The Socialist movement in India with special Reference to Samajwadi Party and Mulayam Singh Yadav in U. P. from 1989 – Till Now.

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PURPOSE OF THE STUDY

Contemporary socialism has aspect not so much the chronological number of years. What it has spanned through its peculiar national, topical and local varieties presented in every nation or state. It is the aspirations of the people who have made socialism a tool to achieve a somewhat programme bound objective.

Even before independence, there was the concept of scientific socialism when congress socialist party at all India level was founded in 1934 at the initiative of J. P. Narayan, Acharya Narendra Dev. Which philosophically stressed man as a ‘SPIRITUAL’ entity and using it is a political remedy, none of them have suggested the method of bloody revolution and outright violence. It largely concerned with ERADICATING INEQUALITY in a Capitalist and technology oriented civilization.

Ram Manohar Lohia, best known as the principle architect of Indian socialist movement and it’s Foreign policy, represented the ideals of Democratic socialism tempered by Gandhian concept of Sarvodya, envisaged the need for non-possession, economic equality, eradicating all forms of social inequality of course, supporting steps such as bundhs gheraos etc.

After Independence congress socialist party was designated as ‘Socialist’ by Acharya Narendra Dev, who firmly believed that to bring about socialism in society, some sort of social revolution would be necessary. So as sampurnanand; who also become one of the founder of C. S. P. very much influenced by M. N. Roy’s idea on Marxism. Ashok Mehta was the leader who frankly conceded that he had no interest in philosophical but in ethical side of socialism. In 1947, Dr. P. C., Ghosh, sri Kelappan and Kriplani all supported the foundation of Kisan Majdoor Praja Party which merged in socialist party in 1952 followed by Praja Socialist Party with greater Gandhian bias furthered by socialist party founded by Lohia in 1956. As a whole freedom, equality, Security and the importance of individual formed the core of democratic socialism as conceived by
socialist parties. There was also a period of unity between P. S. P. and socialist party in 1964 under the banner of samyukta socialist party. In addition congress also adopted the ideal of democratic socialism, cleared in 1967 manifesto, of course disunity in socialist forces, half hearted application, gap in theory and practice played role in slow socialistic transformation of Indian social order and bifurcation of the movement.

From 1954 to 1974 Jai Prakash Narayan had also been experimenting with various techniques under socialist ideology, floated in three phases Marxist, Democratic, and Gandhian socialism.

The manifestation of all these aspects to bring about social revolution was very much visible under bhudan – gramdan movement however proved incapable of bringing about a systematic political revolution. Thus aimed at total revolution, and so while not impairing the basic democratic structure of the society, but at the same to change the Government there was no other alternative but the gandhian people’s ‘DIRECT ACTION’ comprising civil disobedience, peaceful resistance non-cooperation in short satyagrah in it’s widest sense.

Ram Manohar Lohia had also propounded his concept of “SAPTA-KRANTI” which was the combination of seven revolutions. Social-Economical, political, cultural, ideological educational and spiritual, aiming at the reconstruction of the society.

Though J. P. movement had initially started as a protest against the alleged corrupt Bihar Government the deepening economic crisis combined with weakened legitimacy of political institutions produced a situation, which spread this student movement at all India image. The non communist and anti congress parties such as BLD, the Jan Sangh, the Congress O and the socialist party with their respective youth organization were already in the thick of JP movement.
The declaration of the emergency of 1975 and the sudden announcement of the lok-sabha elections actually acted as a catalyst for the emergence of the Janata party, despite of the deep conflicts of personality, organization social base etc, it was the question of the very survival of the opposition in Indian polity led to the alliance of congress O, Jan Sangh, the BLD and the socialist into a single ‘Janata party’ on 1st May 1977. Leader such as Morarji Desai, Charan Singh, A. B. Vajpayee, L. K. Advani, Madhu Limay, George Fernandes, Madhu Dandvate, Jagjivan Ram, H. N. Bhuguna, Pillo Modi, Minoo Masani, Chandra Shekhar, Krishna Kant all joined hands to contest the election; followed by the revolution by Ballot with Prime Minister ship to Morarji Desai, maintained 43.17% of votes, and 298 seats in 1977.

However the euphoria of an alternative to congress came tumbling down in a period of less than 3 years. The politics of the Janata party and its ultimate face was determined by the major groups to play hegemonic role in the party. According to C. P. Bhambhri issues such as the issue of communalism, organizational structure, absence of any national base, its diversified class structure, the wish of all to penetrate into each other’s constituency, dual loyalty led to the splits in the party, where party failed to evolve any mechanism to regulate and harmonize the conflictual interest followed by the eventual disintegration of the Janata party.

Jagjivan Ram with C. F. D. group, Charan Singh with lok-dal, formation of Dalit Mazdoor Kisan party in 1984, Democratic Socialist party by H. N. Bahuguna and all others left Janata party as an empty umbrella.

In 1987 the Sharp erosion of Mr. Rajiv Gandhi’s credibility and a corresponding rise in the prestige of V. P. Singh led to the launching of Janata dal in Oct. 1988 with the merger of Janata party, lok dal and Jan Morcha represented clearly a bid for rich peasantry and backward castes for power at center, acquired power in 1989 elections. With OBC’s as the backbone; the schedule castes and Muslims defined by its position on the mandal report and
Mandir – Masjid issue of course in 1989 itself Mr. Chandra Shekhar and Devilal formed S. J. D. to revive AJGAR (Ahir, Jat, Gujar, Rajput).

The state of Uttar Pradesh has always provided a rich field for all types of mergers, splits, emergences, downfalls, having a national importance in this sense; produced varieties of socialistic orientations, leaders among whom Mulayam Singh Yadav appeared as a noteworthy political stalwart. Earlier with Janata dal as a minister and later on with his own party, samajwadi party, functioned in the usual caste divisions multi cornered contests and factionalism. He has built the samajwadi party into a strong anti-congress and anti BJP force with a single handed and single minded effort, worked as a chief minister of the state upto 1995. He worked hard to expand his party’s social base always trying to supplement his traditional Muslim-Yadav constituency. He became defence minister in United Front Government in 1996 – 97, but his heart has always been in Uttar Pradesh, always tried to champion the cause of suppressed section of the mass. So as to reduce the disparities as much as he can; of course adopted the means of mergers, support, and alliances, presuming him as the natural repository of the undecided urban-middle class vote.

As mentioned earlier socialistic tendencies are still being used and misused, but still stand firm with eternal uniqueness in the context of a given society, but at what price in which form, at which level of pure ideology, under which context and how It is dealt with provide ample reasons to be taken up as a matter of study.

HYPOTHESIS

The Socialist movement started and acquired present political shape being used as a political remedy and political justification. In the background of the complexities of U. P. specially its multi dimensionality under the style and personality of Mulayam Singh Yadav the study also include the samajwadi party’s positions among other competitors and champions of socialistic aspect, its applicability and hurdles in maintaining a true social order in U. P. we have to
see the contribution of Samajwadi party and its leader – Mulayam Singh Yadav in reference to poor society of India. The personality of Mulayam Singh Yadav is widely known as the savior of the poor and down trodden people of the society. We have to judge this statement also while doing this research.

**METHODOLOGY**

(A) Historical Method: For tracing back the ideas and compulsions which find its culmination in socialist movement in India, use of primary and secondary archival sources is required.

(B) Normative Method: In order to understand the basic principles of Ideology, its philosophical aspects is also required to be studied.

(C) Interview Method: It would also require the views of the eminent scholars, so as the feelings of general mass to study the contribution or role of Mulayam Singh Yadav. Interview appears to be the best tool.

(D) Various: Other sources such as newspapers, Periodicals Magazines or any other information material will also be used. There is also a possibility of using rating scales as and when required.
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3. Bifurcation in the movement
   (A) Historical survey up to Ram Manohar Lohia
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4. Socialist movement in Uttar Pradesh
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5. Mulayam Singh Yadav – As a pillar of socialist movement in U. P.
   (A) Personality and charisma
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   (C) As a leader of his party
   (D) As a minister / defence minister
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BIBLIOGRAPHY


