

## The Political Idea's of Jayprakash Narayan

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**The Political Idea's Of Jayprakash Narayan:-**Jayapraksh Narayan's life happens to be a life of endless quest for getting suitable ways and means to resolve the socio-economic and political conditions of the toiling masses of the country. Jayprakash Narayan was a great humanitarian and his doctrine of "Total Revolution" is not only a system of social economic reconstruction of Indian society but it is also a philosophy of moral and spiritual rebirth of Indian people. Indeed he was the greatest mass leader in Indian history after Gandhi ji. He was one of the greatest defender of democracy in the 20<sup>th</sup> century.

If we want to know the vision and the political Idea's of 'JP' then we have to essentially study some aspect of his valuable life and events.

**Jayprakash Narayan and Mahatma Gandhi:-**Jayprakash Narayan had little regard for Mahatma Gandhi and his theories of non-violence even then Mahatma Gandhi admired Jayprakash self sacrifice. Some of the statements of Gandhi reflect his good character. Jayprakash Narayan was arrested in Jamshedpur in March 1940 by British Government. In the estimate of Gandhi Ji "Jayprakash Narayan was an authority on socialism. And not an ordinary worker. He must not be arrested without proving violence" Jayprakash himself said in the court that his patriotism and open thinking has been penalized by the British. His epic escape from Hazaribagh Jail tried to attain the altitude of youths to the spirit of the last fight for freedom during the Quit India Movement won hero's fame during 1942 and he organized the struggle for freedom. In 1946, Mahatma Gandhi proposed his name for presidentship of the congress but it was not relished by working committee.

After death of Gandhi Ji Jayprakash became a Gandhian to the backbone through his emphasis on the moral and spiritual base of

democracy. If Nehru was political heir to Gandhi Ji. Jayprakash Narayan was Gandhi Ji's moral and spiritual successor. Jayaprakash Narayan's life was devoted to search for ushering just a order where there in peace and prosperity. He made experiment with Marxist ideology, Democratic Socialism Sarvodya., reformation of dead dacoits and hostile Nagas and also with Janta Govt. he was a perfect soul beyond the knowledge of ordinary mortal.

**Jayprakash Narayan and Marxism:-**Jayapraksh Narayan began his life as a Marxist and found in Nehru a kindred spirit. Gandhi Ji was a reformist rather than a revolutionary in his Observation. He was not satisfied with Gandhi Ji's technique of non-violence and social Theories. However Gandhi Ji admired him and his sense of sacrifice for the nation.

Jayprakash Narayan was an ideological opponent. He did not like policy of the communist party of India and communism since freedom of thought and action of what matter most. He formed the congress socialist party which Nehru's welcomed as a progressive opposition in the parliament and not as a conservative one. He is of the opinion that socialism can be achieved through during world war II teased him. He felt that world war II was imperialist war for culmination and exploitation while are Marxist reversed the gear and called, it the people's war. He threw himself with all his heart in to the movement and accepted Gandhi Ji's call "Do or Die".

It must be added in fearness to communism that it is liberating force of under developed countries and decolonism. For an under developed country the communist experiment is inevitable and in its progress. Jayprakash Narayan was a Marxist turned in to socialist democrat.

**A comparative study of J.P. and Marxism:-**Comparatively, Marx and J.U.P both are contradictory ways of aspect in the sense that former is mostly based on ways of violation, type and the latter to conquer that heart of all "Bhakti and non violence".

Since the achievement of independence J.P. feels that his interpretation of Marxism was the correct one even though Indian communist party disappointing to him According to him communism leads to state capitalism, socialism leads to parliamentary politics based

on comprises and deals among intensive bureaucracies. The goals of Justice and equality are lip services of every politician.

His ideology assumes of two principles (i) Loss of Individualistic in the socialist progress of various Political parties.

(ii) Moral and spiritual assent which people attach to the "Secular" laws and institution makes this laws and Institution functional in the society.

**Influence of Gandhi And M.N. Roy:-**Jayaprakash Narayan, the staunch votary of Bhoodan movement and partyless democracy was considerably influenced by M.N. Roy which expounding his new Philosophy.

Jay Prakash Narayan was greatly influenced by M.N. Roy in his youth times. During their youth both J.P. and M.N. Roy was protagonist of Marxian. Socialism and believed that socialism could be brought about only through revolutionary method. At the time they were critique of Gandhian Philosophy of Non-violence and trusteeship. But in thirties, he had favoured the united popular front with communist, although he denounced the popular front with them and after, he became one of the fore most critics of the authoritarian regimentation of Russia communism in 1940 at Ramgarh. As having very near with Gandhi Ji physically as well as mentally and having studied Marxism deeply he acquired love for Democratic socialism. So he wanted to which socialism democratic means. He preferred to devote himself to "Servodaya" and the achievement of Gandhian ideals through the mission of Vinobha Bhave. Like Gandhi, Vinoba and Jay Prakash also very strongly believed that human freedom could be fully and wholly realized only in state less society.

**Ethical Movements:-**Jayaprakash Narayan movement are essentially ethical "Revolution he once told minoomasani "neither 'neither' nor 'Gandhi', nor "mao' made a revolution they merely gave a direction to the revolution and controlled it". After his return from U.S.A. he plunged himself towards the socialist revolution. His final break with communism came after Gandhi Ji's death. Again he apted for the revolution a beautiful revolution different from the revolutions made by law.

By early 70's J.P. was ready to abandon and passive resistance for a more militant path. Real power lays in the hand of police and army

land lords. The movement under J.P. in Bihar began to be infiltrated by opportunistic politicians for whom toppling the congress government meant however remained in the hands of middle-class student rather than worker-peasants. The court verdict unseating prime minister Indira Gandhi promoted to the government to arrest all leaders including J.P. and declare state emergency. He touched as the beautiful revolution as the earlier society is not sufficient Vinoba could not approve of the political contest of J.P. movement in Bihar when volunteer of self stayed Indira brigade fired upon a procession of J.P. supporter in Patna on 5<sup>th</sup> June 1974 Vinoba Bhave comment was "I leave it to god for his verdict".

Jay Prakash Ji believed in violent method of revolution at first. But since 1974 this was not only occasion when Indira Ji has hit below the belt.

On account of J.P. and his Colleagues developed the ideas of "democratic socialism" Basically J.P. was democratic socialist and firm believer in individual liberty. J.P. wanted to change the Indian society and usher in a new social order based on democracy and welfare of all the human beings. Because of influence of Karl Marx thinking he weaved to the ideal of reconstruction of society.

On other hand J.P. has suggested that the community and society should be reconstructed mortality, spiritual values and individual liberty shall form the basis of reconstructed society of his concept and also he realized that in the present set up some times the minority rules the majority. J.P. himself not satisfied with the working of political parties so he supported "Partyless democracy" J.P. did not believe in state ownership of means of production, distribution, exchange and planning. He wanted replacement or Rajniti by Lokniti and the politics by service.

**Decentralization of Political Power:-**The concept of decentralization of political power in the basis of the social and political thought of Jay Prakash Narayan. Jay Prakash Narayan concept of decentralization in based on Gandhian thought.

Decentralization of J.P. is not limited to political field but goes to economic field as mainly. Decentralization is mainly based on the concept of "Sarvodaya", he advocated establishing of "Panchayati Raj" "Village Panchayat" "Block Panchayat" etc.

Jay Prakash Narayan believes in decentralization of political as well as economic power according to him centralization of political and economic power leads to shrinkage of democracy.

**J.P. as socialist thinker:-**Jayapraksh Narayan was founder of socialist movement as well as stanch socialist Jay Prakash Narayan was a man who propounded both a “Socialist” and a “Nationalist” he tried his best to win over both the communities and congressmen a broad expansion of socialist front to fight imperialism. Narayan considered socialism a complete theory of socio-economics reconstruction. “It must more than a theory of personal ethics” Repudiating the idea of biological inequality of man J.P. as a socialist and economic sphere was a function or disproportionate control of the means of production.

As a socialist, he believed in the urgency of economic problem of the country and he therefore stressed the need of solving the economic problem first. To him there is not apparent inevitable connection between economic causation and cultural reality. Hence’ Jay Prakash Narayan pleaded for the eager maintenance of condition that were indispensable for the realization of equality of opportunities. Even as a socialist he was not apposed to dominant values of Indian culture.

Jayprakash Narayan wrote “The socialist movement in India must evolve it’s own picture of socialism in the light of Marxism” laying down the objectives to socialism are elimination of exploitation and poverty, provision of equal opportunities to al for self development, full development of the material and moral resources of society and utilization of these resources in accordance with the needs and wishes of society as a whole rather than in accordance with the dictated of profit, equitable appointment of national wealth and social, educational and other services between all who labour and serve the society.... .

A system of social organization that serves these ends in socialist society”.

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