Review on Political Mobilization with Special Reference to Historical Perspectives

Goutam Kumar Ghosh [1], Dr. Pradeep Kumar Kesharwani [2]

[1, 2] Department of History, Kalinga University, Raipur, Chhattisgarh, India.

ABSTRACT

Political mobilization is the process by which people, communities, and groups are organized and motivated to take political action in order to gain power and reach common goals. Political mobilization has had a big effect on social movements, political institutions, the creation of states, and patterns of governance throughout history. This historical context situates political mobilization within substantial historical frameworks, encompassing post-independence democracy and mass politics, colonial and nationalist movements, pre-modern societies and revolutionary upheavals. To boost political awareness and group action, it looks at how political parties, charismatic leaders, mass organizations, print culture, and later electronic media work. The focus is on how marginalized groups, like peasants, workers, women, and ethnic or religious minorities, came together to fight against exploitation, dominance, and demands for rights and representation. The study employs a historical-analytical approach to demonstrate that political mobilization is shaped by specific socioeconomic conditions and power dynamics, rather than being a uniform or linear phenomenon. In this article, review on political mobilization with special reference to historical perspectives has been discussed.

Keywords: *Political, Mobilization, History.*

I.   Introduction

Political mobilization is the process of getting people, groups, and communities excited, organized, and motivated to get involved in politics so they can voice their opinions, have an effect on decision-making, and bring about social or political change. It means using organization, ideology, leadership, and group action to make people who aren't politically aware become politically active. Political mobilization has had a big impact on state building, nationalist movements, democratic struggles, and social revolutions in many different cultures throughout history.

People, social groups, and communities need to be organized, inspired, and involved in political life in order to express their interests, demand their rights, influence decision-making, or bring about social and political change. This is called political mobilization. Changes in social structure, economic ties, political institutions, and ideological currents have all been closely linked to political mobilization in the past.

Historically, political mobilization evolved progressively alongside the expansion of states, citizenship, and collective political awareness, rather than emerging suddenly in modern times. In pre-modern countries, only the elite, like monarchs, nobles, clergy, and military classes, could take part in politics. The masses remained politically passive due to limited channels for expressing dissent or collective demands. Religious movements, popular uprisings, and peasant revolts were early examples of people working together to make political change, even though they didn't have long-term plans or a clear set of beliefs.

The advent of modernity brought about a substantial transformation in the nature and scope of political mobilization. The end of feudalism, the rise of capitalism, the growth of cities, and the spread of literacy all led to the creation of new social classes, especially the bourgeoisie and the working class. Political parties that were well-organized began to represent the interests of these groups more and more. The American Revolution, the French Revolution, and the English Civil War are examples of how mass mobilization based on the ideas of equality, freedom, and popular sovereignty can completely change the balance of power in government.

Historically, structural transformations such as colonial hegemony, economic exploitation, social inequity, and cultural subjugation engender political mobilization. The growth of modern education, print media, political groups, and communication networks made mobilization much bigger and stronger. This made it possible for political ideas to reach more people. Peasants, laborers, women, and minorities were some of the groups that were not included in politics and used mobilization to fight for their rights.

During the premodern era, only the elite took part in formal political processes; most people did not. However, as modernity developed, particularly in the nineteenth century, the populace progressively became more politically engaged. Nationalism movements, anti-colonial wars, and revolutionary ideas all made political mobilization a big deal. To promote political awareness and cohesion among diverse social groups, leaders and movements utilized symbols, narratives, and collective identities.

Political mobilization has historically manifested in various forms, including labor movements, peasant uprisings, revolutionary conflicts, mass protests, and constitutional movements, contingent upon political and socioeconomic conditions. Some mobilizations aimed to fundamentally transform political structures, whereas others endeavoured to modify existing systems. Organizational power, leadership, state response, and the ability to sustain group activity over time often dictated the success or failure of mobilization.

Contemporary research indicates that political mobilization is an ongoing process embedded in historical contexts rather than merely episodic mass action. A historical examination of political mobilization yields critical insights into the evolution of political consciousness, the dynamics between the state and society, and the impact of collective action on political transformation. This level of understanding is necessary to look at both historical movements and current political processes in many societies.

In the modern era, globalization, technological progress, and the rise of mass media and digital communication have all changed how politics used to work. Emerging forms of mobilization, such as issue-based movements, identity politics, and global activism, reflect changing socioeconomic

conditions, even as traditional structures like political parties and unions remain important. To comprehend the evolution of political consciousness, the organization of collective action, and the contestation and reconfiguration of power relations across time and societies, one must grasp the historical context of political mobilization. This historical perspective serves as a foundation for examining diverse case studies of political mobilization, particularly in contexts shaped by social movements, nationalism, colonialism, and democratic transitions.

2. Review on Political Mobilization with Focus to Historical Perspectives

Hussain, M. I. & Mir, A. A. (2024). The party politics in West Bengal are complicated and always changing, and they come from the state's social and cultural history. This summary looks into the constantly changing landscape of West Bengali party politics. It does this by looking at its historical development and the major figures, underlying ideologies, electoral strategies, and socioeconomic factors that have influenced voter preferences over time. West Bengal's political history shows how culturally diverse and politically complicated it is, from the fight for freedom before independence to the current political situation, which is mostly controlled by the BJP and All-India Trinamool Congress (AITC). This essay also talks about what is going on in West Bengal right now. The methodology includes a detailed examination of academic publications and journals addressing various aspects of West Bengal's political, governmental, and social dynamics. There is a lack of research that combines these factors to give a full picture of West Bengal's governance model. Even though there are already articles out there that talk about governance issues like healthcare policies, decentralization, and changes in the power sector, this is still the case. The study underscores this research deficiency and advocates for a comprehensive examination of the interplay between political decisions, decentralization efforts, and policy modifications in shaping the state's governance and developmental outcomes.

Das, K. (2024). The Kamtapur movement began in the northern part of West Bengal, India. It is a socio-political movement with important political, cultural, and historical aspects. The Kamata kingdom from long ago gave rise to this need, making it a part of a unique cultural and historical identity. The movement stands for the goals of the Rajbongshi people, who are the majority in this area, and is based on their ethnic identity and past wrongs. People want Kamtapur, which is a breakaway state or autonomous territory, because they think it would be fairer because they feel politically underrepresented, culturally marginalized, and economically unequal. The Kamtapur movement also brings up more general issues of identity politics and regional autonomy in India's federal system. It also looks at the things that are affecting the movement right now, such as economic problems, cultural revival, and political mobilization. It also talks about how different groups, like political parties and the state government, have helped or hurt the movement's complaints. Our analysis indicates that the Kamatapur movement is presently centered on three principal issues: moderate political aspirations for autonomy, cultural demands for acknowledgment, and more militant political-cultural assertions manifested through violence.

Sen, S., & Bandyopadhyay, S. (2023). Many people think that caste doesn't matter, but it has become an important part of politics in West Bengal. Identity politics and caste-based political mobilization have grown stronger since the Left's fall and the rise of the centrist incumbent. Sekhar Bandyopadhyay, a well-known expert on caste history and politics in Bengal, talks about the

complexities, oddities, and changes in caste politics in colonial Bengal and modern-day West Bengal in this talk. Bandyopadhyay thinks about how caste relates to other social and religious groups, how lower castes get involved in politics, how they are used and ignored, and what the future holds for caste and politics in W.B.

Hussain, Md. I. (2023). This essay talks about the BJP's role in politics in West Bengal. Shyama Prasad Mukherjee started the Bharatiya Jana Sangh in 1951, which later became the BJP. It took a long time, but the Bharatiya Janata Party was officially formed on April 6, 1980. The BJP entered politics for the first time in the 1980s by running in the assembly and panchayat elections in West Bengal. The party did better in local elections than in assembly elections. Over time, the BJP did better and better, and its share of the vote grew. The BJP did well in the Lok Sabha elections in West Bengal in 2014 and 2019 by beating the Congress and the Communists. This helped them get more votes. This article also talks about other reasons, like the Ram Janmabhoomi campaign in the 1990s and the TMC's 1998 coalition that helped the BJP grow in W.B. The BJP has been trying to get Bengali Hindu voters to vote for them by making Hindu holidays and slogans more popular. The report goes on to say that the BJP might get more votes in the next election if it can get support from all over West Bengal.

Bardhan, P. & Mookherjee, D. (2023). We develop a political economy model that incorporates elite capture and political clientelism, and we analyze the implications of this model for the distribution of benefits to local governments. The model makes it clear how caste- and gender-based political reservations affect targeting in West Bengal local governments, as shown by previous research. We assert that elite capture, clientelism, traditional political economy models, and targeting tendencies are insufficient on their own.

Nath, S. & Ray, S. (2022). This study looks at how campaigning for office has changed in the eastern Indian state of West Bengal. The 34 years of continuous Left government in West Bengal from 1977 to 2011 had a big impact on the state's political culture. This makes it a great example for studying the Hindu nationalist BJP in India and how it affects political campaigns. The state had, at least in terms of institutions and organizations, avoided openly expressing identity-based politics until recently. But now that the BJP is the main opposition party in West Bengal, the state is ready for a big political change. Our analysis shows that the BJP's rise has changed the way the state runs its main political campaigns in two important ways since the 2016 state assembly elections. First, the BJP has made campaigning more professional in this area. Second, a significant aspect of political campaigns is violence, which has taken on a distinctly communal character since 2016, contrasting with the partisan violence associated with elaka dokhol (regional dominance) that characterized the pre-2016 period. We assert that a significant increase in smartphone usage for news consumption facilitated both changes, with the BJP capitalizing on the technological disruption to optimize its organizational resources and, thereby, steer campaign direction. The recent state assembly elections in 2021 have shown these patterns.

Vincent, M. (2022). Two parties that heavily rely on identity politics are solidifying their positions as the main political pro-Hindu discourse and the Trinamool Congress, with its pro-Bengali discourse, as the Communist and Congress Parties continue their downfall in West Bengal. But these different regional and religious identities can sometimes work against each other and affect political choices,

especially for people and groups that identify with both. According to a qualitative study of multi-ethnic Hindu religious organizations, strongly identifying as a Hindu makes it more likely that someone will support Hindu Nationalist political ideas. However, identifying with the Bengali identity is a stronger factor in how someone votes.

Mahato, L.K. (2022). The Kudmis of eastern India are a large group of people who live in the country. A lot of them live in the Junglemahal areas of West Bengal, Jharkhand, and Odisha. They also come to Assam from time to time. The Kudmis from Assam came from the Chhotnagpur area. The Kudmis have been fighting for their status as a scheduled tribe since 1950, when the list of scheduled tribes did not include them. Many sources during the British era said that the Kudmis were both an Indian tribe and an indigenous group. So, they asked for their old identity back. Like other native tribes, the Kudmis wanted to become "Kshatriya" in the Hindu caste system. We call this process "Sanskritization." This essay has tried to figure out what made the Kudmis of Junglemahal politically and socially active, as well as what happened as a result.

Jha, D., Ghatak Sunetra & Maiti Dibyendu (2022). Common sense says that the state's economic growth and the overall well-being of the voters are two important reasons why the current party is taking so long to gain power. The recent growth of the ruling party in West Bengal, on the other hand, does not fully support the theory. A slight improvement in rural and agricultural areas shows how the state redistributes wealth in the federal system. This is done by using welfare programs instead of overall growth, which includes the industrial and service sectors. Without growth in the modern sector, low-income people have to rely on meager resources, which leads to the formation of a cadre organization that grew under cover of welfare schemes that provide those services among the networks in exchange for agency fees and commissions. This effectively made people more popular and calmed down the anger of those who didn't benefit. This essay gives proof that the tactic of keeping incumbents in office works.

Ray Chaudhury, P. (2022). Female populist leaders often create self-portraits that are hard to balance, based on the male-centered ideas that support idealized models of populist leadership. The paper asserts that despite the contentious and controversial self-constructions of female populist leaders, they significantly contribute to the redefinition of the boundaries of traditional leadership models and the broader political contexts in which they operate.

Guha, A. (2021). The deliberate upper-caste strategy to suppress caste interest expression and subtly eradicate the potential for Dalit political assertion resulted in the disappearance of the caste question from public discourse during Left rule in West Bengal. To verify this claim, examine the Left Front's historic land reform program and its strategy for mobilizing rural populations politically. This article's analysis reveals insufficient evidence to substantiate the existence of a formal upper-caste conspiracy. It is evident that the higher castes in West Bengal employ political strategies and developmental techniques to inhibit the articulation and aggregation of political demands along caste lines. But these political moves and development projects, which were mostly meant to protect and grow the political support base, unintentionally pushed the caste issue to the side in mainstream politics. Consequently, instead of inherent caste bias, political motivations emerged as substantially more influential predictors of political and developmental actions.

Sinha, P. (2021). People think that India is the biggest democracy in the world. In a democracy, the way elections work is determined by the political parties' campaign strategies and the way they get people to vote. Thus, political mobilization is particularly vital in all democratic political systems. This essay tries to figure out how the strategy for mobilizing people has changed since social media became a part of politics. There is no denying that traditional media is still very important for getting people involved in politics. Social media has made the political process more open, democratic, and inclusive, though.

Roy, R. (2021). This study examines the prevalent notion that the absence of caste-based claims in the post-colonial period renders West Bengal's politics "unique." Utilizing Namasudra literature as its primary source, the paper argues that low-caste individuals in West Bengal have been producing significant literary works on caste-related topics since the late 20th century. Their writings have created a literate Dalit public sphere that mostly works outside of the official political party system and at the grassroots level. The research contends that Dalit historical writings, which often reference a utopian past and future through a circular and redemptive conception of time, do not adhere to a linear or mythical framework; rather, they embody a political imperative for history. It accomplishes this through the examination of Harichand Tattwamrita's writings, authored by the Namasudra writer and activist Manindranath Biswas.

Kumar, S. (2020). The 2019 result shows that the BJP has not only kept the support base it built in 2014, but it has also grown it in terms of geography and socioeconomic status. It was able to get more votes from people who had already supported it and win seats in states where it hadn't done well in past elections. In 2014, Congress, but it's important to note that the number of seats didn't go down. The BJP did much better than the regional parties in 2014, which hurt them a lot. The total number of votes for the regional parties went down. Some regional parties were able to keep their base of support, but others were not able to get back to the level of support they had in 2014. Even though some of the regional parties had joined forces against the BJP, they didn't do well in many states. The BJP's gains in vote share and seats, which mostly came at the expense of regional parties in many states, have started a new debate about whether regional parties will lose their power in North Indian states or if this is just a temporary phase in Indian elections. Should we mostly blame national elections for the decline in the importance of regional parties? And could this trend change during state assembly elections?

Kumar, N. et al. (2019). Women's self-help groups (SHGs) are increasingly acknowledged as a means of social, political, and economic empowerment, as well as a channel for service delivery. Even though there is more and more research showing that Self-Help Groups (SHGs) have positive effects on many measures of empowerment, we still don't know much about how SHGs make people more aware of and use public services. This study investigates the correlations between SHG participation and political engagement, awareness of government entitlement programs, and their application to mitigate this informational deficiency. It also looks at how being a member of an SHG affects certain social networks and measures of mobility. Using data from five Indian states collected in 2015 and matching methods to deal with the endogeneity of Self-Help Group (SHG) participation, we find that SHG members are more politically active. Furthermore, SHG members demonstrate a

more profound comprehension of various public entitlements and are significantly more likely than non-members to participate in a wider range of public entitlement programs. SHG members were more mobile and had larger social networks than people who weren't members. Our findings suggest that self-help groups (SHGs) may enhance members' ability to assert their rights and hold public authorities accountable. A key realization is that we cannot expect self-help groups to acquire enhanced understanding of public entitlement schemes without a unified initiative from an external organization.

Dasgupta, A. (2018). Does the change in technology have an effect on political turnover? Many people believe that technological progress can lead to political change by making outsiders stronger and incumbents weaker through a process called "creative destruction." This paper conducts a comprehensive historical analysis of the green revolution in the context of single-party dominance. This study says that high-yielding variety (HYV) crops made it easier and more appealing for a politically excluded group, in this case farmers, to seek more political representation. It does this by creating a theoretical framework based on contest models. The green revolution had a big effect on the end of single-party rule and the rise of agrarian opposition parties. This was possible because of the timing of the introduction of high-yielding varieties of crops and the differences in how well different districts were suited to the new crop technology, as shown by instrumental variable analyses. In the political economy of democracy, they support theories that connect technological progress to changes in political leadership.

Tandon, S. (2015). This article examines, through empirical investigation in the Indian state of Andhra Pradesh, whether support for a centralized state government affects the tax burden across various regions. This article shows that the government got less tax money from places where opposition parties did well. This is probably because tight election results are hard to predict. The drop in tax revenue probably hurt farmers, and we can see similar patterns in other agricultural policies right now. These results align with a theory suggesting that a centralized authority should rectify its electoral deficit rather than preserve its advantage, as electoral pressures affect taxation and political competition specifically targeting agricultural producers.

3. Conclusion

From a historical perspective, political mobilization appears as a dynamic and transforming process that makes people and groups more politically aware, organized, and engaged in the pursuit of shared objectives. History shows that structural factors like colonial dominance, socioeconomic inequality, cultural traditions, and changing political institutions have affected political mobilization, which has rarely been spontaneous.

The history of political engagement shows a steady growth from early types of elite-led mobilization to mass-based movements. Initially limited to educated elites and metropolitan areas, political mobilization in many civilizations eventually expanded to encompass women, laborers, peasants, and marginalized people. Because mobilization became a means of voicing complaints, defending rights, and opposing established power structures, this change signalled a substantial democratization of politics.

The importance of leadership, ideology, and organization in maintaining political mobilization is demonstrated by historical movements such as nationalist fights, peasant uprisings, labor movements, and civil rights campaigns. While ideologies provide moral validity and a common goal, political institutions and leaders offer guidance and cohesion. At the same time, large-scale involvement gave movements credibility and strength, making political mobilization a key factor in determining political systems and state policies.

The dual nature of political mobilization is further highlighted by the historical viewpoint. Although it has frequently served as a tool for social change and emancipation, elites have occasionally used it to further their own political agendas. As a result, the balance between public involvement, political consciousness, and institutional responsiveness has been crucial in determining the results of mobilization.

In conclusion, a major force behind political transformation throughout history has been political mobilization. It has been essential to nation-building, democratization, and social transformation, and it has made the shift from passive subjects to engaged citizens easier. In addition to improving our understanding of previous political changes, a historical understanding of political mobilization offers important insights into current political processes and potential democratic futures.

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