

CINEMA AS A MEDIUM OF SOCIAL REFORMS IN INDIA

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Abstract

The Indian cinema has unveiled significantly in the recent times but not restricting itself to just being a source of entertainment but also experimenting to stride towards showcasing social awareness and responsible cinema to people slowly but steadily the Cinema focus on social issues and his ready to take and create awareness among the audience. Cinema has the power to influence the thinking of the people they can change the society and social trend also. They may be described as trend makers they can create direct impact in our social life cinema addresses various social issues of the society. As a medium it places an important role in the construction of Perceptions and impression about social conditions of the society.

Since from the beginning of Indian cinema with the film "Raja Harishchandra" 1913 Indian cinema has remained as the most powerful media for the society. Cinema has the ability to combine entertainment with good message. It has the potential to appeal the audience, to touch the innermost layers of the people heart's. It mirrors the episodes in such a manner that it leaves the impact on the people hope aspirations. This research paper aims to cover the holistic effect of Cinema on Indian society through a discussion on various films. The main objective of this paper is to show the social initiative taken by Indian cinema. The study showcases that the success of these films encourages young filmmakers and media persons to bring social issue on mainstream by implementing real aspects into reel cinema.

Keywords:- Social, Indian cinema, Parallel cinema, Realistic cinema, Realism cinema and Methods

"**Boot Polish**" 1954 film is directed by Prakash Arora and produced by Raj Kapoor. The film stars Bhola played by Ratan Kumar and Belu played by Naaz. Both the children are left in care of their aunty Kamla who is a prostitute after the

death of their mother. She forces them to beg on the streets and take the whole money from them by beating them brutally. A bootlegger neighbour of Kamla name John who is living near by them teaches the children self respect and to

work for living instead of begging. Both the kids save the money and give less to Kamla so that they can buy shoe shining kit. The kids manage to buy a shoe polish kit and start the business but when Kamla discovers this she beats them and kicks them out of the house. Meanwhile John wants to help the kids by giving them new clothes he decides to sell unauthorised liquors but gets arrested. On the other hand when the rain comes people stop having their shoes polished. The children come in danger of starving. One day when police come intent on taking the children Belu escapes into a train but Bhola is arrested. On boarding the train Belu is adopted by a rich family but she is very sad for her brother. After being released Bola cannot find his sister. One day while begging at railway station he encounters his sister where Belu and her adopted family are boarding the train for vacation. Humiliated Bola runs away but sister pursues him John also comes to the station to say goodbye but he falls and gets injured. Bhola stops running, Belu and Bhola are reunited the rich family adopts Bola also and they live a very happy life after.

Boot polish was awarded Best film at Filmfare Awards, special mention award to child actress Naaz, Best supporting actor to David for the role of John and Best cinematography award to Tara Dutt. The film was also awarded at Cannes film festival in 1955.

Film "**Do Aankhen Barah Haath**" 1957 is directed by V. Shantaram who also acted in this film. This is one of the classics of Hindi cinema and it is based on humanistic psychology. The film won silver bear award at Berlin international film festival and Golden globe award in new category of Samuel Goldwin international Film Award for Best film produced outside United States of America. This film is also

known for the song sung by Lata Mangeshkar "Aye Malik tere bande hum" which was written by Bharat Vyas.

The inspiration of this movie was a real experiment done by Maurice Frydman who refused to give his name in the credits of the film. This film was based on a story of "open prison" experiment Swatantrapur near Satara in the tehsil in Sangli district of Maharashtra. The film portrays a jail warden Adinath who rehabilitates six dangerous Murderous prisoners released on parole to persons of virtue. He takes them and works hard with them on a dilapidated country farm rehabilitating them through hard work and his kind guidance they eventually produce a great harvest. This film ends on the death of warden by a corrupt enemy who wants no competition in the profitable market.

This film takes the viewers through several scenes that give a strong moral lesson that through hard work and dedication a person can do anything. It also explains that if people give their energy on good and worthy causes success is guaranteed. In the last scene all the 6 Criminals become hard working persons and decide to live at the hut where they have learnt all the things because they think that two eyes of Adinath are observing them whether they are doing good things or bad things. The criminals raise their hands to salute the positive energy of Adinath and the film ends with the favourite song of Adinath "Aye Malik tere bande hum". During the shooting of this film V Shantaram fought with the Bull and injured his eye but his eyesight was saved. This film was ranked as the top 25 must watch Indian films. The Tamil remake of this film named "Pallandu Vazhga" was made in 1975 and the Telugu remake of this film named "Maa Daivam" was made in 1976.

Another film made in 1957 "**Jaagte Raho**" starring Raj Kapoor directed by Amit Maitra and Shombhu Maitra written by Khwaja Abbas Ahmed and produced by Raj Kapoor. The film is based on a villager who came to the city in search of a better life. The poor man becomes trapped in a web of middle class greed and corruption. When this poor person who came from village in search of work is looking for some water to drink he enters an apartment whose residents thought that he is a thief. The poor man runs from one place to other place trying to escape. Along the way witnesses many shady undertakings being committed by the so called respectable citizens of the city.

Jaagte Raho was awarded by certificate of merit at the 4th annual National Film Award in India. It was also awarded crystal globe grand prix at Karlovy Vary international film festival in Czechoslovakia in 1957. This film was a blockbuster overseas. This film made Raj Kapoor very popular in the Soviet Union.

"**Jis Desh mein Ganga behti hai**" 1960 film produced by Raj Kapoor and directed by Radhu Karmakar. This was the first film of Radhu Karmakar as a director. Before this he was a cinematographer of most of the Raj Kapoor films. The film stars Padmini, Raj Kapoor and Pran in lead roles. The music of the film was composed by Shankar Jaikishan and lyrics of the film were written by Shailendra and Hasrat Jaipuri. The story of the film revolves around Raju, a poor orphan who earns his living by singing songs. He is kidnapped by bandits who mistake him to be a policeman. He helps the injured sardar of the gang. The sardar takes good care of Raju and treats him with honour. The daughter of the sardar, Kammo, played by Padmini falls in love with Raju and sardar

and Kammo convince Raju that they are good bandits who make sure that wealth is equally distributed among the peoples. During one of the lootings Raju witnesses the murder of a newly wed couple. He decided to go to the police and leave the gang. One of the bandits, Raka, played by Pran kills the sardar and takes over and captures Raju. Raju escapes and tells the truth to the police. The police decide to kill the bandits. Raju begs the police to not kill them. He is helpless when he saw police coming to kill the bandits. He returns to the colony of dacoits and convinces them to surrender in order to ensure a good and help respectful life for their family and their children. This film was inspired by the initiative of Vinoba Bhave and Jayaprakash Narayan, on their call for 100 bandits to surrender to the police. This film was awarded many prestigious awards. The film was awarded National Film Award for Best Film in 1960, Best Actor Award to Raj Kapoor, Best Editing Award and Best Art Direction Award.

"**Dosti**" 1964 film produced by Tarachand Barjatya under Rajshri production banner directed by Satyam Bose. The film is based on the friendship of two handicapped people: one is blind and the other is physically disabled. The film stars Sudhir Kumar Sawant as Mohan, Sushil Kumar as Ramu, Sanjay Khan as Ashok, Farida Jalal as Manjula and Leela Mishra as Mausi in supporting roles. Ramu's father, a factory worker, dies in an accident. When the factory refuses to give compensation that is due, the mother of Ramu faints to the shock and fell down from the stairs. Ramu is also injured in the incident and becomes crippled. After being thrown from the home, Ramu moves around the streets of Mumbai where he meets Mohan, a blind boy who also has similar problems. Ramu is good at playing harmonium whereas Mohan is good in

singing. They collaborate together and start singing songs on the streets to earn money. Ramu wants to study and they find a good friend name Manjula who is a sister of a rich man Ashok. Manjula suffer from rheumatic heart disease and they both pray to god that she will recover . Ramu and Mohan go to Manjula and ask for a loan to give the fees of Ramu admission to school. But her brother Ashok refuses them and give them less money. Feeling insulted Mohan left their house and successfully raises the money by singing. Ramu is admitted to the school and they move to a new house in slums where someone tries to Steel there hard earned money . While sleeping on the footpath they found a new neighbour mausi who lives with her teenager daughter and son. Mausi treats Ramu and Mohan as their own sons. In the school Ramu is good in studies but he is regularly ill treated by rich students. The headmaster and teacher look after Ramu and a teacher Sharma ji declares himself as Ramu gaurdian. During the visit of ramu's house Sharma ji discovers that the neighbourhood is not good for Ramu and suggest him to move with him but Ramu does not go he don't want to leave Mohan. one day they came to know about manjula's death. One day Ashok brings Mohan to his home and give him Manjula chime as her remembrance. Ramu also gets in trouble with some ruffians and is mistakely arrested by police. Sharma ji goes to the police station and bails out Ramu on the condition that he will live with Sharma ji and have no contact with Mohan. Mohan comes to visit Ramu but Sharma ji did not allow Mohan to meet him. Sharma ji suddenly dies after few days. Ramu devasted decided not to take the final exam because he has no fees with him. Mohan decides that he will raise the money by singing on the streets in spite of his ill health. Mohan raises the money and pays the fees without Ramu knowledge and being admitted to the hospital without

telling Ramu. Meena take care of mohan in the hospital. Ramu comes first in the exam and learn sacrifices of Mohan and rushes to the hospital to ask for forgiveness. Mohan says that he has never angry with him. The doctor tells mohan about Meena and he also forgives her. The movie ends with the good message of Friendship.

Dosti was among the 10 highest grossing film of 1964 it was screened in 4th Moscow international film festival. In 1977 this film was remade in Malayalam and Telugu. This film won 6 Filmfare Awards Best film award, Best music director award, Best story award, Best dialogue award.

Conclusion

In indian society there are many practices and traditions which are based on ignorance of the society, caste system, untouchability, dowry system and other traditions. Cinema can do a lot of things to stop this evil they can be used to prevent these kind things. Cinema can be used for promoting national integration, education, adaptation, eradictation of illiteracy etc. These things can help the transmission of india society through cinema. Thus we can say that cinema can be used as an instrument to help people get rid of these rituals. It can be used to remove ignorance from our society. Not only this much needed social reforms can be introduced and brought about with the help of cinema.

Films can go a long way towards social consciousness, national integration and also utilising the energy in the youth. Cinema can help in social reconstruction and national building. Adaptation of good moral and social educated themes and introduction of social and effective system film can go to a great extent to formulate

and guide people. Cinema have long lasting effect on the minds of people. Cinema exercises great influence on the mind of people and it have great educative value. There are many things which can be more effectively taught with the help of cinema such as cleanness, road safety, hygiene, civic senses can be taught to the students and public as well in very effective manner. Many successful experiments have been done in various countries on the utility of films as the mean of education colleges student and people of Society are benefited by them.

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