, which means the gender gap appears to be narrowing. Expressing ones emotions and feelings, and communicating with each other is one of the basic characteristics of a living being. Every living creature expresses himself in some form or other using combination of actions and sounds. Humans, the most evolved species, have eventually developed a very sophisticated way of verbal communication through the use of words. Thus language is the most advanced form of communication.

As every group started developing their own set of vocabulary and grammar, each language became specific and unique to a group of people or civilization. India is a Land of Diversity In the words of Raj Thackrey, "India is like Europe. This means there is one currency and numerous languages and cultures. This is "Europe" made up of various cultures."

There is no single language that the whole of the nation speaks or a single language that has been declared as the "National Language." India has a total of 122 major languages and 1599 other languages (Office of the Registrar General & Census Commissioner, India). Hindi and English are used by the central government while each state has the freedom to choose its official language. A total of twenty two languages have been declared as the scheduled languages. It can be correctly quoted

for India and Indians that “Languages connect us and break down barriers when we unite to nurture the best in us and help each other succeed.”

12.7 KEYWORDS

- **Literacy:** Literacy in India is a key for socio-economic progress, and the Indian literacy rate has grown to 74.04% (2011 census).
- **Language:** There is no single language that the whole of the nation speaks or a single language that has been declared as the “National Language.”

12.8 QUESTIONS FOR REVIEW

1. Discuss the Literacy of India.
2. Discuss the Dravidian and Austric Languages.
3. Discuss the Changes in Language in India.
4. Discuss the Formation of Languages.

12.9 SUGGESTED READINGS AND REFERENCES

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12.10 ANSWERS TO CHECK YOUR PROGRESS

1. Literacy in India is a key for socio-economic progress, and the Indian literacy rate has grown to 74.04% (2011 census). Despite government programmes, India's literacy rate increased only "sluggishly". The 2011 census, indicated a 2001–2011 decadal literacy growth of 9.2%, which is slower than the growth seen during the previous decade. An old analytical 1990 study estimated that it would take until 2060 for India to achieve universal literacy at then-current rate of progress.

There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women. The low female literacy rate has a dramatically negative impact on family planning and population stabilisation efforts in India. Studies have indicated that female literacy is a strong predictor

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of the use of contraception among married Indian couples, even when women do not otherwise have economic independence. The census provided a positive indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001–2011 decadal period, which means the gender gap appears to be narrowing.

The provision of universal and compulsory education for all children in the age group of 6–14 was a cherished national ideal and had been given overriding priority by incorporation as a Directive Policy in Article 45 of the Constitution, but it is still to be achieved more than half a century since the Constitution was adopted in 1949. Parliament has passed the Constitution 86th Amendment Act, 2002, to make elementary education a Fundamental Right for children in the age group of 6–14 years. In order to provide more funds for education, an education cess of 2 per cent has been imposed on all direct and indirect central taxes through the Finance (No. 2) Act, 2004.

In 2000–01, there were 60,840 pre-primary and pre-basic schools, and 664,041 primary and junior basic schools. Total enrolment at the primary level has increased from 19,200,000 in 1950–51 to 109,800,000 in 2001–02. The number of high schools in 2000–01 was higher than the number of primary schools at the time of independence.

The literacy rate grew from 18.33 per cent in 1951, to 74.04 per cent in 2011. During the same period, the population grew from 361 million to 1,210 million.

2. Dravidian Languages:

Dravidian languages are older than the Aryan languages. According to an estimate, Dravidians entered India much before the Aryans. Other estimates indicate that they are the original inhabitants of the country, who were driven away towards south by the Aryans at a later stage.

Today, the Dravidian languages form a well knit family by themselves and unlike the Aryan, the Austric and the Sino- Tibetan speeches they have no relations outside the Indian subcontinent. The Dravidian languages fall into several groups. Two major groups are as under:

(i) The North Dravidian Languages:

Telugu and a number of other languages such as various Gondi dialects, Kuruth or Oraon, Maler or Malpahariya, Kui or Kandh, Parji, Kolami and a few others are included in this group. Telugu is numerically the most important of all the Dravidian languages and has a very rich literature. This language has spread outside India also—in Myanmar, Indo-China and South Africa. It is usually called the Italian of the East by its admirers. Its vocabulary is much influenced by Sanskrit.

(ii) South Dravidian Languages:

This group of languages includes Tamil, Kannada and Malayalam. A number of speeches like Tulu, Kota, Kurgi (or Kedagu) and Toda are also included in this group. Tamil is spoken in large parts of Tamil Nadu. Outside India, it is spoken by a large number of people in Sri Lanka.

This language has preserved the old Dravidian spirit in its original form to a great extent. Tamil literature goes back to many centuries before Christ. Tamil presents certain new literary types which are not found in Sanskrit and other Aryan languages. While it includes extensive Sanskrit element, this language has retained the purity of its Dravidian vocabulary to a much greater extent than any other cultivated Dravidian language.

Malayalam is currently the language of Kerala and Lakshadweep. It had its origin in the old Tamil about 1,500 years ago. The Old Tamil speech started showing simplifications as early as 10th century A.D. Then it followed its own path away from its sister dialects. The speech of Kerala developed independently and became transformed into Malayalam.

The first Malayalam writings are said to go back into the period from 13th century to 15th century, when it was established as an independent language. Malayalam has been influenced by Sanskrit more than any other language of India.

Kannada is the main language of the present Karnataka state. The literary cultivation of this language began from the middle of the first millennium A.D. Kannada has passed through three stages: (a) Old

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Kannada upto 13th century (b) Medieval Kannada upto 16th century and (c) Hosa Kannada which is the language of the present day.

12.3.3. Austric Languages:

The Austric languages of India belong to the Austro-Asiatic sub-family. This category is further sub-divided into Munda and Mon-Khmer.

(i) Munda or Kol Languages:

Munda languages are the largest of the Austric group of languages. They consist of fourteen tribal languages. The Kherwari is the major group, which is current in Eastern India (Chota Nagpur, Orissa, Chhattisgarh and West Bengal) and includes Santhali, Mundari, Ho, Birhor, Bhumiej, Korwa and Korku (or Kurku). Santhali, Mundari, and Ho languages have a noteworthy literature preserved orally, consisting of songs and mythological romantic stories.

(ii) Mon-Khmer Languages:

Mon-Khmer group of Austric languages has two sub-groups— Khasi and Nicobari. Khasi languages are spoken by Khasi tribal people of Meghalaya, while Nicobari languages are the languages of the tribal people of the Nicobar Islands. Khasi used to be written in Bengali-Assamese script about a century ago. Through the influence of Welsh Methodist missionaries, the Roman alphabet has been adopted for Khasi and some literature has been produced.

3. Expressing ones emotions and feelings, and communicating with each other is one of the basic characteristics of a living being. Every living creature expresses himself in some form or other using combination of actions and sounds. Humans, the most evolved species, have eventually developed a very sophisticated way of verbal communication through the use of words. Thus language is the most advanced form of communication.

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“India is like Europe. This means there is one currency and numerous languages and cultures. This is “Europe” made up of various cultures.”

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There two major families in which the Indian languages can be divided into:

The Indo-Aryan family – This is the dominant language family and its languages are being spoken by more than 70% of the population mainly in northern, western and central India.

The Dravidian family – The languages in this language family are being spoken by more than 20% of the population in southern India and parts of eastern and central India.

Sanskrit – Sanskrit is one of the oldest languages of the world. All the Indian ancient scriptures and Vedas have been written in Sanskrit. It represents the great Indian tradition and thoughts. It is an extraordinarily complex language with a very vast vocabulary. It was initially spoken by a large population in India.

Hindi – Hindi is the lingua franca of the country. More than half of the population of India speaks Hindi as a first or second language. According to census of 2001, more than 400 million people had Hindi as their mother tongue making it the most spoken language in India and the fourth most spoken language in the world. States of Bihar, Uttar Pradesh, Haryana, Himachal Pradesh, Madhya Pradesh, Jharkhand, Chhattisgarh, Rajasthan and Uttarakhand recognize Hindi as their official language.

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4. Animals may not be able to form words, but they can certainly communicate. Birds use songs and calls, and other animals use a combination of sounds and movements to communicate. Primates have an advanced system of communication that includes vocalization, hand gestures and body language. But even primates stop short of what man has been able to achieve -- spoken language. Our ability to form a limitless number of thoughts into spoken word is one of the things that separates us from our less evolved cousins. While we know that language first appeared among *Homo sapiens* somewhere between 30,000 and 100,000 years ago, the secret to how language evolved is still unknown, and mainstream theories fall into two distinctly different camps.

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In their paper "Natural Language and Natural Selection," researchers Steven Pinker and Paul Bloom theorize that a series of calls or gestures evolved over time into combinations, giving us complex communication, or language. As things became more complicated around them, humans needed a more complex system to convey information to one another. Think of it like this: Early man sees a group of deer he wants to hunt. He grunts a sound to his hunting partner that means "deer are nearby." One day, a storm comes in and the hunter notices that thunder scares the deer away. As a result, the hunter goes hungry until the storm passes. Over time, the same hunter also learns to recognize the warning signs for bad weather -- dark skies and increased wind. Early man realizes that when the sky darkens and the wind picks up, he needs to tell his hunting

partner to speed up the pursuit of the deer. Therefore, he comes up with a series of grunts that reference both the deer and the bad weather. That series of grunts was the beginning of an evolutionary adaptation that eventually became language. As humans learned more about how to best survive, they developed a need to communicate these survival methods to their population. And that's the adaptation theory in a nutshell.

UNIT-13 VISUAL ART, MUSIC

STRUCTURE

13.0 Objectives

13.1 Introduction

13.2 Concept of Visual Art

13.2.1 Visual Art Include

13.2.2 History of Art Classification

13.3 History of Art Classification

13.3.1 New Profession Of Artist

13.3.2 Academic Art

13.3.3 Visual Art Embraces Arts And Crafts

13.3.4 Visual Art Extended to Include

13.3.5 The Visual Art Industry

13.4 Architecture

13.5 Concept of Music

13.6 Regional Variation of Music

13.6.1 Diversification Of Indian Folk Music

13.7 Let us sum up

13.8 Keywords

13.9 Questions For Review

13.10 Suggested Readings And References

13.11 Answers To Check Your Progress

13.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Visual Art
- Able to understand Regional Variation of Music

13.1 INTRODUCTION

The visual arts are art forms such as painting, drawing, printmaking, sculpture, ceramics, photography, video, filmmaking, design, crafts, and architecture. Many artistic disciplines such as performing arts, conceptual art, textile arts also involve aspects of visual arts as well as arts of other types. Also included within the visual arts are the applied

arts such as industrial design, graphic design, fashion design, interior design and decorative art.

Current usage of the term "visual arts" includes fine art as well as the applied or decorative arts and crafts, but this was not always the case. Before the Arts and Crafts Movement in Britain and elsewhere at the turn of the 20th century, the term 'artist' had for some centuries often been restricted to a person working in the fine arts (such as painting, sculpture, or printmaking) and not the decorative arts, craft, or applied art media. The distinction was emphasized by artists of the Arts and Crafts Movement, who valued vernacular art forms as much as high forms. Art schools made a distinction between the fine arts and the crafts, maintaining that a craftsperson could not be considered a practitioner of the arts.

The increasing tendency to privilege painting, and to a lesser degree sculpture, above other arts has been a feature of Western art as well as East Asian art. In both regions painting has been seen as relying to the highest degree on the imagination of the artist, and the furthest removed from manual labour – in Chinese painting the most highly valued styles were those of "scholar-painting", at least in theory practiced by gentleman amateurs. The Western hierarchy of genres reflected similar attitudes.

Music is an art form, and cultural activity, whose medium is sound. General definitions of music include common elements such as pitch (which governs melody and harmony), rhythm (and its associated concepts tempo, meter, and articulation), dynamics (loudness and softness), and the sonic qualities of timbre and texture (which are sometimes termed the "color" of a musical sound). Different styles or types of music may emphasize, de-emphasize or omit some of these elements.

13.2 CONCEPT OF VISUAL ARTS

"Visual Arts" is a modern but imprecise umbrella term for a broad category of art which includes a number of artistic disciplines from

various sub-categories. Its wide ambit renders meaningless any attempt at definition, so rather than define or compose some diluted meaning for it, here is a list of its constituent disciplines.

13.2.1 Visual Art Include

1. Fine Arts

All fine art belongs to the general category of visual arts. These include activities such as: Drawing, Painting, Printmaking and Sculpture, along with associated activities like Graphic art, Manuscript Illumination, Book Illustration, Calligraphy and Architecture.

2. Contemporary Arts

The visual arts also include a number of modern art forms, such as: Assemblage, Collage, Mixed-media, Conceptual Art, Installation, Happenings and Performance art, along with film-based disciplines such as Photography, Video Art and Animation, or any combination thereof. This group of activities also includes high tech disciplines like computer graphics and giclee prints. Another modern visual art, is the new environmental or Land art, which also includes transitory forms like ice/snow sculpture, and (presumably) graffiti art.

3. Decorative Arts & Crafts

In addition, the general category of visual arts encompasses a number of decorative art disciplines and crafts, including: ceramics and studio pottery, mosaic art, mobiles, tapestry, glass art (including stained glass), and others.

4. Other

Wider definitions of visual art sometimes include applied art areas such as graphic design, fashion design, and interior design. In addition, new types of Body art may also fall under the general heading of visual arts. These include: tattoo art, face painting, and body painting.

13.3 HISTORY OF ART CLASSIFICATION

13.3.1 New Profession of Artist

Although various forms of art have been practised for hundreds of millennia, it is only comparatively recently that the role of the "artist" has emerged. During Classical Antiquity, as well as the era of Byzantium, Carolingian, Ottonian, Romanesque and Gothic art, painters and sculptors were treated as mere artisans - paint-appliers or carvers. Then, during the Renaissance, thanks to individuals such as Leonardo Da Vinci and Michelangelo, the profession of "artist" was raised to a new higher level, reflecting the newly perceived importance of the "design" element - or "disegno". Suddenly, painters and sculptors had a new unique status - on a par with architects. For fine artists, this situation has remained largely unchanged to this day, except that they have now been joined by visual artists involved in installation, video art, conceptual works, assemblage and the like. Some crafts are also included under the umbrella of visual art, although most continue to be funded by "crafts" (rather than "arts") bodies.

13.3.2 Academic Art

From the Renaissance onwards, this new status was also reflected in an educational system based around a network of Fine Art Academies, that promulgated a particular form of "academic art". This contained all sorts of rules about how (mainly) paintings and sculptures were to be created. Elements such as subject matter, form, message, composition, colour were quite strictly regulated. Failure to follow the rules meant exclusion from the prestigious annual art exhibitions organized by the academies. And since participation in these art shows was often the only way an artist could gain a reputation, win commissions, and ultimately secure coveted membership of his national Academy, exclusion meant financial ruin. It wasn't until the 20th century that the power of the academies began to wane in any significant sense.

13.3.3 Visual Art Embraces Arts and (Many) Crafts

The 20th century also witnessed a gradual change in attitudes towards the practice of crafts. Put very simply, up until about 1900, aside from literature and the "performing arts", the educational and professional establishments only recognized two basic classes of artistic activity: (1) fine arts - that is, works created purely for aesthetic reasons, and (2) crafts, that is works with a utilitarian purpose. (See also Aesthetics.) The former - since Renaissance times - were created by "artists", the latter by a lower category of "craftspeople". There was very little justification for this arbitrary distinction between arts and crafts, as many craftworks were wholly devoid of any functional purpose and required as much skill as fine art. By encompassing several "crafts", the category of visual art has helped to remove some of the barriers between arts and crafts, although many remain.

13.3.4 Visual Art Extended to Include Modern Forms

Another set of changes in our classification and appreciation of art began to unfold during the early decades of the 20th century. This was due to the emergence of several new art-forms, such as: collage (from Picasso & Braque's synthetic Cubism c.1912); assemblage and "found objects" (like the "readymades" of Marcel Duchamp, 1887-1968); conceptual art (from Marcel Duchamp's works such as Fountain, 1917, Replica, Tate Collection, London); Performance art and Happenings (from the Dada antics of Tristan Tzara (1896-1963) at the Cabaret Voltaire, Zurich, c.1916-20); photomontage (from works by Dadaists like Raoul Hausmann and Kurt Schwitters, which used illustrations and advertisement clippings, c.1918-20); photography and video art (from pioneering work by Man Ray (1890–1976) and others); animation art (from early 20th century works by American animators J. Stuart Blackton, Emile Cohl, Winsor McCay and Walt Disney). New techniques also appeared in traditional fine art disciplines, like painting - with the invention of acrylic paints, used by David Hockney (b.1937) and others - and printmaking - with the introduction of silkscreen

printing, famously used by Andy Warhol (1928-87); and with giclee prints.

13.3.5 The Visual Arts Industry

Increasing affluence during the second half of the 20th century has led to significant extra investment in what has become a major visual arts industry. In many European countries, tertiary level art colleges now teach a huge range of subjects to hundreds of thousands of art students. Whole government departments, with multi-million dollar budgets, are now devoted to the promotion of visual arts, while even local government authorities maintain full-time "arts officers" to coordinate activities at local level. This structure is frequently augmented by state-run agencies (eg. Arts Councils), whose role is to disperse the increasing number of grants, bursaries, residencies, special stipends and other types of financial support for visual artists. In addition, governments are becoming major art patrons by buying significant quantities of paintings, plastic art and other works, for public display. New methods of fundraising to support public art have been developed, such as the Percent For Art scheme in Ireland. Recent cutbacks notwithstanding, all this demonstrates the enormous scale of the visual art industry in the 21st century. And even if many full-time artists are still poor, this is mainly because their numbers have shot up significantly over the past few decades.

13.4 ARCHITECTURE

Architecture is the process and the product of planning, designing, and constructing buildings or any other structures. Architectural works, in the material form of buildings, are often perceived as cultural symbols and as works of art. Historical civilizations are often identified with their surviving architectural achievements.

The earliest surviving written work on the subject of architecture is *De architectura*, by the Roman architect Vitruvius in the early 1st century AD. According to Vitruvius, a good building should satisfy the three principles of *firmitas*, *utilitas*, *venustas*, commonly known by the original

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translation – firmness, commodity and delight. An equivalent in modern English would be:

Durability – a building should stand up robustly and remain in good condition.

Utility – it should be suitable for the purposes for which it is used.

Beauty – it should be aesthetically pleasing.

Building first evolved out of the dynamics between needs (shelter, security, worship, etc.) and means (available building materials and attendant skills). As human cultures developed and knowledge began to be formalized through oral traditions and practices, building became a craft, and "architecture" is the name given to the most highly formalized and respected versions of that craft.

Check your progress-1

1. Discuss the concept of Visual Art.

2. Discuss the Academic Art and The Visual Art Industry.

13.5 CONCEPT OF MUSIC

Music is an art form, and cultural activity, whose medium is sound. General definitions of music include common elements such as pitch (which governs melody and harmony), rhythm (and its associated concepts tempo, meter, and articulation), dynamics (loudness and softness), and the sonic qualities of timbre and texture (which are sometimes termed the "color" of a musical sound). Different styles or types of music may emphasize, de-emphasize or omit some of these

elements. Music is performed with a vast range of instruments and vocal techniques ranging from singing to rapping; there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments. The word derives from Greek μουσική (mousike; “art of the Muses”)

In its most general form, the activities describing music as an art form or cultural activity include the creation of works of music (songs, tunes, symphonies, and so on), the criticism of music, the study of the history of music, and the aesthetic examination of music. Ancient Greek and Indian philosophers defined music as tones ordered horizontally as melodies and vertically as harmonies. Common sayings such as "the harmony of the spheres" and "it is music to my ears" point to the notion that music is often ordered and pleasant to listen to. However, 20th-century composer John Cage thought that any sound can be music, saying, for example, "There is no noise, only sound."

The creation, performance, significance, and even the definition of music vary according to culture and social context. Indeed, throughout history, some new forms or styles of music have been criticized as "not being music", including Beethoven's *Grosse Fuge* string quartet in 1825, early jazz in the beginning of the 1900s and hardcore punk in the 1980s. There are many types of music, including popular music, traditional music, art music, music written for religious ceremonies and work songs such as chanteys. Music ranges from strictly organized compositions—such as Classical music symphonies from the 1700s and 1800s, through to spontaneously played improvisational music such as jazz, and avant-garde styles of chance-based contemporary music from the 20th and 21st centuries.

Music can be divided into genres (e.g., country music) and genres can be further divided into subgenres (e.g., country blues and pop country are two of the many country subgenres), although the dividing lines and relationships between music genres are often subtle, sometimes open to personal interpretation, and occasionally controversial. For example, it can be hard to draw the line between some early 1980s hard rock and heavy metal. Within the arts, music may be classified as a performing

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art, a fine art or as an auditory art. Music may be played or sung and heard live at a rock concert or orchestra performance, heard live as part of a dramatic work (a music theater show or opera), or it may be recorded and listened to on a radio, MP3 player, CD player, smartphone or as film score or TV show.

In many cultures, music is an important part of people's way of life, as it plays a key role in religious rituals, rite of passage ceremonies (e.g., graduation and marriage), social activities (e.g., dancing) and cultural activities ranging from amateur karaoke singing to playing in an amateur funk band or singing in a community choir. People may make music as a hobby, like a teen playing cello in a youth orchestra, or work as a professional musician or singer. The music industry includes the individuals who create new songs and musical pieces (such as songwriters and composers), individuals who perform music (which include orchestra, jazz band and rock band musicians, singers and conductors), individuals who record music (music producers and sound engineers), individuals who organize concert tours, and individuals who sell recordings, sheet music, and scores to customers.

13.6 REGIONAL VARIATION OF MUSIC

Music has always been an important aspect in the lives of Indian people. India's rich cultural diversity has greatly contributed to various forms of folk music. Almost every region in India has its own folk music, which reflects the way of life. From the peppy bhangra of Punjab to Garba of Gujarat to Bhavageete of Karnataka, the tradition of folk music in India is indeed great. Folk music is closely associated with farming and other such professions and evolved to alleviate the hardship and break the monotony of the routine life. Even though folk music lost its popularity with the advent of contemporary music like pop and rap, but no traditional festival or celebration is complete without folk music.

Earliest records of Indian folk music are found in the Vedic literature, which dates back to 1500 BC. Some scholars and experts even suggest that the Indian folk music could be as old as the country itself. For

instance, Pandavani, a folk music popular in most parts of Central India, is believed to be as old as the Hindu epic Mahabharata. This incredible claim is backed by the fact that the subject matter of Pandavani deals with the heroics of Bhima, a prominent character from Mahabharata. Since Pandavani's subject matter has remained the same over centuries, this age-old folk music could be as old as the Mahabharata itself! Later on, folk songs were extensively used for recreational purposes and to celebrate special events including weddings, birth of a child, festivals, etc. Folk songs were also used to pass on prominent information from one generation to another. This suggests that these songs could've played a major role before the arrival of paper in India. Since people did not have a solid material to preserve ancient information, passing down important information in the form of songs became utmost important. Hence folk songs were revered by aboriginal people as it not only provided entertainment, but also imparted critical information that could be used in one's day-to-day life.

13.6.1 Diversification of Indian Folk Song

Like many other aspects of India, folk music too is diverse because of the cultural diversity. While the reason behind its origin and the method of usage remains more or less the same throughout India, the style in which it is sung and the way in which it is perceived differs depending upon the culture of different Indian states. Many of these folk songs were composed by great poets and writers belonging to different parts of the country. For instance, the Rabindra Sangeet or Tagore songs of Bengal are a collection of songs that were originally written by eminent poet Rabindranath Tagore. Folk songs also played a crucial role in socio-religious reforms in many parts of South India. Religious leaders like Adi Shankaracharya used many such songs to spread his message throughout the country. Similarly, folk songs sung by other religious leaders gave identity to the villages they originally came from and gradually, these songs were cherished and celebrated by the people of their respective areas as their own. Also, many folk songs are associated with a dance form, which is usually performed while singing these songs. Today, almost every Indian state/region has a folk song of its own and some of

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them are associated with a dance form as well. Mentioned below are folk music of various Indian states.

Bihugeet

This folk music is performed in Assam during the famous Bihu festival. The music is usually accompanied by a dance performance; it is performed thrice a year. Bihugeet is one of the most famous folk songs of Assam and is also popular across some parts of north-eastern India. The song is usually performed by young boys and girls and represents the joyous nature of the Assamese. Many stories are conveyed through Bihugeet and the themes often include nature, love, relationships, social messages and humorous stories.

Uttarakhandi Music

Uttarakhandi music is often performed during festivals and religious gatherings in the state of Uttarakhand. The songs usually convey the importance of nature, bravery of historical characters, stories and important cultural practices of the state. Musical instruments used include Masak Baja, Daur, Thali, Ransingha, Damoun, Dholki, Dhol, Bhankora, Harmonium and Tabla.

Lavani

Lavani is a popular folk music of Maharashtra and was originally performed to entertain the soldiers. The song is usually performed by womenfolk and it conveys information pertaining to society and politics. Lavani is further divided into two types – Nirguni Lavani and Shringari Lavani. While Nirguni Lavani is usually philosophical in nature, Shringari Lavani is sensual and often deals with erotic subject matter that often induces laughter among its listeners. This musical form is also classified based on its listeners. If Lavani is performed in close quarters by a young girl for a set of dignitaries, it is called Baithakichi Lavani. If it is performed in public in front of a large audience, it is called Phadachi Lavani.

Pandavani

As mentioned earlier, Pandavani is a folk song which narrates the heroics of characters from the Mahabharata. This folk music is popular in Chhattisgarh, Orissa, Madhya Pradesh and Andhra Pradesh. Though this age-old musical form is largely neglected by young music lovers of today, it is still being kept alive by performers like Teejan Bai, Jhaduram Devangan, Ritu Verma, Usha Barle and Shantibai Chelak. While Tambura is largely used as an accompanying musical instrument, it is also used as a prop to explain different characters from the Mahabharata. For instance, the performer often places the Tambura on their shoulder while narrating the bravery of Bhima. While doing so, the Tambura represents Bhima's mace. Other musical instruments used are Manjira, Harmonium, Dholak and Tabla.

Rabindra Sangeet

Also known as Tagore Songs, Rabindra Sangeet is a set of folk songs, written and composed by eminent poet Rabindranath Tagore. Tagore wrote over 2,230 songs during his lifetime, all of which are sung during festivals and other rituals in West Bengal. The topics dealt in these songs include modernism, humanism, structuralism, reflection, romance, introspection, psychology, nostalgia, yearning, etc. Tagore's songs are well-preserved in the form of a book titled 'Gitabitan'. The book is divided into seven major parts – worship, seasons, love, occasion-specific, patriotism, lyrical plays and other subjects. Some of the renowned singers of Rabindra Sangeet are Kamal Ahmed, Amiya Tagore, Hemanta Kumar Mukhopadhyay, Shayan Chowdhury Arnob, Mohan Singh Khangura, Malati Ghosal, K. L. Saigal and Kabir Suman.

Bhatiali

Bhatiali was sung by the fishermen of ancient Bengal. It is said that this musical form was used by the oarsmen and fishermen of Bengal to keep themselves entertained when they didn't have to row their boats with all their might. Nirmalendu Chowdhury is one of the best exponents of this ancient musical form.

Music of the Bauls

During the 18th and 19th century, a set of musicians from Bengal came to be known as the Bauls. The music employed by them was often religious in nature and some were influenced by the tantric sect of the Kartabhajas. Bauls travelled throughout the country in search of the eternal truth. During their extensive travel, they sang many folk songs which later on came to be known as the music of the Bauls. Instruments used while singing these songs are Ektara, Khamak and Dotara.

Bhavageete

Bhavageete is one of the most important folk music of Karnataka. Bhavageete literally means music of expression and hence, the singer's expressions constitute the most important aspect of this form of music. The subject matter of this musical form deals with nature, love, philosophy, etc. Though Bhavageete is an ancient musical form, contemporary musicians and singers have revived it by incorporating the poems written by eminent Kannada writers and poets. Present day Bhavageete draws its lyrics from the poems written by poets like Kuvempu, K.S. Narasimhaswamy, Gopalakrishna Adiga, D.R. Bendre, G.S. Shivarudrappa, N S Lakshminarayana Bhatta, K. S. Nissar Ahmed, etc. This age-old musical form is still kept alive, thanks to performers like Raju Ananthaswamy, Mysore Ananthaswamy, Shimoga Subbanna, C. Aswath, P. Kalinga Rao and Archana Udupa.

Naatupura Paadalgal

Naatupura Paadalgal is an ancient musical form of Tamil Nadu. Though folk music is fast disappearing in the state of Tamil Nadu due to the prominence given to Carnatic music, Naatupura Paadalgal remains quite important in the state. Like many folk songs of India, this folk music too was used by the aboriginal people during the farming and harvesting season. Hence Naatupura Paadalgal eventually became a way of life to many living in the state. Even today, this musical form can be heard in every nook and corner of Tamil Nadu. The importance of Naatupura Paadalgal was stated by eminent musician maestro Ilaiyaraaja. He went on to say that Naatupura Paadalgal was the inspiration behind his

musical journey as he grew up listening to this very folk music, sung to him by his mother.

Kummi Paatu

Kummi Paatu is yet another folk music form from Tamil Nadu. These folk songs are usually accompanied by a folk dance form known as Kummi or Kummi Aattam. It is often performed throughout Tamil Nadu during festivals and rituals.

check your progress-2

- 3. Discuss the concept of Music.

- 4. Discuss the **Lavani and Rabindra Sangeet**

13.7 LET US SUM UP

"Visual Arts" is a modern but imprecise umbrella term for a broad category of art which includes a number of artistic disciplines from various sub-categories. Its wide ambit renders meaningless any attempt

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at definition, so rather than define or compose some diluted meaning for it, here is a list of its constituent disciplines. Architecture is the process and the product of planning, designing, and constructing buildings or any other structures. Architectural works, in the material form of buildings, are often perceived as cultural symbols and as works of art. Historical civilizations are often identified with their surviving architectural achievements. Music is an art form, and cultural activity, whose medium is sound. General definitions of music include common elements such as pitch (which governs melody and harmony), rhythm (and its associated concepts tempo, meter, and articulation), dynamics (loudness and softness), and the sonic qualities of timbre and texture (which are sometimes termed the "color" of a musical sound). Different styles or types of music may emphasize, de-emphasize or omit some of these elements. Music is performed with a vast range of instruments and vocal techniques ranging from singing to rapping; there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments.

13.8 KEYWORDS

- **Visual Art:** "Visual Arts" is a modern but imprecise umbrella term for a broad category of art which includes a number of artistic disciplines from various sub-categories.

- **Music:** Music is performed with a vast range of instruments and vocal techniques ranging from singing to rapping; there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments.

13.9 QUESTIONS FOR REVIEW

1. Discuss the concept of Visual Art.
2. Discuss the Academic Art and The Visual Art Industry.
3. Discuss the concept of Music.
4. Discuss the **Lavani and Rabindra Sangeet**

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13.11 ANSWERS TO CHECK YOUR PROGRESS

1. "Visual Arts" is a modern but imprecise umbrella term for a broad category of art which includes a number of artistic disciplines from various sub-categories. Its wide ambit renders meaningless any attempt at definition, so rather than define or compose some diluted meaning for it, here is a list of its constituent disciplines.

13.2.1 Visual Art Include

1. Fine Arts

All fine art belongs to the general category of visual arts. These include activities such as: Drawing, Painting, Printmaking and Sculpture, along with associated activities like Graphic art, Manuscript Illumination, Book Illustration, Calligraphy and Architecture.

2. Contemporary Arts

The visual arts also include a number of modern art forms, such as: Assemblage, Collage, Mixed-media, Conceptual Art, Installation, Happenings and Performance art, along with film-based disciplines such as Photography, Video Art and Animation, or any combination thereof. This group of activities also includes high tech disciplines like computer graphics and giclee prints. Another modern visual art, is the new environmental or Land art, which also includes transitory forms like ice/snow sculpture, and (presumably) graffiti art.

3. Decorative Arts & Crafts

In addition, the general category of visual arts encompasses a number of decorative art disciplines and crafts, including: ceramics and studio pottery, mosaic art, mobiles, tapestry, glass art (including stained glass), and others.

4. Other

Wider definitions of visual art sometimes include applied art areas such as graphic design, fashion design, and interior design. In addition, new types of Body art may also fall under the general heading of visual arts. These include: tattoo art, face painting, and body painting.

2. Academic Art

From the Renaissance onwards, this new status was also reflected in an educational system based around a network of Fine Art Academies, that promulgated a particular form of "academic art". This contained all sorts of rules about how (mainly) paintings and sculptures were to be created. Elements such as subject matter, form, message, composition, colour

were quite strictly regulated. Failure to follow the rules meant exclusion from the prestigious annual art exhibitions organized by the academies. And since participation in these art shows was often the only way an artist could gain a reputation, win commissions, and ultimately secure coveted membership of his national Academy, exclusion meant financial ruin. It wasn't until the 20th century that the power of the academies began to wane in any significant sense.

The Visual Arts Industry

Increasing affluence during the second half of the 20th century has led to significant extra investment in what has become a major visual arts industry. In many European countries, tertiary level art colleges now teach a huge range of subjects to hundreds of thousands of art students. Whole government departments, with multi-million dollar budgets, are now devoted to the promotion of visual arts, while even local government authorities maintain full-time "arts officers" to coordinate activities at local level. This structure is frequently augmented by state-run agencies (eg. Arts Councils), whose role is to disperse the increasing number of grants, bursaries, residencies, special stipends and other types of financial support for visual artists. In addition, governments are becoming major art patrons by buying significant quantities of paintings, plastic art and other works, for public display. New methods of fundraising to support public art have been developed, such as the Percent For Art scheme in Ireland. Recent cutbacks notwithstanding, all this demonstrates the enormous scale of the visual art industry in the 21st century. And even if many full-time artists are still poor, this is mainly because their numbers have shot up significantly over the past few decades.

3. Music is an art form, and cultural activity, whose medium is sound. General definitions of music include common elements such as pitch (which governs melody and harmony), rhythm (and its associated concepts tempo, meter, and articulation), dynamics (loudness and softness), and the sonic qualities of timbre and texture (which are sometimes termed the "color" of a musical sound). Different styles or types of music may emphasize, de-emphasize or omit some of these

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elements. Music is performed with a vast range of instruments and vocal techniques ranging from singing to rapping; there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments. The word derives from Greek μουσική (mousike; “art of the Muses”)

In its most general form, the activities describing music as an art form or cultural activity include the creation of works of music (songs, tunes, symphonies, and so on), the criticism of music, the study of the history of music, and the aesthetic examination of music. Ancient Greek and Indian philosophers defined music as tones ordered horizontally as melodies and vertically as harmonies. Common sayings such as "the harmony of the spheres" and "it is music to my ears" point to the notion that music is often ordered and pleasant to listen to. However, 20th-century composer John Cage thought that any sound can be music, saying, for example, "There is no noise, only sound."

The creation, performance, significance, and even the definition of music vary according to culture and social context. Indeed, throughout history, some new forms or styles of music have been criticized as "not being music", including Beethoven's *Grosse Fuge* string quartet in 1825, early jazz in the beginning of the 1900s and hardcore punk in the 1980s. There are many types of music, including popular music, traditional music, art music, music written for religious ceremonies and work songs such as chanteys. Music ranges from strictly organized compositions—such as Classical music symphonies from the 1700s and 1800s, through to spontaneously played improvisational music such as jazz, and avant-garde styles of chance-based contemporary music from the 20th and 21st centuries.

Music can be divided into genres (e.g., country music) and genres can be further divided into subgenres (e.g., country blues and pop country are two of the many country subgenres), although the dividing lines and relationships between music genres are often subtle, sometimes open to personal interpretation, and occasionally controversial. For example, it can be hard to draw the line between some early 1980s hard rock and heavy metal. Within the arts, music may be classified as a performing

art, a fine art or as an auditory art. Music may be played or sung and heard live at a rock concert or orchestra performance, heard live as part of a dramatic work (a music theater show or opera), or it may be recorded and listened to on a radio, MP3 player, CD player, smartphone or as film score or TV show.

4. Lavani

Lavani is a popular folk music of Maharashtra and was originally performed to entertain the soldiers. The song is usually performed by womenfolk and it conveys information pertaining to society and politics. Lavani is further divided into two types – Nirguni Lavani and Shringari Lavani. While Nirguni Lavani is usually philosophical in nature, Shringari Lavani is sensual and often deals with erotic subject matter that often induces laughter among its listeners. This musical form is also classified based on its listeners. If Lavani is performed in close quarters by a young girl for a set of dignitaries, it is called Baithakichi Lavani. If it is performed in public in front of a large audience, it is called Phadachi Lavani.

Rabindra Sangeet

Also known as Tagore Songs, Rabindra Sangeet is a set of folk songs, written and composed by eminent poet Rabindranath Tagore. Tagore wrote over 2,230 songs during his lifetime, all of which are sung during festivals and other rituals in West Bengal. The topics dealt in these songs include modernism, humanism, structuralism, reflection, romance, introspection, psychology, nostalgia, yearning, etc. Tagore's songs are well-preserved in the form of a book titled 'Gitabitan'. The book is divided into seven major parts – worship, seasons, love, occasion-specific, patriotism, lyrical plays and other subjects. Some of the renowned singers of Rabindra Sangeet are Kamal Ahmed, Amiya Tagore, Hemanta Kumar Mukhopadhyay, Shayan Chowdhury Arnob, Mohan Singh Khangura, Malati Ghosal, K. L. Saigal and Kabir Suman.

UNIT-14 PRINT MEDIA, PAINTING

STRUCTURE

14.0 Objectives

14.1 Introduction

14.2 Four Main Topics Of Print Making

14.3 Competition from Electronic Media

14.4 Benefits of the Printing Press on Education

14.4.1 The History of Literacy

14.4.2 Literacy and Printing

14.4.3 Educational Advantages of Printing Press

14.4.4 Printing Problems

14.5 Function of Print Media

14.5.1 Education Industries

14.5.2 Business Industries

14.5.3 Entertainment Industries

14.6 Concept of Painting

14.6.1 Elements of Design

14.7 Let us sum up

14.8 Keywords

14.9 Questions For Review

14.10 Suggested Readings And References

14.11 Answers To Check Your Progress

14.0 OBJECTIVES

After studying this unit, you should be able to:

- Able to understand Print Media
- Able to understand Paintings

14.1 INTRODUCTION

Now that so much media is electronic or digital, it's hard to imagine there was ever a time before print media was invented. The earliest civilizations only had oral communication. If they had news to tell, they

ran to the nearest person to spread the word to others, who each did the same until everyone had heard the news. Then people began to write down their news in picture form and then in crude languages where symbols stood for words and letters. It took the inventions of paper and the printing press for print media to come into regular use. Once it did, there was no turning back.

Simply stated, print media is the printed version of telling the news, primarily through newspapers and magazines. Before the invention and widespread use of printing presses, printed materials had to be written by hand. It was a painstaking process that made mass distribution impossible.

At first, news was chiselled in stone. Later, it was handwritten and posted in a public area much like today's posters or read from a scroll by a town crier. As early as 131 B.C., the ancient Roman government produced daily news sheets and informed the public in this way. Through the years, print media evolved to include entertainment, educational topics and more, instead of only conveying news.

Around the year 932, Chinese printers adapted wood blocks, which had been used to print illustrations and small amounts of text, and started producing popular books more easily. Each page of text was one block that could be used repeatedly to make the books.

About 100 years later, China's Bi Sheng invented movable type by carving individual characters onto small blocks of clay. Each small block was hardened by fire to become a porcelain piece that could be used again and again. The pieces were glued to iron plates to make a page. Using each page hundreds or thousands of times, he could mass produce news quickly. When the printing was done, the pieces were removed from the plates to be used again to make other pages.

Bi Sheng's invention had limited success in China because the Chinese alphabet's characters are so large that they were difficult to put on movable type. His idea spread all over the world, however, and others adapted it using other materials such as wood, tin and copper. Still, the process was too cumbersome to mass produce a newspaper for the

public. Painting, the expression of ideas and emotions, with the creation of certain aesthetic qualities, in a two-dimensional visual language. The elements of this language—its shapes, lines, colours, tones, and textures—are used in various ways to produce sensations of volume, space, movement, and light on a flat surface.

14.2 FOUR MAIN TYPES OF PRINTMAKING

It's been said that a picture is worth a thousand words. Writers may beg to differ, but it can't be denied that pictures grab attention and enhance the written word, whether in a book, in a newspaper or on a billboard.

Images have been used along with words since the early days of printmaking. There are four ways to make prints from an original piece of art: relief, intaglio, lithography and screen printing. Choosing which type to use depends on the effect the artist and printer want to achieve.

Relief printmaking uses wood, plastic or metal that the artist cuts into, cutting away the portions that won't be printed. When ink is applied to the surface, it highlights the raised areas, much like a rubber stamp does when pressed into a stamp pad. Woodcut has been used for centuries due to the availability of smooth hardwoods. Linocut is a more recent 20th century version of woodcut that uses linoleum. Wood engraving uses wood with no grain showing to achieve fine detail, and plastic is often used instead of the wood.

Intaglio works in a nearly opposite way. Instead of creating raised areas, the artist etches grooves with an instrument or with acid. When ink is applied, it seeps into the grooves. The printing press pushes paper against the surface and ink in the grooved areas is printed. Different techniques can be used in intaglio to create soft lines, shading and detail.

Lithography uses a flat piece of material, such as limestone or aluminum. The artist applies a greasy medium, like grease crayons, or a more liquid grease solution to the areas to be printed. After treating the surface with a chemical solution, the ink adheres to the greased areas.

Screen printing, also called serigraphy, uses silk or another fine mesh material which is stretched tightly on a frame. Areas that aren't to be printed are blocked off with paper, glue or specially made stencils. Ink is applied and pressed through the fabric with wood to which a rubber blade has been attached. (Think of a squeegee pressed against a surface to push water away.) The screen process is repeated for each color used, blocking out areas that aren't to be printed in that color.

Offset printing uses lithography to print on flat surfaces, like paper and plastic. When color is used, printing presses have a separate unit for each color and typically apply black ink first, followed by the colors one at a time. When mass quantities are needed, such as when printing newspapers, a large roll of paper may be used instead of individual sheets.

Flexology can be used to print on other materials, like cellophane and plastic labels, but is also sometimes used for newspapers. This process has a rubber plate that is inked and applied to the printing surface.

Rotogravure is a longstanding process that uses a cylinder instead of a flat plate. The image is engraved onto this cylinder and ink is applied. It's been used for both newspaper and magazine printing but is often substituted today by offset printing and flexology, depending on the purpose.

Digital printing using inkjet or laser printers has replaced many other printing processes because of the availability of accurate and affordable printers that can print on many different materials.

14.3 COMPETITION FROM ELECTRONIC MEDIA

Newspapers faced competition with the introduction of electronic media, which includes radio, television, CDs, DVDs and the internet.

Radio and television are often called broadcast media because they are broadcast for all to hear, rather than reading print media. Radio transmissions began in the early 1900s but didn't take off until NBC

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began in 1926 and CBS began in 1927. People were fascinated by the ability to hear the news instead of just reading it. Families gathered around their radio sets listening to the news of the day, particularly during events such as elections, presidential speeches and news during World War II.

Television was introduced at the 1939 World's Fair. It was merely a curiosity at this point, though, since its cost was roughly one-third of the average U.S. household's annual income. Technological advances resulting from World War II made television affordable for the masses in the 1950s. Advertisers jumped at the chance to reach housewives through soap operas, aptly named because the dramas were sponsored by soap manufacturers.

By the 1960s, families gathered around their television sets as they had for radio decades earlier. Watching shows together became a nightly ritual. Television programming wasn't round-the-clock as it is today, but it started with a few programs at specific days and times. Cable channels expanded programming to all hours of the day.

Computers Lead to the Internet

By the 1980s, businesses sported desktop computers in their offices, and soon it became common to have one at home too.

The World Wide Web was introduced to the public in 1991. When Google introduced its search engine in 1998, people suddenly had a way to get vast amounts of information easily. Generations of people who grew up with internet availability at their fingertips began to get their news and conduct their research online instead of in print, and the internet became a clear competitor to print media as a way to spread news and information.

Print media, such as newspapers and magazines, responded by hosting online websites in addition to their print version, and some even closed their print medium to become a wholly online medium. Others ceased production and closed their doors completely.

The predicted demise of print media, however, hasn't happened. Many people use the internet but still like to hold a physical newspaper or magazine in their hands. It's familiar and reliable and not prone to glitches or outages. Physically turning the pages gives a feeling of satisfaction and control unmatched by any electronic medium.

New print vehicles that cater to today's audiences continue to open. Many successful magazines have popped up as a result of popular TV programs, particularly food, home improvement and health shows. Instead of trying to compete with electronic media, successful print publishers look at what's popular in digital media and enhance it with print versions like HGTV Magazine, Rachel Ray Every Day and Martha Stewart Living. Health publications like Prevention are still flourishing, as well as health niche publications like Shape and Runner's World.

14.4 BENEFITS OF THE PRINTING PRESS ON EDUCATION

When Johannes Gutenberg invented his printing press during the Renaissance, it was a game-changer. Like the internet five centuries later, the printing press's influence altered the way people learned, shared knowledge, spread opinions and amused themselves. Its effects include the impact of the printing press on education, for example vastly increasing the number of people who learned to read.

14.4.1 The History of Literacy

Writing and reading go together. Without written material, there's no use to literacy; without readers, there's no use to writing anything. Both reading and writing depend on cultural developments such as a common set of symbols, like the modern alphabet.

Documents written in numbers go back as far as 8000 BC. The symbols ancient cultures used for numbers eventually became symbols for words as well, which led to the development of written text. Humans were reading and writing words by 3200 BC, but it was a rare skill, limited mostly to scribes, scholars and priests.

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Ancient cultures employed a variety of systems and symbols in writing. They also used a variety of surfaces such as papyrus, clay, stone, paper and sheepskin. Without printing, everything had to be handwritten and, if duplicates were needed, hand-copied.

Gutenberg wasn't the first person to see the advantages of the printing press over copies made by hand. China developed woodblock printing probably by 600 AD. In this method, the printer etched an entire page into a block of wood, which could be inked and used to create multiple copies.

The block-printing press's influence was limited because creating one block per page took lots of time. It still made it easier to share information by producing copies of books on agriculture, medicine or religion. However, education and literacy remained the province of the upper classes, who believed peasants and workers had no need for such knowledge.

In the 11th century, the printer Bi Sheng invented the superior movable-type method, where multiple smaller blocks printed one character each. The advantages of a printing press of this sort was that by rearranging a set of blocks, they could print multiple different pages. As written, Chinese contains thousands of characters, so this didn't speed printing up as much as Gutenberg's movable type would later.

The impact of the printing press on education became clear right away. While Gutenberg's printed Bible is his most famous creation, one of his first creations may have been a textbook. The *Ars Minor* was a fourth-century Latin work widely used in teaching Latin, the language of science and learning in Gutenberg's time.

Several printed copies of *Ars Minor* exist from the 14th century. It's possible, but not certain, that Gutenberg printed a run of the book before starting on his Bible. There was a guaranteed market for *Ars Minor* in schools, which would have helped Gutenberg raise money before investing in the bigger, ambitious Bible project.

However, it's also possible the printed *Ars Minor* from that era were run off after Gutenberg's Bible. After 550 years, it's hard to say for sure.

Gutenberg's printing press brought him immortal fame, but no money. One of his backers sued Gutenberg and won, taking possession of everything the printer owned. Gutenberg died in poverty in 1468. By that time, the printing press had caught on and presses were operating across Europe.

The impact of the printing press on society was due to the advantages of the printing press over hand-copying.

- A printing press could create many more copies at a faster rate than even the best scribes.
- Printed copies are more accurate. With manuscripts copied by hand, errors creep in as copyists misread the original, or put down the wrong words, letters or figures.
- Printing could reach more people, over a wider area, than having one person instruct or teach others.
- Knowledge passed on orally, or from scribe to scribe, had grown increasingly fragmentary and corrupted over time. The printing press made it possible to collect and organize knowledge and pass it on intact.

Historians still debate whether the printing press's influence was felt immediately, or gradually over the next couple of centuries.

14.4.2 Literacy and Printing

Handwritten books were slow and expensive to make. Only the wealthy could afford them, so there was no incentive for most people to learn to read. Printing made it possible to mass-produce books the public could afford; by 1500 there were 15-20 million copies of 30,000-35,000 publications.

Part of the impact of the printing press on education was that it gave people a reason to become literate. Protestant Christianity, which taught

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that everyone should and could read the Bible themselves, gave European Christians an added incentive to learn. Protestant churches promoted education and started Sunday schools for children who worked during the week.

While textbooks were originally printed in Latin, most people spoke in their country's native tongue. This led to printers translating Latin texts into English, French and other languages. Literacy spread as more people were able to read in their own tongue.

14.4.3 Educational Advantages of Printing Press

Before the printing press, knowledge spread orally or through expensive handwritten books. The printing press made it possible to educate people faster than ever before. New ideas and knowledge could be shared with more people than even the best teacher could hope to reach in their lifetime.

The printing press also changed the teaching process itself, particularly in technical subjects. Printed textbooks could reproduce complex diagrams in engineering, mathematical or architectural works much more accurately and efficiently than a copyist. Students could learn from studying their textbooks, even without a teacher present.

A well-written book could gather together more knowledge than the teacher possessed. Updated editions of mathematical texts made it possible for students to surpass not only their teachers but the wisdom of the ancients. Students across Europe could discuss the ideas they read, confident they were drawing on identical copies of the books.

14.4.4 Printing Problems

In the 21st century, anyone doing research on the internet has to be wary of false or inaccurate websites. It's possible that the printing press' influence sometimes worked against education the same way.

Mass-producing books doesn't improve knowledge if the information in the books is wrong. Printed books could popularize long-held, inaccurate beliefs, support prejudices and make errors seem like authoritative facts.

Some historians believe that at times, printing supported resistance to new ideas and theories rather than encouraging change.

While printing went a long way towards standardizing texts, it wasn't perfect. Different updated editions of various texts changed as publishers and authors decided what to keep or what to leave out. Even a single print run might change, as printers spotted errors and changed the book to correct them.

From the viewpoint of people in power, the impact of the printing press on society had other drawbacks. Along with books, printers turned out magazines, newspapers, pamphlets and flyers. Many of them expressed views that churches and governments took issue with, and increased literacy made it possible to spread their heresies across the continent.

Prior to the French Revolution, for instance, customs inspectors went over shipments of books arriving in France from other countries. Books the monarchy or the Catholic Church considered objectionable or subversive were either destroyed, returned to sender or sold discreetly, without advertising. The efforts at suppression, however, did not stop the Revolution from coming.

Check your progress-1

1. Discuss the types of Print Making.

2. Discuss Literacy and Printing and the Printing Problems.

14.5 FUNCTION OF PRINT MEDIA

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Media refers to the groups that communicate information and news to all people. Media have divided into three types that are included print media, broadcast media and internet. Print media is the oldest media such as newspaper, magazines, journals, and other printed material. The printing media is responsible to reporting the latest and accurate news and information. Few type newspapers such as New Straight Times and The Star. After that, many types of magazine such as business, education, entertainment, travel, cate and fashion magazines. For example, Galaxie is an entertainment magazine and SME & Entrepreneurship is a business magazine. They will have regular readers of print media. Broadcast media is the news is broadcast at radio and television. The main broadcast networks in Malaysia are RTM1, RTM2, RTM3, NTV7 and 8TV. Local news stations have large amount of audience because radio channel will report the local weather, traffic and events. Many people will listen to the radio channel especially during morning and evening. Nowadays, the internet is the fastest transforming the news because every people know how to online and they will post the latest and updated news on the internet such as Facebook. Internet is a quickly way to transmission the news and information so internet will provide advantages toward various industries to promote their business. Besides that, weblogs also is a ways to transmitting the information through internet. Media is an important communication channel to disseminated education, business, news, entertainment, data and promotional message.

14.5.1 Education Industries

Text book is a type of print media that is transmits the information to all students. Print media can help the intellectual and professional person to transmission their knowledge and experience to readers. Newspapers have provides the practice section for primary and secondary school students to do their revision such as News Straight Times. For example, tuition Centre is a type of education firm. Print media such as the newspaper and magazine have a loyal readership. This function can be very useful for advertisers and promote the courses of tuition centre. If you are targeting a specific geographical area, so you can advertiser the new tuition centre through print media. Magazine can promote the tuition

centre through colourful pages and can show the beautiful picture of the tuition centre. Besides that, you also can control and plan the budget of the advertisement. For example, you can choose the size of advertisement space and choose the colour or black and white advertisement. In additional, flyer also can help promote the tuition centre. Flyer will cheaper than advertise through broadcast media because flyer will give to the target audience directly. If the information of flyer is detail so can prove to be a proper option.

14.5.2 Business Industries

Newspapers contain a few of sections such as business section. In the business section will have some article are written by the people are successful in business. They can share their experience and knowledge to all readers. Besides that, print media can help the boutique or shopping complex to promote their products and inform the news of discount the price of their products to readers. Newspaper contains the job application section which will list the job specification and job description for job applicant. So the company can find the employees easily through newspaper. Magazines are a suitable option to promote the restaurant. For example, have some cate magazines that have shown to audience about the top ten cate in Ipoh. These will help the tourist easily to find the good restaurant and delicious foods at certain place. Readers will interest to the advertisement in magazine because of the better quality paper permits better colour reproduction. These will help the restaurant increase their amount of customer. In additional, contain some business magazine such as Fortune and SME & Entrepreneurship magazine. This magazine will mainly analysis on matters affecting the SMEs and Fortune magazine will covering local and international business in news, financial news, technology, companies, global economics and more. Print media will help to convey the useful and update business information to readers.

14.5.3 Entertainment Industries

Every newspaper contains the entertainment section to readers. Entertainment section will show the list and time table of different programs are broadcast in different channels. Besides that, the summary

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of certain program also will show at the entertainment section so readers can choose the movie that you feel interest. Therefore, readers can save their time and watching television program follow the time table are show on newspaper. Besides that, the latest news of the artist and singer will write on the newspaper. The supporter of the artist and singer can pay close attention to their idol. In additional, newspaper or magazine also will promote and advertise some new songs, movies and games. The new movies in the cinema will show on the newspaper and magazine. Again, the summary of the new movies also will write on the magazine so readers can briefly understand about the movie. Besides that, have some games guidelines magazine that is show the news games and will explain about the content of the game. New movie are update in every month also will show on the magazine or newspaper. For example, Gempak is a comics magazine these will show and promote the news comics for readers.

14.6 CONCEPT OF PAINTING

Painting, the expression of ideas and emotions, with the creation of certain aesthetic qualities, in a two-dimensional visual language. The elements of this language—its shapes, lines, colours, tones, and textures—are used in various ways to produce sensations of volume, space, movement, and light on a flat surface. These elements are combined into expressive patterns in order to represent real or supernatural phenomena, to interpret a narrative theme, or to create wholly abstract visual relationships. An artist's decision to use a particular medium, such as tempera, fresco, oil, acrylic, watercolour or other water-based paints, ink, gouache, encaustic, or casein, as well as the choice of a particular form, such as mural, easel, panel, miniature, manuscript illumination, scroll, screen or fan, panorama, or any of a variety of modern forms, is based on the sensuous qualities and the expressive possibilities and limitations of those options. The choices of the medium and the form, as well as the artist's own technique, combine to realize a unique visual image.

Earlier cultural traditions—of tribes, religions, guilds, royal courts, and states—largely controlled the craft, form, imagery, and subject matter of painting and determined its function, whether ritualistic, devotional, decorative, entertaining, or educational. Painters were employed more as skilled artisans than as creative artists. Later the notion of the “fine artist” developed in Asia and Renaissance Europe. Prominent painters were afforded the social status of scholars and courtiers; they signed their work, decided its design and often its subject and imagery, and established a more personal—if not always amicable—relationship with their patrons.

During the 19th century painters in Western societies began to lose their social position and secure patronage. Some artists countered the decline in patronage support by holding their own exhibitions and charging an entrance fee. Others earned an income through touring exhibitions of their work. The need to appeal to a marketplace had replaced the similar (if less impersonal) demands of patronage, and its effect on the art itself was probably similar as well. Generally, artists can now reach an audience only through commercial galleries and public museums, although their work may be occasionally reproduced in art periodicals. They may also be assisted by financial awards or commissions from industry and the state. They have, however, gained the freedom to invent their own visual language and to experiment with new forms and unconventional materials and techniques. For example, some painters have combined other media, such as sculpture, with painting to produce three-dimensional abstract designs. Other artists have attached real objects to the canvas in collage fashion or used electricity to operate coloured kinetic panels and boxes. Conceptual artists frequently express their ideas in the form of a proposal for an unrealizable project, while performance artists are an integral part of their own compositions. The restless endeavour to extend the boundaries of expression in Western art produces continuous international stylistic changes. The often bewildering succession of new movements in painting is further stimulated by the swift interchange of ideas by means of international art journals, traveling exhibitions, and art centres.

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This article is concerned with the elements and principles of design in painting and with the various mediums, forms, imagery, subject matter, and symbolism employed or adopted or created by the painter. For the history of painting in ancient Egypt, see Egyptian art and architecture. The development of painting in different regions is treated in a number of articles: Western painting; African art; Central Asian arts; Chinese painting; Islamic arts; Japanese art; Korean art; Native American art; Oceanic art and architecture; South Asian arts; Southeast Asian arts. For the conservation and restoration of paintings, see art conservation and restoration. For a discussion of the forgery of works of art, see forgery. For a discussion of the role of painting and other arts in religion, as well as of the use of religious symbols in art, see religious symbolism and iconography. For information on other arts related to painting, see articles such as drawing; folk art; printmaking.

14.6.1 Elements of Design

The design of a painting is its visual format: the arrangement of its lines, shapes, colours, tones, and textures into an expressive pattern. It is the sense of inevitability in this formal organization that gives a great painting its self-sufficiency and presence.

The colours and placing of the principal images in a design may be sometimes largely decided by representational and symbolic considerations. Yet it is the formal interplay of colours and shapes that alone is capable of communicating a particular mood, producing optical sensations of space, volume, movement, and light and creating forces of both harmony and tension, even when a painting's narrative symbolism is obscure.

Line

Each of the design elements has special expressive qualities. Line, for example, is an intuitive, primeval convention for representing things; the simple linear imagery of young children's drawings and prehistoric rock paintings is universally understood. The formal relationships of thick with thin lines, of broken with continuous, and of sinuous with jagged are forces of contrast and repetition in the design of many paintings in all

periods of history. Variations in the painted contours of images also provide a direct method of describing the volume, weight, spatial position, light, and textural characteristics of things. The finest examples of this pictorial shorthand are found in Japanese ink painting, where an expressive economy and vitality of line is closely linked to a traditional mastery of calligraphy.

In addition to painted contours, a linear design is composed of all of the edges of tone and colour masses, of the axial directions of images, and of the lines that are implied by alignments of shapes across the picture. The manner in which these various kinds of line are echoed and repeated animates the design. The artist, whether acting consciously or intuitively, also places them in relationship to one another across the picture, so that they weave a unifying rhythmic network throughout the painting.

Shape and mass

Shape and mass, as elements of design, include all areas of different colour, tone, and texture, as well as individual and grouped images.

Children instinctively represent the things they see by geometrical symbols. Not only have sophisticated modern artists, such as Paul Klee and Jean Dubuffet, borrowed this untutored imagery, but the more arresting and expressive shapes and masses in most styles of painting and those to which most people intuitively respond will generally be found to have been clearly based on such archetypal forms. A square or a circle will tend to dominate a design and will therefore often be found at its focal centre—the square window framing Christ in Leonardo da Vinci's Last Supper, for example, the hovering "sun" in an Adolph Gottlieb abstract, or the halo encircling a Christian or Buddhist deity. A firmly based triangular image or group of shapes seems reassuring, even uplifting, while the precarious balance implied by an inverted triangular shape or mass produces feelings of tension. Oval, lozenge, and rectangular forms suggest stability and protection and often surround vulnerable figures in narrative paintings.

Colour

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In many styles and periods of painting, the functions of colour are primarily decorative and descriptive, often serving merely to reinforce the expression of an idea or subject communicated essentially in terms of line and tone. In much of modern painting, however, the full-spectrum range of pigments available has allowed colour to be the primary expressive element.

The principal dimensions of colour in painting are the variables or attributes of hue, tone, and intensity. Red, yellow, and blue are the basic hues from which all others on the chromatic scale can be made by mixtures. These three opaque hues are the subtractive pigment primaries and should not be confused with the behaviour of the additive triads and mixtures of transparent, coloured light. Mixtures of primary pairs produce the secondary hues of orange, violet, and green. By increasing the amount of one primary in each of these mixtures, the tertiary colours of yellow-orange, orange-red, red-violet, violet-blue, blue-green, and green-yellow, respectively, are made. The primary colours, with their basic secondary and tertiary mixtures, can be usefully notated as the 12 segments of a circle. The secondary and tertiary colour segments between a pair of parent primaries can then be seen to share a harmonious family relationship with one another—the yellow-orange, orange, and orange-red hues that lie between yellow and red, for example.

Check your progress-2

3. Discuss the Education Industries.

4. Discuss the Concept of Painting.

14.7 LET US SUM UP

Simply stated, print media is the printed version of telling the news, primarily through newspapers and magazines. Before the invention and widespread use of printing presses, printed materials had to be written by hand. It was a painstaking process that made mass distribution impossible. It's been said that a picture is worth a thousand words. Writers may beg to differ, but it can't be denied that pictures grab attention and enhance the written word, whether in a book, in a newspaper or on a billboard.

Images have been used along with words since the early days of printmaking. There are four ways to make prints from an original piece of art: relief, intaglio, lithography and screen printing. Choosing which type to use depends on the effect the artist and printer want to achieve.

Relief printmaking uses wood, plastic or metal that the artist cuts into, cutting away the portions that won't be printed. When ink is applied to the surface, it highlights the raised areas, much like a rubber stamp does when pressed into a stamp pad. Woodcut has been used for centuries due to the availability of smooth hardwoods. Linocut is a more recent 20th century version of woodcut that uses linoleum. Wood engraving uses wood with no grain showing to achieve fine detail, and plastic is often used instead of the wood.

Intaglio works in a nearly opposite way. Instead of creating raised areas, the artist etches grooves with an instrument or with acid. When ink is applied, it seeps into the grooves. The printing press pushes paper against the surface and ink in the grooved areas is printed. Different techniques can be used in intaglio to create soft lines, shading and detail. Media refers to the groups that communicate information and news to all people. Media have divided into three types that are included print media, broadcast media and internet. Print media is the oldest media such as newspaper, magazines, journals, and other printed material. The printing media is responsible to reporting the latest and accurate news and information. Few type newspapers such as New Straight Times and

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14.8 KEYWORDS

- **Print Media:** Simply stated, print media is the printed version of telling the news, primarily through newspapers and magazines.
- **Painting:** Painting, the expression of ideas and emotions, with the creation of certain aesthetic qualities, in a two-dimensional visual language.

14.9 QUESTIONS FOR REVIEW

1. Discuss the types of Print Making.
2. Discuss Literacy and Printing and the Printing Problems.
3. Discuss the Education Industries.

4. Discuss the Concept of Painting.

14.10 SUGGESTED READINGS AND REFERENCES

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14.11 ANSWERS TO CHECK YOUR PROGRESS

1. It's been said that a picture is worth a thousand words. Writers may beg to differ, but it can't be denied that pictures grab attention and

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enhance the written word, whether in a book, in a newspaper or on a billboard.

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Lithography uses a flat piece of material, such as limestone or aluminum. The artist applies a greasy medium, like grease crayons, or a more liquid grease solution to the areas to be printed. After treating the surface with a chemical solution, the ink adheres to the greased areas.

Screen printing, also called serigraphy, uses silk or another fine mesh material which is stretched tightly on a frame. Areas that aren't to be printed are blocked off with paper, glue or specially made stencils. Ink is applied and pressed through the fabric with wood to which a rubber blade has been attached. (Think of a squeegee pressed against a surface to push water away.) The screen process is repeated for each color used, blocking out areas that aren't to be printed in that color.

Offset printing uses lithography to print on flat surfaces, like paper and plastic. When color is used, printing presses have a separate unit for each color and typically apply black ink first, followed by the colors one at a

time. When mass quantities are needed, such as when printing newspapers, a large roll of paper may be used instead of individual sheets.

Flexology can be used to print on other materials, like cellophane and plastic labels, but is also sometimes used for newspapers. This process has a rubber plate that is inked and applied to the printing surface.

Rotogravure is a longstanding process that uses a cylinder instead of a flat plate. The image is engraved onto this cylinder and ink is applied. It's been used for both newspaper and magazine printing but is often substituted today by offset printing and flexology, depending on the purpose.

Digital printing using inkjet or laser printers has replaced many other printing processes because of the availability of accurate and affordable printers that can print on many different materials.

2. Literacy and Printing

Handwritten books were slow and expensive to make. Only the wealthy could afford them, so there was no incentive for most people to learn to read. Printing made it possible to mass-produce books the public could afford; by 1500 there were 15-20 million copies of 30,000-35,000 publications.

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During the 19th century painters in Western societies began to lose their social position and secure patronage. Some artists countered the decline in patronage support by holding their own exhibitions and charging an entrance fee. Others earned an income through touring exhibitions of their work. The need to appeal to a marketplace had replaced the similar (if less impersonal) demands of patronage, and its effect on the art itself was probably similar as well. Generally, artists can now reach an audience only through commercial galleries and public museums, although their work may be occasionally reproduced in art periodicals. They may also be assisted by financial awards or commissions from industry and the state. They have, however, gained the freedom to invent their own visual language and to experiment with new forms and unconventional materials and techniques. For example, some painters have combined other media, such as sculpture, with painting to produce three-dimensional abstract designs. Other artists have attached real objects to the canvas in collage fashion or used electricity to operate coloured kinetic panels and boxes. Conceptual artists frequently express their ideas in the form of a proposal for an unrealizable project, while performance artists are an integral part of their own compositions. The restless endeavour to extend the boundaries of expression in Western art produces continuous international stylistic changes. The often bewildering succession of new movements in painting is further stimulated by the swift interchange of ideas by means of international art journals, traveling exhibitions, and art centres.