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Relevance of Jayaprakash Narayan's ideas in present day governance

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Introduction:-

Jayaprakash Narayan was a great socialist leader who fought untiringly for India. Jayaprakash Narayan is popularly known as JP. He played a pioneering role in freedom movement. He studied in a very contrary condition in USA. He turned Marxist while studying in USA. After coming close to Gandhi in India he turned Gandhite.

Jayaprakash Narayan's entire life was dedicated to establishing freedom and equality for all. The meaning of his name 'Jayaprakash' is 'Victory to the light'.

He was not addicted to any 'ism' and never compromised with any injustice. JP worked as a socialist from 1932 to 1954. He was a great leader and spokesman of Indian socialism. He used the concept of socialism blending with Gandhian Socialism for the Indian perspective. He gradually changed his political ideas to adjust to the necessity of the Indian polity.

He became the torchbearer of Gandhiji's ideas of peace, non-violence, and Gram Swaraj. JP strongly talked against the serious defects of parliamentary democracy and party politics. He tried his best to establish communitarian democracy which was more and more decentralized so that people can take part more and more in the administration for their development. He tried to transform 'Rajniti' into Lokniti to set up participatory democracy in India. JP's Concept of Total Revolution is a combination of seven revolution – social, economic, political, cultural, ideological or intellectual, educational and spiritual.

All of his theories directs towards several 'beacons of light', that is perennial values of freedom, equality, justice, brotherhood, etc. These are called the social and political theory of Jayaprakash Narayan. He always worked for transforming the political and socio economic life of his countryman. All of his ideas for reforming India are his ideas of civil society.

After experiencing the problem of India since independence to total revolution he propounded few of his political ideas for reforming the nation. Lokshakti, Sarvodaya, Democratic socialism, Communitarianism, Partyless democracy, Democratic decentralization and total revolution were the political ideas propounded by JP for reforming the nation and showing a progressive path to the nation. It seems closer all of his ideas were similar to the ideas of civil society. Ideas of civil society appears from his thoughts actions. India is moving towards a progressive path by following the ideas of Jayaprakash Narayan.

He always worked for transforming the political and socio economic life of his countryman. All of his ideas for reforming India supports the notion of civil society either explicitly or implicitly.

Total revolution was one of his significant effort for reforming India. The idea of 'total revolution' aims at bringing about a complete change in the present structure and system of Indian society. It may be regarded as a considerable development of the philosophy of Sarvodaya.

Jayaprakash Narayan was a great humanitarian, and his socialism, gradually developed into the philosophy of 'total revolution' is not only a system of social and economic reconstruction of the Indian society, but it is also a philosophy of moral and spiritual rebirth of the Indian people. JP's exceptional role in Indian politics was to turn student movement into a continuous Total Revolution to meet the challenges against the development of the country. JP was deeply concerned with the existing troubles.

With the help of a communitarian democratic system, Jayaprakash Narayan attempted to lives of the Indian People. JP explained how the total revolution would bring positive changes against all types of socio-economic evils. In the Post-Independence Phase, his political ideas brought a moral fabric, people centric political culture, and a ray of hope to make people-centric democratic government. He devoted himself to the country to reconstruct the nation.

He formed his mind to lead a simple life and work for the nation impressed by the Non-violent Movements of Gandhiji. As the first 'Jeevandanee' of Vinoba Bhave's Sarvodaya Movement, JP fought for socio-economic justice for all up to his death.

JP stayed for a long period in his Sukheodeora Ashram in Gaya, Bihar. It was JP's ashram society from where JP wanted to accomplish his constructive goals.

JP and his ideas are relevant for India in present time as well as for coming future. JP showed a right path to the nation for it's progress and development. Many new changes have appeared in India by following the path shown by Jaya prakash Narayan. In present day governance JP's ideas are relevant for reforming and constructing the nation.

JP's ideas are socialist ideas which are always relevant for India. Many new changes have appeared in Indian democracy by following the ideas propounded by Jayaprakash Narayan. Now governmental programmes are being enacted and implemented by applying JP's ideas for reforming the nation. By following these ideas our nation is progressing by leaps and bounds. Several new changes are appearing in present day governance by following his ideas. JP's political ideas are Lokshakti, Sarvodaya, Democratic socialism, Communitarianism, Partyless democracy, Democratic decentralization and Total revolution.

Lokshakti :-

Jayaprakash Narayan always said that the sarvodaya movement must enable the people to participate at the grass root level with a significant role in decision - making process. It was based on the assumption that the people formed the most crucial segment of sarvodaya movement. The popularisation of the concept of Lok Shakti by Jayaprakash Narayan was an important aspect of Sarvodaya movement. JP has invoked Community Power (Lokshakti), People's power (Janshakti) and Youth Power (Yuvashakti) for the success of his revolution.

He, like Gandhi, believed in the goodness of man and people's participation for a cause (Sachidananda, 2005 : 76). JP seeks to build the new polity neither on power nor material

prosperity but on the spiritual regeneration of man. JP knew and had seen that the basic asset and their participation and not the power hungry, mammon worshipping politicians.

Both Gandhi and JP held a deep belief in the power of civil society, emphasizing Lokshakti, or people's power, as the highest force to protect the nation. While Gandhi was a national leader fighting for the country, his struggle extended beyond mere power dynamics. He emerged as a world leader advocating for the liberation of fellow human beings from various forms of bondage, embodying a larger cause for humanity. Similarly, within the Indian freedom movement, the Lokshakti of the people ignited an outburst of collective energy to safeguard the nation when it faced grave challenges. It was a movement rooted in Lokniti, the politics of the people, rather than Rajniti, the politics of the state.

Rejecting the party system, JP supported Lokniti as an alternative to Rajniti. He held a profound trust in the people, viewing them as the true guardians and custodians of democracy. To him, both spiritual regeneration and structural changes were meant to create people‘s power and the creation of such a power was the task of the movement for total revolution. His disillusionment with the prevalent democratic process led him to look for an alternative model for social and political action. He started talking of - Lokniti (Politics of the people) instead of Politics of the state.

Narayan was determined to establish Lokshakti, or people's power, through Lokniti, which stood in contrast to the politics of power rivalry. He rejected the Western model of democracy and advocated for a system based on consensus or unanimity. During the 1930s, JP had unwavering faith in the state's capacity to drive social change. However, his perspective shifted after being drawn towards democracy and Gandhism. He began to question the role of the state and believed that people should have control over their own affairs. JP emphasized that the law of the land should reflect the freely expressed will of the people. He believed that maintaining order should ultimately rely on the sanction and consent of the people.

JP’s idea of Lokshakti strengthened Indian democracy. Lokshakti has strengthened democracy in India which has brought good governance in India.

Sarvodaya :-

Acharya Vinoba Bhave, preached the will – to – do good to all, through the exposition of his humanitarian ideals of Sarvodaya philosophy. Jayaprakash Narayan drafted the Sarvodaya Plan inspired by Gandhian ideals to draw a future map for India’s development and 1954 onwards, he devoted his life to the Sarvodaya Movement to establish true socialism. Sarvodaya plan aimed at changing people’s lives. The sarvodaya movement is an effort of Mahatma Gandhi’s non - violence movement. The main aim of the Sarvodaya Movement was to build a new India that was based on love and non - violence. Sarvodaya movement shaped India’s economic and socio – economic independence.

Sarvodaya movement ensures that every human is treated equally. Sarvodaya believes that the values of equality, freedom and fraternity have great relevance for the development of the society in paving way for an integrated social order. Idea of sarvodaya seeks for the emancipation of all. Goal of sarvodaya is to make an egalitarian society. In egalitarian society there would be no

differences and discriminations. All would be equal. Earlier our society used to be based over class and community based specific privileges.

Earlier people of only privileged class used to enjoy most of the privileges. People of backward communities were deprived of several rights and privileges. Concept of sarvodaya seeks for emancipation of all. Sarvodaya seeks to bring equality in society. Reformation and construction works in India particularly in Bihar are being carried on the line of sarvodaya post total revolution. Other objectives of sarvodaya movement are:

1. Spiritualism: - It encourages people to do noble deeds and focus on the ideas of spiritualism instead of shallow thoughts.
2. Peace :- Sarvodaya movement supports the ideas of a governance that allows freedom to citizens.
3. Economic Equality :- The movement suggested that equal pay according to labor should be given.
4. Democratic Nation :- Sarvodaya movement was against the powerful political parties that were reducing freedom and the ideals of democracy.
5. Moral and Ethical values :- The sarvodaya movement attempts to rectify such behavior and help to enhance moral and ethical values.
6. Bhoodan Movement :- Bhoodan movement was all about convincing the rich people with a large area to donate a part of their land to the poor. It was started by Vinoba Bhave.

JP was a great socialist who believed in sarvodaya of Gandhi. He called sarvodaya 'people's socialism' or 'Democratic Socialism'. In his theory of democratic socialism he systematically blended socialism with Gandhian ideology and methods and presented a unique theory of socialism. He visualized that Gandhism, with it's emphasis on the moral development of the individual, it's dictum that the means must be morally consistent with the ends, would act as a filter through which socialist ideas would flow and get rid of their 'dross or drain'.

Sarvodaya programme is playing a significant role in ensuring good governance. Several government schemes have been launched based over sarvodaya programme. The Planning Commission of India has formulated several policies aligned with the principles of Sarvodaya. Sarvodaya plan emphasized agricultural and small & cottage industries and also self – reliance on foreign capital and technology. Some of the plans approved ideas gained popularity when the Indian government promoted five year plan. MNREGA Scheme is based over Sarvodaya programme. In the highly competitive world, one country cannot succeed in having Gramraj. unless all states in the world accept the sarvodaya idea.

Democratic Socialism:-

Democratic socialism is a political ideology that advocates political democracy alongwith social ownership of means of production. It is an ideology that believes that both the economy and the society should function democratically to meet the needs of the whole community. Democratic socialism can mitigate the evils of third world countries.

Jayaprakash Narayan considered socialism as a complete theory of socio-economic construction. He said that due to disproportionate control of the means of production inequality exists in society.

He advocated reduction in revenue, limitation of expenditure and the nationalization of industries. Jayaprakash Narayan advocated economic decentralization because he believed that economic democracy has to be ushered in, nationalization alone will not do it. It must be accompanied by decentralization of economic process and institutions of society. Jayaprakash Narayan emphasises that such an economy must be 'a small - machine and labour - intensive economy' (Prasad, P.112).

The basic task of socialism is to win and improve the democratic organization based on civil society. The aim of a socialist society should be pursued through peaceful democratic means, with the active participation and evaluation of civic associations. Incorporating the perspective of civil society, JP's vision of socialism in India highlights the importance of indigenous values, ethical principles, active citizen participation, and the pursuit of a decentralized and democratic system that promotes social and economic justice.

Democratic socialism is a right path to be followed in India for it's progress and development. Government enacts and implements policies and programmes according to the principles of democratic socialism. Several new changes are appearing in India by following the path of democratic socialism. Democratic institutions are playing a pivotal role in overall development of India. Cooperative societies are working and emerging too. Indian economy is a socialist economy as it opts for the idea of democratic socialism. India is being reformed and reconstructed based over the philosophy of democratic socialism.

Communitarianism:-

In communitarian polity 'the primacy of the community is over the individual. In the communitarian form of society the concept of belonging to a community is very important (Narayan, 1959 : 88). Differences are sure to occur even in such a society but they are no means unresolvable since everything is oriented to the common interest there will be an all pervading anxiety to arrive at compromises for the common good. Only when an individual is conscious of his rights he can discharge his duty to the community. Communitarian view puts man in his natural milieu as a responsible member of a responsible community. JP visualized that the society of Bihar should be based on this ideal community and he preferred to call it 'communitarian society'.

J.P was guided by Gandhi's concept of communitarian democracy, which is composed of innumerable villages and there will be ever widening, never ascending life circles. JP followed Gandhi in structuring a community of common purpose and individual responsibility to the community. His scheme of polity is the inculcation of the ideals of the sarvodaya society as envisaged by Gandhi and his followers. JP emulated Gandhi in formulating his participatory democracy based on sarvodaya ideals, but unlike the latter he provided a framework for an all - sided, systematically developed polity.

JP says that the communitarian society would be neither rural not urban but it would be agro industrial. It would make maximum use of science and technology. Existing big cities would be reorganized. In spite of it, a number of community will come together to form the national community. As we move from the base upwards there will be less and less to do for bigger

community. The bigger community will deal with only such issues as defence, foreign relations, communications, and currency and inter- state co - ordination.

JP says,

"Political structure of the country must correspond to its social structure and rise storey by storey from the foundations which will consist of self-governing, self - sufficient, agro - industrial, urbo - rural local communities. Villages and towns can be converted into such communities only when sincere efforts were made in that direction. The highest political institutions of the local community would be the village assembly - Gram Sabha with all the adults of the community as it's members" (Sinha, 1995 : 120) .

Idea of communitarianism is relevant for present day governance. Now small units of villages are being modeled and constructed by providing maximum power to the base. Panchayati Raj institution is an example of communitarianism. By adopting the concept of panchayati Raj system government is empowering the base. Now grass root democracy is strengthened in India than earlier. The idea of smart city and smart villages is based over the philosophy of communitarianism.

Partyless Democracy :-

Jayaprakash Narayan expounded his partyless, communitarian democracy as he believed that party rivalries 'gave birth to demagoguery, depress political ethics and put a premium on unscrupulousness' (Dasgupta, P. 90).

Jayaprakash Narayan gave a call for total revolution in India. Through total revolution he wanted to bring total change in India. Jayaprakash Narayan supported the policy of non-alignment. He was proud and happy that India was doing her best for the causes of freedom and peace all over the world. Jayaprakash Narayan had paid attention over communal problem in India.

All of his ideas were meant for reforming and constructing India. His social and political ideas are interwoven; it is hardly possible to treat them separately. He was always interested in overhauling the socio economic and political system of India. He was in search for an adequate socio - political theory. He theorized and sought to apply his formulation into practice.

Jayaprakash Narayan promoted participatory democracy, which he believed would bring government to the people's doorstep and enable every person to participate in it. He emphasized the Panchayati Raj system and set certain conditions for its success, including access to education, non – interference of political parties in Panchayat elections or operations, devolution of power and obligations to the Panchayats, financial control for local governments, and accountability for public servants. He believed that the system of participatory democracy must be constructed under these conditions.

Democratic Decentralisation:-

Having experienced public life in Independent India as a socialist and sarvodaya leader he was convinced about piecemeal reforms in socio - economic and political system operating in India. Jayaprakash Narayan believed that political system operating in India since the achievement of independence would not be able to bring about any significant change in the lives of the mass of the people. His philosophy for making India is par excellence.

Democratic decentralization in India has brought governance closer to the people, making public service more accessible and responsive to the demands of local communities. Government of India introduced the concept of democratic decentralization for the good governance and development of rural and urban areas at the grassroots level. Decentralisation is boosting local economy. Decision making power in the hands of local government helps utilize local resources optimally.

73 rd and 74 th Constitutional Amendment Acts have been major steps in the direction of decentralized governance in India. Panchayati raj institution in India is a part of democratic decentralision. Conflict between centre and states have been settled by sharing power between centre and states and local government. Now people are participating directly in decision making. Several new schemes like five year plan, Mahatma Gandhi National Rural Employment Gurantee Act (MGNREGA) etc. are part of democratic decentralization. In spite of it government is enacting and implementing several new schemes and policies keeping in eye the idea of democratic decentralisation.

Total Revolution:-

Total revolution is one of his most significant part of effort and struggle for reformation and reconstruction of India. Total revolution took place in India in 1974 under the guidance of Jaya Prakash Narayan when union government led by Smt. Indira Gandhi turned autocratic. It was mass uprising against the government. Protestors paralyzed government machinery completely and wanted an immediate change in government.

The roots of Jayaprakash Narayan's idea of total revolution is also traceable in his various writings and speeches during his evolving political philosophy of half a century. In his article entitled 'A picture of sarvodaya social order' Jaya prakash Narayan regards 'Bhoodan movement' as a first step towards a total revolution. In his article 'why total revolution', published in Everyman's on Dec 22, 1974, Jayaprakash Narayan admitted that Vinobaji also once used the term total revolution. On one occasion, he admitted that, there was hardly any difference between sarvodaya and total revolution.

According to Jayaprakash Narayan the word 'total' itself embraced every aspect of individual and social life. The concept of total revolution is a combination of several revolutions - social, political, economic, cultural, ideological or intellectual, educational and spiritual.

Goal of total revolution was to bring seven fold changes in India to make a new India based over his political ideas. These were moral, intellectual, social, economic, educational, political and administrative changes. JP mentions about it in his prison diary. Indian government is carrying on programmes according to the goal of Jayaprakash Narayan's total revolution. Particularly Bihar government is sincerely carrying on reformation and construction programme based over Jaya Prakash Narayan's total revolution. Several new welfare and developments are appearing by following JP's goal of total revolution.

Keywords :- Brotherhood, Communitarianism, Constructive, Democracy, Democratic, Decentralisation, Equality, Ethical, Emulate, Freedom, Fraternity, Government, Grassroot, India, Interwoven, Justice, Lokniti, Overhaul, Panchayati Raj, Participatory, Partyless, Pioneering,

Philosophy, Rajniti, Regeneration, Sarvodaya, Socialism, Spiritualism, Revolution, Total, Untiring.

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