



CONTRIBUTIONS OF JAYAPRAKASH NARAYAN TOWARDS SOCIAL REFORMATION

Sidramaraddy¹ and Dr. Prakash S. Kattimani²

¹Researcher Scholar, Department of Political Science, Rani Chennamma University, Belagavi.

²Assistant Professor, Department of Political Science, Rani Chennamma University, Belagavi.

ABSTRACT

Jayaprakash Narayan is one of the prominent leaders that India came with. His life delivers us the message of reforms for independence, Justice, Social and political developments. He stands to be an unique socialistic, who started effective revolution for the Country, after independence. Instead of terming him as Political Philosopher, it is more meaningful to term him as Political Experimenter. Due to Gandhian Marxism, he had to fight for finding of new policies in Political, Socio-economical developments. He is famous for implementation of his democratic revolutionary ideas by totally dedication his life for his political uplift without paying heed to any political parties. Jayaprakash Narayan, being a Socialist, he fought relevantly against exploitation, Capitalism and landlords. Besides, he fighting with such aspects has delivered a new message to the society and severely opposed the caste and creed system in society i.e., Social variation. Hence itself, he was termed as 'Lokanayaka Jayaprakash Narayan'.

KEY WORD: Socialism, Sarvodaya, Revolution, Independence, exploitation, Capitalism.

INTRODUCTION:

Jayaprakash Narayan is of a bright personality resembling the brightness of Sun. He is also termed as 'Person of light'. Among the Freedom fighters of India, he is a great warrior, a complete warrior. He studied Marxism. Later he turned towards Gandhian Marxism principles and in the leadership of Mahatma Gandhi participated in Nationality, Socialism, group / compound revolutions. After independence, in 1975, he opposed the dictatorship democratic rule of Indira Gandhi by performing Total Revolution against her. Later in year 1977, he established Janata Party against to the democratic dictatorship rule of Indira Gandhi. Hence he stands memorable in establishment of Janata Government, following the Indian Democracy, Socialism, Secular Principles and preached principle of Sarvodaya.

METHODS OF RESEARCH :

In this Research Study, I gather information from Primary and Secondary sources available.

Besides, as the first step followed is Data Analysis. In addition to this, historical analysis, descriptive questions and method of interview will be followed.



OBJECTIVE OF THE RESEARCH :

To understand the social thinking of Jayaprakash Narayan.

To know how the social thinking of Jayaprakash Narayan are helpful for politicians now-a-days.

SOCIO-ECONOMIC REVOLUTIONS OF JAYAPRAKASH NARAYANRAO :

Jayaprakash Narayan exhausted his studies in foreign countries, he learnt about Socialism. He studies Marxism, with an intention to revolt against Capitalist landlords. On returning to India, I preferred joining in fight for freedom. In 1934, at first he established Congress Socialist Party (CSP). He not only opposed Gandhian principles and refused the timid / coward nature. He firmly believed in Marxism and learnt about the moral values of democracy and political aspects, while in custody. On knowing the necessity of moral values in politics, he gradually turned towards Gandhian principles.

In his literary work *Why Socialism?*, Jayaprakash Narayan has described the below mentioned social, economical status in India before adoption of Socialism.

- The main reasons for inequality in society – Inequality in class of people, unequal distribution of property, basic needs in society.
 - Unequal distribution of property and Unitary Wealth Consolidation
 - Misappropriation of economy due to Unitary Wealth Consolidation
- Hence he states that Socialism is one of the organization of Society.

OBJECTIVES OF SOCIALISM :

- Abolishing of exploitation of poor
- To provide equal opportunities for self development of an individual
- Legal distribution of national property
- Development of natural and moral resources.

Contributions of Jayaprakash Narayan in establishment of Social and Economic systems :

- Jayaprakash Narayan stated Socialism as ‘the principle for origin of economic and social system’
- Inequality has been grown because of unequal distribution of production methods.
- Jayanaran Prakash propogated for nationalization of the manufacturing branches like Large Scale industries, Transport, Ship, Mining, etc, in Ramgadh Congress Conference, 1940.
- Jayaprakash Narayan in his Socialism, he propogated the Ramarajya policy of Gandhiji of Self administration of villages and more extended support for industries, agriculture, etc.
- He propogated for privatization or private ownerships in society and about Social poverty.
- Abolition of Capitalism and abolition of land lord system.
- Partnership for employees in industries and necessity of small scale industries
- Collective farming/agriculture system.

Jayaprakash Narayan’s Sarvodaya aspect :

At later stages, Jayaprakash Narayan gradually moved towards Sarvodaya, leaving the court of Socialism. Prior to Independence Gandhiji established Sarvodaya, for the first time. But later, after independence Vinoba Bhave, later Jayaprakash Narayan adopted the same. He immensely came to understand that without converting Socialism into Sarvodaya, it is impossible to achieve important goals such like independence, equality, brotherhood and peace in society. Hence he propogated that, in poor country like India, bent of hunger, to lead a moral life and to build his own personality, instead of Socialism, Sarvodaya would be the suitable path.

Meaning of Sarvodaya :

Sarvodaya means ‘Universal Uplift’ or ‘Progress to all’. It aims for a new social life style adopting truth, love and non-violence. It criticizes both State and Government, as these both powers are formed on muscle powers. Hence, Sarvodaya leads to be free from all cudgels and it colludes with administration and the person in rule.

Reasons for Jayaprakash Narayan attracted towards Sarvodaya Revolution :

Jayaprakash Narayan, in year 1954 converted Sarvodaya revolt as revolt of donation of land and dedicated his entire life to it. He was not interested in having power and also he gave up politics too. He knew well that without Sarvodaya revolt, one cannot secure independence, equality, justice and peace in one's life and also as he knew that, in a country such like India, Socialism cannot abolish the poverty and hunger but Sarvodaya can successfully put an end to such social evils, and also socialism creates social inequality. He also knew well that instead of Socialism, Sarvodaya could put an end to poverty and hunger and will secure independence and peace in one's life.

In society by adopting Sarvodaya, people could establish their own Government for their self maintenance with mutual co-operation and distribution of services and hence could establish a moral society.

- In Sarvodaya, people should understand the importance of Satyagraha and Ahimsa (non-violence). Then, it could solve the caste wars and class wars. Similarly Class wars or Caste wars create violence. Hence truth and non violence leads in establishment of brotherhood in society whereas class wars or caste wars will create enmity.
- Jayaprakash Narayan turned towards Land donation, Trusteeship and Sarvodaya in order to establish Democratic Socialism, with the help of Marxism.

Jayaprakash Narayan's principle of land donation :

- To provide excess land to those who don't have land
- To provide land to the ownership of society
- To find relief by decentralization of property by demolishing the centralization of property (Property Consolidation)
- He established Sarvodaya with an objective of bringing needful changes in Society.

Involvement of Jayaprakash Narayan in Democracy :

He stated that Democracy means the participation of society in political administration. As per Gandhian policy, in Swarajya policy the centralization of power varies from lower levels to higher levels. The society, i.e., people of society possess all rights to participate in all political affairs. By this democracy is helpful in creating good relationship between Swarajya and democracy.

In Democracy, as the opinions polled by people is helpful to Government in taking decisions, the opinion of people itself is considered to be the foundation of Democracy.

What Jayaprakash Narayan speaks about Complete Revolution?

After independence, in India, the politics of India is completely drowned into corruption, with social problems like unemployment, social inequality, dictatorship and more. And over these aspects, he made a speech in Gandhi Maidan of Patna, in June 1974, addressing about 5 lakh students. It involves 7 revolutions.

Social Revolution	:	To oppose all inequalities in Society
Economic Revolution	:	To develop rural units by economic Centralization
Political Revolution	:	He states about Social dictatorship and consolidation by opposing corruption
Cultural Revolution	:	To prevent and promote the immense culture Art, literature, etc of India.
Educational Revolution	:	Instead of just distributing the Certificates, it is necessary to induce Job Oriented courses.

Mental Revolution	:	He states that Social reformers should come out of their mental status of rituals and should think mentally
Spiritual Revolution	:	Spiritual aspects are also as important as mental status of man and hence is helpful in increasing the mentality of man.

Hence, Jayaprakash Narayan by Complete Revolution found mass improvements in Sarvodaya.

MY SUGGESTION :

- To bring into existence the method of proper remuneration for work done
- To prevent the centralization of property
- To provide major portion of 60% of land produces to the farmer, besides the landlord.
- To facilitate the poor by essential basic amenities and needs/utilities at low prices

CONCLUSION :

Jayaprakash Narayan completely dedicated his life to Socialism, Sarvodaya and Total Revolution. He totally dedicated his life for development of India in various fields like Economical, Social and political fields. After independence, opposing the dictatorship rule of Indira Gandhi, he established Janata Party, a non-congress political party. He kept himself at distance from any powers or positions but dedicated his life for entire development throughout India. In recognition of his Social work, in 1998, he was posthumously awarded 'Bharata Ratna', the highest Civilian Award of India. Earlier in 1965, he was awarded with 'Magsasay Award' for his dedication in Public Service.

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