AN OVERVIEW OF SELECT LITERATURE
2.1. Social Movement and Change/Transformation

If we observe societies over a period of time we shall find that changes have always taken place in all of them. To understand how and why societies change is one of the main problems of sociologists. In some cases the changes may be radical in the sense that some social institutions may be replaced by new institutions or, there may be major changes in the existing social institutions. In some other cases change may be gradual, i.e., spread over a period of time. In some others change may be rapid. There are several factors (forces) operating simultaneously in a society, which bring about changes. Some of these may be external to social institutions like change in the economy or the production relations e.g. industrialization brings changes in social institutions. At the same time, there are change-producing agents inside a society as well and social movements are one of these internal forces which contribute to change.

M.S. Gore (1977: 77-118) examines the relationship between social movement and social change; he states that social movement involves change in values system as well as change in social relationship in one or more segments of social life. The change in social relationships, in turn, implies changes at the level of material transactions as well as emotional transactions, though ideologies governing movements often tend to focus primarily on change in material transactions.

Social change, it may be seen, is a universal phenomenon. It is a feature of all societies in all times and in all situations of societal existence. Change may be an endemic process or it may be initiated or brought about with conscious efforts. The change, if not intervened, may take any direction. The change may be desirable or undesirable; the change may be constructive or destructive; the change may be evolutionary-slow, or sweeping-revolutionary. The changes in any society are bound to affect everyone but in terms of visibility and perceptibility the change may influence a particular group or a section of society—a smaller or a bigger section, or these may affect the society as a whole. The change may be perceived in a restricted sense i.e., seeking change in norms, values, belief systems, or alternation in social institutions, or reforms in a subsystem/system, or restructuring of the society as such for seeking change
(social reform) in society may be initiated by an influential individual, by an
anunciated religious head or a Guru or a charismatic leader, or else. There may
be a 'collective effort' to change the society. This type of change is termed as
social movement (Prasad, 1990: XXII).

In every society there has ever been felt the need to steer the society into
a desired direction which is considered essential for the growth and development
of a healthy society. It is this directed change to which 'social reforms', 'social
movements', 'planned change', 'other collective efforts of social change' are
generally addressed (ibid: XXII).

M.S.A. Rao (1979.X) argues that if we consider a social movement to be
an organized effort on the part of a section of the population, involving collective
mobilization based on an ideology, to bring about changes (either partial or total)
in the social system, then we have to see the social process as consisting of
interrelated social activities, interactions and events as related to ideology (or
structure at a higher level of abstraction) on the one hand, and as connected with
social and cultural changes on the other.

The character of a social movement as an instrument of social change is
quite different from an imitative or emulative process of mobility and change.
While the latter centers on acquiescence, the former is focused on protest of one
kind or the other. Following from this, the later emphasizes the functional unity of
the social system, whereas the former places emphasis on contradiction and
conflict. The social mobility and change that are brought about by social
movement are based on challenge, protest, confrontation, aggression and revolt,
as opposed to acquiescence, request, obedience and loyalty. The latter type of
process of mobility and change only perpetuates the established order, whereas
social mobility and change brought about by social movements lead to social
transformation thereby changing the traditional balance of power. Thus, social
movements based on protest bring about qualitative changes in the traditional
structure of social relationships. Protest and acquiescence are logically opposed
to each other and the nature of change that is brought about by protest is
qualitatively different. An approach to the study of change through social
movements centered on contradiction and conflict, offers a corrective measure to
The simplistic explanation of emulative process of mobility and change (Rao, 1978: X).

Discussing the nature of social change brought about by social movements, Rao distinguishes three levels of structural change: reform, transformation and revolution. While reform aims at malifying the belief system and life styles of the members of a group, revolutionary changes aim to bring about sudden and total changes in all the aspects of society. Transformative changes refer to changes in the traditional balance of power relations, altering the economic and political super ordination-subordination relationships (ibid: 11).

Partha Nath Mukherji (1977: 38-59) stated that social movements are essentially related to social change and therefore to the social structure. This does not mean that a social movement is a necessary condition of social change; it can take place independently of social movements through the operation of impersonal forces and factors. Nor does it mean that it is invariable change-promoting, it can be, equally, change-resisting. Therefore, a social movement is a product of the social structure and has consequence for it; it is an 'agent' of change.

Mukherji classifies movements based on the quality of change-accumulative, alternative and transformative. Accumulative changes are intrasystemic, the latter two (alternative and transformative are systematic change). Alternative changes are geared to create new structures (And by implication to destroy the existing ones); transformative change aim at replacing the existing structure and substituting it by another. Transformative movement changes several competing structures, which already exist in the system, and it is a matter of relocating legitimacy from one set of structure to another.

I.S.A. Rao (1978: 1-15) distinguishes between three levels of structural changes and pursuanty three types of social movements- reformist, transformative and revolutionary. Reform movement brings about partial changes in the value-system. Transformative movement aims at effecting middle-level structural changes while revolutionary movement is to bring about radical changes in the totality of social and cultural systems.
Ghanshyam Shah (1997: 1-16) mentioned I.P. Desai’s view who states that social transformation involves three questions: one, social change in society; second, direction of change on which path society is moving, i.e. social transformation; third, whether that path is desirable or not and what ought to be desirable for society. To I.P. Desai social transformation is change in caste, tribe, family, village and occupational structure. By change he understands transformation of the system or sub-system i.e. of the whole or of the part of it.

Social change is a universal phenomenon. It is a feature of all societies in all times and in all situations of societal existence. There may be a ‘collective effort’ to change the society; this type of effort is termed as social movement. Social movement involves change in value system as well as change in social relationship in one or more segments of social life. Social movements are essentially related to social change and therefore to the social structure. There are three levels of structural change: reform, transformation and revolution. Reform brings partial change in the value systems and behavioural patterns, transformation effecting middle level structural changes while revolution brings about radical change in the totality of social and cultural system. Transformative change aims at replacing the existing structure and substituting it by another. Transformative movement changes several competing structures, which already exist in the system, and it is a matter of relocation legitimacy from one set of structure to another. In this sense the term ‘Social Transformation’ has been use in this work and has been studied at individual level, family level and community level.

2.2. Social Movement – Meaning, Characteristics and Types

1. Meaning of Social Movement

The term social movement is one of the most widely used and yet one of the least precise and understood in social science literature. Therefore, it is necessary to specify at the very outset the sense in which we use the term.

The first text book on modern social movement to be published in America entitled "Contemporary Social Movement" written by Jerome Davis (1930) by including the topic: Gandhi’s Non-violence, and Co-operative movement, the labour movement, the peace movement. It is obvious that not only movement
(collective behavior or action) but also the idea of systems which did not give birth to specific movements are also included under the term social movement. T.K. Oommen proposes that the term social movement should be employed more restrictively referring only to collective behavior or action. However, in doing so, a new problem confronts us. Collective behaviors are of several types: panic responses, hostile outbursts, organized social action etc. The first two of the above noted collective behaviors couldn't be labeled as movements, for they are relatively short term unorganized outbursts and are not necessarily tied to any ideology or issue. Therefore, only when an elementary collective behavior (the crowd action, mass or public behavior) becomes organized behavior that it becomes a social movement (Oommen, 1972: 11).

Ghanshyam Shah (2002: 18) states that non-institutionalized collective action takes several forms such as protest, agitation, strike, satyagraha, hartal, gherao, not etc. Agitations or protests are not strictly social movements. A particular collective action may only be an agitation for some scholars, and a movement for others, depending upon the level of analysis and perspective. Agitations, protests, strikes and even riots are often but not always part of a social movement of a particular stratum of society. In this reference Shah also noted the working concept of social movement as given by Paul Wilkinson (1971: 27). "A social movement is a deliberate collective endeavor to promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into utopian community". Social movements are thus clearly different from historical movements, tendencies or trends. It is important to note, however, that such tendencies and trends, and the influence of the unconscious or irrational factors in human behavior, may be of crucial importance in illuminating the problems of interpreting and explaining social movement.

He further notes, "A social movement must evince a minimal degree of organization, though this may range from a loose, informal or partial level of organization to the highly institutionalized and bureaucratized movement and the corporate group". G. Shah (2002:18) has shown that much of the literature of social movements has been concerned with natural histories, models or theories of movements' development. Such models have attempted to simulate changes
in movement structure and organization ranging from states of initial social interest and excitement and the emergence of a charismatic leadership, to a revolutionary movement's seizure of power.

Thus, the term social movement is mostly used in social science literature. Social movement should be employed more restrictively referring only to collective behaviour or action: when an elementary collective behaviour becomes organized behaviour than it becomes a social movement. It is a non-institutionalized collective action to promote change in society.

2. Definitions of Social Movement

Various social science scholars have attached several meaning to the word 'social movement'. A few are described here and then we arrive at a set of characteristics of the concept of social movement.

A. Giddens (1989: 624) states, "A social movement may be defined as a collective attempt to further a common interest, or secure a common goal, through collective action outside the sphere of establishes institution". Many social movements are very small, numbering perhaps no more than a few dozen members; others might include thousands or even millions of people. Some movements carry on their activities within the law of the society or societies in which they exist, while others operate as illegal or underground groups. Thus, according to Giddens, we can say that social movement is a collective attempt, there is a common interest, there is a common goal to achieve and there is a collective action, this collective action lies outside the sphere of established institution.

David Popeme (1977: 413) gives a more precise definition of social movement. According to him, "A non institutionalized effort to change society through collective action is called as social movement." Thus according to Popeme a social movement is a non institutionalized effort; it aims at bringing change in society and it involves means of collective action.

Abert J. Szymanski and George Ted Goertzal (1979: 315) argue "Social movements are collective efforts to change societies". "Movements arise when societies fail to meet basic human needs. If people's needs are well being met, there would be no need for social movements". Thus they also emphasize that
social movements as a collective effort, it aims at changing the societies. They further add the causes of emergence of social movements. Failing to meet basic human needs is the most important cause for the emergence of social movement. In a deterministic ways they consider if people's needs are met then social movements will not emerge.

Joseph R. Gusfield (1968: 445) defines the social movements. According to him, "Social movements are defined as socially shared demands for change in some aspect of the social order". Thus according to Gusfield social movements are manifestation of demands. Demands are socially shared, and the demands aim to bring change in some aspect of society, the social system.

According to Theodove Caplaw (1975: 327), "A social movement is an organized effort to accomplish social change by mobilizing crowds and publics." Thus Caplaw emphasis's that social movement is an organized effort, it aims at change, and there is mobilization of crowds.

T.K. Oommen (1972: 12) gives a more appropriate definition of social movement. According to him "when an elementary collective behaviour (the crowd action, mass or public behaviour) becomes organized behaviour that it becomes a social movement". He further states, when an elementary collective behavior".....acquires organization and form, a body of customs and traditions, established leadership, an enduring division of labour, social rules and social values, in short a culture, a social organization and a new scheme of life it becomes a social movements." Thus according to Oommen a social movement is an organized collective behaviour which has a culture, a social organization, a leadership, rules and values and a new scheme of life.

3. Characteristics of Social Movement

There are many other authors who have analyzed various characteristics of social movements but on the basis of the analysis of the views of the above authors we can sum up the characteristics of the social movement.

1. Social movement is a collective action, which has a culture, a social organization and a new scheme of life.
2. The collective action is generally outside the sphere of established institution.
3. There is a common interest.
4. There is a common goal.
5. Its aim is to change existing patterns of society.
6. The movements arise when the basic human needs are not satisfied, but it is not necessarily always so.
7. In the social movement demands are socially shared.
8. It involves mobilization of people, public.

On the basis of the above characteristics we can briefly say that a social movement is a collective behaviour which has a culture, a social organization, and a new scheme. The participants of the social movement have common interest or goal to achieve by the non-institutionalized efforts; the movements arise when the needs are not satisfied and the people have socially shared demands. It ultimately aims to change the existing patterns of society.

After going through the various meanings and formulating a set of characteristics of the 'social movement' we may now look at the various classifications of social movements as given by a few authors.

4. Types of Social Movements

Several scholars have given typologies of social movements. A few are presented here.

Rudolf Heberle (1968: 438) divides social movements into two categories—

(A) Directed Social Movements and (B) Undirected Social Movements. The directed movement is characterized by organized and structured groups with specific programme, a formal leadership structure, definite ideology, and stated objective. Its followers are members of an organization as well as partisans to a belief. The undirected movements are characterized by the reshaping of perspectives, norms and values, which occurs in the interaction of persons apart from a specific associational context. The followers are partisans but need not be members of any association that advocates the change being studies. Thus the above classification divides movements into two logical categories clearly separated from each other.

Abert J. Szymanski and Ted George Goertzel (1979: 340) classify social movements in two basic ways. One is in terms of the groups or classes they
serve and those who support them. The other is in terms of the methods they use in advancing the goals of these groups or classes. Thus there are four types of movements. On the basis of the group or classes there are two types of movements—(A) Leftist Movement, (B) Rightist Movement. On the basis of the methods used to achieve the goal there are two types—(C) Reformist movement and (D) Revolutionary Movements.

Leftist movement is one, which aims to advance the interests of those on the bottom of society. Their struggle is for social equality i.e. leftist movement advances the interest of those on the lowest edge of class societies. Rightist movement depends upon the interests of those who are on the top of society. The usual role of these movements is to resist change proposed by leftist movements, and in so doing to defend the systems of inequality. Reformist movements seek to make limited social change without upsetting the whole order of society. They seek to make changes gradually and peacefully. Revolutionary movements believe that only a profound change in the basic structure of society will suffice to advance the interest of their supporters. They seek to bring about total transformation in a short time. Of course, a movement may change from reformist to revolutionary or vice versa, depending upon its appraisal of the situation that it faces within any large social movement there are usually revolutionary and reformist tendencies that struggle for control of the movement itself.

According to Popeneo, David (1977: 418-430) several main types of social movements can be identified each presenting a different fact of collective behavior (Although they share the characteristics noted above,) their goals are diverse, even contradictory. He gives four main types—(A) Reforms movements, (B) Revolutionary movements, (C) Resistance movements and (D) Expressive movements.

Reform movements attempt to improve society as a whole through modifying certain aspects of the social structure. Because they are relatively democratic and open, reform movements generally centre on one issue. A contemporary reform movement currently in the news is the environmental movement; it includes people from a variety of backgrounds and occupations dedicated to the careful use and preservation of the nation's natural resources.
Revolutionary movements seek more radical change in society than reform movements; the goal of a revolutionary movement is to overthrow the existing social structure and replace it with a new one. Typically, revolutionary movements arise and flourish where reform is not a viable alternative. Many of the nation states in the world today originated as revolutionary movements. Resistance movements are efforts aimed at preventing change, or at abolishing change that has already been achieved, periods of rapid change stimulated resistance movement; for example the change introduced in American society during the 1950s and 1960s by the civil rights movements led to a wave of "backlash" movements advocating resistance to such change as the integration of schools and other public facilities. Expressive movements different from reform, revolutionary and resistance movements are usually political in nature. Some movements, however, are oriented less toward changing the structure of society and more towards changing the structure of a society and move towards changing the individual who comprise it. This type of movement attempts to provide emotional satisfaction, an identity, and a distinct life style for its members; it may be religious in orientation, as the Jesus people, or secular such as the "hippie" movement of the societies.

According to Anthony Giddens (1989:625) many different types of social movements have been proposed, perhaps the nearest and most comprehensive classification is developed by David Aberle, who distinguishes the social movement into four types: (A) Transformative, (B) Reformative (C) Redemptive and (D) Alternative movements. Giddens elaborates these types.

The aim of Transformative movements is far reaching change in the society or societies of which they are a part. The changes, their members, are anticipated, all embracing, and often violent, for example, revolutionary movements or some radical religious movements. The Reformative movements have more limited objectives, aspiring to alter only some aspect of the existing social order. They concern themselves with specific kind of inequality or injustice cases in point are the women's Christian temperance union or anti-abortion groups. Transformative or Reformative movement both are concerned primarily securing change in society. Aberle's other two types are each mainly aimed at changing the habits or outlooks of individuals, which is Redemptive and
Alternative movements. Redemptive movements seek to rescue people from away of life seen as corrupting. Many religious movements belong to this category, in so far as they concentrated on personal salvation. Examples are the Pentecostal sects, which believe that individuals' spiritual development is the true indication of their worth. The aim of Alternative movements secures partial change in the individuals. They do not seek to achieve a complete alteration in people's habits, but are concerned with changing certain specific traits. An illustration is Alcoholics Anonymous.

According to Theodore Caplow (1975: 329-331) there are five types of social movements those are (A) Political, (B) Economic, (C) Normative, (D) Ethnic or (E) Religious.

Political movements take a variety of forms, a reform movements has as its, goal the improvement of political institution by particular peaceful means. The movement for public financing of presidential campaigns is a good example of a reform movement, common cause is another. A revolutionary movement, by contrast, has as its goal a fundamental change in the contrast, has it goal a fundamental change in the form of government, either by a violent uprising or by some more peaceful illegal procedure, like a general strike. An Economic movement represents the effort of some segment of a national community either to improve its relative share of economic benefits or to protect its interest against some developing threat. Some economic movements exert pressure on the government, like the tax-reform movements appear periodically or the lobbying for favorable legislation in which nearly every industry changes. Other such as a boycott, are directed against private groups and organizations, Economic movement, may be very small, or very large. The goal of a Normative movement is to change or to maintain the existing pattern of social control one type of behaviour or another. Normative movements have to do with such matters as abortion, women's rights, prohibition, the legalization of marijuana, vegetarianism, rights of homosexuals. Normative movements have very long lives. The Ethnic movements that are active in the United States today fall into a number of types, corresponding to the competing ideologies about inter group relations like the Black power and Red power movements are essentially separatists and have the goal of establishing some sort of autonomy with in the
larger community. Other movements, like the civil rights movements, in its broadest sense are oriented toward integration. Religious movements are those movements, which aim to change the religious aspects of the society, the first great social movement in modern history was the protestant reformation and religious movements have continued to play an important part in social change over since. They occur within long established churches, like the liberalization movement that swept the American Catholic Church after the Second Vatican Council. Religious movements always have political and social overtones, but they stand apart from other social movements if only because they have a longer history and higher ambitions.

T.K. Oommen (1972: 1-23) has noted three distinct possibilities:

1. **Appearance** of a charismatic leader, who comes with the promise of mitigating the evils at hand, and leading the people to a future utopia.
2. **Emergence** of a new ideology, which champion the cause of the disgruntled or dissatisfied section of the population.
3. **Establishment** of a new organization to deal with the problem at hand.

He suggests that each of these developments will give rise to the emergence of three distinct types of social movements, (A) Charismatic, (B) Ideological and (C) Organizational. The characteristics of these movements as given by Oommen are as under.

**Characteristics of Charismatic movements may be listed as follows:**

1. A charismatic movement emerges from a critical situation created by the stress and strain in social structure.
2. The origin of the movement is couched in "mysterious" term. The source of inspiration for the movement is supra empirical.
3. The end or goal of the movements is the transformation of the prevalent social arrangement, which culminated into crisis. This may be system change, revival, restoration, protection or stability.

The movement comes forth with new ideas and/or new mode of procedure to deal with the assisting problems, with the existing problems, to case the strain in the system.
5. While the ideology of the movement (the ideas propounded by the leadership) is important, the charismatic appeal is uppermost, and to that extent the significance of the ideology is reduced.

6. The leader of the movement should be charismatic and his relationship with the followers is marked by awe and request. The followers should willingly accept their "duties".

7. The movement will not have any "office" or organizational build up. To the extent there emerges on organizational base it indicates reutilization of charisma.

8. The movement's programme should be essentially non-economic or non-ameliorative in orientation, the movement should be a "mission".

9. The movement should be outside the realm of everyday routine and its economic support should be derived gift, donations, or other voluntary or unsystematic types of support.

10. The division of labour in the movement is not heat and tidy promotions, dismissals, career salaries, rules and regulation are of relatively little importance for the movement "personnel".

If a charismatic movement is to survive it should fulfill two conditions: it should have a sufficient number of followers who are committed to the ideology of the movement. Thus the survival of a charismatic movement only if the ideology, of the movement is accepted by followers and it is translated into concrete realities through an organizational device. We can, thus, speak of three phase of a charismatic movement in terms of its life cycle: the charismatic phase, the ideological phase and the organizational phase. By the time the movement reaches the last phase of its development if need it does, its original attributes, would have disappeared to a large extent. Typical example of charismatic movements may be found in messianic, radical and reform movements.

Ideological movements emerge as response to the "strains" created due the inadequacy of the existing ideological streams in a society. It offers an alternatives scheme of life to those who are dissatisfied with the present state of affairs. The ideology of the movement depicts the kind of social world its adherents want to live in and beckons other to live with. Those who subscribe to the ideology of a given movement dream of the social order they conceive as an
admittedly 'better' one than the existing one. The leaders of an ideological movement are those who profound its ideology or those who are firmly committed to it, the ideological purists. In the final analysis, there are two phase of an ideological movement: Ideological phase and Organizational phase. Examples of ideological movements are: Socialist movements, Nationalist movements, Contemporary Student movements, etc.

The organizational movements emerge as "organized" attempts to attend to the grievances of a given group, be it a minority group or a depressed group. True, they too have an ideology, which will be evolved eventually, but the basic feature of the movement is to be discerned in the organizational structure, which seeks to ameliorate the "grievances" of its followers. Since the orientation of the movements is instrumental in character, the basis of admission to the movement is not faith but need. It is the manager, the man who gets things done, who assumes leadership in organizational movements. Inefficient leaders are related to the background by those who can handle the reins of power. Examples of organizational movements are Trade union movement, Co-operative movement, Community Development movement, etc.

Having characterized the three types of social movements in their bare skeletons Oommen likes to caution in regard to certain points. Each of these types of movements is viewed as "ideal types". Obviously, the "lack of fit" is to be anticipated while analyzing specific cases. Secondly, it should be kept in mind that ideology, organization and leadership are integral aspects of all movements. However, a given movement at a given point of time may have primacy in regard to one of these aspects. Therefore, a movement will not be purely an ideological, organizational or charismatic movement, but will be predominantly so.

Partha Mukherji (1977: 38-59, 1978: 17-90) classifies movements on the basis of quality of change— accumulative, alternative and transformative. While accumulative changes are intra-systemic, the latter two are systemic changes. Alternative change is geared to create new structure (and by implication to destroy the existing ones); transformative change aims at replacing the existing structure and substituting it by another. This characterization is problematic in that unless one creates new structure one cannot replace and substitute the existing ones and, hence, the distinction between alternative and transformative
change becomes pointless. Or is it that under conditions of transformative changes several competing structure already exist in the system and is it a matter of relocating legitimacy from one set of structures to another? If so, why is it that such a possibility does not obtain under conditions of alternative change? Mukherji distinguishes between three types of movements based on the nature of change they pursue: collective mobilization for action directed explicitly towards alternation or transformation of the structure of a system is a social movement; collective mobilization aimed at wide-ranging and for reaching changes in the major institutional system is a revolutionary movement; and collective mobilization aimed changes within the system are quasi-movements.

M.S.A. Rao (1978a:1-15) distinguishes between three levels of structural changes and pursuants three types of social movements-reformist, transformative and revolutionary. Reform movements bring about partial changes in the value system, transformative movements aim at effecting middle level structural changes, and the objective of revolutionary movement is to bring about radical changes in the totality of social and cultural systems. These movements also vary in terms of conflicts embedded in them: conflict is least in reform movements, it acquires a sharper focus in transformative movements, and in the case of revolutionary movements conflict is based on the Marxist ideology of class struggle. Reform and revolutionary movements are distinguished in terms of the quantum of change, partial and total. Second, reform or transformative movement are distinguished in terms of where the change occurs; in the case of former, change occur in the value system and in the case of latter it takes place at the middle level of the structure.

Ghanshyam Shah (1990: 26) classifies movement as revolt, rebellions, reforms and revolution to bring about change in the political system. Reform does not challenge in the relations between the parts of the system in order to make it more efficient, responsive and workable. A revolt is a challenge to political authority, aimed at overthrowing in the government. A rebellion is an attack on existing authority without any intention of seizing state power. In a revolution, a section or sections of society launch an organized struggle to overthrow not only the established government and regime but also the socio-economic structure, which sustains it, and replace the structure by an alternative social order.
Ghanshyam Shah (2002: 27-28, 1990: 27-28) argues that social movements are also classified on the basis of issues around which participants get mobilized. Some of them are known as the 'forest', 'civil rights', 'anti-untouchability', 'linguistic', 'nationalist' and other such movements. Some others classify movements on the basis of the participants, such as peasants, tribes, students, women, dalits, etc. In many cases the participants and issues go together. Shah classified social movement into the following eight types on the basis of the socio-economic characteristics of the participants and the issues involved: Peasant movements; Tribal movements; Dalit movements; Backward Caste movements; Women's movements; Student movements; Middle class movements; and Industrial working class movement.

On the basis of the analysis of the writings of the above mentioned social science scholars we find several types of social movements on the bases of the several criteria. Every classification of social movements follows certain basis. We can classify the social movements into following the types:

- Reform movement
- Transformative movement
- Revolutionary movement
- Redemptive movement
- Alternative movement
- Resistance movement
- Leftist movement - Rightist movements
- Directed movement - Undirected movement
- Religious movement
- Economic movement
- Ethnic movement
- Political movement
- Normative movement
- Charismatic movement
- Ideological movement
- Organizational movement
Thus we observe that reform movements and religious movements occupy an important place in the classification of social movements.

2.3. Emergence (Origin) of Social Movements

According to Davis, a social movement emerges to meet a "new-felt need." Barber asserts that there exists a positive correlation between messianic movements and deprivations of various types. Blumer contends that social movements arise out of "undefined or unstructured situations" which cause stresses in the system. Wallace opines that Revitalization movements start only when the participants of a culture feel that the system is unsatisfactory. Linton holds that Nativistic movements are associated with frustrating situations and are primarily attempts to compensate for the frustrations of the society's members. Banks point out that social movements are functions of dissatisfaction with the existing order. Abel argues that a social movement is directed against something, which it hopes to combat and eliminate and the motivation behind the collective effort is the modifications of existing social arrangements.

All the above writers and many more note that social movements emerge due to certain malintegration in society. In so far as strain is the womb from which all social movements emerge we cannot rely on this as a criterion for evolving a typology. However, an understanding of the process of crystallization of a social movement and the subsequent changes that it undergoes may help us in our endeavour. This brings us to an analysis of the components of social movements (Oommen, 1972:17).

Components of a Social Movement

As Banks (1964: 552) pointed out social movements have two important components, an ideology and an organization. It is our contention that in the formative stage of a given social movement either the ideology or the organization will appear first, depending upon a number of factors. Now, appearance of a new ideology itself is indicative of the strain in the system. Parsons consider ideology as a device to ease situations of strain. In the process of strain absorption, the existing patterns may be reinforced, if the vested interest forces are very strong, or change may come about, if the resistance is overcome. Sutton and others think that ideologies tend to flourish in situations in which there
is discrepancy between a set of ideal standards and actual state of affairs. Zimmerman thinks that ideologies arise as the result of differing views points regarding the existing social arrangement. Smelser too recognizes strain or malintegration as the source for the emergence of ideology. Given the fact that the strain in the system produces a distinct ideology and if a sufficient number of persons are attracted towards it we see the possibility of the emergence of an ideological movement.

However, it is not necessary that an ideology should emerge first, for the birth of a social movement. Often it is observed in empirical situations that people come together and start an organization to deal with situations of strain. They may not be always clear about the ideology behind their organization. The organization is launched as an instrument to fight an "evil" or to eradicate certain social problems. As the organization develops and grows, the ideology will be evolved or discovered. Such efforts may crystallize into a 'movement' over a period of time. We designate these as organizational movements, for want of an apt term.

Oommen have suggested above that situations of strain may give rise to two distinct kinds of social movements: ideological and organizational movements. A third possibility is the emergence of a charismatic movement. As Weber made it clear, charismatic heroes emerge from critical situations. Charisma represents the sudden eruption of novel forces from crisis. Since charisma is not only noninstitutional but also anti-institutional, the possibility of an organizational build up is almost ruled out, especially in the initial stages of the movement. The charismatic movement does not start with a set ideology; what constitute the ideology of the movement are the pronouncements of the leader. Obviously, the ideology will be crystallized only after a period of time. Since the primary inspiration of the movement springs from the charismatic leader, the ideology will have only secondary significance, especially in the formative stage of the movement.

Oommen's analysis suggests that a situation of strain in a society may be met through the emergence of a social movement. In this context, we have noted three distinct possibilities:
1. Appearance of a charismatic leader, who comes with the promise of mitigating the evils at hand, and leading the people to a future utopia.

2. Emergence of a new ideology, which champions the cause of the disgruntled or dissatisfied section of the population.

3. Establishment of a new organization to deal with the problem at hand.

Commen suggests that each of these developments will give rise to the emergence of three distinct types of social movements: charismatic, ideological and organizational (Commen, 1972: 17-19).

2.4. Life Cycle/ Stages of Social Movements

Social movement has a life course; that is they go through different stages as they grow and mature. Sociologists have identified five stages of social movements (Long and Long 1961; Maus 1975; Spector and Kitsuesee 1977; Tilly 1978; Jasper 1991).

1. Initial Unrest and Agitation

During this first stage, people are upset about some condition in society and want to change it. Leaders emerge who verbalize people’s feelings and crystallize issues. Most social movement fails at this stage. Unable to gain enough support, after a brief flurry of activity they quietly die.

2. Resource Mobilization

The crucial factor that enables social movements to make it past the first stage is resource mobilization. By this term sociologist mean the mobilization of resources such as time, money, people’s skills, technologies, such as direct mailing and fax machinery attention by the mass media, and even legitimacy among the public and authorities. In some cases, an indigenous leadership arises to mobilize available resources. Other groups, have no capable leadership of their own, turn to outsiders, “specialist for hire”, to mobilize resources for the group. As sociologist (John Mc. Carly et al. 1977) point out, even though large numbers of people may be upset over some condition of society, without resource mobilization they are only upset people, perhaps even agitators, but not
3. Organization

In this stage, a chain of officers is drawn up. There is division of labour among leaders and the followers. Funding raising is systematized and ideology becomes clearer than before. The leaders clarify the ideology in that they remind people of the discontent they share in common, identify opponents and state the objectives of the movement. The strategy and tactics for protest for action are drawn and a moral justification for having adopted a particular course of action is established.

4. Institutionalization

In this stage, the movement crystallizes into a definite pattern. Efficient bureaucrats replace agitators. Buildings, offices are established. The aims of the movement become accepted in that society. This period may last indefinitely.

6. Dissolution

The fifth stage is one of dissolution. Different movements come to different ends at different points of time, some movements end early while some dissolve after the objective has been achieved. Sometimes differences of opinion among the leaders within a movement may lead to divisions within a movement, with each group having its own ideology and program of action. Only some movements achieve full institutionalization.

It is not necessary that all movement pass through all these above-mentioned stages. But what can be certainly said about all social movement are:

A) They play a major part in social change.
B) They help in quickening the pace of change, and
C) They influence many aspects of the people's lives: moral, political, social, and cultural (Henslin, 1995:606-607).

2.5. Tactics /Strategies of Social Movements

The leaders of a social movement can choose from a variety of tactics. Should they peacefully boycott, march, or hold an all-night candle-lit vigil? Or should they bomb a building, blow up an airplane, or assassinate a key figure? To understand why the leaders of social movements choose their tactics, we
need to examine a group's levels of membership, the publics it addresses, and its relationship to authorities.

**Level of Membership**

Figure shows the composition of social movements. Beginning at the center and moving outward, we can see that there are three levels of membership. At the **inner core** are those people most committed to the movement. This inner core sets the group's goals, timetables, strategies, and inspires the other members. Those at the **second level** are also committed to the movement, but somewhat less so than the inner core. People at this level, however, can be counted on to show up for demonstrations and to do the grunt work—run copy machines, make telephone calls, and pass out leaflets. At the **third level** is a wider circle of people who are less committed and less dependable. Their participation is primarily a matter of convenience. If an activity does not interfere with something else they want to do, they participate.

**Figure: The Membership and Publics of Social Movements**

The predispositions and backgrounds of the inner core are essential in the choice of tactics. Because of their background, the inner core of some groups is predisposed to use peaceful means, others confrontational, while still others prefer violence. Tactics also depend on the number of committed members. Different tactics are called for if the inner core can count on seven hundred— or only seven—committed members to show up.

**The publics** Lying outside the membership is the public, a dispersed group of people who usually have an interest in the issue. Just outside the third
circle of members, and blending into it, is the sympathetic public. Although their sympathies lie with the movement, these people have no commitment to it. Sympathy with the movement’s goals, however, makes this public fertile ground for recruiting new members. The second public is hostile. It is keenly aware of the group’s goals and dislikes them. This public wants to stop the social movement, for the movement’s values go against its own. The third public consists of disinterested people. They are either unaware of the social movement, or if aware, indifferent to it.

In selecting tactics, the leadership pays attention to these publics. The sympathetic public is especially significant as it is the source of new members and support at the ballot box. Tactics that appear likely to alienate the sympathetic public will be avoided, while tactics will be chosen if they look as though they will elicit greater sympathy from this group. The leadership may even force a confrontation with the hostile public, trying to make it self appear a victim, a group whose rights are being trampled on. Tactics directed toward the unaware or indifferent public are designed to neutralize their indifference and increase their awareness.

Relationship to Authorities, The movement’s relationship to authorities is also significant in determining tactics—especially in choosing peaceful or violent tactics. If a social movement is institutionalized, accepted by authorities, violence will not be directed against the authorities, for they are on the same side. This, however, does not rule out violence directed against the opposition. If authorities are hostile to a social movement, aggressive or even violent tactics are more likely. For example, since the goal of a transformative (revolutionary) social movement is to replace the government, the movement and the government are clearly on a collision course (Henslin, 1995: 599-600).

2.6. Role of Leadership, Ideology and Organization in Social Movements

People organize themselves to begin a social movement because they are discontented with the way things are. They wish to see it changed but despair at the available means of doing so. The mobilization of discontent lies in bringing the affected group into action. Social movement constitutes people’s efforts to
organize themselves to fight against inequalities, discrimination and deprivation. Widespread collective mobilization has led to organized movements with defined ideologies and leaders who have brought important changes in the societies from which they originate (Rao, 1979:1).

1. Leadership

Leaders are important for movements because they help clarify the issues and thus shape the movement. It is leaders who provide guidance to a movement. They prevent it from becoming a disparate, usually collection of people. A movement can degenerate into a mob if it does not have a leader or a group of leaders guiding it.

The importance of leader does not necessarily mean that it is all providing, that people have no independent role to play and they are manipulated by the leaders. On the contrary, the leadership is expected to reflect the views of the people. Social movements arise when there is a concrete problem and when people become aware of it. Similarly, a leader is able to visualize this problem. The person does not necessarily create it. The most important aspect of leadership is that it tries to articulate the views of the participants. At the same time the leadership of a movement also tries to impress its own views on the people. The leader has ideas about the movement, the shape it will take and the nature of its demands. Leadership therefore involves a two-way process. On the one hand the leader tries to lead according to his understanding of the situation and the issues involved. On the other hand the leader incorporates the views and ideas of the participants and articulates them in the process. Both aspects must be present to ensure a stable leadership of a movement. If a leader only tries to impose his or her views without taking into account the views of the participants the movement is likely to degenerate.

The leadership of a social movement is not necessarily drawn entirely from its social base, many leaders of movements of the oppressed classes are themselves from more advantaged status. But whatever their social origins leaders of emerging social movements are charismatic, they can rally masses of people in opposition of the established order, and they require no institutionalized
positions in bureaucracies or traditional social structure to legitimize their leadership.

A social movement needs pragmatic leader who are skilled organizers, as well as those who can devise strategy and tactics. Emphasis on charismatic leaders and intellectuals, in fact, has neglected the crucial role of the organizer, particularly in the early days of a movement.

There is nothing to prevent one person from filling several leadership roles, but rarely does one person possess the necessary qualities and skills. Although one leader may be charismatically identified with a social movement, there is often usually a group of leaders in whom the several functions and skills necessary to carry out the collective action of the movement are combined (Mc Kee, James B., 1969: 444).

Following the views of Weber, T. K. Oommen (1972: 3) argue about the distinction between three types of leadership: traditional, rational, legal, and charismatic. The first two types of leadership are based on the leaders' accession to 'office' in accordance with the prescribed norm in each of these contexts (The term 'Office' is used here to include hereditary positions). But a pure Charismatic leader has not the sanction or authority of an office. It may be that a charismatic leader may be 'elected' to 'office'. But when this is done, he ceases to be only a charismatic leader, he also assumes authority either in rational, legal or in traditional terms. Charismatic qualities help the leader under question to acquire authority; Charisma is a source to secure authority, but charisma per se does not give him authority.

2. Ideology

Ideology very simply denotes a set of related belief held by a group of people. It helps in understanding a situation. Further, it legitimizes action pursued by the people. Therefore, just as a leader is important for guiding a movement, an ideology is also important as it makes people understand and justify the implications of their action. The diversities, which are found in social movement, both in identifying the problem and in the mean to attain the goals, are determined by ideology. Ideology therefore indicates the goal, means and forms of practical activities of social groups and of individuals. For any class or group generating a
social movement, their ideology expresses a sense of grievance and injustice about society, provides a specific criticism of the existing social structure, and project goals, which are to be sought by collective action. An ideology interprets an historical situation from the perspective of group or class in order to legitimate modes of social movement.

Ideology performs four functions for a social movement

1. It links action and belief. Ideology gives politically oriented expression to basic beliefs about justice, rights, human nature, freedom, and property, among others; thus, it interprets these basic values in concrete human situations to justify action. As political scientist David Apter points out: "Ideology helps to make more explicit the moral basis of action". In that way ideology provides the deepest of moral sanctions— and possibly passionate support— for political action.

Ideology is unifying. It concentrates the energies of people into specific projects and unites them around symbols and slogans that give specific content to their hitherto vague feelings of discontent. Thus, it provides solidarity for what might otherwise be a diffuse and weakly organized collectivity.

It provides a collective sense of identity. Ideology defines us against them and we may be the people of the working class, the race, the nation, or whatever is the collective basis of the solidarity. It also helps shape personal identity, particularly for the young.

It makes a utopian future seem both believable and attainable. A movement's ideology generates a utopian mentality that fastens firmly on belief in a future state of affairs. The utopian myth may seem to reach for impossible goals, but the efforts to reach utopia may radically change society, even though it is not utopia, which eventually constructed.

Ideology often simplifies the real world for masses of people. It thus distorts reality by defining "they" and "us", our side and their side, in reality simply contrasting terms. It may moralize, great human events and designate scapegoats (Mc Kee, James B., 1969: 440-441).

T.K. Commen (1990: 108) suggests that it is important to keep in mind that a movement should have an ideology which often is an expression of dissent
from the existing thought system, an organizational aspect which translates the ideology into concrete, here and now programmes to meet the interest and aspirations of the rank and file participants and mobilization activities which impart a sense of involvement to them. To mistake any one of these dimensions for movement as such is to commit the error of confusing the part for the whole. Satish K. Sharma (1985: 16) argue that as far as the kind of activities and their intensity to invoke mass participation in concerted, it depends, by and large, on the ideological make-up of the movement in question. The ideas, which prevail among the participants, are generate through them, which are developed by the leadership. Ideology in movement provides a base for the participants in the realization of the goal of the movement.

3. Organization

A social movement is not the same thing as an organization, yet it needs some degree of organization if it is to mobilize people for collective action. A political party, for example, usually provides the organized core for political movements, but so can civic organizations and labor unions. While organizational membership provides the most stable source of support for the social movement, sympathetic supporters may not all be organization members.

It is the organization, which plans rallies publish newspapers, and pamphlets, hold meeting, and determines the strategy of the campaign. It is organization that provides a leadership with the resources with which to function (McKee, James B., 1969: 442).

2.7. Substantive and Methodological Issues

1. Substantive Issues

M.S. Gore (1977: 77-115) focused on examining the analytical status of the concept of a social movement and outlined some of the characteristics of the processual pattern that we identify as a social movement. His discussion so far has thrown up the following points:

Following Heberle, he begins by describing social movements as "a wide variety of collective attempts to bring about a change in social institutions or to create an entirely new social order".
2. But social movements are not changes happening. They are recurrent patterns.

3. Social movements involve change in value system as well as changes in social relationship in one or more segments of social life. The emphasis on values is important, because values provide or raise questions about the legitimacy of existing practices.

4. The change in social relationships, in turn, imply changes at the level of material transactions as well as emotional transactions, though ideologies governing movements often tend to focus primarily on change in material transactions. This is particularly true where movements are related to conflicts of interests between social groups. In continuation of the above, I will make a few additional observations without elaborating them. They will serve to further describe the characteristic of movements as social patterns. The attempts to canvas new values, new relationships, new subjective motivational patterns results in the emergence of a situation of varying degree of confrontation or conflict since any existing system of relationships has proved to be advantageous to some section, some groups or some stratum of the population.

The attempt to change values and relationships results in the division of members of a society into followers, potential opponents, and uninterested and unaffected lookers. The potential followers or potential opponents are those whose material interests should normally align them with one of the antagonist groups but who choose to sit on the fence or are prevented from taking an overt position by the peculiarities of their social position.

6. Most movements seem to succeed only partially and some times only superficially.

(a) The success may partial in the sense that some objectives of the movement are attained while others are not. Movement may be inspired by a relatively integrated value system but diverse specific objectives relating to different segments of social life. Not all the different objectives may be attained; e.g., the women's movement may achieve its objective in the area of gaining economic and educational spheres and least in the sphere of domestic roles.
The success may be partial in the sense that of the potential beneficiaries
on whose behalf a movement in launched only a varying proportion are
mobilized as its members, e.g., the women’s movements may gain greater
support from among urban, educated, younger women than among older,
uneducated and rural women.

The success may be partial in the sense that the movements may lead to
unanticipated consequences which defeat its original goals, e.g., the rural
co-operative movements which may serve the interests of the larger
farmer rather than the small farmer in whose name it started.

Movements may end (a) because they succeed in attaining their specific
end, e.g., the nationalist movements in countries, which have since
attained their independence;
(b) Because they have over a period of time become parts of other larger
movements, e.g., the many smaller reformist movements which became
part of the nationalist movements.

Because they have ceased to be relevant/attractive in a changed social
context, e.g., the Theosophical Movement or the Prarthana Samaj
Movement in Maharashtra.

Because they lose out in competition with other movement with similar
aims; and

Because they are crushed by the establishment.

Movement, overtime, needs to develop organizational structures with
defined loci of authority and channels of communication. This is one
aspect of the process of institutionalization of a movement.

The first leader or leaders of movement exercise a measure of charismatic
authority over the followers.

Institutionalization of charisma is another aspect of the institutionalization
of a movement.

Charisma is said to have become institutionalized when it attached to an
office or position in the organization and not to an individual in his own right.

Movement, which last long and become institutionalized stand to lose
their innovativeness or their interest in pursuing change.
Such movements soon find themselves defending their 'doctrines' and the 'ritual' against heresies within their own following.

M.S. Gore (1989: 2) has suggested 'Sociologically several important questions arise. Since, value systems are socially embedded one might ask who's the initial visionaries of a new system of values are? What is their social location? Equally, who are likely to be opposed to the proposed change? Since the relative inequity of an existing social arrangement has been in operation for some length of time what is it that leads to the emergence or strengthening of new values and new perspectives? Who are the people that are likely to follow the proponents of change and who are likely to oppose them? What are the methods and modalities that the proponents of change use to reach their massage to the people and to motivate them to accept their perceptions? What are the specific programmes and strategies devised to bring about the desired change: public education for behavioral change, legislation, change in composition of political decision makers through political education and constitutional methods, change in the form and structure of government through extra-legal methods? How, is the readjustment of material interest effected during and after the process of change has been completed?

Here we may write the four premises suggested by Partha Nath Mukherji (1977) and accepted by M.S. Gore (1989).

M.S. Gore (1989: 87-90) has accepted the four premises that Partha Nath Mukherji suggested (1977), and gives the list of the following questions about a social movement:

1. What are the conditions or change of conditions in society under which an existing deprivation or a new deprivation becomes visible to a deprived group? These conditions may relate to new cultural contact, changed political equation, changed economic condition, or changed values etc.

2. Which are the groups that benefit by an existing set of social relationship? Correspondingly, which are the groups that suffer deprivation as a result of these social relationships? And, which of these latter groups become first aware of this deprivation to wish to do something about it? Why this group rather than or more than others? Are there sections of 'dominant'
groups who also see the need for change in a situation, which is beneficial to them? What is the source of their motivations?
What is the degree of interest or status homogeneity or heterogeneity in the deprived groups?
What are the characteristics of the persons who first articulate their sense of deprivation? What if any are the special factors that facilitate their greater capacity to observe and articulate their grievance or even to convert an existing deprivation into a grievance? What are the characteristics of the 'dominant' sections who want change?
Which of the several deprived groups respond to this new articulation and show a readiness to act?
What are the goals that the 'leaders' or the first awakened individuals set for their activity? What is the value of framework in terms of which these goals are stated and legitimized? How does this framework relate to the existing framework of value and interest organization in society? What is the relationship of the deprived 'rebels' leaders to the dominant 'reformist' leaders?
Are the goals finite and such as can be achieved within the existing system of relationship or are they stated universally in terms of freedom or equality?
What are the modalities used for motivating and mobilizing 'followers'? What are the social contextual factors that determine the use of one set or the other of modalities? - e.g. speeches, journalistic writing, creative, satirical or educative writing, use of cultural symbolism, action programmes to sustain interest etc.
What is the posture adopted by the 'reformist' and/or protest 'leaders'? e.g. advocacy and pleas, legal enactment, confrontation within the limits of law, confrontation in breach of law, etc.
What is the degree of internal cohesion conflict among leaders and among follower from deprived groups? How far can this be derived from the congruence or conflict of sub-group interest and how far due to personality conflicts or personal ambitious?
How do leaders of movements attempt to handle intra-follower differences? How does this affect the process of goal articulation from time to time? What role does goal ambiguity play in the process of consolidating the following?

What are the consequences of intra-group differences for the organization of the movement? How are these organizational problems contained?

How does the social context facilitate or constrain these reconciliatory efforts?

Does the movement involve a direct conflict or only an indirect one? e.g., a movement or for education by one group may mean increased competition for the already educated.

What are the strategies adopted by the dominant group?

Suppress the movement?

Divide and weaken the movement?

Discredit the leadership?

Co-opt the leaders?

Argue for gradual change?

Seem to agree with protestors but not deliver? Which strategies succeed and why?

Are there any genuine intermediaries whose own interests are not involved? What is the role they play? Are these segments of the population not really involved in the conflict implied by a movement?

Are there any self-appointed 'umpires' whose interests are also involved?

What is the role they play?

Does the movement show specific phases of a beginning, mobilization, institutionalization, resistance, success or failure? What is the extent of institutionalization and bureaucratization that one notices in the movement?

In what sense does a movement succeed or fail. How does it affect the life chances or life pattern of different segments of the erstwhile dominant and erstwhile deprived groups?

Needless to say, such a protocol of questions and observations can never be claimed to be complete. New insights may suggest additional questions or
show the one listed to be redundant. But such a protocol should be suggestive of what the sociologist's interest in the study of social movements can be.

M S A. Rao (1970: xi) outlines the conceptual problems in terms of definition and classification, genesis, ideology and identity, organization and leadership, internal dynamics and reutilization and social consequences. He considers social movements as being characterized by three important features: collective mobilization, ideology and orientation to change. Examining three theories explaining the genesis of social movement namely-relative deprivation, the strain theory and revitalization, he shows that the latter two do not adequately explain the ideology underpinning of a social movement and the consequent social change. He suggests that the theory of relative deprivation, with suitable modification, has a greater explanatory power as it places the perception of contradiction conflict and protest at the centre of social movements. He also suggests the notion of opposition reference groups in discussing the formulation of ideology, establishment of identity and the mechanics of confrontation.

Ideology is considered to be a crucial aspect of many social movements. Rao points out the variations in the themes of protest ideologies in terms of reinterpretation and rejection of religious sources of identity, class conflict and millenarian themes.

As regards the problem of the organization of a social movement, Rao discuss the aspect of recruitment, commitment and leadership. He suggests that when a movement develops a high degree of formal organization with sanctions of rewards and punishment, it ceases to be a movement.

Ghanshyam, Shah (1990: 18, 2002: 17) states that objectives, ideology programmes, leadership, and organization are important components of social movements. They are interdependent, influencing each other. However, the warning of Ranajit Guha needs to be keeping in mind. He points out that though these components are found in all types of movements or insurgencies, including the so-called 'spontaneous' rebellions, their forms vary - from very unstructured to well organize. He challenges the contention of some historians who opine that peasant insurgencies were spontaneous and lacked political consciousness and organization. Such insurgencies lacked, neither in leadership nor in aim nor even in some rudiments of a programme, although none of these attributed could
compare in maturity or sophistication with those of the historically more advanced movements of the twentieth century.

2. Methodological Issues

To T.K. Coomar, (1977: 14-37) the tradition of analyzing social movements in sociology is enveloped in the study of the processes of social change. Movements are viewed essentially adaptive mechanism in periods of rapid social change. The author points out three basic flows of this approach. He argues that movement's emerge when men committed to a specified set of goals participate in protest oriented, purposive collective action. Therefore, its crucial aspects are mobilization and institutionalization. Thus, in order to analyze movements adequately, the researcher should focus on these aspects and notion roles. He discusses the relationship between historicity, social structure and value system of Indian society on the one hand and the nature and type of social movements, which originate and spread in India, on the other. He suggests that the overall features of any system mould the nature of its social movements.

Some methodological issues in the study of social movements are highlighted. These are basically two: (1) The problem related to the scale of the movements and (2) the issues related to the units and levels of observation. The discussion on the scale of movements is organized under three heads: (1) the number of participants; (2) the time span of movements; and (3) the social composition of movement participants.

It is shown that all-India movements can emerge only under two conditions (1) when the country is faced by an external enemy, uniting all the socially diverse categories, or (2) under the magnetic spell of charismatic heroes who transcend all primordial attachments and who can mobilize the people against a commonly perceived enemy.

There are a number of publications on social movements in recent years; very little thinking has gone into the methodological issues involved in the study of movements. Although M.S.A. Rao (1978a: 13-14) has raised what he preferred to call a methodological question, the issue is actually related to data collection techniques. It is suggested that social history is a legitimate area of social inquiry
and therefore students of social movements should combine the skills of historians and sociologists; that it is possible to undertake social movement studies through participant observation and that it is not only desirable but absolutely necessary to resort to data collection through multiple techniques-participants observation, content analysis, informant interviewing, survey method in social movement studies.

According to T K Oommen (1990: 14) methodological issues are of two types. Those relating to the selection of one's research theme, the process of evolving one's conceptual theoretical framework, the relationship between empirical research, concept formation and theory construction, the relationship between micro and macro-dimensions, and, the processual linkage between different aspect such as leadership, ideology, and organization constitute one set. An important methodological issue in social science research is the problem of value. The student of social movement faces several peculiar problems in this context.

It is important to bear in mind that it is equally necessary and highly desirable to analysis on going movement, although several peculiar methodological problems beset such a research endeavor. The leading among them are:

1. The phenomenon under investigations is in a flux, movements live from movement and therefore it is very difficult to make any definitive statements about them.

2. The time-span of a given movement may be too long for any particular researcher to be involved in its continuous study.

3. Movements may trigger off suddenly and the researcher may not be mentally prepared to plunge into the study or may have to face too many bureaucratic constraints to leave for the field immediately.

4. The study may involve too many physical risks if the movement operates from underground and/or it employs violent means to achieve its goals.

5. The researcher may be sympathetic to the means and goals of the movement if he or she has to gain accessibility as a participant observer- a task which may pose moral dilemmas to him/her.
In spite of these limitations, it is desirable to undertake the study of on-going movements because it is the only method through which the processual and micro-aspects of a movement can be understood. The ex post facto analysis which are based on records are bound to be one-sided as the records invariably reflect only the ideas and activities of the leadership, which give only the view from above, the macro-dimension.

T.K. Oommen (ibid: 32) further suggests that an adequate framework for the study of social movements should take into account the historicity, the elements of present social structure, and the future vision of the society in which they originate and operate. It is the dialectics between historicity (past experiences), social structure (present existential condition) and the urge for a better future (human creativity) which provides the focal point for analysis of social movements.

2.8. Socio-Religious-Reform Movements

1. Select Studies on Reform Movements

In the present work we aim to study a slow movement, which appear to be a kind of religious, social reform movement. What are substantive and methodology issues addressed in earlier studies may now be noted. Thus the evidence and issues are presented from few select studies.

To Gail Omvedt (1973:1971-1982) the non-Brahman movement in Maharashtra represented a peasant based 'mass' movement of the Bhujan Samaj against in Indian elite of intelligentsia and moneylender landlord. This hypothesis is, however, contrary to the providing view of the development of Indian social-political systems, which sees the process as one of transfer of power from urban-based upper caste elite to an only slightly lower rural-based land holding dominant caste. The position taken here is that the non-Brahman movement as a whole was a mass movement, that it failed in term of it full goals, and that the consolidation of a rural elite which tended to monopolize the gains of the movement occurred primarily after its failure and as a result of the inability of the movement to overcome the basic structure of the colonial situation itself. To gain insight into the connection of Satyashodhak activities and non-Brahman leaders with general peasant interests this article examines (1) the writing of
Mukundrao Patil as a leading satyashodhak ideologist and a peasant and rich peasant spokesman. (2) the ideology and activities of Satyashodhak Samaj. (3) the involvement of Satyashodhak activities in a tenant's rebellion in Satara district in 1919-21; and (4) the leadership role of non-Brahmans in an agitation of primarily poor peasants against the government's small Holding Bill in 1927.

C.N. Venugopal (1977:227-239) studied the anti-pollution ideas in the ideology of Lingayat movement. Mainly he shows that the factor of anti-pollution occupies a central place in the Lingayat ideology. To him Lingayat ideology may be said to consist of many elements, but he mainly refers to (i) worship of linga (representation of phallus) as the symbol of Shiv, the Primordial spirit (ii) rejection of ritual pollutions. By summing up, he concludes that lingoyatism could not bring change in the whole of social structure but it is succeeded in changing some aspect of it. It was therefore a change in the social system but not of the system; it was not a movement which directly aimed at the elimination of economic inequalities or class contradiction. It also contributed to a distinguished sub culture of liberal social values through its magnificent literature and philosophy. This sub-culture remains an integral part of the regional culture of Karnataka.

Uttam Bhoite and Anuradha Bhoite (1977: 60-75) have studied the Dalit Sahitya Movement of the Neo-Buddhists in Maharashtra. The authors point out that this is not a purely literary movement but basically a social movement. With the help of secondary sociological material, the movement is studied in term of its historical background, its social basis and organization, its ideology including its objectives, strategies, and response-patterns of other social groups in society to the movement. The Dalit literary movement is an elite movement as differentiated from a mass movement. Their objectives are accelerating the general emancipation of the Dalit that is those who are down traded and exploited. The target of protest of the Dalit is mainly the Hindu intellectual tradition. Their literature is protest literature addressed to the vested interests in the social system. Thus the Dalit literary movement is one of several movements which constitute the wider liberation movements among the ex untouchables.

Dipankar Gupta (1977: 69-80) seeks to examine causes and constraints of the Shiva sena, an urban social movement of Maharashtra. The author tries to
relate the Shiva sena to its social milieu. The fundamental cause for the rise of the Shiva sena was increasing unemployment and economic deprivation among the lower and middle classes in Bombay, which in turn were caused by contradictions of economic structure and the nature and quality of capitalism and industrialization. The Shiva sena movement was generated by the immigration and employment pattern in Bombay, which is characterized by the affluence of non-Maharashtrians and their better representation in well-paid jobs. This paper also explores the interactions the Shiva sena has had with other organizations, such as political parties and trade unions, which reveal some of the limitations of and constraints upon the functioning of this organization.

The subject of the study of Ghanshyam Shah (1977:605-614) is the Bihar Movement (1974-75), which began after March 18, 1974, under the leadership of Jayaprakash Narayan. It aimed at a "Total Revolution" in the country and not at bringing about a few changes here and there. But any revolutionary movement presupposes an ideology which presents a general or specific profile of the future social order, programmes and strategies which concretize that ideology; personnel leaders and cadre - who carry out the programme; and an organization linking the revolutionaries at various levels through communication and action. The Bihar is examined with reference to these prerequisites. Mainly Shah has used the interview technique to collect the data. He begins by examining briefly the salient features of rural and urban society and politics in Bihar and then deals with the antecedents of the movement. Next, he discusses the organization and leadership of the movements, its objective of "Total Revolution", the specific issues raised and programmes taken up and the involvement of political and other organizations. Finally he analyses the Sarvodaya ideology and movement specifically its attitude towards such concepts as parliamentary democracy and planned economic development. The achievements and failures of the Bihar movement shown that despite the claim of being part of a "Total Revolution", the movement was essentially a protest movement, aiming a certain limited reforms of the existing order.

Shymlal (1979: 99-106), states that the Bhangis have traditionally been considered untouchables and denied education. This paper traces the social reform movement among those belonging to west Rajasthan. It presents an
account of the development and organization of reform groups prior to 1947 among which are the reformist movement of Arya Samaj in 1923, the Marwar Lok Parishad founded in May 1938, the Marwar Mehtar Sudhar Sabha and the Rajputana Mehtar Sudhar Sabha, a wider organization which included Bhangis of various regions, transforming socio-religious reform activities into all round reform and development of the Bhangis, and enabling their direct participation in politics. The impact of reform movement has led the Bhangis of Jodhpur to attempt to gain respect for their caste by changing their food habits, by sanskritizing their names and by emulating specific religious forms of higher caste by suppressing their own traditional religious beliefs and practices.

To Satish K. Sharma (1983: 70-77) the Shuddhi or purification of the Arya Samajists was an attempt to tackle the problems created by the conversion of untouchables to Christianity in Punjab. The major interest of caste Hindus was to save Hinduism and integrate all castes within the Hindu fold. But the major interest of the untouchables was to do away with the stigma of untouchability and acquire high social status in relations to the upper castes. Hence the shuddhi movement could not do much for the untouchables. It did not favor any move on the part of the untouchables to fight for their rights. An unforeseen consequence of the movement was the division of untouchables as shuddh or a shuddh within their own fold. Thus the shuddhi movement turned out to be more a process of mobilization against Christianity and conversion than for the status improvement of untouchables.

C. Parvathama (1996: 1-22) argues that some of the important protest movements in India have been examined in a historical perspective centering round the key institutions of caste and Hinduism. These include the various anti-caste movement initiated by Mahavira, Buddha and also the Bhakti movement initiated by Basava in the form of Veersaivism. Some of these movement were anti-Brahminical but not anti-Hindu and often assimilated in the mainstream of caste ridden Hinduism in course of time. The paper also deals with the anti-Brahminic Justice Party, DMK and AIDMK movement in South India in recent times and other regional movements like SNDP in Kerala. The more comprehensive movement of the untouchable castes led by Ambedkar, as has been traced from the phase of scheduled caste federation to Republican Party of
India to Dalit panthers through Dalits, seems to indicate the built-in incapacity of the lower castes of India to effectively combine against the pressure of the dominant upper castes.

The main aim of Satish K. Sharma (1987: 264-74) in his article is to point out that any social movement or socio-religious reform movement is not a spontaneous or isolated event but the product of a historical process. The author says that in order to gain an understanding of any movement one should study the social structural conditions existing at the time of the movement and the political interests of the community, which initiated the movement. In this article the author exemplifies the above argument by examining the growth of Arya Samaj movement in Punjab. Long before Arya Samaj and Shuddi movements the position of Hindus in Punjab was very poor. Many Hindus converted to Islam and Christianity during Muslim and British rule respectively. Moreover the position of Hindus in the economic and political spheres was decreasing. Under these troubled circumstances the 'displaced elites' among the Hindus initiated the Arya Samaj movement in order to assert their position. Thus, the author view that the concern of the displaced and subjugated Hindu elites to real aim their lost hegemony and status in Punjab society led to development of the Arya Samaj movement. In order to safeguard their interests they adopted the ideology of Hindu society. This study concludes that most if not all socio-religious reform movement have political aspirants and they use religion to further their interests since it is easy to mobilize people under the name of religion and sustain their struggle through the use of acquired political patronage.

A study of 'Swadhyaya' by Vimal P. Shah, N.R. Sheth and Pravin Visaria (1998: 57-73) outline the interesting activities of this socio-spiritual movement by members of the Swadhyaya Parivar. It is unique in more than one sense. Like many voluntary action organizations, it is directed towards the poorest of the poor-dalits, vaghris, fishermen, but has some distinctive features. It has propagated the concept of 'impersonal wealth', understood as collective wealth generated through collective action. It has organized successful collective project such as fishing cooperatives, collective farms and orchards on which members from neighbouring villages work, deepening of wells through collective labour, etc. Pandurang Shastri, the founder of the movement, has succeeded in stirring
up the deep-rooted, though dormant, spiritual impulses present in each human being and harnessing them for the generation of the spirit of harmony and brotherhood. He has aimed at both social transformation and community development, with the primary aim of uplift of the poor. A notable feature of Swadhaya is that it uplifts both the transformers, who belong to the elite class—academicians and professionals and the transformed, the poor and the deprived. The elite who act as motivators and catalysts have to maintain a degree of discipline and spend a part of their wealth, talent and time (two days in month) for rural development work with Swadhaya. They have to attend a minimum number of weekly meetings at a neighborhood Swadhaya Kendra. Many Swadhayaayis have given up smoking, drinking and other harmful activities.

C. Parvathamma (1977: 243-252) has studied the Virasaivism movement in Karnataka, the author tells that this movement is a charismatic movement, because the founder of the Virasaivism movement was Basava who has a charismatic personality to attract a wide variety of followers. As a result of this he has dedicated workers. These workers belong to different castes. Heaven according to Basava did not mean an unknown world which one reach after death. It had been realized here in this world by devoting a meaningful purposeful life. Virasaivism shares many common beliefs with orthodox Hinduism Vedic as well as post-Vedic. It belief in vegetarianism teetotalism, staunch advocacy of kindness to animal and opposition to animal sacrifice, the re-cogitation of supreme God, the exaltation of jangam, guru and priest, the institution of ancestor worship, religious and educational role of mutts, celibacy scholarship in Sanskrit, knowledge of Vedic ritual which the head of mutts perform could all be traced to orthodox Hinduism. The contribution and achievements of Basava and his follower were as much in the socio-economic as in the religious field. The main impact of the Virasaivism movement can be seen on the equality of sex importance of occupation for all, the dignity of labour and its disregard for ideas of ritual purity and pollution. Virasaivism made a major contribution to Hinduism. Thus, C. Parvathamma has studied the leadership, ideology, objective and impact of the Virasaivism movement. (This movement was a charismatic movement because the founder, Basava who has charismatic personality to attract the wide variety of followers). Its ideology has very common belief with orthodox Hinduism
Vedic as well as post Vedic. The main aim of this movement was to change the religious structure of Indian society and reform some social evils also. The impact of this movement can be seen on the socio-economic and religious field. The main emphasis of this movement is to bring changes in the traditional religion.

Arun P. Bali (1979: 17-51) in his article, "Organization of the Virasaiva Movement: An Analysis in the Sect-Church Frame work" concentrates on analysing the organization of the Virasaiva movement in the sect church Framework. The Virasaiva movement was organized by Basaveswara in the twelfth century A.D. in Karnataka. He protested against brahmanical Hinduism and the caste system. He particularly attacked the notions of purity and pollution and the corrupt practices of the Brahmins. Basaveswara proclaimed an egalitarian ideology based on the path of devotion and on equal access to spiritual goods. He emphasized the use of the vernacular language (Kannada), rather than Sanskrit, in establishing communication with God, decreed the excess of rituals and accorded equal rights of worship to men and women. He abolished all notions of pollution and emphasized work as the means of liberation. Thus, the movement in the early phases was small, spontaneous and anti-establishment (brahmanical) in its orientation. Gradually, the movement lost its innovative character as it began to achieve significant success and attracted a large number of recruits. At a later stage the leaders of the movement created an elaborate organizational Framework parallel to that of the Brahmins, with its own sources of legitimacy, sanctions and codes of conduct, and punishments for the deviants. Math's (monastery) were established with their own internal bureaucracy, an official clergy, ritual specialists to propagate Virasaivism, an elaborate literature both in Sanskrit and Kannada, and agencies of social control with powers to reward and punish. They created a network of educational institutions. This provided religious instruction. Thus, the Virasaiva movement became highly routinized. It assumed the form of a caste or church with established rules of endogamy, demanded observance of caste norms and was armed with powers of ex communication. Bali also argues that it is misleading to borrow the sect church Framework in its entirety as it has been developed in the Western social context to analysis the Virasaiva movement, as it obscures to some degree the nexus between meaning and the functional problems of social
organization. It is not a mere question of organizational survival through compromise. He also contests the view that when a sect becomes a 'church' or caste within an established order, it does not bring about any change in society. He points out that the Virasaiva movements led to transformations, which changed the character of caste society by introducing a new social ethic and by upsetting the traditional power relations between groups. Thus, this paper probes into the Virasaiva movement in terms of one fundamental analytical perspective: only the sect-church framework. The sect-church framework enables us to analyze various aspects of the movements: its belief system, value system, ideology of protest, leadership, modes of recruitment, organizational framework, institutionalization, and routinization.

P.N. Pimpley and Satish K. Sharma (1990: 168-87) have studied the socio-religious reform movement in their article "Arya Samaj and the untouchables in Punjab". Arya Samaj was first established at Bombay in 1875. The founder, Swami Dayanand belonged to Gujurat. Swami Dayanand provided the early leadership of Arya Samaj. It is said that Dayanand challenged the authority of Smritis and tradition and gave a call to all the Hindus: "Back to Vedas". By this he meant a Hindu society for the Hindus. He has revolted against the existing ignorance, orthodoxy, darkness etc. Lajpat Rai, a great social reformer, once remarked that outspoken words and views of the Swami, his bold utterance, noble expositions of the Hindu religion and profound scholarship attracted hundreds of Indians to his discourses everywhere. In view of the ideology enunciated by the founder of the Arya Samaj, Swami Dayanand wished to eradicate the existing ignorance, orthodoxy, darkness and Bramonal tradition i.e. those features of Hinduism which were under attack. Thus he declared all the later Shastras written by Rishis as wrong. He condemned everything, which was non-Vedic. He held the authority of Vedas on every thing and declared Vedas on every thing and declared Vedas as the only containers of true knowledge. Dayanand's model of Hindu society consisted of four classes, i.e. Varnas, namely: Brahman, Kshatriya, Vaishya and Shudra. Even before the formation of Arya Samaj, Dayanand emphasized reinstating of Vedas for the formulation of a new Hinduism. Arya Samaj was first established at Bombay in 1875. This movement has a specific organization with so many voluntary workers. Arya
Samaj movement has Dayanand Dalitodhar Mandal and other organization, known as Bhartiya Hindu Shuddhi Sabha for the uplift of most of the untouchables. Educational institutions opened by the Arya Samaj were called Dayanand Anglo-Vedic (DAV) institutions. This meant education, which included religious, social as well as scientific knowledge. The aim was to build up an individual morally and spiritually. It has been emphasized that without morality and character education becomes meaningless.

The objectives or aims of Arya Samaj movement are the reformation of Hindu Society on Vedic precepts. The general strategies, however, concentrated on the social reform within the Hindu society. The social reform programmes of the Samaj included condemnation of idol worship, child marriage, sati-pratha and female infanticide. It advocated the cause of widows, orphans and initiated inter-caste marriages. Above all, it emphasized removal of illiteracy to dispel orthodoxy and darkness from the society. Its main objective was to ameliorate the social status of untouchables. The main emphasis of Arya Samaj movement was to change the existing educational system by providing the moral and spiritual knowledge through the D.A.V. Institutions.

Arya Samaj Movement played the dominant role to change the Indian society by reformation of the social problems, like Sati-pratha, idol worship, child marriage, widow marriage and shelter for orphans and to develop the rational approach in the society. The main impact of Arya Samaj movement can be seen on the educational institutions through D.A.V. Institutions. Thus after analyzing the Arya Samaj Movement we can say that Arya Samaj was one of the dominant socio-religious reform movements to reform the Indian society, has a charismatic leadership, an ideology, an organization. The ideologies of the movement have a revolt against the social evils and make a role for the upliftment of women and the untouchables. The main impact of this movement, use to come through D.A.V. Institution in the education system.

Gauri Shanker Bhatt (1990:136-144) has studied Brahma Samaj Movement. The founder of this movement was Raja Ram Mohan Roy, as a social reformer, writer, philosopher, and had the rational view about the Indian Society. He established the Brahma Samaj, which was based on the ideas of monotheism and simple and selfless worshipping style. Brahma Samaj was one such 'faith'
whose organization was based on written constitution. The formation of an organized sect based on written constitution, was certainly a fresh approach, Roy relied on the Upanishads. This was in a way, an effort to protect and promote the disintegrated Hinduism. Under the aegis of Brahma Samaj, social tasks like widow remarriage, abolition of Sati, inter-caste marriage, upliftment of untouchables, relief of family victims, prohibition of alcohol, providing protection to orphan and widows and efforts to reduce the gap between different sect, were initiated.

Thus in nutshell, it may be said that Raja Ram Mohan Roy was a champion of change and reform of Hindu society. The result of Brahma Samaj movement was an encouragement to accept a rational approach toward customs and tradition. Gauri Shanker Bhatt studied the role of Raja Ram Mohan Ray, the founder of the Brahma Samaj movement. The author analyzed this movement as the reformative movement, because Raja Ram Mohan Ray was famous social reformer. In his article he studied the leadership, ideology and organization of the movement. Brahma Samaj movement was the revolt against traditional approach and it developed the rational approach in the society. At the end we can say that Raja Ram Mohan Rao was the dominant social reformer of the Hindu society.

Kenneth W. Jones (1979: 1-15) examines the interplay of forces, which created and sustained competition and conflict between religious movements in nineteenth century Punjab. Jones isolates three sets of forces- the traditional social situation in pre-annexation Punjab, the forces of modernization, the policies and action of the British colonial administration and show how they interacted with one another to produce conflict and competition among diverse religious movements. He points out that, in pre-conquest, there was one evolutionary religious, Hinduism, and two prophetic faiths- Islam and Sikhism. The British added another prophetic faith, Christianity. Religious movements- such as, the Arya Samaj, Sanathan, Ahmadiya and Singh Sabha- reacted against the orthodox leaders of their faith, but in the conflicting relations between Islam, Hinduism, and Christianity. Although British policy oscillated between deliberate attempts at divide and rule and a general desire to limit religious controversy, it contributed to religious competition both deliberately and in advertency. Thus, Jones provides a framework interacting forces for an
understanding of the conflict and competition among the religious movements in
nineteenth century Punjab. His essay demonstrates the fact that a religious
movement cannot be understood without reference to other relevant religious
and sectarian movements and the wider political context.

has been suggested that the prevalent perspective of viewing modern religious
movements in India as a response to the western challenge is erroneous.
Movement such as the Ramakrishna Mission clearly point to the innovative
potential of Hinduism. Vivekanand realized the central significance of hierarchy
not only as a social fact but also as a mental construct for Hindus. In such a
society change can only be religious; social reform and politics can become
relevant to a Hindu only if it comes through his religion, which is all
encompassing. Further, change occurs through the individual's realization of his
divine potential: collective endorsement of any structural reform or political
change is irrelevant. While pointing out, on the one hand, the importance of
hierarchy, religious ethos and the vertical transmission of change in Hindu
society, Gupta suggests, on the other that change is possible only through the
individual realizing his divine potential. The relevant question is whether it is
possible for an individual to realize his potential- divine or secular- in such a
society. Further, implied in Gupta's argument is a synergetic model of the change
process and therefore collective involvement and hence social movements are
either impossible or irrelevant in such a society.

T.K. Oommen (1972) after analyzing the theoretical concept and typology
of the movements, analysis the Bhoothan-Gramdan movement as the charismatic
movement because the founder of this movement was Vinoba Bhave. A
"Charismatic-person", A "Saint" (believe in God) and his achievements as
"Superhuman". Vinoba's faith in God is vehement. He says "On that day (the day
of the first land gift) God gave me a sign. I meditated on it the whole of the
following night and ended up by finding out what I had to do...... Without this hint
on His part I should never have made up my mind to Bhoothan". Vinoba's uttering
stand testimony to the fact that his is a movement operated through the "Gift of
the Grace".
The unique nature of the Sarvodaya ideology, which is derived from Gandhi, is Gramdan movement. Sarvodaya attempts to redefine Indian society in terms of Varna-Ashram and Dharma, the three basic tenets of Hindu social organization. Sarvodaya ideology is distinctly different from the prevalent ideologies in the new nation. The simultaneous slant, given both to tradition and modernity, to attract both revivalists and moderms to its fold.

The Bhoodan-Gramdan movement was started in 1951. The activities of the movement at the all India level are coordinated by "Akhil Bharat Sarva Seva Sangh". As the movement become widespread the number of Bhoodan workers also steadily increased. As Bhoodan had widened into Gramdan the necessity for several organization to look after the welfare of Gramdan village arose. The activities of several villages in a given region needed co-ordination and a number of regional local organization were establish at the village, district and state levels. Government association also participates in the movement, the Government feels obliged to associate itself with the movement.

The Bhoodan-Gramdan movement aims at the total transformation of contemporary Indian society, while the broad objective is kept ahead as a blueprint of its goal, the immediate goal of the movement is to restructure the agrarian society in the country. The movement's immediate aim is to bring about a radical change in the agrarian relations in the country, the official position finds much in common with the movement. It is clear that the immediate objective of the movement is economic and ameliorative in character; it is significant to note here that Vinoba insists that the objective of the movement is moral. Essentially, then, the movement is a "mission" and not a mere economic or ameliorative programme.

The impact of Bhoodan Gramdan movement can be seen on the aspects of economic and land structure of the Gramdan village. Government and politics, local leadership, value orientations of the Gramdan village. The impact of the Bhoodan-Gramdan can be seen as the distribution of land from the land owner to the landless, but it is clearly point to the fact that to bring about change at the economic frontier in Gramdan village remains, abortive. Operating at the grass-root level, the most important organizational structure of the Bhoodan Gramdan movement is to be found in Gramdan village. We found that the introduction of
Gram Sabhas did not results in mass participation and power dispersion and Rajiti (power-politics) continues in Gramdan village, unabated. It can be either because of the inherent limitation of charismatic movement to usher in changes through institutions or because of the deficiency of the local leaders who are devoid of a charismatic appeal.

The nature of local leadership is crucial in determining the success of the movement while there is very possibility of vertical ails person of charisma it is very unlikely that the leadership at the local level will be entirely charismatic. This lead to filling up of organizational position by vested interest forces which the very purpose of the movement. There is some amount of change in value-orientations in regard to certain aspect in Gramdan village. But this change is not always in the direction by Sarvodayites.

Thus T.K. Commen, a dominant sociologist, has studied Bhooordan Gramdan movement; it has unique characteristics of reformatory revolutionary movement which are purely charismatic, leaded by charismatic personality: Saint Vinobha. This movement has charismatic leadership, a Sarvodaya ideology and the recognized organization; although the Bhooordan-Gramdan movement aims at the total transformation of the contemporary Indian society, the movement's immediate aim is to bring about a radical change in the agrarian relations in the country. This movement played a significant role in changing the economic structure of Gramdan-village in the form of distribution of land from the landowners to land less person, which could be possible by charismatic personality only. So, T.K. Commen, does not say that it is socio-religious or reformatory movement, he calls it a charismatic movement and is absolutely (appropriate) right in calling it so.

2. Summing up of Select Studies

After presenting briefly on the basis of the above select studies dealing with socio-religious reform movements we can depict upon the methodological and substantive dimensions.

Most of the authors have studied the leadership, ideology, organization, objectives and impact of such movements. As it has been mentioned earlier that, every social movements is lead by some personality who may be a charismatic
person or endowed with extraordinary characteristics. Every social movement has an ideology and an organization. T.K. Oommen classifies the social movements into three categories such as charismatic, ideological and organizational movement. The charismatic movement has all the three characteristics: A charismatic leadership, an ideology and an organization. The ideological movement has two characteristics: an ideology and an organization while the organizational movement has only an organization. This is the ideal type of classification of characteristics of social movement which is not predominantly so.

As we have already classified the social movements and their characteristics, every social movement has more or less all the three characteristics in which some are dominant. We can show these characteristics by a table. The table shows that every type of social movement has an organization, an ideology used to found in the charismatic and ideological movements, while charismatic leadership used to be found only in the charismatic movement.

Table-1: Social Movements and Their Characteristics

<table>
<thead>
<tr>
<th>Types of social movements</th>
<th>Charismatic Leadership</th>
<th>Ideology</th>
<th>Organization</th>
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<tr>
<td>Charismatic Movement</td>
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<tr>
<td>Ideological Movement</td>
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<tr>
<td>Organizational Movement</td>
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After analyzing the above characteristics of the social movements, we can say that most of the socio-religious reform movements belong to charismatic category in which a leadership, an ideology and an organization exist, but in some reform movements charismatic leadership is not so dominant.

After analyzing the above characteristics, most of the authors have studied the aims and objectives of the movement. The aims of the socio-religious reform movements appear to solve the social problems, to revolt against the social evils, upbuilding of the women's social status, development of the rational approach in the society, better use of religion for the individual and
social progress and the socio-economic religious development of the individual and welfare of human beings.

The impact of social movements has also been studied by the sociologist, after study the aims and objective of the social movement. This impact may be much or less but most of the reform movements have positive effect on the society, such as by solving the social problems as drugism, smoking, vegetarianism, wastage of money and time in religious-rituals, untouchability, revolt against social evils, upliftment of the women's social status, to develop the rational approach in the society, better use of the religion in the welfare of human being, moral and spiritual education for all, social equality etc.

Thus, our selected studies reveal that there are some aspects for the study of the movements which are: leadership, an ideology, an organization, aims and objectives, and impact of the movement.

Some of such reform movements are emerging in the recent times which have not been studied and these movements are going on in various regions at different levels where their impact is also observable. Thus such recent, peaceful slow movements, which have some component of religion also, need to be studied.