

## Analyses of Political Slogan on Identity Politics in India

Rinku Das, M.Phil.

Research Scholar, Jadavpur University

**Abstract :** A slogan is a Mottoes, which helps to convey the specific identity of a group - nation and various political parties. The word slogan first originated as the Motto of a specific clan in the Scottish Gaelic army. In the 1950's the anti-communist slogan "Better dead, then Red" became popular politically. However we see widespread use of slogans in India from pre-independence to post-independence period. But the use of slogan during the period of Independence as a whole for nation building or for the purpose of national independence such as "Jai Hind to Bandemataram" was used, however in the post independence period due to different caste, groups, language, religious basis and to serve specific interest, the slogans, such as "Garibi Hatao to Joy Bhim or "One cast, one religion, one God" and today's "INDIA JITEGA", are used by political parties to capture political power. So the main objective of this paper is to understand the role of political slogan in the Identity politics of India and to analyse the impact of political slogan on the social sphere in the Identity Politics of post Independence India.

**Keyword:** Political Slogan, Identity politics, Mottoes, Nation building ,Clan.

India is the most culturally diverse country in the world. People of different cultures, different languages, people of different caste and religion, live together in unity. Unity in diversity and harmony in diversity is considered to be the eternal heritage of India, but from the post independence period politics based on religion, caste and language became the main driving force of India's political system. In the largest democratic state, this political issues have become major obstacle in India's overall development. Post-independence language based state formation adds a new dimension to Indian politics, which can also be regarded as Identity politics. Identity Politics was first found in the Oxford dictionary in 1973, but politically since 1970, identity politics through various feminist movement, various ethnic, linguistic- gender based movement has become an integral part of the political system in large liberal democratic states, like America, India from the Middle East countries of the world.

However, Identity Politics is considered to be most significant in India's political system in the 21<sup>st</sup> century, the different castes', tribes, communal groups of present day. India are raising their heads, they are giving birth to different separatist movement, thinking that their specific identity, culture is in crisis. The main reasons behind these are the unequal view of India's social and economic system, there are also specific interest of various political parties in India be it national political parties or regional political parties.

Since pre-independence, different political parties in India used to formulate catchphrase, which we can generally call political slogan, for the purpose of the Indian nation or to unite the people of India. The origin of the word slogan is "from the Gaelic, 'slughghairm' meaning a clans battle cry". The first use of the word slogan began as a clan motto in the Scottish army. Politically the anti communist slogan 1950s "Better Death then Red" become popular and created an ideological conflict in world politics, but in pre-independence India or from the period of independent political slogan in India were used to motivate the vast masses of India to freedom movements, to attract their hearts with the spirit of independence, slogan

like "Inquilab Zindabad", "Delhi Chalo", or "You give me Blood, I will give you Freedom", "Satyamev Jayate" etc.

In 1903 to 1905, when the British Government passed the bill to "Partition of Bengal", with the intention of divide the Bengal, geographically and communally, the masses of Bengal joined the protest against the partition of Bengal. In order to strengthen their protest, the people of Bengal, irrespective of religion, caste- class joined the Bengals secession movement by combining socio economic and communal interest. They simultaneously evoked nationalism through the voice of "Bandemataram", with the aim of defeating the British politics of divisiveness. Also in 1921, Urdu poet Hasrat Mohani wrote the famous slogan "Inquilab Zindabad", during his freedom struggle life. The Bengali meaning of these two french word is "long live the revolution". This slogan was later popularized by the heroic revolutionary Bhagat Singh. The slogan was not only for freedom or emancipation from colonial or British tyranny oppression, but also the struggle against the socio-economic inequality, becoming a symbol of the struggle for nationalist revolution.

In addition the slogan 'Jaihind', was coined by Champak Raman Pillai in 1907, later adopted as the slogan of the Indian National Army in 1940. The Jaihind slogan by freedom fighters Netaji is still remembered by the masses. This slogan at that time announced that India had reached the final stage of Independence, through this slogan India become a United Peoples of Republic with the identity of a single entity and unity. Also popular slogan like, Swaraj my birth rights, Quit India, Satyameva Jayate, Bandemataram created unity among Indian's. These slogan help to sow seeds of nationalistic patriotism among them irrespective of cast and creed, they had one identity that they were Indians.

The popular post-independence slogan was "Jai Jawan Jai Kishan". The slogan was first uttered by the former Prime Minister Lal Bahadur Shastri in a speech at Delhi Ramleela Maidan in 1965, which gave birth to a new nationalism after independence. Because at this time India was plagued with various internal problems, including the pressure of foreign powered, Kashmir conflict as well as lack of rain across the country, farmers crops and food crisis etc. Shastrji gave birth to the slogan to instill moral and self confidence among the Indians in this critical situation. This slogan was not just slogan as we see evidence in this actions, as the green revolutions broke out across the Punjab, Haryana, the countries Army was mobilised to push forward the diary industry. India was once again standing without the help of any foreign power both on the border and in the interior of the country.

In the late 1960's when the one party influence of the Indian National party Congress was eroding, on the other hand, non-congress political parties or right-wing parties in India joined the protest against the discriminatory socio-political system of India. In addition to this the economic system of India was weekend, the social system was being divided between different castes different backward classes, were becoming victims of casteism. The slogan "Garibi hatao, Desh bachao", was given deal with this internal plight of India. In the 1971 election, Indira Gandhi's "Garibi Hatao, Desh Bachao", slogan help the Congress in this election campaigning of that time. Later under this slogan Garibi Hatao various program like "twenty point programme" launched for India's poverty alleviation backward classes, justice for sc-st, equality for women, rural workers etc. Which on the one hand tried to preserve the socialization of India's divide. But later against Garibi hatao Desh bachao slogan, non-congress party specially during India's emergency public leader Jaiprakash Narayan raised slogan of "Indira Hatao Desh Bachao " or "Total Revolution", which was initiated by Janata Morcha or people's Front's rule in India. Total Revolution showed India the path to overall development, which is an India without racialdiscrimination from the vast masses of India to the backward classes. So we can see here, thatslogan are not only catchy or

catchphrase but political slogans are deeply intertwined with Indian politics. Along with this there is the sentiment of thousands of people, the hopes of people backward castes, which we see in the slogan from Bandemataram to Jaihind also Jai Jawan Jai Kishan to Garibi Hatao.

Change in Indian political system is not a new thing, we see change in political system over time, for example in post independence politics there is dictatorship of influence or dominance one political party but overtime we notice multi party system in Indian politics. Similarly we notice a massive change in political slogan, while during independence slogans were used for national unity, nation building, post independent political slogans started to be formulated on the basis of specific identity, caste, religion-language etc. Specially with the rise of regional parties, we see a drastic change in the nature of political slogan in the late seventies, when national congress president Devkanth Barua used the slogan "India is Indira, Indira is India", similarly "Bari Bari Sabki Bari, Abki Bari Atal Bihari", given by Vajpayee in the nineties or "Abki Bar Modi Sarkar", in the 21<sup>st</sup> century, we see individual identity politics, which has overtaken political parties and became significant in the Indian political system.

On the other hand regional political parties are also using specific ethnic groups and religious groups to stay in power, keeping their overall development in front. For example, if we look at political slogan based on specific caste identities, we first have to think of the slogan "Dalit Muslim Bhai Bhai", by the Mandal Commission in 1981, which refers to the "Reservation Policy", or "Dalit Shoshit Samaj Sangram Samiti" in short DS4, formed by Dalit leader Kashiram of Uttar Pradesh. The slogan of which was "Brahmin Thakur Bania Chhor Baki Sab Hai DS4", whose main objective was to bring the minorities, dalits and socially backward classes under one umbrella against the upper castes. As a result, Kashiram formed a regional political party in 1984 the Bahujan Samajwadi Party or BSP, which is currently recognised as the national party. The main objective of this party was to bring the backward and Dalit classes to the main stream of the society the raise their voice for their rights. The slogan of BSP coined by Kashiram is "BSP Ki Pehechan, Neel Jhanda Hati Nishan", i.e., here the elephant is the symbol of the dalits community and the blue flag is the blue sky under which all are equal. But the BSP's provocative slogan was "Tilak Tarazu Aur Talwar Inko Maro Jute Char", a racist slogan calling for the overthrow of upper cast supremacy. The slogan also worked as the BSP won 13 seats in the 1989 Uttar Pradesh assembly election.

At present this provocative slogan is rejected by the party. But BSP founding slogan was "Baba Tera Kam Adhura, Kashiram Kareng pura", i.e., Kashiram will complete the work started by Ambedkar, or Mayawati's slogan to keep the dalits vote intact was "Kashiram Teri Nek Kamai, Tune Soti Kaum Jagai", i.e. Kashiram's achievement is Dalit awakening. Also the 1983 language based slogan is "Teluguvari Atman Gauravam", meaning Telugu is the self respect of the people. Also most popular catchy, entertaining, slogan of Bihar was "Jabtak Rehega Samose Me Aalu, Tab Tak Rehega Bihar Mein Lalu", coined by Lalu Prasad Yadav.

That is, if we look at the Indian politics of the seventies – eighties we do not find it difficult to understand that, with the emergence of regional parties in Indian political system, identity politics become very important, such as in caste based BSP, SP in Uttar Pradesh, Janata Dal, RGD in Bihar, linguistic parties such as Telugu Desam Party (TDP) in Andhra Pradesh, DMK, AIDMK in Tamil Nadu and religious ideologies based political parties such as Shiromani Akali Dal (1920) in Punjab and Haryana, Shivsenain Maharashtra are specific identity based formation.

Not only regional parties but also in national politics we see the dominance of political parties that believes in certain religious ideologies, whereas identity politics becoming more

relevant with the passage of time. As BSP and SP joint alliances to counter Hindu ideological politics, their slogan was “Mille Mulayam Kashiram, Hawa Mein Urgei Jaisriram”, also these alliance’s sloganeering won the Uttar Pradesh assembly election 1993. So from this overall discussion it is clear, how important is the role of political slogan in identity politics where from national parties to regional parties are specific identity, starting from using language, religion, caste etc. They continue try to achieve their political interest. Similarly, in this discussion, we are to note the change in the nature of political slogans from the independence period to the post-independence period, for example the patriotic slogan to holistic slogans as well as specific caste, religion - language based slogan to individual identity-based slogan is noticeable.

The political slogan of any country are based on the social, cultural political economic system of that country. Political Slogans can easily reach people at all levels of society. Slogans link various development projects of the Government or various activities of the Government and political parties. It is very easy to influence the masses of the society with interesting, entertaining or impressive slogans, as a result we see that in various election, political rallies, in India political parties use different slogan, through speeches to influence the masses. Similarly, political slogan in Indian politics have both positive and negative effects on Indian society, we can first see how important the influence of slogans is in India’s electoral process, most of the slogans are raised around the process in India, through various slogans, people of all levels can be reached very easily, the public can be easily through of, emotions can be created among the public.

In large democracy like India, the electoral process determines the fate of political parties in power and we directly observe the effect of slogan in this voting process. Again we see, the effect of slogans in the field of gender politics, because even in the 21<sup>st</sup> century we witness women’s issues, vote politics to get women’s sympathy. The vote bank can be influenced by emphasizing women empowerment. Some of the slogans, which are – “Jeet Ki Chahi Dimple Bhabhi by Samajwadi Party or SP. Priyanka Gandhi's slogan like “Ladki Hoon Lad Sakte Hoon”, or in Bengal “Didi Ke Balo”, or “Bangla chai, Banglar Meyekei” etc.

The impact of slogan can be seen not only the electoral process, but also in determining the policies of the government. The importance of political slogans can be seen in formulating various policies for the backward peoples, backward classes by the government. For example the Prime Minister’s “Ujjwala Yojana” 2016, whose tagline is “swachh Bharat, Behetar Jeevan”. The main objective of which is to make India smoke free, as well as benefit the lives of women living below the poverty line. Similarly “Swachh Bharat Abhiyan” 2014, whose tagline is “Ek kadam, Swachhta Ki Oor”, which is social development of the common people from rural community to various caste and class. If we look at the Bengal, development oriented policies like – “Jay Johar” to “Kanyashree Akon Biswasri”, “Ami Pragati, Ami Kanyashree” etc are socially significant. The main objective of which is to develop the overall development of marginalised women from to socially backward classes.

On the other hand, if we look again, we can see the political slogan in identity politics also have a negative impact on the social sphere. Different caste, religion, linguistic basis slogan have at times, given rise to communal classes, as well as separatism, which has called into question identity politics in the Indian political system. Organisations from the national parties to regional parties have been using the backward peoples, tribes, caste, and minorities to fulfil their political interest. Because we know, that now a days difference communities, are concerned about their specific culture, specific language, specific identity. We see them joining various movement, thinking that their identity is in crisis, not only to preserve their identity, but they gave birth to various movements for their basic rights, socio-economic



discrimination, justice and these movement are represented by political parties. In this movement, we see that political parties used different slogan which further increase the communal dividence in the society.

Some of the slogan are “Saugandha Ram ki khate Hain, Ham Mandir Wahi Banayenge”, or “Bacha Bacha Ram Ka, Janmabhoomi ke kam Ka”, by Vishwa Hindu Parishad in the nineties. Similarly BSP’s “Baniya Maaf, Thakur Half, Brahmins Saff”, i.e. Baniyas are forgiven, Thakur will be pardon but Brahmins will be finished. Also P.V Narasima Rao’s slogan “Jaat Par Na Pat Par, Mohar Lagegi Hatt Par” in 1996 or “Jai Shri Ram” slogan used politically today. However, the supreme court has on several times warned against the use of inflammatory caste, religious based slogan by political parties.

So here we see that anti-caste, anti-communal inflammatory slogan often lead to social divisions, communalism. But if the political party is consciously create slogans or do not give rise to any sensational slogans, then maybe the politics of division in the society can be reduce, at least a little. By adopting a fair and democratic methods the various communities from caste to backward class can represent people again there discrimination for their rights for their overall development or to bring them back to the basic level in the society.

Although in 1935 Babu Hardas gave the “Jai Bhim”, slogan. The slogan was hope for the passion of the backward people. Baba Hardas, idolized by Dr.B.R Ambedkar, was also a staunch activist of the Ambedkarian movements. During Dr Ambedkar lifetime, the Jai Bhim slogan started as a greeting but later became a symbol of struggle of the backward classes and Dalit communities of the society. The slogan instilled new hope in them againg casteism, social-economic inequality etc. This Jai Bhim slogan was not only a symbol of the struggle of the backward class it was also a specific cultural identity as well as a political identity-based slogan, because during the NRC movement in Delhi we hear the Jai Bhim slogan in various public meetings, rallies etc. The slogan has become significant in the state politics of the country, in the states of the South India from Uttar Pradesh to Rajasthan, Madhya Pradesh to Tamil Nadu etc.

However, if we look at the present Indian politics, we can see that starting from the national party to various regional parties or religious based parties have come under the one umbrella and formed the “Indian Development inclusive” or “INDIA” alliances against the divisive policies of the current ruling party, it’s slogan is “Jorega Bharat, Jitega India”. But in the formation of this grand alliances we witness that, it is another specific ideologically conflict with different caste- religions, linguistic ideologies. But the staunch castiest, regional parties BSP did not join this alliance instead the current BSP supremo Mayawati sneered at the formation of this alliances as a divisive, communal alliance against caste, community and at the same time the present central ruling party also termed the grand alliance as an anti Hindu alliances. So even today, identity politics heats up the country’s state politics where the “India Jitega” sloganeering with the “Sabka Saath, Sabka Vikas, Sabka Prayas” slogan create discord.

Finally, in the overall discussion of this easy there is no denying, the significant contribution of political slogan to identity politics, along with the identity politics, political slogan play an important role in the Indian political system. In which political parties in Indian politics use slogan as a mass communication medium or mass weapons. However, if the slogans are formed not on the basis of specific caste – class religion, language but instead on the basis of foods, on the basis of action, on the basis of unity than maybe India will take a step forward in the formation of a more comprehensive nation and overall development. India’s identity will become one nation, one state or diverse India, where all will live in unity. We will see the creation of a colourless, classless, casteless universal society, through Sree Narayan

Guru's "One caste One Religion One God" sloganeering or Ambedkar's dreams of where the identity of all classes, their own culture, religions regardless of caste, religion will become a "Social Identity" that indicates "Ek Bharat, Shrestha Bharat".

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