

Of Resistances and their Interfaces
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Cultural Texts and Political Orality

Badri Narayan Tiwari

Any movement gets strength by its leaders, leaders who emerge from that society only. Their understanding of the pulse of people lies in their close connection to that society. Their intense capacity to connect with people which they evolved through the life-struggle, is formed by their lived experiences as participant of that society. They pass through from their social locations, their roots to the various destinations through different trajectories during their political journey. The memories of their lived experiences helps them a lot to re-forge their relationships with their society, when they return as politicians to work among their own people or to pay back to their society. People search those qualities in their leaders which they themselves lack and aspire to acquire that as an ideal. It is quite interesting that they want to see their leaders who are one among them, having similarity to them and also quite different from them as a model. So these kind of contesting aspirations lie in people minds and heart, which creates a base for the acceptability and popularity of those leaders in their own society. On the one hand, their fearlessness, honesty, simplicity attracts public and on the other, their grandeur like coming by helicopter to this public fascinates them. People still remember Nehru ji and elegant personality, style of dressing, narratives like his clothes used to go London to wash. They still remember Nehru's grace that he was so fair and delicate that if anyone touches him, the blood may come out from his skin.

The orality, style of speech and communication plays an important role in creating popularity for the leaders and prepare a stronghold for them. The political orality of these leaders also evolves from the social-cultural texts of their own society in which they lived. These texts are integral part of their life-world which they heard, read, recited, remembered and lived during their formative years as a child, students and youth in the society. They derive tone, tenure and metaphorical content from their most favourite cultural texts and it appears in their speeches in various ways. They link these memories of the cultural narratives encountered during their own formation period

and link them with contemporary questions and desires of the people. The resemblances of these cultural texts recreated in the lectures revive the people memories and closely connects these leaders with the heart of the people. In this way these memories produced by these cultural Texts plays important role in the formation of popular in the politics and movements.

In this Presentation I would like to explore the making of political orality of one of the popular leader of Bihar Lalu Yadav and try to identify cultural texts and cultural memories which played important role of the formation of political orality of Lalu Yadav in socialist movement and jp movement (Jay Prakash Aandolan) emerged around 1975. I will also compare the popular political orality of Naxal leader of Bihar Ramata Ji and try to identify appearance of cultural memories in the making of political orality of grassroots leaders. I would also try to see how emotional cultural contents play important role in any kind of the movement i.e. ideologically loaded movement like Naxal movement and emotionally charged movement like JP movement.