

Impact Of Total Revolution As A Technique Of Social Change, In The Philosophy Of J.P. Narayan

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Abstract— Total Revolution according to J.P. Narayan tried to build upon him a distinctive character of unconventionality of Gandhiji's with a greater emphasis on specific components of whole concepts.

From turning the way of life, Jay Prakash Narayan was very much impressed by the philosophy of revolution advocated by Marx. Actually, he himself believed that the cult of to revolution advocated by Marx was a sure means for bringing about the independence of India. He was impressed by the feeling of equality and brotherhood preached by the Marxists. J.P. Narayan himself wanted to reform a complete change the Bihar, one of the most socially, economically and politically backward state in India due to inefficient administrative coalition government.

In March 1974, there was great agitation lead by J.P. Narayan along with the Students' Organisation getting their demand against Corruption, Injustice, Unemployment, High Prices and misrule and this agitation is the most popular movement of revolution as a part of social change. As he mentioned that Total Revolution is being made to present the various dimensions of the concepts – visualized conventional techniques of Social Changes. In fact, Total Revolution is a further extension of Gandhiji's thought on socio-economic problems and techniques of change in the context of modern Social reality. J.P. Narayan had determined his seven categories of exponent of 'Total Revolution' such as Social, Educational, Politics, Cultural, Intellectual, Spritual and Ideological.

But in various speeches and tracts, J.P. Narayan has traced the evolution of his ideas on revolution. According to him, unconventionality as most pronounced in Gandhiji's thinking on the social and economic arrangement of the society as also in the whole techniques which he developed to obtain his highest goal. So, J.P. Narayan's 'Total Revolution', tried to build upon him a distinctive revolutionary character of unconventionality of Gandhiji's with a greater emphasis on the Specific Components of the whole concepts..

Keywords— Total Revolution, equality, brotherhood, inefficient, agitation, injustice, misrule, conventional wisdom, conventional techniques, unconventionality

I. INTRODUCTION

According to J.P. Narayan, he used a nice expression of Total Revolution and Human Revolution. His total Revolution embraces much more than the reform of political system. He thinks and rightly that too, democracy must be all pervasives. It must also embrace not only the political field, but also the social and economic field. He attached great importance to the social aspect of the 'Total Revolution'. He declared that nothing but a Total Revolution (Sampurna Kranti), a peaceful one, can make India, the INDIA of his dreams, in which freedom and bread go together. Infact, Gandhi and Vinobha had preceded him in giving Peaceful Struggle as glimpse of the INDIA they visualized. Lifelong Peaceful Struggle with faith and courage for a Total Revolution as envisaged by J.P. Narayan in his legacy not only to INDIA but also to humanity.

J.P. wanted to bring about a total revolution in every sphere and aspect of society. He concieved that total revolution was to be peacefully brought without impairing the democratic structure of society and effecting the

democratic way of life of the people. The aim of the movement was not only to change the Government in Bihar but also to bring about a kind of revolution.

J.P.'s book entitled as "Prison Diary" mentions that "Total revolution is a combination of seven revolution Viz social, economic, political, cultural, ideological or intellectual, educational and spiritual. These numbers according to him may be increased or decreased by combining two or more revolutions into one. In-fact, the matter of increasing the number of revolutions depend upon the way a person labours to analyses them and interpreted their meaning in different contexts and situations and it seems to be good from the viewpoint of an academic discussion. But from the standpoint of a person like Loknayak Jayprakash, who had his own vision of an ideal democratic society, this kind of ramification of the subject from an academic point of view was not so important as the task of translating that into reality and we can best understand his ideas of "Total Revolution" examining them.

J.P. sent message to the workers for the cause of total revolution that they must prepare for a long struggle. In

1976 he observed that "total revolution" is a permanent revolution. It will always go on and keep on changing both our personal and social lives. This revolution knows no respite, no halt, certainly not a complete halt. But according to the needs of the situation its process will change its programme will change, its process will change. At an opportune movement there may be an uprange of new forces which will push forward the wheels of change. The soldiers of total revolution must keep constantly busy with their programmes of work and wait for such an opportune movement.

According to Jaya Prakash Narayan, there are different aspect of a Total Revolution and visualized that this movement of "Total Revolution" will bring about fundamental changes in the social, economic, political, cultural, education and moral spheres. He conceived that a new society totally different from the existing one and with a minimum of undesirable features should emerge out of it. Exploitation will disappear or be reduced to a bare minimum social evil will cease to exist and justice will prevail in this new order. The changes in the economic sphere will have to be such that the uplift of those who constitute the poorest and the weakest section of our society the Harijans, Adavasis, Muslim, the agricultural labourers, landless cultivators and such others- will come first. Poverty has increased and along with it, also the disparity between the rich and the poor. Many land- reforms laws have been enacted, but the number of landless has increased instead of decreasing. The ratio of the landless to the total population has gone up. Effective remedies for these mal-developments will flow out of this revolutionizing movement if it succeeds. All social evils untouchability, caste and communal conflicts etc should come to an end. So, he wanted this movement to reach that destination, the goal of a total revolution.

The main demands of our movement are the removal of corruption, bringing down of high prices, eradication of unemployment and a revolution in the education system. These objects, as well as our socio-economic destination of building up a new social order can be attained only when we have a total revolution. For this we will have to proceed through the various forms of struggle and constructive work that constitute the revolutionary process. A total revolution can be brought about by the collective dedication and power of the entire people.

J.P. arrived at the idea of "Total Revolution" and got an inspiration to proceed in that direction after his encouraging experiences of a peaceful revolution in Muschhari sub-division of the Chambal valley dacoits. His faith in the power of the people and through them in the philosophy and action of Total Revolution" was further strengthened by the

subsequent events in Gujarat, where a powerful student led movement to disband the state legislature came up in 1974

His call to the youth of Country in January 1974, which came to be known as the "J.P. Movement" was essentially a part of his struggle for Total Revolution". From his stand point of view, his movement was for constructive activities though it was revolution

In the sense of Brahmanand he writes about the J.P's concept of "Total Revolution is not a dogma but an attitude to life. It is not a revolution and comprehensive change in individuals and society. It is different both in its methodology and objectives. Its methodology is non-violent and peaceful. It is essentially a people's movement and not a partisans movement aiming at a through social transformation in every activity relations. It visualizes setting up a real and effective peoples' power for the upliftment of all"

"The aim of total revolution was a change at all levels and all facts of life. It was not only a political change, an economic change or an educational change, but a change in man himself. It was not a new change of Government but a change of the system itself "We want to entire system changed. We do not want the railing party to be simply replaced by the Jana sangh or the BLD.

Jaya Prakash Narayan was fully conscious of the fact that the "Total Revolution" in every sphere of social life and organisation, was not to be brought about suddenly and swiftly for itsbeing peaceful and that it would take its own time. So, he suggested that the basic systematic changes would happen first and the individual and group adaptations, mostly psychological, latter" It was for that reason that he first gave a call for a revolutionary change of the political system, which to reiterate, was an integral and inescapable part of the "Total Revolution" and therefore of the struggle.

II. TOTAL AND HUMAN REVOLUTION

The concept of total Revolution is associated with the name of Sri Aurobindo Ghose, J Krishnamurti and JP Narayan JP's concept of total Revolution acquired political and modern connotation in modern Indian circles. It is to lee observed that president Ikeda of Japan's Soka Gekkar organization developed this concept 25 years back the Japanese delegation led by president Ikeda called on J.P. Narayan in his residence on February, 1979 By this time J.P has been respected as the conscience of India Narayan and that what he believed in was the internal thought of Gautam Buddha, adding that his thought concurred with the principles of Buddhist philosophy.

Narayan clarifies that reform is a gradual process and Revolution is a sudden occurrence. Revolution is a fundamental change, but reform is a process to improve the

erroneous points. Narayan endorsed Ikeda's concept of "Total Revolution" which Ikeda noted was aimed at human revolution and development of each individual, ultimately culminating in the total revolution". It was needed for all times and it would go deep in to an individual.

Total Revolution is Human Revolution ultimately. J.P. began his life as Marxist and Environment like the Behaviourist he holds that the man is a product of the environment. Individual change is a logical consequence of the environment. He fully endorsed the Marxist theory that once capitalism and feudalism were abolished and the private profit motive eliminated from life, everything would be all right. Good society, good man and good everything will be achieved. It is an utopia which can't be realised.

In the new social set up social evils existing in the form of dowry system, child and forced marriages and ill - treatment of the fair sex by men, would also be done away with. J.P. wanted to build up and maintain a classless society through social revolution in the sense that there would exist no class distinctions on the basis of superiority and inferiority, wealth and poverty, manual labour and intellectual labour and that there would be no social and economic exploitation of one set of people by another set of people.

Spiritual Revolution could be viewed as made up of the moral and spiritual or it could be looked upon as part of the cultural J.P maintained, the word "Total" itself also include in this spiritual revolution. The moral and spiritual revolution as it directly related to the character of a man as to be considered the most important aspect of human life. In view of the materialist, man is also an animal but this is not a correct view. In fact, man in both matter and spirit and his life, to be worthy of existence, must fulfil both his material and spiritual needs JP's views on the moral and spiritual revolution, thus he wrote in his book "Prison Dairy" - "I do not have asceticism in mind. That is for the spiritual seekers. For all of us human, except those who accept asceticism as a way of spiritual perfection or aim, a full material satisfaction in itself a spiritual life Craving excess bad means together wealth, so these are anti - spiritual.

Jayaprakash Narayan maintained that his other aspect of "Total Revolution" is "Education" had used the term in its "Widest Sense" In it, he had included formal academic education, education through speech, writings, conversation, discussion and observation etc. And for the rural population which was mainly illiterate "education would have to be - done by speaking, talking, demonstration, setting up an example and by all the various audio disposal means that science had placed at our - disposal".

According to Jayaprakash Narayan, the whole education

should have a rural-bias, in the context of Indian conditions, so that the village might prosper and the urban people might keep the interests of village in their minds and co-operate with the villagers. The new education would provide a health and moral basis of relationship between the city and village, and go a long way in eradicating - poisoned relationship between the classes.

The existing democratic system in India, best on western style would not like to J.P. Narayan. He likes Gandhiji and Vinobha saw a vision of a new socio-political order and for its realisation, he advocated for a peaceful Total Revolution. His political revolution was an attempt to reconstruct the present political structure and build up a new polity in its place, which he often called a "Participatory democracy". According to J.P in his books "A plea for Reconstruction of Indian polity" and "Swaraj for the People" he had dealt with all these ideas in detail To elucidate all these can attempt has already been made in the preceding chapter on "Party less Democracy" His ideal of a new polity vergues on an anarchism, but it is of its own variety But he conceded that a fully stateless society was beyond the reach of man and the goal of human endeavour could only be to reduce the powers and sphere of the state to the minimum.

As regard party less democracy, it may be stated that although Gandhiji had no linking for the working of political parties, he nowhere expressed himself in favour of "Party less democracy" As Jayaprakash wanted to construct a new - polity in India which, according to him, would be more or less a state- free and self- regulated- political society, he contemplated in terms of bringing about peaceful political revolution by providing intellectual and moral training to the people. He knows that a new polity could not be built up in a day or two. Strongly conceived that without changing the prevalent democratic system and building a new - polity in its place, the great human values of liberty, equality, brotherhood. peace and social justice could not be truly realized.

In the sphere of political revolution, Gandhiji unlike other revolutionaries, was again - unconventional. He visualized power rising from the grass-roots and reaching the top which remained nothing more than a coordinating body. Such a view of polity was different from those in practice either in democratic systems or the Communist Countries. In other words, if power was shared among different echelons of the social structure Starting from, say, the village upwards the danger of centralisation could very well be avoided. Centralisation, either of political or of economic power. was what Gandhi dreaded most. Hence his emphasis on decentralization.

In regarding with **economic revolution** is concerned, JP Narayan maintained that large scale industrialization leads

to the concentration of power, civil strife and ultimately to imperialism and war - centralized production may be good for a country with a limited man power, but in a country where manpower is available in abundance, it results in large scale unemployment, poverty and imbalances in society. J.P. Con-templated for a new society, which would be a communitarian society, based on economic decentralizations. But Economic decentralization, it means that as far as possible all enterprises should be in the hands of individuals carried on not in factories but also in their own houses. He expressed in his own words. "Commercialization of science has to be replaced by humanization of science, instead of science being exploited for power and profit, it has to be used for peace and happiness." J.P. was very unhappily to exposed the exploitation of human ideals of freedom, equality, peace and brotherhood were kept in the outmost disregard.

According to Jayaprakash Narayan, his view on "Total Revolution" he wrote thus that he has been bitten by the bug of revolution during the period of his School life. That time was then the bug of national revolution and national independence. The revolution bug took him to Marxism and through the national freedom movement to democratic socialism and then to Vinobaji's non-violent revolution through love and sympathy. Then J.P. assured himself through discussions with him that he was concerned not with the mere re-distribution of land but with total transformation of man and society. JP and his friends had talked for about twenty years from 1954 to 1974 but "Gram Swaraj" movement was not capable of bringing about "Ahimsak Kranti". J.P. tried to bring about a change in Government policy, planning and number of others spheres including electoral reforms through a formal seminars and conferences. J.P. tried to persuade Prime Minister Indira Gandhi to do something in the matter but failed. Although the Bihar students' movement gathered strength and drew the love and sympathy, support and to some extent participation of the people and Jayaprakash Narayan, have concluded that time had come to see its course towards "Total Revolution".

III. CONCLUSION

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is too relevant at the present context, instability of the people and youths throughout the country by using the tools of these Social Techniques.

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