

'Why' Loknayak Jai Prakash Narayan Is Relevant Today



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Article Info

Volume 4, Issue 1
Page Number : 18-23
Publication Issue :
January-February-2021

Article History

Accepted : 01 Jan 2021
Published : 10 Jan 2021

The history of socio-economic development of our country has many ups and downs. And from time to time, many such persons were born, who with their thoughts and lives influenced not only to the Indian society but become inspiration for the whole world. Jai Prakash Narayan was such a social thinker and leader who started the major socio-political revolution in the time when our country was under dark scenes of poverty, unemployment, corruption, homelessness, dictatorship, inequality and insecurity and attracted the whole world seeing and seeing as soon as he popularly known as the "Loknayak" The World Leader. He was the leader of Total Revolution in India. He was an Indian independence activist, theorist and political leader, remembered especially for leading the mid-1970s opposition against Prime Minister Indira Gandhi, for whose overthrow he called a "total revolution"

I. INTRODUCTION

In last few years India has emerged as most influential nation of the world and continually moving forward. India is the world's largest democracy and according to UN estimates, its population is expected to overtake China's in 2028 to become the world's most populous nation. As a rising economic powerhouse and nuclear-armed state, India has emerged as an important regional power. But it is also tackling huge, social, economic and environmental problems. India is ranked 32nd with an aggregate score of 7.81/10 in the Democracy Index 2016 compiled by the Economist Intelligence Unit which ranks world's 167 countries

on varied parameters. According to the 2016 Report published by OPHI, India has the highest multidimensional poverty after Afghanistan in South Asia. Nearly 54% of the Indian population is multidimensional poor compared to 66% in Afghanistan. The United Nations International Labour Organisation (ILO) released its 2017 World Employment and Social Outlook report which says - "Unemployment in India is projected to increase from 17.7 million last year to 17.8 million in 2017 and 18 million next year. India fell 21 places on the World Economic Forum's Global Gender Gap index to 108 – far below the global average and much behind its neighbours China and Bangladesh. India has been ranked 131st out of 188 countries in

the 2017 Human Development Index. This paper is primarily focused on giving empirical details on contribution of JP national building and how his ideas on society, democracy and transformation in society is relevant today.

II. Brief Life Sketch of JP:

Jaya Prakash Narayan was born in October 11, 1902 in the remote Bihar village of Sitabdiyara. He passed matriculation examination in 1919. Then he joined a famous college but he had to stop his studies because he joined the freedom struggle. In 1922 he went to San-Francisco where he did his graduation where he came under the influence of Marxism and became a Marxist. Upon his return to India in 1929, he joined the Indian National Congress (Congress Party). He came in influence of Gandhi and worked with him as a mentor in struggle movement of country. He was sent to jail in 1932 for participating in Civil Disobedience Movement and upon released he form The Congress Socialist Party. In 1939 he opposes Indian participation in World War-II. During the Quit India Movement he subsequently made a dramatic escape and for a short time tried to organize violent resistance to the government before his recapture in 1943. When senior Congress leaders were arrested in the early stages, JP, Lohia and Basawon Singh (Sinha) were at the forefront of the agitations. Leaders such as Jayaprakash Narayan and Aruna Asaf Ali were described as "the political children of Gandhi but recent students of Karl Marx." After his release in 1946 he tried to persuade the Congress leaders to adopt a more militant policy against British rule. In 1952, they formed the Praja Socialist Party. By forming the PSP, he gave voice to the marginalised and offered an alternative political platform.

Two years later, he announced that he would devote his life to the Bhoodan Movement, founded by Acharya Vinobha Bhave, for the redistribution of land among the landless. In 1959, he argued for the reconstruction of Indian polity by suggesting Chaukhamba Raj, consisting of village, district, state and the Centre. JP called for Sampurna Kranti - total revolution - at a historic rally of students at Patna's Gandhi Maidan on the 5th of June, 1975 Narayan returned to prominence in State politics in the late 1960s. In 1974, he led the student's movement in the state of Bihar which gradually developed into a popular people's movement known as the Bihar movement. It was during this movement that JP gave a call for peaceful Total Revolution Together with V. M. Tarkunde, he founded the Citizens for Democracy in 1974 and the People's Union for Civil Liberties in 1976, both NGOs, to uphold and defend civil liberties. Narayan died in Patna, Bihar, on 8 October 1979, three days before his 77th birthday, due to effects of diabetes and heart ailments. Narayan also wrote several books, notably Reconstruction of Indian Polity. He promoted Hindu revivalism, but was initially deeply critical of the form of revivalism promoted by the Sangh Parivar. In 1998, he was posthumously awarded the Bharat Ratna, India's highest civilian award, in recognition of his social work. Other awards include the Magsaysay award for Public Service in 1965. He will be remembered by many generations for -Socialism, Sarvodya, Participatory democracy and historic Total revolution.

Jayaprakash's Concept of Socialism:

Jayaprakash Narayan was the analytical thinker of socialism with the focus on creating a good life for all. After having merged himself in freedom

struggle, in 1936 he explained the basic premise of socialism. He clarified that there were several offshoots of socialism with extensive domain. "It is a system of social reconstruction. It is not a code of personal conduct; (and) when we speak of applying socialism to India, we mean the reorganisation of the whole economic and social life of the country: its farms, factories, schools, theatres." For India and other poor countries, he analysed inequality. His understanding about India was comprehensive; he found that society was highly unequal. "The first thing that strikes us is the strange and painful fact of inequalities-inequality of rank, of culture, of opportunity: a most disconcertingly unequal distribution of the good things of life. Poverty, hunger, filth, disease, ignorance—for the overwhelming many." He, like Marx, believed that inequality and poverty of the Indian people were due to the reason that the means of production were not in their control. He offered a solution to this evil: the socialist solution: "to abolish private ownership of the means of production and to establish over them the ownership of the whole community". He said socialism is a system of social organisation which has few objectives that are - Elimination of exploitation and poverty, Provision for equal opportunities to all for self-development, Full development of material and moral resources of the society, Equitable distribution of national wealth. Similarly Jayprakash's socialism in economic sphere includes-Abolition of landlordism and capitalism, Socialization of means of production by abolishing private property rights, Cooperative farming run by the gram panchyats, Collective farming. Large-scale industries owned by the states with workers participation and small-scale industries organized into producer's cooperatives.

Jayprakash's Concept of Sarvodaya:

Sarvodaya is a term meaning 'universal uplift' or 'progress of all'. The term was first coined by Mohan Das Karamchand Gandhi as the title of his 1908 translation of John Ruskin's work on political economy, 'unto this last' and Gandhi came to use the term for the ideal of his own political philosophy. Sarvodaya is the main concept of Gandhian thought. Mahatma Gandhi gave the philosophy of Sarvodaya as a module of development for human society. Jayprakash Narayan also accepted the Sarvodaya philosophy for social reconstruction after independence of India. But, before independence of India, he was the strong follower of Marxism. He believed that Marxism is better than Gandhism. He said, "Freedom still remained the unchanging goal, but the Marxism as a science of revolution seemed to offer a sure and quicker road to it than Gandhi's technique of civil disobedience and noncooperation. Jayprakash's Sarvodaya implies a new order in which the society will be class-less and stateless; it will be a political system in which Lokniti will replace rajneeti it will be 'peoples' socialism., which will ensure not only freedom and equality, but also peace and eternity. The Sarvodaya aims to establish a new social order on the basis of truth, love and non-violence. It is highly critical of the State and its government, because both are based on force and coercion. As such, sarvodaya aims towards the creation of a social order free from every form of authority. Its ultimate aim is to establish a stateless society where "the ruler and the ruled will be merged in the individual". He said that-No power should be dominant in society; there should only be a discipline of good thought; All facilities of the individual to be dedicated to society which must provide the individual for growth and

development ; and The moral, social and economic values of all.

Jayaprakash's concept of Participatory Democracy

Jayaprakash Narayan gave his major contribution in the development of democracy in India. He gave a right direction to the politics in India. The political thought of Jayaprakash Narayan was influenced by Gandhian thought. He said, "I believe there is no need for me to add that at no time have I claimed to have made an original contribution to political thought. I am indebted not only to Roy, but to many others, most of all to Gandhi ji." The Gandhian concept of Gram swaraj is a base of social, political and economic thought of Jayaprakash Narayan. Jayaprakash Narayan believed that the rural development should be the base of development of this country. He said that Gandhi ji wanted to develop every village as a self dependent agricultural industrial unit. According to him, "Gandhi ji wanted that in the democracy, the power should not be in the hands of some selected people, but the power should be in hands of all people. It is possible only when gramraj will be the base of democracy." As a result of the effect of Gandhian thought, Jayaprakash Narayan gave his thought about gramraj and tried to implement it in his work of social reconstruction. According to him, the Gramraj means autonomous village republic, not a panchayat; this Gramraj will be governed by the villagers, not by government agencies. Jayaprakash Narayan presented a plan about Gramraj which was a dream of Mahatma Gandhi. He said, "In order, therefore, to give a true base to our democracy and to involve actively and continuously, the whole people in its working, it is necessary to go lower down than the panchayat to the people themselves and to constitute the entire

adult membership of the village community into a statutory collective body; the gram-sabha. The panchayat should function as an executive of the sabha, which should have power to set up other committees and teams for specific purposes. Panchayati Raj System is the foundation of Jayaprakash's views on democracy. Because it will take the govt. to the door step of the people and enable every citizen to participate in it.

Jayaprakash's concept of Total Revolution

The clarion call for 'Total Revolution' was the last revolutionary quest of Jayaprakash Narayan. It is the only indigenous revolution in the post independence era. On 5th June, 1974 addressing a mammoth gathering of five lakh people in Gandhi Maidan at Patna, Jayaprakash said "I am putting before you a revolutionary programme. It is a total revolution. We are not here merely to see that the vidhansabha is dissolved. That is only one mile stone in our journey. But, we have a long way to go. Remaining in the jail, he gave a systematic thought to his ideas of revolution. He defined total revolution as a combination of seven revolutions – Social, Economic, Political, Cultural ideological and intellectual, educational and spiritual. This number may be increased or decreased. For instance, Cultural Revolution may include educational and ideological, economic revolution may be split up into industrial agricultural, technological revolution etc. Similarly intellectual revolution may be split up to two – scientific and philosophical. On the other hand, in Marxian sense, social revolution includes economic and political revolution there by reducing the number. But revolution in political sphere he suggested provision for Lokpal, reducing election expenditure, giving more power to the people and setting up of people's committee to act as watch dog

to see that the promises made to the people are fulfilled. Education revolution should include to remove illiteracy, to fit the educated to deal with the problems of the country, a thorough overall change in the entire structure of education. Social revolution should remove caste system and dowry system. Efforts should be made by the Youth to bring the Harijans and Adivasis to the main stream. Economic revolution includes to curb price rise and inflation, improvement in agriculture and agricultural labourers, increase in the emoluments of the industrial workers. Moral values and faith in our own culture must be restored in the society. People must be made scientific as well as spiritual. All these changes will envision the emergence of a new social order and genuine democracy in India. he said addressing the mass -“Eradication of corruption, removal of unemployment, revolution in education, etc. are things that cannot be fulfilled by the system even today, because it is the result of this system, they can be fulfilled only when there is a complete revolution for the whole system.”JP had a very idealistic notion of society and it is in this endeavor, he shifted from Marxism to Socialism and later towards Sarvodaya.

III. CONCLUSION

In our country there is continual progress in the areas of economic, social, intellectual and political development, and in the present government, with its slogans of development and everyone's development, is coming to the ground. Captive move, or Jan Dhan Yojana, Digital India campaign, to restrain the control of corruption, insurgency, black money, all these point to a new India, where there is equal opportunity available for the development of everyone without any discrimination. But poverty, hunger

unemployment, party politics, corruption, inequality, nepotism are remain threat to our country .In this regard in making India most powerful and developed nation JP'S Ideas of making nation is very relevant and applicable towards solution of many unsolved questions or problems. JP'S concept of socialism very relevant for socio – economic development of our country. It's important not only for providing moral and ethical principal for framing policy but also as a guideline of practices for socio-economic development. It's necessary for the policy maker to understand that without ensuring security and progress in life of marginalized section of society it's impossible to make this country developed inclusive and sustainable. Dalits, SC, ST, Women, minorities still confront discrimination and are often regarded as inferior to others. Sarvodaya should be integral to government policies and development schemes. Similarly there is need of a educational revolution in our country that educational revolution will leads to total revolution.

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Cite this article as :

Rajan Kumar, "'Why' Loknayak Jai Prakash Narayan Is Relevant Today", Shodhshauryam, International Scientific Refereed Research Journal (SHISRRJ), ISSN : 2581-6306, Volume 4 Issue 1, pp. 18-23, January-February 2021.
URL : <http://shisrrj.com/SHISRRJ21413>